

**AN UNDERGRADUATE THESIS**

**AN ANALYSIS OF MORAL AND EDUCATIONAL VALUES  
IN SAMI YUSUF'S SONG LYRICS**

**BY:**

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**STATE INSTITUTE FOR ISLAMIC STUDIES OF METRO  
1442 H / 2020 M**

**AN ANALYSIS OF MORAL AND EDUCATIONAL VALUES  
IN SAMI YUSUF'S SONG LYRICS**

Presented as a Partial Fulfillment of the Requirements  
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In English Education Department

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demikian harapan kami atas perhatiannya kami ucapkan terima kasih.

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**RATIFICATION PAGE**

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The Undergraduate thesis entitled: AN ANALYSIS OF MORAL AND EDUCATIONAL VALUES IN SAMI YUSUF'S SONG LYRICS written by: SILVIA GESTIANA, Student Number 1601070121, English Education Department, had been examined (munaqosyah) in Tarbiyah and Teacher Training Faculty on Monday, December 15<sup>nd</sup> 2020 at 09.00 - 11.00 a.m WIB

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# **AN ANALYSIS OF MORAL AND EDUCATIONAL VALUES IN SAMI YUSUF’S SONG LYRICS**

## **ABSTRACT**

**BY:**

**SILVIA GESTIANA**

This study aims to find out moral and educational values of Sami Yusuf song lyrics, to explain moral and educational values which are represented in Sami Yusuf’s song lyrics, and to analyze of moral and educational values that are found in Sami Yusuf’s song lyrics. This study is focused on finding and analyzing the use of moral and educational values based on its types. The type that was used in this research was content analysis with descriptive analysis. The data collecting techniques that were used by researcher were observation and documentation. The result shows that the moral value contains in the lyrics of Sami Yusuf’s song is about thirty two times that are justice, courage, self-control, truthfulness & uprightness, trustworthiness & fidelity, trust and faith, modesty, humility & aloofness, and love of the remote. At the same time, the educational value that are found in Sami Yusuf’s song lyrics is about thirty two times that deals with honesty, courage, peace, self-reliance & potential, self-discipline & moderation, loyalty & dependability, respect, love, sensitive & unselfishness, kindness & friendliness, and justice & mercy. Furthermore the highest moral value that is found is trust & faith which is 12 times and percentage of 38%, while the lowest is found justice because is only found once with a percentage of 3%. In educational value the highest percentage is 19%, which is honesty as many as 6 times, while the least rarely are peace, respect, and love that is only found once with a percentage of 3% each of them. In addition, researcher hopes that this research can be helpful and reference to other researchers who will make research with the same topic or type of research.

Keyword: *Moral Value, Educational Value, Sami Yusuf’s Song Lyrics*

# **AN ANALYSIS OF MORAL AND EDUCATIONAL VALUES IN SAMI YUSUF'S SONG LYRICS**

## **ABSTRAK**

**OLEH:**

**SILVIA GESTIANA**

Penelitian ini bertujuan untuk menemukan nilai moral dan nilai pendidikan di dalam lagu Sami Yusuf, menjelaskan nilai moral dan pendidikan yang direpresentasikan dalam lirik lagu, dan menganalisis nilai moral dan nilai pendidikan di dalam lirik lagu Sami Yusuf. Penelitian ini terfokus untuk menemukan dan menganalisis pada penggunaan educational value berdasarkan jenis-jenisnya. Tipe yang digunakan dalam penelitian ini adalah content analysis dengan descriptive sebagai karakteristiknya. Sedangkan teknik pengumpulan data yang digunakan oleh peneliti adalah observasi dan dokumentasi. Hasil penelitian menunjukkan bahwa nilai moral yang terkandung dalam lirik lagu Sami Yusuf adalah sebanyak tiga puluh dua kali yaitu justice, courage, self-control, truthfulness & uprightness, trustworthiness & fidelity, trust and faith, modesty, humility & aloofness, and love of the remote. Dalam penelitian ini, peneliti menemukan jenis penggunaan honesty, courage, peace, self-reliance & potential, self-discipline & moderation, loyalty & dependability, respect, love, sensitive & unselfishness, kindness & friendliness, and justice & mercy. In addition, jenis penggunaan yang paling sering digunakan dalam lirik lagu ini adalah jenis trust & faith dengan 12 kali ditemukan dan sekitar 28 persent. Sedangkan tipe yang nilai pendidikan yang paling sering ditemukan adalah honesty dengan ditemukan sebanyak 6 kali dengan 19 persen. Sebagai tambahan, peneliti berharap bahwa penelitiannya dapat membantu dan menjadi referensi bagi peneliti lainnya yang ingin membuat penelitian yang sama.

