

**ULUL ALBAB VALUES IN MAHER ZAIN'S LYRICS *OPEN
YOUR EYES*
(PAUL RICOEUR'S HERMENEUTIC PERSPECTIVE)**

THESIS

Hasan

09320069



ENGLISH LANGUAGE AND LETTERS DEPARTMENT

FACULTY OF HUMANITIES

MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY

MALANG

2013

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THESIS

Presented to
Maulana Malik Ibrahim the State Islamic University of Malang
in Partial Fulfilment of the Requirements for the Degree of *Sarjana Sastra*

Hasan
09320069

Supervisor:
Dr. Hj. Istiadah, MA



**ENGLISH LANGUAGE AND LETTERS DEPARTMENT
FACULTY OF HUMANITIES
MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY
MALANG**

2013

CERTIFICATE OF THESIS AUTHORSHIP

The Undersigned,

Name : Hasan
Student Number : 09320069
Faculty : Humanities
Department : English Letter and Language

Declares that the thesis I wrote to fulfill for the degree *Sarjana Sastra* in English Letter and Language Department, Faculty of Humanities, Maulana Malik Ibrahim State Islamic University, Malang entitled *Ulul Albab Values in Maher Zain's Song Open Your Eyes* (Paul Ricoeur's Hermeneutic Perspective) is truly my original work. It does not incorporate any materials previously written or published by other person except those indicated in citation and bibliography. Due to this fact, I am the only person who is responsible for the thesis if there is any objection or claim from others.

Malang, October 1st 2013

Hasan

APPROVAL SHEET

This is to certify that the thesis written by Hasan entitled *Ulul Albab Values in Maher Zain's Lyrics Open Your Eyes (Paul Ricoeur's Hermeneutic Perspective)* has been approved by the thesis advisor for further approval by the board of examiners.

Acknowledged by,

Approved by,
The Advisor

The Head of English Language and
Letters Department

Dr. Hj. Istiadah, MA
NIP 19670313 199203 2 002

Hj. Like Raskova Octaberlina, M.Ed
NIP 19741025 200801 2 015

The Dean of
Humanities Faculty
Maulana Malik Ibrahim State Islamic University of Malang

Dr. Hj. Istiadah, MA
NIP 19670313 199203 2 002

LEGITIMATION SHEET

This is to certify that Hasan's thesis entitled *Ulul Albab Values in Maher Zain's Lyrics Open Your Eyes (Paul Ricoeur's Hermeneutic Perspective)* has been approved by the Board of Examiners as the requirement for the degree of *Sarjana Sastra (S.S)* in English Language and Letters Department.

The Board of Examiners

Signature

- | | | |
|--|-----------------|----------|
| 1. Mundi Rahayu, S.S., M. Hum
NIP: 19680226 200604 2001 | (Main Examiner) | 1. _____ |
| 2. Dra. Andarwati, M. A
NIP: 196508051999032002 | (Chair) | 2. _____ |
| 3. Dr. Hj. Istiadah, MA
NIP 19670313 199203 2 002 | (Advisor) | 3. _____ |

Approved by
The Dean of Faculty of Humanities

Dr. Hj. Istiadah, MA
NIP 19670313 199203 2 002

MOTTO

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾ الَّذِينَ
يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ
هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

190

Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.

191

Those who Remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, Glory to You! (Exalted be You above All that they associate with You as partners). Give us salvation from the torment of the Fire. (Al-Imran: 190-191).

DEDICATION

This thesis is especially dedicated to my beloved parents, my father H. Fuad Murakib Hasan and my mother Muslihah, and all of my brothers and sisters, Hj. Kiptiyah Aisyah Hasan, Fauzi Rizal, Nur Laila, Nur A'ini and Robert Abdur Rozy.

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Malang, October 1st 2013

Hasan

ABSTRACT

Hasan. 2013. *Ulul Albab Values in Maher Zain's Lyrics Open Your Eyes (Paul Ricoeur's Hermeneutic Perspective)*. Thesis. Literature. English Language and Letters Department. Humanities Faculty. Maulana Malik Ibrahim State Islamic University of Malang. Advisor: Dr. Hj. Istiadah, MA

Keywords: *Ulul albab* values, hermeneutic, metaphor, symbol

The Maher Zain's "Open Your Eyes" song is the Islamic nuance song which contain the Qur'anic values. *Ulul albab* is the Qur'anic values. *Ulul albab* is the quality that exist in the human when they use their mind to contemplate the world phenomena (*kauniyah* verses). This term is derived from 16 Qur'anic verses which contain several values that are formulated by Muhaimin. The Qur'anic values especially the *ulul albab* values have potential to change the attitude of human. Therefore those values are important to analyze in the Maher Zain's "Open Your Eyes" lyrics. Because this song is the vital song which is watched and heard by many people.

This research is conducted to reveal the *ulul albab* values in Maher Zain's song *Open Your Eyes*. This research uses the metaphor and symbol in Paul Ricoeur's hermeneutic perspective. It is done by analyzing the metaphor and the symbols meaning in *Open Your Eyes* lyrics. The researcher uses the result of symbolic meaning in Maher Zain's *Open Your Eyes* lyrics as the references. It means that the researcher doing the analysis based on the meaning of symbols in the lyrics. After that the researcher correlates the symbolic meaning with the *ulul albab* values that are formulated by Muhaimin.

The result of the analysis achieving in this research are: the metaphor in Maher Zain's song *Open Your Eyes* lyrics is the state-metaphor which makes tension between the word "open" and the word "eyes", "heart and mind" in the lyrics. It means that the word "open" will absurd to do "open" to the "eyes, heart and mind" because they are the inside organ of our body. Therefore, according to Ricoeur, these proposition is the discourse which need philosophical thinking to understand it. And this thinking start from the symbol to symbol. There are three symbol concepts which function as the farther explanation of the state-metaphor above. They are the concept of perfect harmony, perfect order, and the biggest miracle. Those symbols mean the Allah's evidence of existence.

The *ulul albab* values found in Maher Zain's *Open Your Eyes* lyrics are: thoughtfulness, the sense of curiosity, the *hikmah*/ lesson learned and the *I'tibar*/wisdom.

TABLE OF CONTENT

Title Sheet	ii
Certificate of Thesis Authorship.....	iii
Approval Sheet	iv
Legitimation Sheet.....	v
Motto.....	vi
Dedication	vii
Acknowledgement	viii
Abstract	x
Table of Content	xi
CHAPTER I: INTRODUCTION.....	1
1.1 Background of the Study.....	1
1.2 Research Problems	6
1.3 Objectives of the Study	7
1.4 Scope and Limitation	7
1.5 Significance of the Study	8
1.6 Research Method	9
1.7.1 Research Design	9
1.7.2 Data Source	10
1.7.3 Data Collection.....	10
1.7.4 Data Analysis	11
1.7 Definition of the Key Terms.....	12
CHAPTER II: REVIEW OF RELATED LITERATURE.....	13
2.1 <i>Ulul Albab</i> Values.....	13
2.2 Hermeneutic	36
2.2.1Hermeneutic Basic Concept.....	36
2.2.2 Paul Ricoeur Hermeneutic Perspective	38
2.3 Previous Studies.....	49
CHAPTER III: ANALYSIS.....	44
3.1 Metaphorical Analysis in <i>Open Your Eyes</i> Lyrics.....	45
3.2 Symbolic Analysis in <i>Open Your Eyes</i> Lyrics	80
3.3 <i>Ulul Albab</i> Values in <i>Open Your Eyes</i> Lyrics.....	85
CHAPTER IV: CONCLUSIONS AND SUGGESTIONS.....	91
4.1 Conclusions	91
4.2 Suggestions.....	92
BIBLIOGRAPHY	
APPENDICES	

CHAPTER I

INTRODUCTION

This chapter deals with the introduction which consists of background of the study, research problems, objectives of the study, significance of the study, scope and limitation and definition of key term.

1.1 Background of the Study

How lucky the human! They are dedicated mind by Allah. Because of that, Allah classified them into the best statures and mentioned them as the *Ahsani Taqwim*(At-Tien: 03). Actually, Allah has created mind for human to worship Him, believe, and fear Him and also to remember Him when they are standing, sitting and laying down on their sides and also to contemplates the wonder of the creation that Allah created in the heavens and the earth (Shihab, 2002: 306). The human who is functioned their mind to do those actions are mentioned as *ulul albab* by Al Qur'an or the men of understanding (Shihab, 2002: 306).

In giving definition to the term of *ulul albab*, the intellectual Moslems have different opinions. One of them is Saefuddin (in Djalaluddin at all, 2012: 49), he said *ulul albab* is the intellectuals and the Moslem thinkers who have perspicacity in analyzing the phenomenon of nature or some of process naturally happen. And he uses his ability as the media to build the prosperity and safety in the world (Djalaluddin at all, 2012: 49). The *ulul albab* person has perspicacity to

think and to criticize the nature phenomenon (Shihab, 2002: 309). He is aware that rotation of earth cause the turning of day and night, and also the existence of heaven like stars, moon and the sun, those are the evidences of Allah's power (Shihab, 2002: 306). In the Holy Qur'an, the *ulul albab* terms found in 16 verses with different surah. There are *Al Baqarah*: 179, 197, 269; *Qs Al Imran*: 7, 190, 18, 21; *Al Ma'idah*: 100; *Yusuf*: 111; *ArRa'du*: 19; *Ibrahim*: 52; *Shad*: 29, 43; *Al Zumar*: 9, 18, 21; *Al Mu'min*: 54; and the last *At Thalaq*: 10. These 16 verses are discussing the different topics and themes. In this case, Muhaimin in his journal with title "*diskusi tentang nilai-nilai ulul albab sebagai pendidikan karakter*" said that the 16 verses of *ulul albab* above content around 38 values. 1)Honesty, 2)trusteeship, 3)smart, 4)justice 5)Tolerance, 6)empathy, 7)the harmony life, 8)cooperation, 9)decision making, 10)responsibility, 11)be firm in the good principle, 12)discipline, 13)thoughtfulness, 14)hard work, 15)sense of curiosity, 16)be careful, 17)the commitment to live in a good quality, 18)charity, 19)sincerity, 20)humble, 21)Social care, 22)respect to others, 23)insightful, 24)predictive, 25)wise, 26)intuitive, 27)self-confidence, 28)care, 29)communicative, 30)patience, 31)reprobates, 32)courageous, 33)selective, 34)good in priority, 35)democratic, 36)changeable, 37)natural environment care, 38) lesson learned and wisdom.

In this era, there are many people ignore the Qur'anic values. The effects of life paradigm such as the globalism and the modernism life style are caused the people ignore the Qur'an values, until the people immoral and ethic (Sanur, 08: 2010). Sanur said (08: 2010) that "there are many people prefer to exploit the nature and environment then preserve it. Until the tragic incident occurs in many

places such as earthquake and landslide. These phenomena, of course are caused by the people who are careless in realizing Qur'anic values. Qardawi said (1998:33) that "Allah provides many views and objects or everything in this world as the media to think. The purpose is that everything that has been created by Allah is useful and nothing useless.

Correlated to this, Jatman in Rasyid (2007: 2) said "to guide the people to have moral, ethics and good behaviors, the poetry can be used as a mediator. Poetry is useful to guide the people have the moral and ethics personality. Poetry can be used as media to change the people who have bad personality".

In this case the researcher intends to analyze the *ulul albab* values which exist in the poetry lyric of Maher Zain's song. The researcher is going to analyze the *ulul albab* values in reality of human life that exists in literary work. The researcher assumes that the *ulul albab* values are vital things in human life that the authors of literary work make it as the reflection of human behavior. And also the researcher is sure that the *ulul albab* values also can be messages and mandates from the authors to the reader. In fact, the literary work always brings the significant messages and mandates that is relevant with human characteristics. Hopefully, the messages and the mandates can bring the human to the good prosperity when interact to each other.

Base on those assumptions and those explanations. The researcher is interested to analyze the *ulul albab* values in Maher Zain's *Open your Eyes* lyrics. In this lyrics of song describes the contemplation how Allah creates the world, how Allah arranges it as systematical as possible. This song is realized on 2009.

And directly gets positive responses by the people in the world (Khasanah, 2011: 21). This song also becomes the vital song which is watched by many people in the YouTube's clip video (Khasanah, 2011: 19). And also, Maher Zein is one of person in the world who gets one million facebook's fan (Khasanah, 2011: 21). He is *muallaf* person. Almost all of his songs describe the history of his life. This reason also makes the researcher is interested to analyze the literary work created by him.

In the literary work criticism, the definition of lyric and song are refers to the poetry which is written by the musician. According to Siswanto (2010: 39) the poetry lyric refer to the type of the poetry which has several characteristics. The first is the poem as the reflection of the author's voice of heart such as feeling, personal inspiration to the incident, object and etc. the second is the deep author's expression about the something. Until there are many of poem's topics correlated to the love story, death, religious, and contemplation (Siswanto, 2010: 39). And the Maher Zain's song lyrics are about the deep expression of contemplation done by the author about the power of Allah in creating the world and the nature. One of Maher expression quoted by Khasanah (2011: 17):

“If I have anything which can I deliver to everyone in everywhere, I'm going to say that knowing Allah is very easy. We need just open our eyes and mind to look the sign that is true”.

The statement above explains that how easy to know Allah, we just need to open our eyes and mind to look the true, and contemplate the sign that Allah provides in the world. That contemplation which is Al Quran mentioned as *ulul albab*. The verses in the Holy Qur'an are rich of values especially the *ulul albab* values. These things which are researcher going to analyze in Maher Zain's

song lyrics, because lyric is the poem in literary work. The researcher uses the hermeneutic concept to look for the true result. Avoiding the wrong interpretation, the researcher uses Ricoeur's hermeneutic concept. Hopefully, through the Ricoeur's hermeneutic theory, this research gets the true and clear result.

In conducting this research the researcher found several previous studies. The first is from Noor Laily Imaroh. The student of State Islamic University of Malang entitled "An Analysis Code Switching Found in the Lyrics of Maher Zain's Song". This research has similarity in the object of the research. She also uses the Maher Zain's Songs as the object of her research. The second is from RinditSetiawan, the student of Ahmad Dahlan University Yogyakarta entitled: *Analisa Hermeneutika dalam puisi "Ya Allah Aku Berperang" by Frans Nadjira (Symbol and Metaphor Theory by Paul Ricoeur)*. He also uses the Paul Ricoeur hermeneutic perspective.

The next is from WellyKuswanto, the student of state Islamic university of Malang entitle *A Semantic Analysis on Ulul Albab English Translation in the Holy Qur'an*. His research is focused on the semantic meaning in the *ulul albab* translation.

The next is from Heru Kurniawan. The student of Gajah Mada University of Yogyakarta entitled: *Light Mysticism in Abdul Wachid B.S 'Poetry Collection Rumah Cahaya: A study Metaphor and Symbol in Ricoeur's Hermeneutic Perspective*. His research is focused on the light mysticism in the collection poetries *Rumah Cahaya* using the metaphor and symbol theory in the Ricoeur's hermeneutic perspective.

1.2 Research Problem

1. What *ulul albab* values are reflected in Maher Zain's *Open your Eyes* lyrics through the metaphor and symbols analysis?

1.3 Objectives of the Study

Based on the research problems above, the objective that can be formulated are:

1. To present the *ulul albab* values in Maher Zain's *Open your Eyes* lyrics through the metaphor and symbols analysis.

1.4 Scope and Limitation

Actually, there are many aspects that exist in Maher Zain's *Open your Eyes* lyrics to be analyze but the researcher focuses only on the *ulul albab* values. The researcher only takes one song from twelve songs in the album *Thank to Allah*. Thereby, the other song like *Hold My Hand*, *The Chosen One*, *Always Be There*, *Assalamualaika*, *Palestine Will Be Free* and *BarakallahuLakuma*etc are avoided by the researcher. The researcher chooses this song because this song is the most popular song in this album (Khasanah, 2011: 17).