Kata Kunci: *Nilai moral, nilai pendidikan, lirik lagu Sami Yusuf*

## STATEMENT OF RESEARCH ORIGINALITY

The undersigned:

Name : SILVIA GESTIANA  
NPM : 1601070121  
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States that this undergraduate thesis is originally the result of the researcher's research in exception of certain parts which are expected from bibliography mentioned.

Metro, December 2020  
The researcher



**SILVIA GESTIANA**  
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## ORISINALITAS PENELITIAN

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Menyatakan bahwa skripsi ini secara keseluruhan adalah asli hasil penelitian saya kecuali bagian-bagian tertentu yang dirujuk dari sumbernya dan disebutkan dalam daftar pustaka.

Metro, December 2020

Penulis,



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## MOTTO

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا

*(And We said): "if you do good, you do good for your own selves, and if you do evil (you do it) against yourselves (Al Isra:7)*

إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ

Verily, God commands good to all things.(H.R.Muslim)

Right is right, even no one is doing it. Wrong is wrong, even everyone is doing it.

-Augustine of Hippo-

## **DEDICATION PAGE**

This undergraduate thesis is heatedly dedicated to:

A special fell of gratitude to all of my family especially my beloved parents (Bapak Sugirin dan Ibu Towiyatin) and my beloved brother and sister (Yosi Wibowo and Reni Tia Wahyuni) who always smiles whatever I have done and always love me unconditionally, may Allah bless you as always

All of my friends at IMBI and campus and all persons who meant to me and happily fulfilled my day while writing this research.

All of my lectures of English Education Department of IAIN Metro

My Beloved Almamater

## ACKNOWLEDGEMENT

In the Name of Allah, The Most Merciful and The Most Compassionate. Alhamdulillahirobbil'alamin the foremost thanks for all the things are given by Allah *subhanahu wa ta'ala*. The Lord of the world, The Owner of every soul. Shalawat and Salam are also delivered to The Great Revolutioner, Prophet Muhammad SAW. who saved us from the darkness to the lightness.

The great gratitude presents to the Almighty God for His guidance, blessing, mercy, love, opportunity have given in completing this undergraduate thesis with title **“An Analysis of Moral and Educational Values in Sami Yusuf’s Song Lyrics”** as the partial requirements in achieving undergraduate degree at English Education Department of Teacher Training and Education Faculty, State Institute For Islamic Studies of Metro.

However, this achievement would not be attained without support, motivation, advice, encouragement, and also help from many people or institutions. An exclusive thank for my beloved parents, Mr. Sugirin and Mrs. Towiyatin, who always smiles whatever I have done and loves me unconditionally, may Allah bless you as always. My deepest thanks for all my family whenever you are, thank you for supporting me.

My sincerely appreciation for Drs. Kuryani Utih, M.Pd and Linda Septiyana, M.Pd for being my advisor and my co-advisor who have generously and patiently guided me throughout entirely process in writing this undergraduate thesis with all their knowledge, constructive suggestions.

A million thanks to many persons who happily fulfilled my day while writing this research. A special thanks for all person in my groups and my class thanks for all powers, loves and jokes you have given to me.

Lastly, the researcher hopes this work can give more beneficial for whose read this.

Metro, December 2020

Researcher,



**Silvia Gestiana**  
**1601070121**

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# CHAPTER I

## INTRODUCTION

Introduction is the first chapter of the undergraduate thesis that delivers a reader's understanding of what the research problem is and why researcher interests in conducting this research. This chapter consists background of study, research question, objective and benefit of study, prior research, and also research methodology.

### A. Background of Study

As a tool of communication, language plays an important role in interaction. Clark in Luke stated that language is a tool that do tasks more efficient get the goal.<sup>1</sup> Human as social creatures need something for the interaction because human as social creatures cannot live alone. The interaction will create communication among two people or more. Through language, people can deliver what people wants because language can express the feeling or idea. Language is the most important part of determining whether the interaction runs well or not.

Language can be delivered by spoken or written. Written means that language is not just based on conversation. Written language can also like text. In text, language is written become paragraph, sentence, phrase or word. Jan Van Luxemburg stated that text has a certain meaning. Text means a set of words can also be interpreted as a sign (language) that has a

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<sup>1</sup> Joice Yulinda Luke, "The Use of Code-Mixing Among Pamonanese In Parata Ndaya Closed-Group Facebook". *Jurnal Lingua Cultura*. Vol. 9, No. 1, 2015, 41

relationship among each other, between sign and user sign, or between sign and meaning or text content.<sup>2</sup> The relationship between text and sign is meaning or content.

Language also can be delivered through various media. The media can be used such as movie, novel, drama, song, etc. Song can be called language because song has meaning inside through lyrics. Song lyrics that have been written by song writer can represent the feelings or ideas that want to deliver to the listeners. The song sings the lyrics which are meaningful with the expectation that listeners can enjoy and receive the feeling and meaning of the lyrics. The text in the lyrics of a song that has been sung are a language of meaning. The meaning of the lyrics can be various, like message, story, advise, or value. The something meaning can be delivered such as moral and educational values.

Moral value is all things or aspects that regulate human life to always doing well in his life that has been arranged in religion or culture. Educational value is something that developing the fundamental intellectual and emotional person to become a better life that comes from self. So, if the moral value leads to a rule of social life, then the educational value leads to larger scope that are development of personality in intellectual, social, emotional, and spiritual.

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<sup>2</sup> Jan van Luxemburg, Mieke Bal, and Willem G. Weststeijn, *Tentang Sastra*, trans. Akhadiati Ikram (Jakarta: Intermasa, 1989), 51.

Based on Hartmann, moral value has three groups. The first group contains justice, wisdom, courage, self control and the Aristotelian virtues. Then the second group contains brotherly love, truthfulness and uprightness, trustworthiness and fidelity, trust and faith, modesty, humility aloofness, and the values of social intercourse. And the last, the third group contains love of the remote, radiant virtue, personality and personal love.<sup>3</sup>

In other hand, educational values divided in two kinds. The kinds of values are values of being and values of giving. In values of being consists honesty, courage, peace, self-reliance and potential, self discipline and moderation, and fidelity & chastity. While in values of giving consists loyalty & dependability, respect, love, unselfishness & sensitive, kindness and friendliness and last justice and mercy.<sup>4</sup>

In addition, Sami Yusuf is a British Songwriter. Sami Yusuf has talent in musician and singing from his family, especially from his father. Since childhood, Yusuf has learned music instruments and singing. Yusuf continued to develop the talents. Even though, Yusuf had the intention to back out from music. Therefore Yusuf had a wish to give change the Islamic world, Yusuf learned law to support his wishes. Thankfully, because of support from best friend, Yusuf continues of singing career. Yusuf's friend told that through the song, Yusuf can still deliver a positive message and

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<sup>3</sup> Nicolai Hartmann, *Ethics Moral Values* (London: Unwin Ltd, 2004), 15–18.

<sup>4</sup> Linda & Richard Eyre, *Teaching Your Children Values* (New York: R.M Eyre & Association, 1993), 7.

invite others to love God and Prophet. Then Sami Yusuf kept on developing the potential and released his first album in 2003.

The album includes fifteen songs. Previously, Yusuf once said that would make music and do something dignified and respectable. Therefore, there is no wonder in the song lyrics that there are much positive things. Furthermore, researcher does not take all song lyrics of Sami Yusuf, but just took five song lyrics that have interesting in moral and educational values as the object of research.

### **Lyrics: Part of Wherever You Are**

*To see your smile*

*I would pass every trial*

*Desperately I await*

*The day when I'm by your side*

In the lyrics of the song *to see your smile, I would pass every trial* means someone who struggles just to see the smiles of others. The smile here is not just a regular smile, but can be mean a response from someone. To getting response, singer dares to face thing cannot expect. In these lyrics there is courage because the person dares to face the challenge even though the trial is heavy. The value of courage is included to moral and educational values.

***Part of Trials of Life song lyrics)***

*I only want the things*

*You know is best for me*

*I'd gladly sacrifice*

*If that's what you decree*

In the lyrics of '*I'd gladly sacrifice*' means people who can sacrifice without scary or hesitate. The lyric is included in moral value that is love of the remote.

Based on the explanation above, the lyrics can be said that there is a moral and educational value at the song lyrics of Sami Yusuf. In this case, researcher will try to find out and analyze of moral and educational values in the Sami Yusuf's song lyrics.

**B. Research Question**

Based on the background of study and focus of study above, the researcher formulates the problems are:

1. What are moral and educational values that can be found in the Sami Yusuf's Song Lyrics?
2. Why the lyrics of song can be represented as moral and educational values?
3. How is analysis of moral and educational values that is found?