In this research, the researcher uses the Paul Ricoeur's hermeneutic theory. It is the theory to interpret the text specially. The researcher focuses his research to the deep meaning of the text. Because the limitation of the theory and the method this research, the researcher doesn't dig up the purposes of creating the

text (the object of this research). And also the researcher doesn't try to find out the author's condition when the text is created. The researcher only focuses to the interpretation of the text autonomously, based on the Paul Ricoeur's hermeneutic theory.

1.5 Significance of the Study

The result of this research is expected to have significant contributions theoretically or practically. Theoretically, the researcher expects this research is able to add and extend the area of discussion of literary criticism especially in Ricoeur's hermeneutic perspective (metaphor and symbol concept).

Practically, the result of this research expected to give the information about the *ulul albab* values, and also gives some contribution particularly for the students of State Islamic University (UIN MALANG) who always learn how to become *ulul albab* person. Generally, for the people who want to have *ululalbab* personality and who want to increase the faith. Hopefully, this research provides guidance for people who want to contemplate the *kauniyah* (natural phenomenon) verses which exist in this world.

1.6 Research Method

In this part, the researcher wants to explain the method and the steps how the researcher gets the objective research. It covers the discussion about the research design, data source, data collection and data analysis.

1.6.1 Research Design

This research is kind of literary criticism and uses the objective approach to deal with the data. It is a literary criticism because the researcher conducts discussion of literature, including description, analysis, interpretation and evaluation of literary work (Prodopo, 1995: 93) that is the Maher Zain's *Open Your Eyes* Lyrics. According to Peck and Coyle (1985: 149), literary criticism is usually regarded as the analysis, interpretation and evaluation of literary work. It does not mean finding fault with. PradotoKusumo (2005: 55) also argued that literary criticism is interpretation, evaluation and judgment toward literary work.

According to Abrams (in Jabrohim, 2001: 1) that there are four model approaches in literary criticism. They are expressive which is emphasizes the research toward the role of the author as a creator of literary work; pragmatic which is emphasize toward the role of the readers as a literary work lover; objective which emphasize full toward literary work as an autonomy structure by intrinsic coherency.

And in this research uses the objective approach because the analysis focused on studying the content of the story that the lyrics of Maher Zain's *Open Your Eyes*. The researcher uses the theory of metaphor and symbol in Paul Ricoeur's hermeneutic concept to analyze the data. Base on the Ricoeur's thought, the hermeneutic is the method to interpret the text (Rahardjo, 2008: 49). According to Ricoeur, "the text is the medium through which we understand ourselves (Ricoeur, 1991: 87). Therefore, the researcher uses this theory to

interpret the data to find the *ulul albab* values because of those values correlate with the human personality.

1.6.2 Data Source

The data of this research are taken from literary work; it's from *Open your Eyes* lyrics of Maher Zain's *Thank to Allah* album. The researcher just takes only one of song lyrics from one album. It's only *Open Your Eyes*. All of the data are in the form of written poem stanza. There are eight stanzas and seventy eight lines. Then, the secondary data is taken from many books or articles which have correlation with this research.

1.6.3 Data Collection

There are several steps that researcher done to collect the data. The first is the researcher brows the lyrics of the song in the internet. The second is the researcher reads the lyrics many times and hears the songs until the researcher gets the complete understanding over all the lyrics of song *Open Your Eyes* (Maher Zein's album). The third, the researcher is doing the analysis. In doing analysis the researcher chooses the lyrics per stanza and also per line.

1.6.4 Data Analysis

After collected the data, the researcher analyzes the data through several steps. The steps based on the Ricoeur's hermeneutic circle. It means that the researcher interprets the datum based on the metaphor and the symbol theory in

Ricoeur's hermeneutic concept. The steps of Ricoeur's hermeneutic concept are: the first is the objective step (explanation), it means that the researcher analyses the semantic aspect of the metaphor and symbol in the lyrics of song based on the linguistic level understanding.

The second is the philosophical thinking toward the symbols in the lyrics. The researcher interpret the symbols. The third is the *ulul albab* values analysis. In this part the researcher uses the result of symbolic meaning in Maher Zain's *Open Your Eyes* lyrics as the references. It means that the researcher is doing the analysis based on the meaning of symbols in the Lyrics. After that the researcher correlates the symbolic meaning with the *ulul albab* values that are formulated by Muhaimin. The last step is the conclusion. The researcher makes the conclusion based on the analysis that have done.

1.7 Definition of Key Terms

- a. Values: Principles or standards of behavior, or one's judgment of what is important in life (Oxford dictionary).
- b. *Ulul Albab* values: the values that is formulated by Muhaimin based on the 16 verses of *ulul albab* in Al Qur'an.
- c. Paul Ricoeur's hermeneutic theory: the concept of theory to interpret the literary text. It consists of metaphor and symbolic concept.
- d. The metaphor: the tension between two words that occur in the metaphorical utterance.

CHAPTER II

REVIEW AND RELATED LITERATURE

In this chapter, the researcher would like to explain some theories related to the problem of the research to support this thesis. They are the *ulul albab* values, the basic hermeneutic concept and the Paul Ricoeur's hermeneutic perspective. The researcher reads some books and browsed the internet to obtain literatures of this research. The following are some descriptions which are related to the topic of this research.

2.1 The *Ulul Albab* Values

The *ulul albab* is the small concept in Holy Qur'an. Therefore, if we want to discuss the *ulul albab* values, we have to define first what the *ulul albab* is. Here the researcher would like to discuss the *ulul albab* and its values base on the Muhaimin's concept. According to Muhaimin, *Ulul Albab* is the man who is having deep thinking, high intelligence, and is always thinking how to avoid from class civilization and finally becomes *rahmatan Lila'lamien* in this world (Gema, 11:2007). Taqi-ud-din and Muhsin Khan (2001: 72) give definition to the term *Ulul Albab*. They said that *Ulul Albab* is the men who understand which is the right and the wrong in their daily activity.

Actually, the term *ulul albab* is found in 16 verses from different surah in Holy Qur'an. There are *Al Baqarah*: 179, 197, 269; *Qs Al Imran*: 7, 190, 18,21;

Al Ma'idah: 100; Yusuf: 111; ArRa'du: 19; Ibrahim: 52; Shad: 29, 43; Al Zumar: 9, 18, 21; Al Mu'min: 54; and the last At Thalaq: 10. Muhaimin (2011:4) said, in every verse has specific definition and values. Here the researcher wants to explain the definition of *Ulul Albab* and its values base on the Muhaimin concept in every verse.

1. Honesty, Trusteeship, Smart and Justice

يَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ ۗ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ ۗ وَالْأُنثَىٰ
بِالْأُنثَىٰ ۗ فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْهُ بِالْمَعْرُوفِ وَأَدِّءْ إِلَيْهِ بِإِحْسَانٍ ۗ ذَلِكَ تَخْفِيفٌ مِّنْ
رَّبِّكُمْ وَرَحْمَةٌ ۗ فَمَنْ أَعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾ وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ
يَتَأُولَىٰ ٱلْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾

178. *O You who believe! Al-Qisas (the Law of Equality In punishment) is prescribed for You In case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood money, Then adhering to it with fairness and payment of the blood money, to the heir should be made in fairness. This is an alleviation and a Mercy from Your Lord. So after This whoever transgresses the limits (i.e. kills the killer after taking the blood money), He shall have a painful torment.*

179. *And there is (a saving of) life for You In Al-Qisas (the Law of Equality In punishment), O men of understanding, that You may become Al-Muttaqûn (the piou) (Albaqarah: 178-179).*

There are two messages in this verse. The first, the believers should build the government to maintain the justice. It means that the men who killed intentionally can ask the justice to the government. The second, the protection to the people (soul) is regulated as fair as possible such as the free for the free, the slave for the slave and the female for the female (Hamka, 2000: 81). In this verse,

the *ulul albab* person will submit this problem to the judge. Because only the judge who is fair in decision of law (Hamka, 2000: 81).

The *ulul albab* in this verse is the person who has mind and he uses his mind to fear Allah and keep the safety to defend the human life. In this case, Thobari said in his *tafsir* (2008: 46) Allah specializes the *ululalbab* causes only him who is understand and pervade the Allah's laws. The ending of this verse is "O men of understanding, that You may become Al-Muttaqun (the piou)", it means that the believers have to fear Allah, cause of that the safety and the reconciliation will be kept (Hamka, 2000: 84). From the description above, Muhaimin (2011:4) concludes that the *ululalbab* in this verse is the human who can carry the problems out fairly. He/she always says the right one (right is right and wrong is wrong). From this indication, Muhaimin (2011:4) said that this verse contains several values. They are honesty, trusteeship, smart and justice. Those are described by the way of *ulul albab* person solves the problems in this verse.

2. Tolerance, Empathy, The harmony life and Cooperation

وَأْتِمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِفُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ ۖ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَّمْ يَجِدْ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۚ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ ذَٰلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٦٧﴾ الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ ۗ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۗ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ۗ وَتَزُودُوا فِيهِ خَيْرَ الزَّادِ ۗ اتَّقُوا اللَّهَ وَيَأْتُوا بِالْأَلْبَابِ ﴿١٦٨﴾

196. *And perform properly (i.e. All the ceremonies*

according to the ways of Prophet Muhammad), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allah. But if You are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel, etc.) such as You can afford, and do not shave Your heads until the Hady reaches the place of sacrifice. And Whosoever of You is ill or has an ailment In his scalp (necessitating shaving), He must pay a Fidyah (ransom) of either Observing Saum (fasts) (three days) or giving Sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep). Then if You are In safety and Whosoever performs the 'Umrah In the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu' and Al-Qiran), He must slaughter a Hady such as He can afford, but if He cannot afford it, He should observe Saum (fasts) three days during the Hajj and seven days after his return (to his home), making ten days In all. This is for Him whose family is not present at Al-Masjid-al-Harâm (i.e. non-resident of Makkah). And fear Allah much and know that Allah is Severe In punishment.

197. *The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islamic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein by assuming Ihram), Then He should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good You do, (be sure) Allah knows it. And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness, etc.). So fear Me, O men of understanding! (Al-Baqarah: 196-197)*

Muhaimin (2011:4) said that the *ulul albab* in this verse is the human who can live in the pluralism and multiculturalism atmosphere and always try to avoid the inharmonious, misunderstanding and bad relation. This matter is described in term *Hajj*. Hamka said (2000:129), this verse begins with “*perform properly*” that meaning is the command to complete the *hajj*. The *hajj* exists since the prophet Ibrahim. The Muhammad members are just as the completing. It means that the Muhammad members are the completing of the pillar of the *hajj* such as *ihram*, *wuquf*, *tawaf*, *sa’I* and *tahallul*. And also the *umrah*, the members of Muhammad have to complete the *umrah* although *umrah* different with *hajj* in the time. And *umrah* is without *wukuf* in a *rafah*.

Ulul albab in this verse is mentioned by Allah in specially term, because only the human who has mind can do the *hajj* and *umrah* with clear purpose (pure intent for Allah). It means that, when *ulul albab* is doing *hajj* or *umrah*, they still do that just for Allah. He is man who knows the right and wrong because they are not stupid which is deviate more than animals (Hamka, 2000: 149). Al-Jazairi Add in his book (2006: 320) that *ulul albab* in this verse is the man who has mind to knows Allah. Allah is one and he/she is afraid of Him.

Hajj is kind of *ibadat* which is done by the moslem in the world. In this condition, of course the Moslem will be constructed the social interaction when they do it. In this case, Muhaimin mentions as the pluralism and multiculturalism. The *ululalbab* person can live in that atmosphere. Because of the *ulul albab* person is the man who has mind to think how the way to interact with the people who come from all world. Muhaimin (2011:4) says that this verse contains values; tolerance, empathy, the harmony life and cooperation. Why? Because the people who do *hajj*, they have to have feeling empathy, cooperation, tolerant and harmonist each other in order the *hajj* will be done perfectly.

3. Decision making, Responsibility, Be firm in the good principle, and Discipline

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿١٢٨﴾ وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ فَأِنَّهُ يُبَيِّنُهَا لَكُمْ وَلَكُمْ فِيهَا لَعَلَّةٌ ۚ وَمَا لِلظَّالِمِينَ مِنَ أَنْصَارٍ ﴿١٢٩﴾

269. He grants Hikmah to whom He pleases, and he, to whom Hikmah

is granted, is indeed granted abundant good. But none Remember (will receive admonition) except men of understanding.

270. *And whatever You spend for spendings (e.g., In Sadaqah - charity, etc. for Allâh's Cause) or whatever vow You make, be sure Allah knows it all. And for the Zalimun (wrong-doers, etc.) there are no helpers (QS. Albaqarah: 269-270).*

In this verse, Muhaimin (2011:4) explains that *ululalbab* is the human who can get the deep understanding and take the profit or (*hikmah*). Muhaimin (2011:4) said the *ulul albab* person is always selective in choosing the right (Allah's way) and the wrong (devil's way) way. He knows that Allah creates the world is not nothing. It must be useful and contain *hikmah*. Sayyid Quthub (2000:238) says in his *tafsir* about this verse that *ulul albab* is the human who always remembers and never forget, always realizes and never careless, always takes lesson until never deviate or loses the way. According to Al Jazairi (2006: 2:454) *ulul albab* in this verse is the human who always thinks something useful or *hikmah*.

From this verse Muhaimin (2011:5) concludes that this verse contains several values, they are; decision making, responsibility, be firm in the good principle, discipline. This conclusion is concluded by Muhaimin base on the explanation above that *ulul albab* in this verse is human who has mind to take the right way and avoid the deviate one. Actually, it is the true function of mind. Allah said "*but none Remember (will receive admonition) except men of understanding*". It means that *ululalbab* person will use the mind to remember the guidance that Allah given to him. And *ulul albab* person can divide which the Allah's guidance and which the devil's guidance. They know the guidance through the *hikmah*. In this verse, *hikmah* is mind which Allah gives to *ulul albab*

person to know Him through the evidences. Finally, in this verse Allah praises to *ulul albab* person that only Him who can always remember Allah, always know something which is useful or not for Him.

4. Thoughtfulness, Hard work, Sense of curiosity and Be careful

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَأَمَّنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٨٠﴾
 رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨١﴾
 رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿٨٢﴾

7. It is He who has sent down to You (Muhammad) the Book (this Qur'an). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkam (commandments, etc.), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers, etc.)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allah. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear verses) are from Our Lord." and none receive admonition except men of understanding. (Tafsir At-Tabarî).

8. (They say): "Our Lord! let not Our hearts deviate (from the truth) after You have guided us, and grant us Mercy from you. Truly, You are the Bestower."

9. Our Lord! Verily, it is You who will gather mankind together on the Day about which there is no doubt. Verily, Allah never breaks his Promise". (QS. Al-Imran: 7-9 ;).

This verse explains that Allah sends the Al Qur'an down to Prophet Muhammad with two kind of verses; *muhkamat* and *mutasyabihat*. *Muhkamat* is the verse which has the clear the rule or the regulation that Allah is given such as the *syara'* (Islamic laws) laws, ethics and behaviors. And *mutasyabihat* is the

verse that still needs the deep understanding and interpretation (Qattan, 2007: 302). In this part the *ulul albab* person always thinks. *Ulul albab* person is not deviate like the person that Al Quran mentions in this verse as “*So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah*”, it means that *ulul albab* person always follows the clear command from Allah, he tries to understand first the *mutasyabihat* verse. He always tries to find the meaning of *mutasyabihat* verses.