## **C. Objective and Benefit of Study**

### **1. Objective of the Study**

From the formulation of the problem described above, the research aims to:

- a. Find out moral and educational values in Sami Yusuf's song lyrics.
- b. Explain moral and educational values which are represented in Sami Yusuf's song lyrics.
- c. Analyze of moral and educational values that is found in Sami Yusuf's song lyrics.

### **2. Benefit of the Study**

#### **a. Theoretically**

The result this study is expected to be helpful to the world of linguistic and can contribute to the development of moral and educational values.

#### **b. Practically**

This study is aimed to give one learning reference, especially in the term moral and educational values that can find in the lyrics of song. Also can be inspiration to the other researchers who interest to conduct study about moral and educational values in lyrics of song.

c. Academically

This study can be used as a reference for teachers to choose media for learning especially song that are full of meaning and value of life.

**D. Prior Research**

Based on the results of a researcher's review on the issues studied titled "An Analysis of Moral and Educational Values in Sami Yusuf's Song Lyrics". There have been some previous researches are related to the title as research, including:

1. An Analysis of Moral and Educational Values on Madura Folk Songs.

The journal is written by a combination of several peoples in the Department of Language and Literature represented by representative of authors in 2015. In Madura Folks Song, there is song lyrics which contain moral and educational values for the People of Madura. In the song *Tondu ' Majang*, there is moral value that revealed In the lyrics of the song *Abantal omba ' asapo ' angen*. Value contained in this song because the responsibility which must Madura Coastal Communities to work every day to feed the children and their families and still work without a good condition and weather. While from the lyrics, the moral value inside is courage and educational value inside is brave because the lyrics said about strength mental to face of all the dangers.<sup>5</sup>

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<sup>5</sup> Abd. Wakil (Corresponding Authors), "An Analysis of Moral and Educational Values on Madura Folk Songs", (Journal of Malang University, 2015).

This research has a difference with the title that researcher has appointed, because the lyrics that is used of research is different. The study used the lyrics of Madura song, while the researcher uses the song lyrics of Sami Yusuf, so the lyrics that are find and analysis will be different too.

2. An Analysis of Indonesian Moral Values Found in the Song Lyrics Forgive Me Album by Maher Zain. The journal was written by Lutfy Dawn Hidayah in 2017. The results of this study discussed about moral values. In addition, there are several Indonesian Moral Values that are found in the song lyrics album by Maher Zain. They are three types of moral values that similar with the Indonesian moral values such as religiosity, peace loving and communicative. So, the moral values that most frequent in the song lyrics are religiosity, love and affection and loyalty.<sup>6</sup>

This research has different with the title that researcher has appointed. These differences are in the song lyrics and value of research. If in the above research only discusses about moral value, researcher besides moral value also take another like educational values. The lyrics of the song are also different. Researcher tooks the lyrics in Sami Yusuf songs.

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<sup>6</sup> Lutfy Fajar Hidayah, "An Analysis of Indonesian Moral Values Found in the Song Lyrics Forgive Me Album By Maher Zain", (Journal of UAD Yogyakarta, 2017)

3. An Analysis of Educational Values in "Life of Pi" Movie. This thesis was written by Selvy Dwi Suryati, Student Number of 1411040348 and Study Program in English Education in 2018. The results of this research are some educational values in the "Life of Pi" movie like: never give up, grateful, religious, peace, loyalty, diligent, not selfish, purity, respect. Furthermore, there are three benefits of watching "Life of Pi" movie. They are medium of education, medium of entertainment, source of inspiration.<sup>7</sup>

This research has different with the title that researcher has appointed. These differences are in the song lyrics and value of research. If in this study only discusses about educational value, researcher besides educational also take moral value. The lyrics of the song are also different. Researcher has taken other song lyrics. The song lyrics that is taken by researcher is song lyrics that is Sami Yusuf song.

## **E. Research Methodology**

### **1. Type and Characteristic of Research**

#### **a. Type of Research**

The research is qualitative research. Qualitative research understands by focusing and depth of understanding analysis on the total picture or phenomenon rather than a numeric analysis of data.<sup>8</sup>

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<sup>7</sup> Selvy Dwi Suryati, "An Analysis of Educational Values in "Life of PI" Movie", (Undergraduate thesis of Raden Intan State Islamic University, 2018).

<sup>8</sup>Donald Ary, Lucy Cheser Jacobs, and Chris Sorensen, *Introduction to Research in Education, Eight Edition* (USA: Wadsworth, 2010), 29.