According to Muhaimin (2011:5), the *ulul albab* in this verse is the person who is active to do the research that is suitable with his/her field and tries to avoid the disasters from his research. Alqarni (2007: 234) says that the *ululalbab* person in this verse is the human who is using his mind to think, using the purity of heart to believe until get the benefit. From the description above Muhaimin (2011) concludes the values that exist in this verse are thoughtfulness, hard work, sense of curiosity, careful. These values are taken by Muhaimin base on the definition of *ulul albab* in this verse.

5. Charity, Sincerity, Thoughtfulness, The sense of curiosity

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

190. Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.

191. Those who Remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose,

Glory to You! (Exalted be You above All that they associate with You as partners). Give us salvation from the torment of the Fire. (Al-Imran: 190-191).

The *ululalbab* in this verse is the man who is doing two things there are *tazakkur* (remembering Allah) and *tafakkur* (remembering the Allah's creation). Through doing these two thing, the *ulul albab* can get the benefit beyond the process of remembering and thinking. The benefits are known. Experiencing and understanding. The *ulul albab* person can realize that behind the nature phenomenon exists the creator. That is Allah Almighty. Muhammad Abduh in *Tafsir Ayat Pendidikan* says, with remembering the existence of heaven, the sky and earth, the turning of day and night will bring us knowing the Allah's power (Nata, 2008: 132).

In this case Muhaimin (2011) defines that the *ulul albab* person in this verse is the human who always realizes the existence of Allah in everywhere, or in every condition. Well when working or resting, he always tries to know Allah using heart and knowing the nature using mind, until finds the real evidences of Allah's power. According to Hamka (2000: 1032), *ulul albab* in this verse is the human who has mind like seeds, when they are planting they will grow. It means, if the mind is functioned as the real function of the true mind, it will be amended. Finally, this verse according to Muhaimin contains the values; charity, sincerity, thoughtfulness, the sense of curiosity.

6. The commitment to live in a good quality

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ ۗ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٩٩﴾ قُلْ لَا يَسْتَوِي الْخَبِيثُ
وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ ۚ فَاتَّقُوا اللَّهَ يَا أُولِيَ الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾

99. *The Messenger's duty [i.e. Our Messenger Muhammad*

whom we have sent to you, (O mankind)] is but to convey (the Message). And Allâh knows all that You reveal and All that You conceal.

100. *Say (O Muhammad): "Not equal are Al-Khabith (all that is evil and bad as regards things, deeds, beliefs, persons, foods, etc.) and At-Taiyib (all that is good as regards things, deeds, beliefs, persons, foods, etc.), even though the abundance of Al-Khabith (evil) may please You." so fear Allah much [(abstain from All kinds of sins and evil deeds which He has forbidden) and love Allah much (perform All kinds of good deeds which He has ordained)], O men of understanding In order that You may be successful. (QS. Al Maidah: 99-100)*

In this verse, the *ulul albab* person is ordered to fear Allah and selective in choosing the right (halal) way or wrong (haram) way. With fear Allah, *ulul albab* can defend from the bad thing until in the final they can get the fortunes from Allah (Hamka, 2000: 1892). Muhaimin (2011) describes *ulul albab* person in this verse is the human who emphasizes the quality of life than quantity, well in self-confidences, utterances and daily action. This definition is the description from "so fear Allâh much [(abstain from All kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform All kinds of good deeds which He has ordained)], O men of understanding In order that You may be successful".

According to Rifa'I (1999: 161), *ulul albab* person in this verse is the human who has mind and straight, take the allowed things and avoid the forbidden one. Al-Qarni (2007:552) also adds that human have to fear Allah and does the good thing to get *ridho* from Allah. In this case Muhaimin (2011: 4) says that this *ulul albab*

verse contains about commitment values, it is the commitment to live in a good quality.

7. Honesty, Humble, Respect to others

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِيَ إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ ۗ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ
فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۗ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا ۗ أَفَلَا تَعْقِلُونَ
﴿١٠٩﴾ حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّىٰ مِنْ نَشَأٍ ۗ وَلَا
يُرَدُّ بِأَسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١٠﴾ لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ۗ مَا كَانَ
حَدِيثًا يُنْفَتَرُ ۗ وَلَكِنْ تَصَدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِقَوْمٍ
يُؤْمِنُونَ ﴿١١١﴾

109. And we sent not before You (as Messengers) any but men, whom we inspired from among the people of townships. Have they not travelled through the earth and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allah and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). do You not Then understand?

110. (They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), Then came to them Our help, and whomsoever we willed were delivered. And Our punishment cannot be warded off from the people who are Mujrimûn (criminals, disobedient to Allah, sinners, disbelievers, polytheists).

111. Indeed In their stories, there is a lesson for men of understanding. It (the Qur'an) is not a forged statement but a confirmation of the Allah's existing Books [the Taurat (Torah), the Injeel (Gospel) and other Scriptures of Allah] and a detailed explanation of everything and a Guide and a Mercy for the people who believe. (QS. Yusuf: 109-111)

This verse is the ethic contribution from Allah to Prophet Muhammad.

Allah tells to Prophet Muhammad that before He delegated Him to His members,

Allah also delegates some messengers to the human in the world such as Yusuf

and Ya'qub. Actually, the aim of this verse is the model of the previews messenger. The verse “*there is a lesson for men of understanding*” in order to be a comparison or reflective media and an example for *ulul albab* (Hamka, 2000: 3720). Muhaimin (2011) says, *ulul albab* in this verse is the human who concerns to the result of thinking and histories. After that, he is respect to the result of those intellectuality and thinkers. It means that *ulul albab* person is not pretending in action. He is honest in his behavior and always respect to another person. This case is described by Allah like Prophet Yusuf who is wise and honest in behavior when He is becoming treasurer of Egypt, and when His brothers annoys Him. From this description Muhaimin explains that this *ulul albab* verse contains values; honesty, humble and respect to others.

8. Smart, Insightful, Predictive, Wise, Intuitive and Self-confidence

﴿ أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ ۚ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿١٩﴾
 الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ ﴿٢٠﴾

19. Shall He then who knows that what has been revealed unto You (O Muhammad) from Your Lord is the Truth be like Him who is blind? But it is only the men of understanding that pay heed (QS. Al-Ra'du: 19).

In this verse, Allah explains that what He delivers to Muhammad is right. But only the man who has mind that can know, that is *ulul albab*. *Ulul albab* is the plural of word “*lubb*” the meaning is content. And the opposite of the content is empty or the brain is empty. The man whose brain is empty, he is similar with blind. Whatever explains to him, he will not understand. Only the man who has brain not empty that will understand about the rightness of Al Quran (Hamka,

2000: 3754). In this verse Muhaimin defines the *ulul albab* as the man who has the sensible instinct (not blind) in understanding the phenomenon happens. Base on this definition, Muhaimin says that in this *ulul albab* verse contains values; smart, insightful, predictive, wise, intuitive, and self-confidence. The eclectic and intelligent cause they are not blind to the nature phenomenon and the rightness. Predictive, intuitive and wise cause they are patient with the Allah's promises and want to make the relationship each other.

9. Care and Communicative

هَذَا بَلَّغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِءِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهُ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ ﴿٥٢﴾

52. *This (Qur'an) is a message for mankind (and a clear proof against them), In order that they may be warned thereby, and that they may know that He is the only one Ilah (God - Allah) - (none has the Right to be worshipped but Allah), and that men of understanding may take heed (QS. Ibrahim: 52).*

This verse is the end of Ibrahim's surah, and also as the connection with the first verse of this surah. In the first verse Allah commands Muhammad to bring the human out from the darkness to the *iman* and *tauhid*. In the end of this surah Allah also commemorates that Al Quran is right and only the *ulul albab* that understands this (Hamka. 2000: 3834). Ar-Rifa'I adds that this verse has content as the reason and argumentation that is no God without Allah. In this verse Muhaimin defines the *ulul albab* person as the human who is able to remember another person using divine values with the communicative ways. Base on this explanation, Muhaimin says that this verse contains care, communicative. This is proven by the word "*be warned*", the meaning is giving the commemoration as the shape of care and communicative invitation.

10. The sense of curiosity and Thoughtfulness

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ۚ ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا ۚ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِن
 النَّارِ ۗ أَمْ يَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ يَجْعَلُ
 الْمُتَّقِينَ كَالْفُجَّارِ ۗ كَتَبْنَا أَنزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا ءَايَاتِهِ ۖ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ۗ

27. *And we created not the heaven and the earth and all that is between them without purpose! that is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islâmic Monotheism) from the Fire!*

28. *Shall we treat those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, as Mufsidun (those who associate partners In Worship with Allah and commit crimes) on earth? or shall we treat the Muttaqun (pious - see V.2:2), as the Fujjar (criminals, disbelievers, wicked, etc)?*

29. *(this is) a Book (the Qur'an) which we have sent down to you, full of Blessings that they may ponder over its verses, and that men of understanding may remember (QS. Shaad: 27-29).*

The verse above describes about the believers and the disbelievers to Allah. Both of them are different. Even though the believers are still live in poverty, both of them are still different. So, the question is “where is the Allah’s justness?” The answer is the justice will be in the day of reckoning (Shihab, 2002: 137). Allah explains that the justice may through the *mubarakun* concept. *Mubarakun* derives from the word *barakah* that meaning is plenitude reward. It means that the believers will get the plenitude reward in the day of reckoning later (Shihab, 2002: 137). “*Full of Blessings that they may ponder over its verses*”, in order the believers contemplate its verse and obey the all of Allah’s guidance. “*And that men of understanding may remember*”, with this the believers may get glories because remember and believe to the rightness (Hamka, 2000: 249), this case that has to be remembered by the *ulul albab* (Quthub, 2000:44). From the description above Muhaimin defines the *ulul albab* in this

verse is the human who is remembering the *tanziliyah* (divine revelation) verse and *kauniyah*(nature/cosmos) verse and trying to take the lesson from those verses. From this definition, Muhaimin concludes that this verse contains the values; the sense of curiosity and thoughtfulness. Because of Allah commands the *ululalbab* to think and remember Him like the description above.

11. Patience, Reprobates, Be firm in the good principle and Courageous

وَأَذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾ أَرْكُضْ بِرَجْلِكَ هَذَا مَغْتَسِلًا بَارِدًا وَشَرَابًا ﴿٤٢﴾ وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَى لَأُولِي الْأَلْبَابِ ﴿٤٣﴾ وَخُذْ بِيَدِكَ ضِغْثًا فَاصْرَبْ بِهِ ۖ وَلَا تَحْنُتْ ۗ إِنَّا وَجَدْنَاهُ صَابِرًا ۖ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ﴿٤٤﴾

41. And Remember Our slave Ayub (Job), when He invoked his Lord (saying): "Verily! Shaitan (Satan) has touched Me with distress (by losing My health) and torment (by losing My wealth)!"

42. (Allah said to him): "Strike the ground with Your foot: This is a spring of water to wash in, cool and a (refreshing) drink."

43. And we gave Him (back) his family, and along with them the like thereof, as a Mercy from us, and a Reminder for those who understand.

44. "And take In Your Hand a bundle of thin grass and strike therewith (your wife), and break not Your oath . Truly! We found Him patient. How excellent (A) slave! Verily, He was ever oft-returning In repentance (to Us)! (QS. Shaad: 41-44)

In this verse, Allah describes about the patience of Prophet Ayyub. Allah loves him is caused His patience until Allah gives His family back to Him. This patience has to be imitated by *ulul albab*. “. And we gave Him (back) his family, and along with them the like thereof, as a Mercy from us, and a Reminder for those who understand”, in order the *ulul albab* remembers that in the history of

Prophet Ayyub contains value that is patience. And in order the *ulul albab* knows that the final of patience is the solution and calm (Ar-Rifa'I, 1999: 79). In this case Sayyid Quthub (2000: 48) says that Allah also gives the additional fortune and blessing to Prophet Ayyub because of his patience. In this case, Muhaimin (2011) defines the *ulul albab* in this verse is the man who realizes and patient in every ordeal. Through this definition Muhaimin says that in this *ulul albab* verse contains values; patience, reprobates, firm in the good principle, courageous.

These values are described in Prophet Ayyub that is always patient to face the test from Allah. And He is brave to hold the principle of life for obeying Allah.

12. Selective and Good in priority.

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٠٦﴾ وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُوًا إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِّيُضِلَّ عَنْ سَبِيلِهِ ۗ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۗ إِنَّكَ مِنْ أَصْحَابِ النَّارِ ﴿١٠٧﴾ أَمَّنْ هُوَ قَنِيتُ ۗ أَيْنَاءَ أَلِيلٍ سَاجِدًا وَقَائِمًا تَحَذِّرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿١٠٨﴾

7. If You disbelieve, Then Verily, Allah is not In need of you, He likes not disbelief for his slaves. And if You are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to Your Lord is Your return, so He will Inform You what You used to do. Verily, He is the All-Knower of that which is In (men's) breasts.

8. And when some hurt touches man, He cries to his Lord (Allah Alone), turning to Him In repentance, but when He bestows a Favor upon Him from himself, He forgets that for which He cried for before, and He sets up rivals to Allah, In order to mislead others from his Path. Say: "Take pleasure In Your disbelief for a while: surely, You are (one) of the dwellers of the Fire!"

9. *Is one who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Says: "Are those who know equal to those who know not?" it is Only men of understanding who will Remember (i.e. get a lesson from Allah's signs and Verses) (QS. Az-Zumar: 7-9).*

The verses above give the underline to the *ulul albab* who has knowledge and doesn't have it. The knowledge here is the knowledge to know the essential things (*Hakikat*). Through this verse, Allah commands to Prophet Muhammad to ask question to the unbelievers "*Are those who know equal to those who know not?*" This question is to prove that the people who have knowledge similar with the people that don't have. Of course it's not same, because the main of knowledge is to know Allah. The people who don't know Allah are stupid. *Ululalbab* is not stupid "*it is Only men of understanding who will Remember (i.e. get a lesson from Allâh's signs and Verses)*". It means that the human who knows Allah is only the man who has mind (Ar-Rifa'I, 1999: 96). From this verse Muhaimin concludes that *ululAlbab* in this verse is the human who is able to divide the useful and useless things, profit or not profit things for (*dunya/world*) or (*akhirat/hereafter*). From this definition Muhaimin concludes that this *ululalbab* verse contains values; selective and good in priority. It means that the *ululalbab* person is the human who is selective in choosing something and knowing to the priority.

13. Democratic, smart, thoughtfulness, changeable, be firm in principle

وَالَّذِينَ أَحْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ ۚ فَبَشِّرْ عِبَادِ ﴿٧٧﴾ الَّذِينَ
يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۗ أُولَٰئِكَ الَّذِينَ هَدَنَاهُمُ اللَّهُ ۖ وَأُولَٰئِكَ هُمْ أُولُوا الْأَلْبَابِ ﴿٧٨﴾

17. *Those who avoid At-Taghut (false deities) by not worshipping them and turn to Allâh In repentance, for them are glad tidings; so announce the good news to My slaves,*

18. *those who listen to the word [good advice La ilaha ill-Allah (none has the Right to be worshipped but Allah) and Islamic Monotheism, etc.] and follow the best thereof (i.e. Worship Allâh alone, repent to Him and avoid Tâghût, etc.) those are (the ones) whom Allah has guided and those are men of understanding (like Zaid bin 'Amr bin Nufail, Salman Al-Farisi and Abu Dhar Al-Ghifari). [Tafsir Al-Qurtubi, Vol. 12, P. 244] (QS. Az-Zumar: 17-18)*

In this verse Allah forbids to worship *Thoghut*. *Thoghut* is the human who excesses in unbelief, or deed worship except Allah such as pagan (Shihab, 2002: 208). Allah said “*those who avoid At-Tâghût (false deities) by not worshipping them and turn to Allâh In repentance, for them are glad tidings; so announce the good news to My slaves*. It means that Allah commands to Prophet Muhammad to announce who doesn’t worship *thoghut* will get the good news from Allah. Allah said “*those are (the ones) whom Allâh has guided and those are men of understanding*”, it means the human who has mind doesn’t worship *thoghut*, he knows Allah with his mind. He is the human who is hearing the command from Allah because he gets guidance from Him (Ar-Rifa’I, 1999: 99). According to Muhaimin the *ulul albab* in this verse is the human who opens (receive) to the all of kind of ideas or theories (ideology) concept, but he has the Qur’anic criteria concept. After that, he can criticize the ideas or theories using Qur’anic criteria concept. This definition indicates the democracy, democratic, smart, thoughtfulness, changeable and be firm in principle. According to this verse, *ulul albab* is the intelligent person who can apply the theories and ideas that came from Qur’an.

14. Natural environment care

أَفَمَنْ حَقَّ عَلَيْهِ الْعَذَابُ أَفَأَنْتُ تُنقِذُ مَنْ فِي النَّارِ ﴿١٩﴾ لَيْكِنَ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ
 مِّنْ فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَّ اللَّهُ لَا تُخْلِفُ اللَّهُ الْمِيعَادَ ﴿٢٠﴾ أَلَمْ تَرَ أَنَّ
 اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنْبِيعٌ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَانُهُ ثُمَّ
 يَهَيِّجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطْمًا ۚ إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ ﴿٢١﴾

19. Is, Then one against whom the word of punishment justified (equal to the one who avoids evil). Will You (O Muhammad Sal-Allaahu 'alayhe Wa Sallam) Rescue Him who is In the Fire?

20. But those who fear Allah and keep their duty to their Lord (Allah), for them are built lofty rooms; one above another under which rivers flow (i.e. Paradise). (This is) the Promise of Allah: and Allah does not fail In (His) Promise.

21. see You not, that Allah sends down water (rain) from the sky, and causes it to penetrate the earth, (and Then makes it to spring up) as water-springs and afterward thereby produces crops of different colours, and afterward they wither and You see them turn yellow, Then He makes them dry and broken pieces. Verily, In this, is a Reminder for men of understanding. (QSAz-Zumar: 19-21).

Sayyid Quthub (2000: 80) says that the verse above is description of the transitory of world. There are too many descriptions that Allah describes about the transitory of world in Al Quran. Allah explains how the rain get down to the land, how Allah grows the plants and finally dead. So, how the world is the transitory thing! Allah describes the world life in this verse to bring the *ululalbab* into to the deep contemplation to remember the Allah creation in the world until his *iman* increase (Hamka, 2000: 29). In this verse Muhaimin defines that *ulul albab* is the human who realizes and cares to the environment. With care and realize to the environment, the *ulul albab* can contemplate the *kauniyah* verse in

this world. Muhaimin also says that this verse contain values; natural environment care.

15. Thoughtfulness, Lesson learn and Wisdom

وَلَقَدْ ءَاتَيْنَا مُوسَى الْهُدَىٰ وَأَوْرَثْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ ﴿٥٣﴾ هُدًىٰ وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ ﴿٥٤﴾

53. *And, indeed we gave Musa (Moses) the guidance, and we caused the Children of Israel to inherit the Scripture [i.e. the Taurat (Torah)],*

54. *A Guide and a Reminder for men of understanding (QS. Al mu'min/Ghafir: 53-54).*

Sayyid Qhutub (2004: 180) says, this verse emphasizes that this is the Allah's help who is giving the help to the human. Allah said “*and, indeed we gave Musa (Moses) the guidance, and we caused the Children of Israel to inherit the Scripture [i.e. the Taurat (Torah)]*”. It means that Allah gives *taurah* to Musa contains the guidance and reminder to Children of Israel (Ar-Rifa'I, 1999: 90). It is one kind of help from Allah. This is the guidance that Allah illustrates in the history of Prophet Musa. From this verse, the *ulul albab* cat get large lesson. From the lesson the *ulul albab* can get the specific term of guidance from Allah (Quthub, 2000: 126). According to Muhaimin that *ulul albab* in this verse is the human who tries to seek the guidance and the lesson from the history and the tragedy in the past. Finally, he concludes that this verse contains values; thoughtfulness, lesson learned and wisdom.

16. Social care.

وَكَايْنٍ مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا وَعَدَّ بِنَهَا عَذَابًا نُكْرًا
 ﴿٨﴾ فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَنَقِبَةُ أَمْرِهَا خُسْرًا ﴿٩﴾ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا
 اللَّهَ يَتَأُولَى الْأَلْبَابِ الَّذِينَ ءَامَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾

8. *And many a town (population) revolted against the command of its Lord and his Messengers, and we called it to a Severe account (i.e. torment In This worldly life), and shall Punish it with a horrible torment (in Hell, In the Hereafter).*

9. *So it tasted the evil result of its disbelief, and the consequence of its disbelief was loss (destruction In This life and an eternal punishment In the Hereafter).*

10. *Allah has prepared for them a Severe torment. So fear Allâh and keep Your duty to him, O men of understanding who have believed! - Allah has indeed sent down to You a Reminder (this Qur'an) (QS. At tholaaq: 8-10).*

In this verse Allah puts the advices, reminder, guidance and threatening in this one verse. Allah invites the human to fear Him in organizing the country but the human disobeys. Allah said “*and many a town (population) revolted against the command of its Lord and his Messengers, and we called it to a Severe account (i.e. torment In This worldly life), and shall Punish it with a horrible torment (in Hell, In the Hereafter)*”, it means that Allah gives punishment to the people of country. “*Allah has indeed sent down to You a Reminder (this Qur'an)*”, actually, the human is unseemly to choose the deviate way because the guidance from Allah gives to the human is clear enough (Hamka). Allah said “*so fear Allah and keep Your duty to him, O men of understanding who have believed*”. It means that Allah invites the *ulul albab* (straight mind) to fear Allah. *Ulul albab* in this verse is the human who has the straight thought (Ar-Rifa’i). Allah reminds the *ulul albab* person not to follow the human who always disobeys Allah in a country. From above explanation Muhaimin defines the *ulul albab* in this verse is the

person who doesn't want to make stir/evil and disturbances in society. From this, the value of this *ulul albab* verse is care to the society.

2.2 Hermeneutic

In this part, the researcher wants to discuss Paul Ricoeur's hermeneutic perspective.

2.2.1 Paul Ricoeur Hermeneutic Perspective

A glance of hermeneutical basic concept above is as the prologue to understand the hermeneutic perspective. If we see from the historical chronology, Paul Ricoeur is one of developer of hermeneutic. Actually, he is one figure who brings the hermeneutic focus on the interpretation of the text. According to him, the first place of hermeneutic is the language, especially the writing language (Rafiek, 2010: 2). Paul Ricoeur is professor of philosophy in the Nanterre University (branch of Sorbonne University). He was born in Valence French 1913. He said that "the whole of philosophy is the interpretation to the interpretation". In this case, Ricoeur also agrees with Nietzsche that argues "life is interpretation" and it is needed when the plurality of meanings appear (Sumaryono, 1999: 105). In the Ricoeur's perspective, hermeneutic is the theory to reveal the objective meaning of the text. It means that the intention of writer is not the main references in understanding the text, because the text stands autonomously. The text doesn't provide the communication space between the writer and the reader, therefore, the text just speaks by itself to the reader (Wachid, 2006: 214).

Ricoeur argues that the first duty of hermeneutic is looking for the internal dynamic regulation of the text (Sumaryono, 1999: 105). This case prosecutes us to understand what the text actually is. In his article, Ricoeur explains that the text is “any discourse fixed by writing” (Thomson, 1982: 145). Text is the discourse that is scripted to the language. It means that the intention of Ricoeur’s hermeneutic is the interpretation to the expression of life which is determined linguistically, because the all of the human activities is represented by language, even the art that is visualized also interpreted using language (Wachid, 2006: 215). Actually, “the human is language, and the language is the main requirement for the human experiences” Therefore, hermeneutic is the way of interaction to the language” said Ricoeur (Sumaryono, 1999: 109). Language is the content of the text. Rafiek (2010: 2) mentions, this case is as the writing language. He said “Ricoeur exploits the writing language as the field of his hermeneutic. Therefore, his hermeneutic will only correlate with the text (the language which is written)”.

Ricoeur explains through his book *De l'interprétation* that hermeneutic is the regulation of the theory interpretation, especially the interpretation toward particular text, sign or symbol which is assumed as the text (Sumaryono, 1999: 105). Ricoeur said (1981: 43) that “*hermeneutic is the theory of the operation of understanding in their relation to the interpretation of the text. So, the key idea will be the realization of discourse as at text; and elaboration of the categories of the text will be the concern of subsequent study*”. From this definition, the duty of Ricoeur’s hermeneutic is not to seek the similarities of the writer intention and the interpreter interpretation in the text actually, but it is to break and to interpret the text objectively.

The text as the discourse that is uttered by Ricoeur above refers to dialectic of the event/phenomenon and the meaning or the sense and the reference (Rosyidi, 2010: 153). The sense is as the meaning and the reference as the event. The event is the proposition that is assumed as the predicative function then combined with the identification. The discourse is assumed as the event and the meaning or the sense indicates the content of proposition (Rosyidi, 2010: 153). When someone refers (imagine) to the particular time, it is the event/phenomenon. And the event will get the structure or the construction of the meaning in term “sense”. When the sense is uttered, the reference will be appeared. Those dialectics are mentioned as the main characteristic of the discourse (Rosyidi, 2010: 153). Furthermore, Ricoeur explains that the interpretation to the discourse operates in two areas. The first is to the inside or “to the sense” that mentioned as “the explanation” to the world of inside the text. And the second is to the outside. It is as “the reference”, and mentioned as “the understanding” to the world that is referred by the text. So, “Explanation” to the text is objective whereas the “understanding” to the text is subjective (see. the fig. 1) (Rosyidi, 2010: 155).

These dichotomies of subjective and objective above are solved by Paul Ricoeur through *decontextualisation* (freeing the text from the context). It aims to keep the autonomous of the text when the interpreter does “understanding”. And also through *recontextualisation* (come the text back to the context). It aims to look the background of the text. Those *decontextualisation* and *recontextualisation* are extremely based on the autonomous of the text (Wachid, 2006: 217). According to Ricoeur, the autonomous of the text consists three indications; (1) intention (the author’s intention) (2) the culture or the condition

when the text is created (3) audience (the target of the text). Therefore, based on the autonomous of the text above, the text can escape from the author's world because the three indications above consist in the text (Sumaryono, 1999: 109). So, the text is opening and giving the space to the audiences to be read and interpreted widely. It is named as the *recontextualisation* (Wachid, 2006: 217).

When doing the interpretation the interpreter also must have the concept that is taken from the own interpreter's experiences. It is important because the interpretation that interpreter creates also correlates with the condition, background, knowledge and experiences of the interpreter (Sumaryono, 1999: 108). But, its concept must be flexible and suitable with the requirement of the text. Therefore, the text always stands on the structural explanation that is always objective whereas the hermeneutic "understanding" is sometime subjective (Sumaryono, 1999: 108). According to Ricoeur that "the text is the medium through which we understand ourselves" (1991: 87). Ricoeur said (1976: 87-88) that:

Far from saying that a subject already mastering his own way of being in the world of projects the *a priori* of his self-understanding on the text and read it into the text, I say that the interpretation is the process by which disclosure of new modes of being.gives to subject a new capacity for knowing himself. If the reference of the text is the projection of the world, then it is not the reader who primarily project himself. The reader rather is enlarged in his capacity of self-projection by receiving a new mode of being from the text itself.

When hermeneutic tries to understand the human product such as literary work, the hermeneutic has the different method of interpretation process. Because the text of literary work is different with the ordinary text. Ricoeur said in his book *Rule of Mataphore* (1977: 54) that "every text has different structure and

semantic contraction, therefore, in understanding text also needs the different hermeneutic process” (Wachid, 2006:219) moreover the literary text. It is constructed by the poetical and metaphorical construction, the hermeneutic has to distinguish it (Wachid, 2006: 219).

According to Hadi (in Wachid, 2006, 220) There are special characteristics of literary text which distinguish it with the other text. They are:

- 1) The literary text/language is symbolic, poetic and conceptual. The interpreter can't give the referential meaning as the usual text. The literary language extends the meaning symbolically and metaphorically. It is different with the other texts that always try to run from the plurality of meaning. It always gives the directly meaning through the text to the reader.
- 2) In the literary text/language, the feeling and the consciousness create the aesthetics object. The symbolizing has to be understood. It can't be read lexically. Because it is understood as the connotative, suggestive and metaphorical languages.
- 3) The literary language creates the fictional experiences. It can describe the life expression extraordinarily.

When analyzing the literary text, the symbol and the metaphor are main concepts that have to be understood in the Ricoeur's hermeneutic. Because the symbol and metaphor are the aspects that make the literary text is different with the ordinary text (Hadi in Wachid, 2006:220). The further explanations of both are explained as below:

1. Metaphor

According to Ricoeur (1981: 171), the function of metaphor can be the guide to understand the text such as the literary text, especially when understanding the meaning. From the “explanation” aspect, the metaphor correlates with meaning mentioned as “sense” while from the “interpretation” aspect, the metaphor develops the meaning from the references that is oriented to the world of interpreter itself (the reflection of interpreter’s world) (Rasyidi, 2010: 165). Definitely, the word metaphor is the “poem in miniature” said Monroe (Rasyidi, 2010: 155). In Aristoteles perspective, the metaphor is the transformation meaning of the words or names in a text (Rafiek, 2010: 9). Actually, the metaphor correlates the lexical and the figurative meaning in literary text (Setiawan, 2010: 4). It tries to connect the explicit and the implicit meaning. In the logical positivism, the differences of explicit and implicit meaning happen in the cognitive and emotive language, then it changes into the differences of denotative and connotative meaning. It means, the denotative is assumed as the semantic level or cognitive, whereas the connotative is as the level of non-semantic or emotive (Setiawan, 2010: 4).

According to Aristoteles, the metaphor is only the diction, it only creates the new diction that the purpose is to make longer or shorter the discourse using the strength words that all of those words diverge from the usual words. That concept classical metaphor is mentioned by Ricoeur as the *death metaphor* (Ricoeur in Rasyidi, 2010: 156). According to Ricoeur, the metaphor is the *tension* between two words that occur in the metaphorical utterance. Furthermore, Ricoeur explains that the metaphor is a sentence or another kind of expression that

its words uttered metaphorically (Ricoeur in Setiawan, 2010: 4). But in modern metaphor theory, the metaphor will correlate with the semantic (*proposition*) before correlating with the semantic of the word. It means that the metaphor tension occurs as the *predication* phenomena, not the *denomination* phenomena (Rasyidi, 2010: 157). Ricoeur starts the metaphor tension from the *word-metaphor* to the semantic of the sentences or implicates to the *state-metaphor*. The *state-metaphor* analysis is doing through the discourse analysis. From this part, the Ricoeur's hermeneutic is different with the previous concept of metaphor that the metaphor occurs as the tension only in the *word-metaphor* or the denomination phenomena (Rasyidi, 2010: 157).