So, qualitative research focuses on analyzing a study using words with less importance on numbers.

This research uses the type of document or content analysis research. Ary in the book said that “content analysis is a type of research that purposed to identifying specified characteristics materials”.<sup>9</sup> The analyzed material can be written or visual material which is certainly the song lyrics text can be one of the materials that can be analyzed. Researcher uses this type because it fits one of the objectives of the content analysis. The objective identifies specified characteristic. So, the type will be used by researcher to identify specified characteristic of material that means of moral and educational values in Sami Yusuf’s song lyrics.

#### b. Characteristic of Research

The characteristic of the research is descriptive. Descriptive is present detailed data in text.<sup>10</sup> Descriptive is suitable with the research because this research needs a something that can analyze completely and well. The researcher will try to describe systematically about subject matter. So, researcher uses a qualitative to do this research entitled “An Analysis of Moral and Educational Values in Sami Yusuf’s Song Lyrics”.

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<sup>9</sup> *Ibid.*, 457.

<sup>10</sup> J.R. Raco, *Metode Penelitian Kualitatif Jenis, Karakteristik, dan Keunggulannya* (Jakarta: PT Grasindo, 2010), 60

## 2. Data Source

Data is important about the information that can be collected for the research. Based on Gibson, there are two data that are primary and secondary data.

### a. Primary source

Primary data is firsthand data that is produced by someone who had experience or data. It is directly data.<sup>11</sup> The primary data is directly related to the situation or context will be researched. The data that become the primary source in this research is the five lyrics in Sami Yusuf's song lyrics. The song lyrics become the object of research and the content in the text because will be directly researched context.

### b. Secondary source

Secondary data usually refers to secondhand data that is written by someone who heard and know about experience, event, or related something. It is indirectly experience.<sup>12</sup> So, secondary data get from another people that is indirectly connection but has relation content with the matery. The data source is used to support and more complete the primary data. Researcher collects the data from any kinds of books, journals, articles, and other materials of theories of moral value, educational value, and lyrics of song theories that are related to the research.

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<sup>11</sup>William J. Gibson and Andrew Brown, *Working with Qualitative Data* (London: SAGE, 2009), 66.

<sup>12</sup>Ibid.

### 3. Data Collecting Technique

The method of collecting data is the most major step in research, since the main purpose of the research is to obtain data. Creswell explained that there are several methods in collect the data. There are observation, interview, questionnaire, documentation, and audio-visual material.<sup>13</sup> While based on Patton in Raco, the documents are written and stored material. Documents can be memorabilia or correspondence. There are also documents that are audio-visual.<sup>14</sup> So according to Patton, audio visual cannot be separated to documentation because audio visual include to the one of data in documentation type. In this research, methods of data collection that will be used by researcher are observation and documentation.

#### a. Observation

Creswell said that observation is one of method to collect of data. The way of the method is researcher takes notes on the behavior and activity of individual at the research site.<sup>15</sup> Donald Ary explained more detailed, observation is a basic method for obtaining data in qualitative research in get comprehensive picture of situation<sup>16</sup> and the

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<sup>13</sup> John W. Creswell, *Research Design Quallitative, Quantitative, and Mixed Methods Approach, Third Edition*, (California: Sage Publication, 2009), 178.

<sup>14</sup> J.R. Raco, *Metode Penelitian Kualitatif*, 111.

<sup>15</sup> John W Creswell, *Research Design*, 181

<sup>16</sup> Donald Ary, Lucy Cheser Jacobs, and Chris Sorensen, *Introduction to*, 216.

products is narrative to complete description of behavior in a specific setting.<sup>17</sup>

Because this research is included in the content analysis of a data that is Sami Yusuf's song lyrics, researcher do not go in the field of observation. In observation, researcher observes data from multiple online sites to download journals, scientific articles, and books that relate with song lyrics of Sami Yusuf. Researcher also visits and observes data from a digilib (online library).

#### b. Documentation

According to Bachtiar, documentation is process to look for, to choose, and to accumulate data accordingly to research.<sup>18</sup> Creswell explained that the document processing involves collecting public documents like newspaper or official reports, and also personal documents like journal, article, diaries, letter, and website as electronic data.<sup>19</sup> In addition, the activity in collecting documentation also creates a note, describes of data, and also makes connection with other phenomenon.

So, documentation is a way for researcher to looking for, to choosing, and to collecting data and also makes well to research. Using the method of documentation, researcher gets several of data

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<sup>17</sup> *Ibid.*, 431.