Kurniawan (2010: 4) concludes that the Ricoeur's metaphorical concept occurs in several areas; (1) the metaphor occurs in one area of *proposition* that followed by the *predication*. Metaphor is the *tension* that happens in the two *different* worlds of the words because indicates the *resemblance*. It is marked by the attention of the *universal-predication*. (2) The metaphor is not the discourse decoration. The metaphor has the more meaning than the emotive utterance because the metaphor gives the new information. Actually, the metaphor explains the new reality that is constructed through the discourse.

2. Symbol

The other concept that must be known in the Ricoeur's hermeneutic concept when it is used to interpret the literary text is the symbol. Ricoeur defines the symbol as the structure of sign that consists of multi meanings such as additional, indirect and figurative meaning that can be understood through the first

meaning of the sign. This multi meaning of the sign expression is mentioned as the hermeneutic area (Bleicher, 2003: 376).

According to Rasyidi (2010: 159), there are two kinds of difficulties to enter the multi meaning of the symbol structure. The first is the difficulties that are caused by the number and the varieties of the research in the symbol. For the example, the three kinds of symbol part that Ricoeur discussed. The first, psychoanalysis correlates with the dreams or the other indication, or the object of the culture that is symbolized as the depth of psychological conflict. The second is the literary work (poetry). Symbol is the special imagination of the poetry. The last is the history of religion such as the symbols in the Holy Book.

The second difficulties of concepts symbol are the dimension. The symbol concept is close to the two dimensions of discourse or the world of meaning. Those are the linguistic and non-linguistic level. The linguistic symbol is proven by the fact that is created by the semantic symbol. It is theory that explains the structure of symbol base on the meaning of signification (Rasyidi, 2010: 160). The semantic symbol is identified by looking the correlation of lexical and figurative meaning in the metaphorical utterances.

The symbol is correlated with the language because the meaning of symbol will appear when uttered whereas the metaphor is the part that discusses the symbol concept to reveal the meaning of the symbol. For the example the word “ka’bah”, in Islamic perspective “ka’bah” symbolizes the face of God. So, there is no correlation between the word “ka’bah” and the meaning “face of God” because those are the non-linguistic dimension. Semantically, the meaning of

“ka’bah” is the “stone” and the symbolic meaning is the “face of God”. But both of those words have linguistic dimension because the word “ka’bah” and the meaning “face of God” have semantic symbol that is created by the Islamic culture (Rasyidi, 2010: 160).

To analyze the symbolic meaning of semantic, it can be identified through the correlation the lexical and figurative meaning in the metaphorical utterances. In this part, the symbol is correlated with the language because the symbol will appear when the symbol is uttered. Whereas the metaphor is the second subject which discusses the symbolic aspect. In this part the metaphor is used to expend the meaning (Rasyidi, 2010: 161). And the symbolic meaning must be different with the lexical meaning. Therefore, the symbolic meanings have two meanings. The first meaning is only the one line to enter the second level of meaning (the meaning of meaning) (Rasyidi, 2010: 161).

Therefore, based on the explanation above, to interpret the literary text, the hermeneutic has to have the different process. Paul Ricoeur explains (in Rafiek, 2010: 9) that the processes of his hermeneutic when interpret the literary text as below:

- 1) Reading the text with the sympatic imagination fully.
- 2) Before doing the interpretation, the interpreter has to analyze the structure or the intention of the text.
- 3) Deciding the symbols that exist in the text before giving the deeply meaning to the text and deciding the references about the context that need by symbols.

- 4) The interpreter must be able to identify that everything about meaning or statement in the literary text is the fictional experiences.

2.3 Previous Studies

In conducting this research the researcher found several previous studies. The first is from Noor Laily Imaroh. The student of State Islamic University of Malang entitled “An Analysis Code Switching Found in the Lyrics of Maher Zain’s Song”. This research has similarity in the object of the research. She also uses the Maher Zain’s Songs as the object of her research. The second is from RinditSetiawan, the student of Ahmad Dahlan University Yogyakarta entitled: *The hermeneutic Analysis in “Ya Allah Aku Berperang” by Frans Nadjira (Symbol and Metaphor Theory by Paul Ricoeur)*. He also uses the Paul Ricoeur hermeneutic perspective. From this previous study the researcher can understand the way and the method of analysis of the Ricoeur’s hermeneutic.

The next is from Welly Kuswanto, the student of state Islamic university of Malang entitle *A Semantic Analysis on Ulul Albab English Translation in the Holy Qur’an*. His research is focused on the semantic meaning in the *ulul albab* translation. From this previous study the researcher also can understand deeply about the essential meaning of *ulu lalbab*. This previous study has similar in the topic of this research. The third is from Heather Tan entitle *An Instrument for Data Interpretation in Hermeneutic Phenomenology*. From this research, the researcher understands the function and the definition of Ricoeur’s hermeneutic specifically. Same with the Heateher’s work, it’s from David J.H.

Belmanentitle:*Reading Job: Ricoeur's Textual Theory and the Interpretation of Job.*

The next is from Heru Kurniawan. The student of Gajah Mada University of Yogyakarta entitled "Light Mysticism in Abdul Wachid B.S 'Poetry Collection Rumah Cahaya: A study Metaphor and Symbol in Ricoeur Hermeneutic Perspective". His research is focused on the light mysticism in the collection poetries *Rumah Cahaya* using the metaphor and symbol theory in the Ricoeur's hermeneutic perspective. The result of this research is that the light mysticism in the *Rumah Cahaya* collection poetries symbolizes the guidance from the God. This previous study also uses the metaphor and symbol theory in the Paul Ricoeur's Hermeneutic.

CHAPTER III

ANALYSIS

In this chapter, the researcher will present the analysis obtained from the data sources. The researcher interprets the datum using the metaphor and the symbols theory of Ricoeur's hermeneutic perspective. According to Ricoeur (1976: 19-20) the hermeneutic is not to dig up the similarities of the author and the interpreter but the hermeneutic is used to seek everything inside of the text itself and the internal structure of the text is as the guidance to understand it. And also, the hermeneutic is used to seek the power of meaning that consists in the internal construction of the text, until finally the text creates the new world outside the text. That is mentioned as the messages of the text through the internal construction (reference).

According to Ricoeur (1976: 20) the interpretation is the dialectic between the explanation and the understanding. The explanation is the structural analysis that focused on the correlation of the world in the internal text as the objective explanation. And the understanding is the contextual analysis. It means that the interpreter gives the meaning refers to the outside world of the text. Ricoeur uses the metaphor and symbol concept in doing the way of interpretation. The Ricoeur's metaphor and symbol concept include two areas. They are: 1) in the metaphor theory, the analysis starts from the text as the representative of explanation then from the text to the metaphor as the representative of

understanding and the interpretation (1981: 171-176). 2) In the symbolic analysis starts from giving meaning to the symbol as the semantic level understanding. Then continue to the giving meaning of the symbol in the non-semantic level (1976: 51-55). From the explanation above the researcher uses the Ricoeur's metaphor and symbol concept as the theory to dig up the *ulul albab* values in the Maher Zain's *Open Your Eyes* lyrics.

3.1 Metaphorical Analysis in “Open Your Eyes” Lyrics

In the part the researcher will discuss about the meaning of the metaphor in the lyrics.

The construction of the title “open your eyes” is taken from one line in several lines of this song. It is kind of *statement-metaphor*. The researcher will explain the reason of the *statement-metaphor* in the next second stanza below. Actually, the title “open your eyes” will be completely understood if it is combined with the other proposition that constructs it. That construction is the proposition that its singular-identification is not explicitly explained. Because this proposition indicates an instruction. In this construction, the word “open” is positioned as the universal-predication and “your eyes” is as the object-attribution. Lexically, the word “open” has meaning “break open, lance, cracking, dismantle or giving space to the something to go out or go in”. Or it has similar meaning like “start, expose or separate something”. In this context, the object-attribution “your eyes” has lexical meaning like “the tools used to see and watch something”. The

implication that is created by this proposition is the instruction from the narrator to use “the eyes” for seeing something. Because the word “open” is transitive form. And it must need an object to make this proposition able to be understood.

Actually, what is something instructed by the narrator to be seen? It will be clearly answered if we reveal and understand these lyric at all.

Look around yourselves

The first line of the first stanza above indicates the proposition which “look” as universal-predication and “around your selves” as the object-attribution. In this first line, the construction of this line is not really different with the title construction “open your eyes”. In this proposition, the singular-identification is not mentioned explicitly because this proposition also implicates the instruction from the narrator. Lexically, the meaning of the word “look” is similar with “watch”. But in this context, the word “look” has the meaning assumption as “look to search an answer, watch to understand or to ask something”. This meaning adopted because the object-attribution of this proposition is “around your selves”. Why we have to “look” everything that exist “around ourselves?” What happen with everything “around ourselves? Furthermore, the narrator gives confirmative explanation about the purpose of this first line “look around yourselves” through the next line:

Can't you see this wonder?

The second line of the first stanza above is the next explanation of the narrator's instruction "look around yourselves" in the first line. The second line above is also constructed a proposition that "can't you" as singular-identification; "see" as the universal-predication and "this wonder" as the object-attribution. This proposition indicates the narrator's confirmation about the word "look" in the first line. Through this line, the first line of this stanza gets more clear explanation. The things that have to be "looked" in the first line is "this wonder". Lexically, the word "wonder" has meaning "something amazing, astonishing, strengting". The word "wonder" in this line refers to "everything that amazing or something extra ordinary" that is created by Allah. In this proposition, the composition "can't you" is the interrogative form. It has function to create the confirmative association. It is proven by the object-attribution "this wonder" that directly appears as the answer of the question "can't you see". According to Ahmad Qolasy (1995: 36) the interrogative construction sometime doesn't create the original meaning. It means that the interrogative form is not only as the question, but also used to create the figurative function such as confirmative, instructive, prohibitive association. For the example the interrogative construction above "can't you see" its construction creates the association to confirm the previous proposition "look around yourselves". That something has to be "looked" is "this wonder".

Spread in front of you

The third line of this stanza above shows a proposition, although the singular-identification doesn't explicitly explained in this line. But, when we precisely look the construction from the first line, it will be known that the main subject of this proposition is the word "wonder" in the second line. This line above is the adverbial-attribution of the word "wonder". The line above is the proposition that is composed by "wonder" as singular-identification; "spread" as the universal-predication and "in front of you" as the adverbial-attribution. Lexically, the word "spread" has meaning "dilate, extend, overspread or spread abroad", it means that in this proposition indicates something "wonderful" that is created by Allah. Those all of the "wonder" that are "dilate, extend or over spread" in "around ourselves" or "spread in front of us", that have to be looked and seen. The shapes of "wonder" are described by narrator such as below:

The cloud floating by
 The sky are clear and blue
 The moon and the sun
 Planet in the orbits

Fourth lines of the first stanza above are giving the example and more explanation of the concept "wonder". The four lines above explain about the wonder concept that has to "look" and "see" as the narrator's instruction in the first and second line above. The first "wonder" is shown by the fourth line "the cloud floating by". In this context, the "cloud" that is "floating" in the sky is the wonder because it is irrational phenomena. It means that "cloud" is flying

organizingly floating in the sky without the held that is hanging it, flying and making something like bubble in the sky until covered the sun light. The “cloud” that has white color changes into the dark and gives the rain to the earth. The “cloud” indicates to the human that the rain will get down. The “cloud” that decorates the sky is so beautiful. All of those occur contributively to each other without any disorder. The characteristic of this “cloud” indicates the “wonder” because those phenomena are not simple. The “cloud” becomes regular construction. The “cloud” becomes wonder because of its characteristic that gives the rain for the earth and covered the human from the sun light. This is the “wonder” that narrator instructs in the first and second line above to be “see” and “look”.

The second “wonder” is shown by the line five “the sky are clear and blue”. The composition “the sky are clear and blue” also as the adverbial-attribution from the previous propositions. The singular-identification from “the sky are clear and blue” is the word “wonder” and “spread” as the universal-predication. The adverbial-attribution “the sky are clear and blue” also as the explanation of the word “wonder” because “the sky” that is “clear and blue” is irrational phenomenon. For the example, the characteristic of the sky exists in the atmosphere, although without the pillar, the sky is not collapse. The sky looks very beautiful when the condition is “clear and blue” and paired with “cloud” to decorate the earth. Those are the “wonder” because those phenomena are not simple.

The next is the “wonder” that is instructed by narrator to “look” and to “see” is explained by the line number six “planet in the orbit”. This construction also the adverbial-attribution from the word “wonder”, and the word “Spread” as the universal-predication. The word “planet” becomes “wonder” because the rotation in its pivot or in the orbit regularly is extra ordinary. There are so many planets, but each of those is rotating in track and those are not colliding each other. Those are the “wonderful” phenomenon because it occurs with perfect construction.

The moon and the sun

In this line, the narrator also instructs to “look” and “see” “the wonder” that happen in “the moon and the sun”. The construction “the moon and the sun” is not really different with the previous construction, this composition is also constructed from the word “wonder” as the singular-identification, “spread” as the universal-predication and “the moon and the sun” as the adverbial-attribution. In this “the moon and the sun” also implicates the “wonder” because “the moon and the sun” also exist in the sky without any tools that held there. “The moon and the sun” regularly appear in the night to shine the dark and the day. Both of “the moon and the sun” are well-regulated, not collide each other. These phenomena are clearly indicated that “the moon and the sun” are the “wonder” because those occur not trivially. All of the “wonders” above are compared by narrator as the harmony such the line below:

Such perfect harmony

A line eight from this stanza indicates the comparator or the parable from the previous four lines “The cloud floating by//The sky are clear and blue//Planet in the orbits//the moon and the sun”. The four lines above explain the “wonder” that regularly perfect. The perfectness is seen from the “cloud” that “floating” in highest of the sky. And the “cloud” that always doesn’t cover the “sky” until becoming it “clear and blue” and create beautifulness in the world, this phenomenon is perfect “such perfect harmony”.

And also the phenomenon that is happening to the “moon”, the “moon” is rotating the earth with the distance 38400 km (Morshidi: 2013). And the earth is rotating its pivot with its celerity around 1600 km while rotating the sun with its celerity 30 km/second. The all of those phenomena are perfect “such perfect harmony”. These rotations are regularly perfect although with the supersonic celerity and not collides each other (Ian: 2013). From this, the narrator is asking us question such as:

Let’s start question in ourselves

The construction in ninth line above creates the allurement association. This line is the invitation for us to introspect and contemplate the “wonders” above. This line is the proposition that “let’s” as the singular-identification; “start” as the universal-singular; “question in ourselves” as the adverbial- attribution. The word “let’s” creates the allurement association to “start” the contemplation. And “start” to indict a “question” to “ourselves” about the “wonders” that explained in

the line four, five, six and seven above. This line above, not only indicates the invitation/allurement, but also implicates the confirmation that those “wonders” are something extra ordinary. Therefore, narrator through this proposition invites to indict the question to “ourselves” “don’t we know? In this context narrator gives more confirmation through the following:

Isn’t this proof enough for us

The tenth line of this stanza indicates a proposition that “this proof” as the singular-identification/main-subject; “isn’t” universal-predication and “enough for us” as the complementary-attribution. The construction in this proposition is little bit similar with the second line of this stanza “can’t you see this wonder”. The similarities between two these proposition are in the construction and the implication that are created. Both of those propositions are the interrogative form. Those propositions don’t need an answer because both of those propositions implicate the confirmation.

The proposition “isn’t this proof enough for us” above also has indication like the assumption in the first and the second line “look around yourselves//can’t you see this wonder”. But, in this proposition, the word “look” and “see” refer to “the wonder” as the “proof”. Lexically, the meaning of the word “proof” is “sign, guide, recognizing symbol or characteristic things”. Therefore, the proposition “isn’t this proof enough for us”, has function as the confirmation and invitation to contemplate the “proof” as the “symbol, guide or sign” of Allah’s power. Isn’t the “wonders” above not simple and not human creation? Why don’t we try to

contemplate those wonder, or we are becoming blind? This question is presented in line below:

Or we so blind
 To push it all aside
 No,...

The last three lines from the first stanza above indicate as the adverbial-proposition. Those lines are also as the continuation question from the proposition “isn’t this proof enough for us”. In those lines, the proposition is contracted by “or we so blind” as the singular-identification; “to push” as the universal-predication and “it all aside” as the adverbial-attribution; “no” as the complementary-attribution. If in the proposition “isn’t this proof enough for us”, the narrator uses this line to confirm the degree of the “proof” using the question (interrogative construction); is the “proof” like “wonder” above “enough for us?”. Whereas, in these lines “Or we so blind//To push it all aside//No,..”, the narrator describes our reaction and attitude when we look at the proof of Allah between us. What reaction that we do when the “proof” come to us? This understanding is adopted from this line “or we so blind”. In this line, there is a word “or” that creates choice indication, are we the person who cares with “proof” or no? It means, are we “so blind” to look “proof” that exist around ourselves or no? From this, the proposition “isn’t this proof enough for us” and “or we so blind” become contrast statement but have similar association, that are as the confirmation of the “wonder” as “the proof”.

The next line is the word “to push” as the universal predication. The word “to push” is as the effect from the reaction and attitude of singular-identification “or we so blind”. Because “we so blind” to look at “the proof”, we “push” the all of “proof” and put “it all aside”. It means we don’t care with the proof above. These questions are answered by the narrator as the following:

No,

One word “no” in the last line of this first stanza is the answer of the interrogative proposition “or we so blind//to push it all aside”. It means that the narrator confirms once again, “No” the choice “or we so blind” is not true. The narrator explains that the true is still have to “look” and “see” the “wonder” that exist in “around ourselves” or “in front of us” as the “proof” about the existence of Allah and His power. These are the true. How to do that? The narrator explains the steps in the next stanza:

We just have to
Open our eyes, our heart and minds

The two first line of the second stanza indicate the proposition “we just have to” as the singular-identification; “open” as the universal-predication; “our eyes, our heart and our mind” as the object-attribution. This line “open your eyes” is the line that the researcher mentions as the *statement-metaphor* in the first paragraph of the first stanza above. The word “open” has meaning “cleave, separate, or opening something close”. This meaning has association as the separating something close. There the part that can be opened. Semantically, it is

absurd because the object-attribution of the word “open” is “our heart and mind”. Because of the “heart and mind” is something inside and can’t be opened. Therefore, to give the meaning to the word “heart and mind” is impossible in the semantic or linguistic level. It needs the philosophical thinking to get the real meaning of the “heart and mind” construction.

Actually, the proposition above explains several steps that have to be done. Or explains about the process to “look” and “see” about “the wonder” that exist in “around ourselves” or “in front of our eyes” as the “proof” the existence of Allah. The first step is “opening our eyes”. The word “open” in this line has similar meaning with the word “open” in the title construction. The word “open” means “break open, lance, cracking or dismantle, giving space to the something to go out and go in or opening something close”. In this context, the word “open” also has similar meaning like “to start, to expose, or to reveal”. In this line, that has to “open” for first time is “our eyes”. It means, the “open our eyes” in this line has meaning to understand the “wonder” that described by “the cloud floating by//The sky are clear and blue//Planet in the orbits//The moon and the sun” as the “proof” of the existence of Allah.

After “open our eyes”, the next steps to “open” are “our heart and our mind”. Lexically, the meaning of the composition “our heart” has meaning “feeling, emotion liver or inside organ of our body”. And the construction “our mind” has meaning “brain, assumption, thinking, intelligences or it can be inside organ of our head”. From this meaning the word “open” becomes *absurd* to be understood semantically. But the words “heart and mind” if refers to “eyes of

heart and mind”, the word “open” will be able to understand. So, the purpose of the construction “open our heart and our mind” means that our heart and our mind have to “open” “the eyes of our heart and mind” to receive the “wonder” as the “proof” that Allah creates in “around ourselves”. Using “our heart and our mind” we can contemplate something that happens ordinarily. We can realize that the “wonders” above are the extra ordinary things.

If we just look bright to see the sign

The third line of the second stanza above indicate the proposition “if we just” as the singular-identification; “look” as the universal-predication; and “bright to see the sign” as the adverbial-attribution. The statement-metaphor occurs in this line because of the word “see” in the adverbial-attribution as the *resemblance*. It impacts to the word “bright” and the word “sigh” become *tension*. The *tension* happens because the word “bright” that has association as the passive things is assumed as the human that able to “see” the “sign”. Lexically, the meaning of the word “bright” is “the light, ray, beam or something bright”. From this, the word “bright” is *absurd* to do the “seeing” something. This meaning also causes the word “bright” can’t be understood lexically. This condition shows that Max Black and Monroe Beardsley said in Ricoeur (1981, 172) that the meaning of the word is not only depend on the semantic and syntactic regulation, but also the other regulation that is also obeyed by the language communities. This regulation that is mentioned by Ricouer as the *system of associated of common placed or potential range of connotation* (Rosyidi at all, 170: 2010).

In Moslem tradition, the word “bright” assumes as the guide that comes from Allah. And the word “sigh” is assumed as the symbols that indicate the power and the existence of Allah that in this context explained through “wonder” in the previous line. With referring to these references, the word “bright” can be understood as the guide to “look” and “see” the “sigh/wonder” that exist in “around ourselves”.

We can't keep hiding from the truth

The line four in the second stanza above shows a proposition that “we can't” as the singular-identification; “keep hiding” as universal-predicative and “from the truth” as the adverbial-attribution. This proposition is the confirmative construction to the word “sign” in line three above. The universal-identification “keep hiding” creates the association meaning like “hiding for refuting, hiding for pretending” stupid about everything that is assumed as the “truth”. The word “truth” has meaning “right, real and believable/honest”. In this context, the word “truth” refers to “sign/wonder”. Until the construction “we can't keep hiding from the truth” is as the confirmative proposition from the narrator to the word “truth” or “wonder” that exist “around ourselves”.

Let it take us by surprise

Generally, the fifth line of this second stanza is little bit similar with the fourth line above. In this proposition don't occur the metaphorical tension because the relation each word constructs a relevance interpretation. This proposition is composed as “let it” as the singular-identification; “take” as the universal-

predication; “us” as the object-attribution; “by surprise” as the adverbial-attribution. This proposition implicates an invitation. The word “let’s” is term of invitation. And lexically, the meaning of the word “surprise” is “amazed or astonished”. In this context, the narrator invites us to let the “truth” makes us feel “surprise”. This word “truth” refers to “sign/wonder”. Its phenomenon is kind of extra ordinary phenomenon. Therefore, those “wonders” can create the “surprise” things for us. And this is the narrator purpose of the narrator invitation above; “let” the “wonder” makes “us” feel “surprise”.

Take us in the best way

(Allah)

Guide us every single day

(Allah)

Four lines before is the last line in this second stanza that construct the proposition that all of them are without singular-identification because those propositions are the instructive construction. In the sixth line above, the proposition is composed by “take us” as the universal-predication; “in the best way” as the adverbial-attribution. And “Allah” is as the object attribution. And in the line eight, “guide us” also as the universal-predication; “every single day” as the adverbial-attribution and “Allah” also as the object-attribution. Lexically, all of the constructive propositions above are the instructive construction. But in Islamic tradition, it will be mentioned as the instruction if the subject that doing the instruction is the human. In contrary, when the subject that is doing the instruction is God (Allah), it is not kind of the instruction. It will be mentioned as

the prayer. Therefore, the all of the constructions above are mentioned as the prayer because the object of the instruction is Allah.

The forms of the prayer in these lines are in the term “the best way”. “The best way” that is aimed by this line is the best way that is “faith”. And the word “guide” that is aimed by this line is “the best way”. It means that narrator prays to Allah in order Allah “guides” the narrator to be constant in “the best way” “in every single day”. And the last prayer of the narrator is illustrated as the below line:

Keep us close to You
Until the end of time.

The last two lines in the second stanza above also implicate the prayer. The constructions of the propositions are also rather similar with the previous proposition. The proposition is constructed by “keep us close to” as the universal-predication; “you” as the object-attribution and “until the end the time” as the adverbial-attribution. In the proposition above, the singular-identification does not explicitly attend because this construction implicates the prayer/instruction. This construction implicates the prayer from the narrator, in order the narrator and us still in the “close” position with Allah. And for the construction “until the end the time” becomes the adverbial-attribution that confirm the narrator’s prayer “keep us close to You”. The composition “the end of time”, in Islamic paradigm has meaning “death, or the day when we will meet the death”. From this meaning become clear that narrator is praying to Allah in order the narrator and us still in “close” position with Allah “until” the day of the death come to us.

Look inside yourselves

The first line of the third stanza has similar assumption with the first line of the first stanza “look around your selves”. The proposition above is constructed by “look” as the universal-predication; “inside your selves” as the object-attribution. The similarities between the two proposition “look around your selves” and “look inside yourselves” are in the implication that is created. Both of those proposition are similar creating the instructive implication using the word “look”, until the both of those proposition don’t attend the singular-identification explicitly. The differences of the both proposition are in the object-attribution. In the first line of the first stanza, the object-attribution that becomes the object of the instruction is the construction “around our selves”. It means that the narrator instructs us to “look” everything “around ourselves” that able to seen using the eyes. Whereas in the first line of the third stanza, that become object-attribution is the construction “inside your selves”. It is something that disables to be seen using the eyes.

From those distinguish we can understand that the instructive proposition above indicate the “wonder” as the “proof” can be seen through two aspect. The first, from the outside aspect like the phenomenon “wonder” that have explained above. The second, those are through something “inside” of us that assumed by narrator as the perfect order such below:

Such a perfect order

The second line of the third stanza above is the parable of the “wonder” “inside of our selves”. The construction “such perfect order” is the comparator-attribution from the proposition “look inside your selves”. This construction has the similar assumption with the parable that happens in the first stanza line eight “such perfect harmony”. But, in this composition “such perfect order” gives more confirmation to the “wonder” aspect that happens “inside” of our body. This “wonder” that “inside ourselves” is explained in detail through several lines below:

Hiding in yourselves
Running in your veins

The two lines above are the adverbial-attribution of the proposition “look inside your selves”. The two lines above are the first example of the concept “perfect order” that exist in “inside our selves”. These two lines are proposition that “inside yourselves” as the singular-identification; “hiding in yourselves” as the universal-predication and “running in your veins” as the adverbial-attribution.

In this construction context “hiding in yourselves//running in your veins” are difficult to understand lexically, because the narrator doesn’t mention the main-subject explicitly in this line. But, if we clarify the singular-attribution “look inside your selves” we will find the answer of the subject of “running”. From this “look inside your selves” we can suppose that the reference of the narrator is

everything that exists “inside ourselves” like “blood circulation, beat of heart and aortae”. All of these organs are “hiding” and “running” “inside” of our body.

This way of thinking is mentioned by Ricoeur as the *system of associated common placed or potential of connotation*. Because the words are not depending only on its semantic and syntactical regulation, but also refer to the other regulation that is obeyed by the language community. Until the meaning “blood circulation” is the “hiding” thing because exist inside of our body. With “look” the organs that “hiding” and “running” “inside ourselves” like “blood circulation, beat of heart” we will believe that all of those process are perfect “such perfect order”.

What about anger love and pain
And the all things you are feeling

The two lines above are also the example of the “perfect order”. The construction above are kind of confirmation of the “perfect order” in the term question. The questions in these lines are the evidence of the “perfect order” concept. The constructions above are the adverbial-attribution from “look inside yourselves”. This construction is the only one of adverbial-attribution of “look inside yourselves” that its construction in interrogative term. Lexically, this construction is offering the proof of the “perfect order”. “How about the anger”, how about the emotion that sometime appears in every body of us? How about love that make the humans feel love each other? How about the pain that is every one of us sometime also feel like that. Are those phenomena occurring in simple? Furthermore, the narrator gives confirmation through the line below:

Can you touch them with your hands?

This proposition above is also the adverbial-attribution from “look inside yourselves”. This proposition is constructed by “can you” as the singular-attribution; “touch” as the universal-predication; “with your hand” adverbial-attribution. The proposition above is the confirmation of the construction “what about anger love and pain//and the all things you are feeling”. This proposition creates the implication one proof, that “anger, love and pain” are the abstract things and disable to be touched with hands, but those are exist and able to feel.

So are they really there?

The next line of this stanza is also the confirmative construction to the previous proposition. The construction “so are they really there?” is the adverbial-attribution from the proposition “look inside yourselves”. This construction also creates the assumption to confirm the “perfect order” above. Are the “perfect order” above really exists inside our body, or we don’t feel them. Or we are so blind to look the reality and the phenomenon that happen? The narrator is repeating one more the question that is mentioned in the second stanza to confirm the all of the truth like “wonder” and “perfect order”. This repetition occurs because the narrator aims to confirm the all of the “wonder” and the “perfect order” that have explained above.

The next whole lines of the third stanza below are similar with the first stanza above. Started from the construction of the proposition, the metaphorical tension and the lyrics each lines, all of those are same. The difference is only in

the reference that aimed. The second stanza, the all of references refer to the “wonders” that happen in “around ourselves” that compared “such perfect harmony”. But in the fourth stanza, the all of references refer to the concept “perfect order” that exist in “inside our selves”. Both of the similar stanzas above implicate the confirmation to the each reference. The stanza two is functioned as the confirmation to the concept “wonder” “around ourselves”. And the fourth stanza is functioned as the confirmation to the concept “perfect order” that exist “inside our selves”. For the first similar line is described as below:

Let’s start question in ourselves

The construction in next line of stanza three also creates the allurement association. But this line is the invitation for us to introspect and contemplate about the “perfect order” above. This line is the proposition that “let’s” as the singular-identification; “start” as the universal-singular; “question in our selves” as the adverbial- attribution. The word “let’s” also creates the allurement association to “start” the contemplation. And “start” to indict a “question” to “ourselves” about the “perfect order” that is explained in third stanza above. Through this proposition the narrator invites to indict the question to “ourselves”. “Don’t we know? How extra ordinary those “perfect order”. More confirmation is explained by narrator through the line below:

Isn’t this proof enough for us

In this line of this stanza indicates a proposition that “this proof” as the singular-identification/main-subject; “isn’t” universal-predication and “enough for

us” as the complementary-attribution. Lexically, the meaning of the word “proof” is “sign, guide, recognizing symbol or characteristic things”. Therefore, the proposition above “isn’t this proof enough for us”, has function as the confirmation and invitation to contemplate the “proof” as the “symbol, guide or sign” of the Allah’s power. Isn’t the “proof/perfect order” above are not simple and not human creation? Why we don’t try to contemplate those “perfect order”, “why we don’t care with that?” or “why we push it all from our mind?” This question presented in line below:

Or we so blind
 To push it all aside
 No,..

The last three line of fourth stanza above are indicates the adverbial-proposition. Those lines are also as the continuation question from the proposition “isn’t this proof enough for us”. In those lines, the proposition is contracted by “or we so blind” as the singular-identification; “to push” as the universal-predication and “it all aside” as the adverbial-attribution; “no” as the complementary-attribution. If in the proposition “isn’t this proof enough for us”, the narrator uses this line to confirm the degree of the “proof” using the question (interrogative construction); is the “proof” like “perfect order” above “enough for us?”. Whereas, in these lines “Or we so blind//To push it all aside//No,..”, the narrator describes our reaction and attitude when we “look” the “perfect order” between us. What reaction that we do when the “proof/perfect order” come to us? This understanding adopted from this line “or we so blind”. In this line, there is a word

“or” that creates choice indication, are we the person who cares with “perfect order” or no? It means, are we “so blind” to look “proof/perfect order” that exist around ourselves or no? From this, the proposition “isn’t this proof enough for us” and “or we so blind” become contrast statement but have similar association, that are as the confirmation of the “perfect order” as “the proof”.

In the next line is the word “to push” as the universal predication. The word “to push” is as the effect from the reaction and attitude of singular-identification “or we so blind”. Because “we so blind” to look “the proof”, we “push” the all of “proof/perfect order” and put “it all aside”. It means we don’t care with the perfect order above. These questions are answered by the narrator as below:

No,...

One word “no” in the last line of this first stanza is the answer of the interrogative proposition “or we so blind//to push it all aside”. It means that the narrator confirms anymore, “No” the choice “or we so blind” is not true. The narrator explains that the true is still have to “look” and “see” the “perfect order” that exists in “around ourselves” or “in front of us” as the “proof” about the existence of Allah and His power. These are the true. How does the way to look the “perfect order?” The narrator explains the steps in the next stanza:

We just have to
Open our eyes, our heart and minds

The whole explanations of the whole lines of fourth stanza are also similar with the second stanza above. That different from the second stanza above is only the aim of the confirmation. In this stanza, the whole of line confirm the “perfect order” in stanza three. It means that the whole of the confirmation in this stanza refers to “perfect order” in the third stanza.

For the first explanation starts from the two first line of this stanza above that indicates the proposition “we just have to” as the singular-identification; “open” as the universal-predication; “our eyes, our heart and our mind” as the object-attribution. This proposition explains several steps that have to do. Or how does the process “look” about “the perfect order” that exist in “inside our selves” as the “proof” the existence of Allah. The first step is “opening our eyes”. In this context, the word “open” also has similar meaning like “to start, to expose, or to reveal”. In this line, that has to “open” for first time is “our eyes”. It means that, the first step that have to do to “look” the “perfect order” “inside ourselves” is “opening our eyes” and “start” to “expose and reveal” what we look using “our heart and our mind.

After doing “open our eyes”, the next steps that have to do “open” are “our heart and our mind”. It the continuation of the previous steps to “reveal and expose” what we have looked”. Lexically, the meaning of the composition “our heart” has meaning “feeling, emotion liver or inside organ of our body”. And the

construction “our mind” has meaning “brain, assumption, thinking, intelligences or it can be inside organ of our head”. But, in this context, the purpose of the construction “open our heart and our mind” means that our heart and our mind have to “open” to receive the “perfect order” as the “proof” that Allah creates in “inside ourselves”. Using “our heart and our mind” we can contemplate something that happens ordinarily. We can realize that the “perfect order” above are the extra ordinary things.

If we just look bright to see the sign

The third line of the fourth stanza above indicates the proposition “if we just” as the singular-identification; “look” as the universal-predication; and “bright to see the sign” as the adverbial-attribution. The *statement-metaphor* occurs in this line because of the word “see” in the adverbial-attribution as the *resemblance*. It impacts to the word “bright” and the word “sigh” become *tension*. The *tension* happen because the word “bright” that has association as the passive things is assumed as the human that able to “see” the “sign”. Lexically, the meaning of the word “bright” is “the light, ray, beam or something bright”. From this, the word “bright” is *absurd* to do the “seeing” something. This meaning also causes the word “bright” can’t be understood lexically. This condition shows that Max Black and Monroe Beardsley said in Ricoeur (1981, 172) that the meaning of the word is not only depend on the semantical and syntactical regulation, but also the other regulation that also obeyed by the language communities. This regulation that mentioned by Ricouer as the *system of associated of common placed or potential range of connotation* (Rosyidi at all , 170: 2010).

In Moslem tradition, the word “bright” assumed as the guide that comes from Allah. And the word “sigh” is assumed as the symbols that indicate the power and the existence of Allah that in this context explained through “perfect wonder” in the previous line. With referring to these reference, the word “bright” can be understood as the guide to “look” the “sigh/perfect order” that exist in “around ourselves”.

We can't keep hiding from the truth

The next line in the stanza four above also shows a proposition that “we can't” as the singular-identification; “keep hiding” as universal-predicative and “from the truth” as the adverbial-attribution. This proposition is the confirmative construction to the word “sign” in line three above. The universal-identification “keep hiding” creates the association meaning like “hiding for refuting, hiding for pretending” stupid about everything that is assumed as the “truth”. The word “truth” has meaning “right, real and believable/honest”. In this context, the word “truth” refers to “sign/perfect order”. Until the construction “we can't keep hiding from the truth” is as the confirmative proposition from the narrator to the word “truth” or “perfect order” that exists “around ourselves”.

Let it take us by surprise

Generally, the fifth line of this second stanza is little bit similar with the line four above. In this proposition don't occur the metaphorical tension because the relation each word constructs a relevance interpretation. This proposition is composed as "let it" as the singular-identification; "take" as the universal-predication; "us" as the object-attribution; "by surprise" as the adverbial-attribution. This proposition implicates an invitation. The word "let's" is term of invitation. And lexically, the meaning of the word "surprise" is "amazed or astonished". In this context, the narrator invites us to let the "truth" makes us feel "surprise". This word "truth" refers to "sign/perfect order". Its phenomenon is kind of extra ordinary phenomenon. Therefore, those "perfect order" can create the "surprise" things for us. And this is the narrator purpose of the narrator invitation above; "let" the "perfect order" make "us" feel "surprise".

Take us in the best way

(Allah)

Guide us every single day

(Allah)

Four lines before the last line in this fourth stanza construct the proposition that all of them are without singular-identification because those propositions are the instructive construction. In the line six above, the proposition is composed by "take us" as the universal-predication; "in the best way" as the adverbial-attribution. And "Allah" is as the object attribution. And in the line eight, "guide us" also as the universal-predication; "every single day" as the adverbial-

attribution and “Allah” also as the object-attribution. Lexically, all of the constructive propositions above are the instructive construction. But in Islamic tradition, it will be mentioned as the instruction if the subject that does the instruction is the human. In contrary, when the subject that does the instruction is God (Allah), it is not kind of the instruction. It will be mentioned as the prayer. Therefore, the all of the construction above are mentioned as the prayer because the object of the instruction is Allah.

The forms of the prayer in these lines are in the term “the best way”. “The best way” that is aimed by this line is the best way that is “faith”. And the word “guide” that is aimed by this line is “the best way”. It means that narrator prays to Allah in order Allah “guide” the narrator to be constant in “the best way” “in every single day”. And the last prayer narrator is recited as the below line:

Keep us close to You
Until the end of time.

The last two lines in the fourth stanza above also implicate the prayer. The constructions of the propositions are also rather similar with the previous proposition. The proposition is constructed by “keep us close to” as the universal-predication; “you” as the object-attribution and “until the end the time” as the adverbial-attribution. In the proposition above, the singular-identification does not explicitly attend because this construction implicates the prayer/instruction. This construction implicates the prayer from the narrator, in order the narrator and us still in the “close” position with Allah. And for the construction “until the end the

time” becomes the adverbial-attribution that confirm the narrator’s prayer “keep us close to You”. The composition “the end of time”, in Islamic paradigm has meaning “death, or the day when we will meet the death”. From this meaning becomes clear that narrator is praying to Allah in order the narrator and us still in “close” position with Allah “until” the day of the death come to us.

When the baby’s born
So hopeless and weak

The first two lines of the fifth stanza is the statement that creates the informative implication in term of process. The two lines above are the proposition that is constructed by “when the baby’s” as the singular-identification; “born” universal-predication; “so hopeless and weak” as the adverbial-attribution. The two lines above explain how the process of “the baby born” with very “hopeless and weak” condition. Lexically, the proposition above has similar meaning between the lexical and interpretative meaning. Therefore, in this proposition doesn’t occur the metaphorical *tension*. Furthermore, the narrator gives explanation about this process through the line below:

And you are watching him growing

The third line of the fifth stanza above is the next explanation of the “when the baby’s born//so hopeless and weak”. This line also the proposition that is constructed by “and you are” as the singular-identification; “watching” as the universal-predication; “him” as the object-attribution and “growing” as the adverbial-attribution. In this line is also similar with the previous line. There is no

the metaphorical tension. Lexically, the proposition above can be understood that “when the baby’s born//so hopeless and weak” and at that time “the baby” is “growing”, and we are “watching” that process of “the growing” that happens day by the day, until the baby become adult.

So why deny
What in front of your eyes

The next two lines of the fifth stanza above are the statement that the purpose is to confirm the proposition “when the baby’s born//so hopeless and weak//and you are watching him growing”. The two lines above are also the proposition although the singular-identifications are not mentioned explicitly. Because these proposition are the interrogative construction. This proposition is constructed by “deny” as the universal-predication; and “what in front of your eyes” as the adverbial-attribution. The construction “so why” is the construction that creates the interrogative statement. The propositions above aim to confirm the truth and the miracle of the “growing” process that happens to the “baby”, since the baby “born” in “hopeless and weak” condition. The phenomena that happen above are one kind of the extra ordinary event. The narrator mentions that phenomenon above as the “miracle” in the next line:

The biggest miracle of life.

The last line of the fifth stanza above is the adverbial-attribution from the proposition “what in front of your eyes”. Lexically, this construction can be understood that the process of “the baby born “with “so hopeless and weak”

condition. After that they are “growing” to adult. The all of those process are the “the biggest miracle” that happen in our “life”. Therefore, those processes are also must be seen using several steps as following:

We just have to

Open our eyes, our heart and minds

In this stanza, the explanation is same with the stanza number two and four. The construction of the proposition, the metaphorical tension that occurs, the interpretation of the word, the all of those are similar with the stanza number two and four. The difference is only in the intention that wants to be confirmed by narrator. In this part the narrator wants to confirm the “biggest miracle” concept above. Through several lines below the narrator wants to explain that the “biggest miracle above” is something that also has to “look” as the extra ordinary things. The steps to “look” this “biggest miracle” are explained as below:

For the first explanation start from the two first line of this stanza above that indicates the proposition “we just have to” as the singular-identification; “open” as the universal-predication; “our eyes, our heart and our mind” as the object-attribution. This proposition explains several steps that have to do. Or how the process “look” about “biggest miracle”. The first step is “opening our eyes”. In this context, the word “open” also has similar meaning like “to start, to expose, or to reveal”. In this line, that has to “open” for first time is “our eyes”. It means that, the first step that have to do to “look” the “biggest miracle” is “opening our

eyes”. After that, we “star” to “expose and reveal” what we look using “our heart and our mind.

The next steps that have to do “open” are “our heart and our mind. Lexically, the meaning of the composition “our heart” has meaning “feeling, emotion liver or inside organ of our body”. And the construction “our mind” has meaning “brain, assumption, thinking, intelligences or it can be inside organ of our head”. But, in this context, the purpose of the construction “open our heart and our mind” means that “our heart and our mind” have to “open” to understand the “biggest miracle” as the “proof” that Allah creates. Using “our heart and our mind” we can contemplate something that happens ordinarily. We can realize that the “perfect order” above are the extra ordinary things.

If we just look bright to see the sign

The third line of the six stanza above indicates the proposition “if we just” as the singular-identification; “look” as the universal-predication; and “bright to see the sign” as the adverbial-attribution. In this line also occurs the *statement-metaphor* because of the word “see” in the adverbial-attribution as the *resemblance*. It impacts to the word “bright” and the word “sigh” become *tension*. The *tension* happens because the word “bright” that has association as the passive things is assumed as the human that able to “see” the “sign”. Lexically, the meaning of the word “bright” is “the light, ray, beam or something bright”. From this, the word “bright” is *absurd* to do the “seeing” something. This meaning also causes the word “bright” can’t be understood lexically. In Moslem tradition, the

word “bright” assumed as the guide that comes from Allah. And the word “sigh” is assumed as the symbols that indicates the power and the existence of Allah. With referring to these reference, the word “bright” can be understood as the guide to “look” the “the sign/ biggest miracle” that exist in “around ourselves”.

We can't keep hiding from the truth

The next line in the sixth stanza above also shows a proposition that “we can't” as the singular-identification; “keep hiding” as universal-predicative and “from the truth” as the adverbial-attribution. This proposition is the confirmative construction to the word “sign” in line three above. The universal-identification “keep hiding” creates the association meaning like “hiding for refuting, hiding for pretending” stupid about everything that assumed as the “truth”. The word “truth” has meaning “right, real and believable/honest”. In this context, the word “truth” refer to “sign/biggest miracle”. Until the construction “we can't keep hiding from the truth” is as the confirmative proposition from the narrator to the word “truth” or “biggest miracle” that exists “around ourselves”.

Let it take us by surprise

This proposition above is composed as “let it” as the singular-identification; “take” as the universal-predication; “us” as the object-attribution; “by surprise” as the adverbial-attribution. This proposition also implicates an invitation. Lexically, the meaning of the word “surprise” is “amazed or astonished”. In this context, the narrator invites us to let the “truth” makes us feel “surprise”. This word “truth” refer to “sign/biggest miracle” above. Its

phenomenon is kind of extra ordinary phenomenon. Actually, this is the narrator's purpose of the narrator invitation above; "let" the "perfect order" make "us" feel "surprise".

Take us in the best way

(Allah)

Guide us every single day

(Allah)

Four lines above are the propositions that are without singular-identification because those propositions are the instructive construction. The first proposition is composed by "take us" as the universal-predication; "in the best way" as the adverbial-attribution. And "Allah" as is the object attribution. And in the second proposition constructed by "guide us" as the universal-predication; "every single day" as the adverbial-attribution and "Allah" also as the object-attribution. Lexically, all of the constructive propositions above are the instructive construction. But, because the context of this instruction is asking something to Allah, the all of the proposition mentioned as the prayer. And the forms of the prayer in these lines are in the term "the best way". "The best way" that is aimed by this line is the best ways that are "faith". And the word "guide" that aimed by this line is "the best way". It means that narrator prays to Allah in order Allah "guide" the narrator to be constant in "the best way" "in every single day". And the last prayer narrator is recited as the below line:

Keep us close to You
 Until the end of time.

The last two lines in this stanza also implicate the prayer. The proposition is constructed by “keep us close to” as the universal-predication; “you” as the object-attribution and “until the end the time” as the adverbial-attribution. This construction implicates the prayer from the narrator, in order the narrator and us still in the “close” position with Allah. And for the construction “until the end the time” becomes the adverbial-attribution that confirm the narrator’s prayer “keep us close to You”. The composition “the end of time”, in Islamic paradigm has meaning “death, or the day when we will meet the death”. From this meaning become clear that narrator is praying to Allah in order the narrator and us still in “close” position with Allah “until” the day of the death come to us.

Actually, the narrator is always repeating the stanza two, four and six to confirm the concept “wonder”; “perfect order” and “the biggest miracle” as the proof of Allah’s power. Those all concepts are not the simple creation. The narrator invites us to contemplate the process of them. Those are the extra ordinary creations that human don’t have authority to do that. From this, the narrator repeating those stanzas in the seventh stanza for the last repetition as below:

Open our eyes, our heart and our mind
 If we just look bright to see the sign
 We can’t keep hiding from the truth
 Let it take us by surprise

Take us in the best way
 (Allah)
 Guide us every single day
 (Allah)
 Keep us close to You
 Until the end of time.

The purpose of this repetition actually is also as the confirmation. The all of the sentences construction are same. The meanings of the propositions are also same. Through repeating those stanza above the narrator wants to give us clearly explanation that the way to “look” the “wonder”, “perfect order” and “the biggest miracle” is easy. “We just have to open our eyes, our heart and our mind”, when we look “bright” or the truth from Allah, it is kind of guidance to know the “sign”. “We can’t run away from this truth. Therefore, “let it” make us feel “surprise” and guide us to the right way through the truth. Our obligation as the slave are praying to Allah, hopefully, Allah is “take us in the best way” and “guiding us every single day” and “keep us close” to Him “until the end of time. It means, we hope Allah always keep us in best way until we come back to Him or dead. Because only Allah has power in this world, we have to surrender to Him. The narrator explains that through the lines below:

Allah,
 You can create everything

The two lines of eighth stanza above is proposition that is constructed by “Allah//you” as the singular-identification; “created” as the universal-predication

and “everything” as the adverbial-attribution. The proposition above creates the admission between the slave and his God. The construction above is lexically understandable because this proposition don’t occur the metaphorical tension. The next admission is described by the narrator as below:

We belong to you

The third line of the eighth stanza is the continuation of the admission from the slaves (narrator) to his God. In this proposition is constructed by “we” as the singular-identification; “belong to” as the universal-predication; “you” as the object-attribution. In this proposition also doesn’t occur the metaphorical tension, therefore the proposition is clearly understandable. In this proposition, the narrator admits that the narrator is “belonging to” Allah. So, only to Allah the narrator asks something. How the narrator’s way asks something to Allah? The narrator describes its way through this line below:

Yarobb we rise our hands

Forever we thank you

Alhamdulillah

The last three lines of the eighth stanza above are the proposition that is constructed by “*yarobb* we” as the singular-identification; “rise” as the universal-predication; “forever with thank you” as the adverbial-attribution and “Alhamdulillah” as the complementary-attribution. This proposition describes the way how the narrator prays for Allah and says thank to Him. Lexically, the proposition “*yarabb* we rise our hand” is action that narrator done to express to

say thank to his God. The word “*yarabb*” is the Arabic language that meaning is “oh God”, it indicates the narrator’s exclamation. This statement is confirmed by the word “Alhamdulillah”. This word is Arabic word that the meaning is “thank”. It means that these constructions above are the composition that supposes to express “thank” to the God. In Islamic tradition, the moslem usually express their “thank” to their God using the word “Alhamdulillah” or using prayer.

3.2 The Symbolic Analysis in “Open Your Eyes” Lyrics

The title “open your eyes” becomes the basic framework of the narrator’s thought in this poem. From the whole stanza above, the title “open your eyes” occupies as the main proposition and theme, and the other proposition only become the improvement or the farther explanation. In the semantic analysis level, the word “open” is transitive form which needs the object. The construction “your eyes” is as the objective-attribution from the word “open”. Base on the semantic analysis above, the proposition “open your eyes” is the construction that has instructive association. Therefore, to understand this proposition, it still needs further explanation.

In the metaphorical analysis, the title “open your eyes” is the *statement-metaphor*. It means that the tensions that occur in that proposition are between the event and the meaning (discourse). In this case is explained that the word “open” is used by the narrator to instruct the “the eyes, the heart and mind” to open. It becomes *tension* because the “heart and mind” is the inside organ of our body.

And those are impossible to do “open”. In this part the word “heart and mind” indicate the discourse that constructs the philosophical thinking. It means that the proposition “open your eyes” can’t be understood lexically. Therefore, the word “eyes, heart and mind” are the symbol which symbolize the contemplation of the Allah’s power and the proof of Allah’s existence in this world.

Actually, in this poem “open your eyes”, there are three concepts that are instructed by narrator to contemplate through the instructive proposition “open your eyes”. The first is “the wonder” in the first stanza of this poem. The second is “the perfect order” in third stanza. And the third is “the biggest miracle” in the fifth stanza. The three concepts above are the symbols which are the function as the further explanation of the title “open your eyes”.

The first concept is “wonder”. The narrator is illustrated the “wonder” concept through everything spread around ourselves that are perfect such “harmony” like “the cloud floating by//the skies are clear and blue//planets in the orbits//the moon and the sun”. Based on the semantic analysis above, those lines explain about the wonderful event. Those are described by “the cloud, skies, planets, moon and the sun” as the proof of Allah’s existence. Lexically, those things describe the circulation process that happens in the world. But, philosophically those things symbolize the Allah’s power. The symbol of cloud and skies are two kind of Allah creation. Those are the things which are hanging without any thing hold. And also “the moon and the sun” that symbolize something happen wonderfully. The “moon and the sun” are the Allah’s creation which rotate regularly, until the returning the day, the night, the season occurs

regularly. Those processes are also the Allah's creations. Those rotation are impossible occur by themselves. It must have the operator who operates. He is Allah almighty. Therefore, the first purpose of the narrator's instruction in the title "open your eyes" actually is to look and to contemplate the symbols of the wonderful event that happens in "the cloud floating by//the skies are clear and blue//planets in the orbits//the moon and the sun" which symbolize the Allah's power and the proof of Allah's existence. Allah explains this event in Holy Qur'an:

Verily in heavens and the earth, are Sign for those who believe (Al-Jasyiah 03:43).

The second concept is "the perfect order". This concept is explained in the third stanza. Based on the semantic analysis, the perfect order that happens in side of our body is also kind of wonderful event. It is proven by "something running in our vein, love and pain feeling, and all the things that we are feeling". Lexically, those things represent the circulation of our organ body. For the example the vein is the organ that the function as the pipeline of the blood. The "love and pain" are as the psychological feeling. Those things occur regularly. But philosophical meanings of those lines are the organs which symbolize the Allah's power. It is impossible the "vein" becomes the pipeline of the blood by itself without operator or the "love and pain" when occur the pain or the happy feeling. Those are also impossible happen by themselves. From this understanding, those wonder event symbolize the Allah's power and the proof of Allah's existence that instructed to contemplate by the narrator.

The third concept is “the biggest miracle” which is explained in the fifth stanza. This concept is the last concept which also explains the wonderful event. In this part, the narrator illustrates the wonder concept through the fifth stanza “when babies born//so hopeless and weak//and you’re watching him growing”. The lexical meanings of those lines are the process of the baby’s born. Philosophically, it is kind of wonderful event which is extra ordinary. That process represent the event that human being is disable to do. The process of the mother’s give birth the children in weak and hopeless condition, they don’t know anything. They only cry. After that, they are growing become teenager and adult regularly. And they become the clever and intelligent person. Those are the wonderful processes because of those events are not the human creations. It is “the biggest miracle” in front of us that can’t be denied. Therefore, the process of “baby born” is kind of symbol which symbolize the Allah’s power and the proof of Allah’s existence. Because of without Allah, the processes above are impossible. Allah explains this process in Holy Qur’an such below:

It is He who brought you forth from the wombs of your mothers when ye knew nothing; and He gave your hearing and sight and intelligence and affection: that ye may give thanks to Allah (An-Nahl, 78: 16).

From the symbolic analysis above the title “open your eyes” found the further explanation. The reason of the narrator’s instruction in the title “open your eyes” is the contemplation. Lexically, the word “eyes” has meaning the organ which is the function to look and to read something. But philosophically, the word “eyes” also the symbol which symbolize the contemplation with the eyes of heart.

When the real “eyes” can’t read the Allah’s wonderful creation in the world, the eyes of heart must be able to read that. Because the capability of human to look the God is through the heart .Moreover, if the human wants to hear the voice of the deepest of heart, they can hear that Allah call them (Shihab, 2002:309).

In this context, the narrator uses the word “eyes heart and mind” as the symbol to look and to contemplate the three concepts above. The narrator instructs to contemplate the all of the proof of Allah’s power and existence around of us. In the tenth line of the first stanza above the narrator have explained “Isn’t this proof enough for us//Or we so blind//To push it all aside//No”. It means that the narrator wants to confirm with that question. Are those proofs not enough for us, or we are blind to look those proofs? Therefore, let’s “open our eyes, our heart and minds” to contemplate this rightness, don’t be “deny//what in front of our eyes”. Because only Allah who has power in the all of over the world. Let’s the all of proofs above “take us in the best way//guide us in every single day”, with wishes Allah always “keep us close to Him//until the end the time”. In the end we realize that “Allah created everything”, we submit to Him because “we belong to Him”, we always “rise our hand//forever with thank You” and we say “*Alhamdulillah*”.

3.3 The *UlulAlbab* Values in “Open Your Eyes” Lyrics

In this part the researcher will present the *ulul albab* values that are found in the *Open Your Eyes* lyrics. The concept “open your eyes” in the title that symbolizes the contemplation is started from the transcendent awareness of the narrator about the Allah’s power. “How big the Allah’s power in this world”. The narrator is aware that Allah is almighty. Therefore, the narrator uses the symbol “eyes” to contemplate the Allah’s proof that exist around us. This concept is mentioned by Allah in the Holly Qur’an as the *ulul albab* concept. As the researcher explains in the previous chapter that *ulul albab* is the men who have deep thinking and high intelligence (Muhaimin, 11:2007). Allah explains that *ulul albab* concept in 16 verses in the Holy Qur’an.

According to Muhaimin (2011: 4), the 16 verses contain 38 values. The researcher found two values in the *Open Your Eyes* lyrics. Those are **the scholar (the men who take lesson from the natural phenomenon) and the sense of curiosity (the men who have willingness to know everything), the philosopher (take the *hikmah* from the natural phenomenon) and wisdom (take the *i’tibar* from the natural phenomenon)**. Those four values have similar assumption or association. Those are the contemplation of the natural phenomenon as the evidences of Allah’s existence. The narrator illustrates those values through the following lyrics:

Can’t you see these wonder
 Spread in front of you
 The clouds floating by

The skies are clear and blue
 Planets in the orbits
 The moon and the sun
 Such perfect harmony

Let's start question in ourselves
 Isn't this proof enough for us
 Or are we so blind
 To push it all aside...
 No..

In the semantic analysis that has been in the previous analysis, those lines explain about the proof of Allah's existence in this world. Those are the symbols which symbolize the Allah's power. From those lines, the narrator wants to make the Allah's proof as the contemplative lesson. For the example that the concept of "the floating of the cloud//the blue sky//the planet in orbit and the moon and the sun". As in the semantic and symbolic analysis, that all of those lines are the nature phenomenon that symbolize the Allah's power. The narrator invites us to take several lessons from that phenomenon. The narrator wants which those phenomenon are the contemplative lessons that have to be contemplated by us.

The narrator wants to confirm about the proofs that Allah spread in the world. The narrator confirms that "are the proofs not enough for us? Or we so blind" to look the proofs that Allah spread? Those lines explain the confirmation that those proofs of Allah are right. This concept explained by Allah in the Holy Qur'an as the *ulul albab* such as in the verse (Al-Imran: 190-191). In this verse,

the *ulul albab* is doing two things there are *tazakkur* (remembering Allah) and *tafakkur* (remembering the Allah's creation).

And also the following lyrics illustrate the scholar, the philosopher, wisdom and the sense of curiosity values:

Look inside yourselves
 Such a perfect order
 Hiding in yourselves
 Running in your veins
 What about anger love and pain
 And all the things you're feeling
 Can you touch them with your hand?
 So are they really there?

Let's start question in ourselves
 Isn't this proof enough for us
 Or are we so blind
 To push it all aside...
 No..

In the semantic analysis, those lines explain about the process or the circulations that exist inside of our body. Those lines symbolize the Allah's power as the proofs of Allah's existence in this world. The narrator makes the "inside ourselves" as the contemplative lesson. The next lines also illustrate the scholar, the philosopher, wisdom, and the sense of curiosity values:

We just have to
 Open our eyes, our hearts, and minds

If we just look bright to see the signs
 We can't keep hiding from the truth
 Let it take us by surprise
 Take us in the best way
 (Allah..)
 Guide us every single day..
 (Allah..)
 Keep us close to You
 Until the end of time..”

From the semantic analysis, those lines explain about the several steps to contemplates the proof of Allah's power. The narrator instructs to “open our eyes, our heart and mind” to contemplate the proof of Allah's existence and power in this world. Those lines explain about the rightness that are illustrated by “the bright and the sign”. We can't run from those truths and let's that rightness become the best way to be close to Allah. In this case, the narrator can distinguish the rightness and the badness. He contemplates the proofs of Allah's power uses the eyes, heart and mind. Through the rightness the narrator can takes lesson. This statement is illustrated by narrator with “Let it take us by surprise//Take us in the best way//(Allah..)//Guide us every single day..//(Allah..)//Keep us close to You//Until the end of time..”. From the semantic analysis means that the narrator prays to Allah to be always close to Him. The narrator is aware that he will be the responsible of himself in “the end of time” or *qiyamat*. The next lines also describe the sense of curiosity, the philosopher, wisdom and the scholar values. Those are:

When a baby's born
 So helpless and weak
 And you're watching him growing
 So why deny
 What in front of your eyes
 The biggest miracle of life

In the semantic analysis, those lines explain about the biggest miracle that is illustrated by the baby's born. Those lines are the creation of Allah that symbolizes the Allah's power. The *ulul albab* person can take those phenomena above as the lesson. The phenomenon of "born baby" is the contemplative lesson that is illustrated by narrator as the proofs of Allah's power. There are many verse that explain about the "born baby" in the Holy Qur'an. And Holy Qur'an is the one Holy Book that Allah gives to Prophet Muhammad. And it is totally right. Allah tells that information in order the *ulul albab* person can contemplate it and takes some lessons from them.

The process of "baby born" is one kind of *kauniyah* verse. It is one phenomenon that *ulul albab* person can take the lesson from it. It is kind *kauniyah* verses is the verses that Allah spreads in the world as the proofs of His power. *Ulul Albab* person always has willingness to know the meaning of that *kauniyah* verse. In this case, the narrator confirms about the *kauniyah* verse through the lyrics "So why deny//Whats in front of your eyes//The biggest miracle of life". Those lyrics mean that why we are as the slaves deny the rightness in front of our eyes. Those are the contemplative lesson that Allah gives for us.

BAB IV

CONCLUSION AND SUGGESTION

After analyzing the data, the researcher makes the conclusion and suggestion as the last part of this research.

4.1 Conclusion

Based on the Ricoeur's hermeneutic perspective, the title *Open Your Eyes* is the statement-metaphor which is the symbolic meaning of that construction is the contemplation. Actually there are three symbols concept that is the function as the further explanation of *Open Your Eyes* title. They are the wonder, the inside organ of our body (that such perfect order) and the biggest miracle concept. The all of three symbols concept above indicate the contemplative lesson from the narrator. Because they are kind of natural phenomenon which are created by Allah. In this case the narrator uses his mind to contemplate the natural phenomenon.

From the metaphorical and symbolic analysis are known that the whole of *Open Your Eyes* lyrics explain about the natural phenomenon as the evidences of Allah's power. From those analyses the researcher found four *ulul albab* values. Those are the scholar (men who take lesson from the natural phenomenon), the sense of curiosity (men who have willingness to know everything), the philosopher (the men who take *hikmah* from the natural phenomenon) and wisdom (the men who take *I'tibar* from the natural phenomenon).

4.2 Suggestion

The researcher thinks that this research is far from being perfect. There are still many questions to be answered from this result of research such as what the classification of *ulul albab* value is, etc. Therefore, the researcher will say thank to the one who wants to conduct the continuation of this research.

And also the researcher still finds some weakness in methodology; theory; especially in some element that is difficult to be found like the occurrence of sentential meaning etc. But hopefully, this research can be a reference to conduct the next research about the *ulul albab* values.

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