<sup>18</sup> Wardi Bachtiar, *Metodologi Penelitian Ilmu Dakwah* (Jakarta: Logos, 2001), 77.

<sup>19</sup> John W. Creswell, *Research Design.*, 181.

that is needed in research such as journal, article, website, textbook, images, etc.

#### 4. Data Validity Testing Technique

In validity, the researcher checks for the accuracy of the result that uses certain procedures.<sup>20</sup> The validity of data technique is a way for researcher to measure the degree of confidence in the process of collecting research data. In this study, researcher uses triangulation as a technique validity. Based on John Creswell on the book, triangulate compares data sources of information by examining evidence from the sources and using it to build a coherent justification and for research.<sup>21</sup> In using triangulation, data that has been obtained that will be checked again and compare with the other sources resulting in the next conclusion.

#### 5. Data Analysis Technique

Data analysis techniques are very influential in determining the contents of research and making conclusion. Besides, according to Miles and Huberman, analysis can be defined as three activities that are data condensation, data display, and conclusion drawing & verification.<sup>22</sup>

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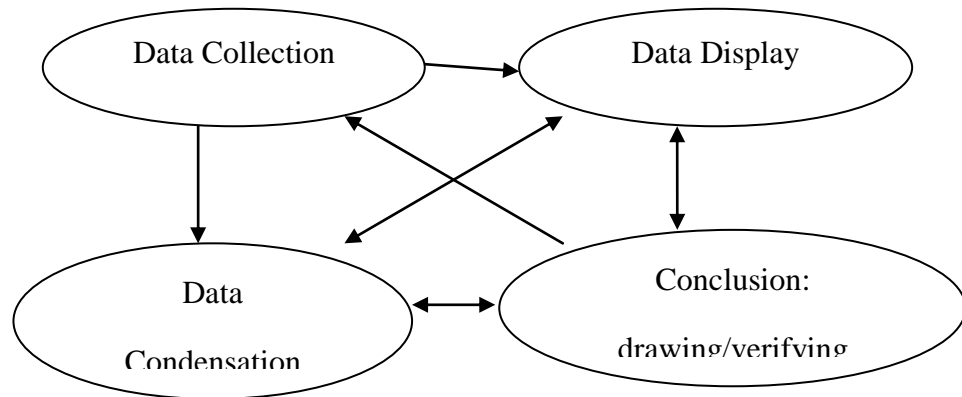
<sup>20</sup> John W Creswell, *Research Design.*, 190.

<sup>21</sup> *Ibid.*, 191

<sup>22</sup> Mathew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis, A Methods Sourcebook, Third Edition* (Thousand Oaks: Sage Publication, 2014), 8.

Figure 1

The Components in the Data Analysis Miles and Huberman Model<sup>23</sup>



a. Data Condensation

Miles and Huberman said that the process of condensing data is to select, to focus, to simplify, to abstract, and to transform the data that appears in written field notes or transcriptions.<sup>24</sup> In the activity, researcher will look, focus, and choose the needed data. After that, data of sentence is given mark, and is separated data between needed or not, and then move the needed data in other place.

b. Data Display

According to Miles, display is usually an organized, condensed collection of information that enables information to be drawn and acted upon for next step.<sup>25</sup> In this step, the data which reflect displayed or showed not only generally but specifically and clearly. In the way, researcher will separate data based on type or category

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<sup>23</sup> *Ibid.*, 10

<sup>24</sup> *Ibid.*, 8

<sup>25</sup> *Ibid.*

(moral or educational values) and make table to more noticeable the make analysis based on type of words.

c. Conclusion Drawing and verification

In the way, Miles and Hubberman said that conclusion is not just about data collection. Although data collection is over, there is another something that influences it. Its are collect of field note, coding storage, and retrieval methods of funding agency.<sup>26</sup>

In concluding and verifying, the result of researcher will be based on the problem of the research and the theory of moral and educational values that will be used.

6. Research Approach

In the study, researcher will use qualitative approach which related to moral and educational values Sami Yusuf's song lyrics. The following are several steps to conduct this approach in the research:

- a. Organize and prepare. Researcher will prepare the data to be used. In this step, researcher will organize the data and select data from the data source so that the data to be need and discussed is ready for research.
- b. Read through all the data. This activity means reading the entire data for the purpose of obtaining the general idea to further begin to note the intent of the material. So, the step makes researcher know about what the data is.

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<sup>26</sup>*Ibid.*, 9

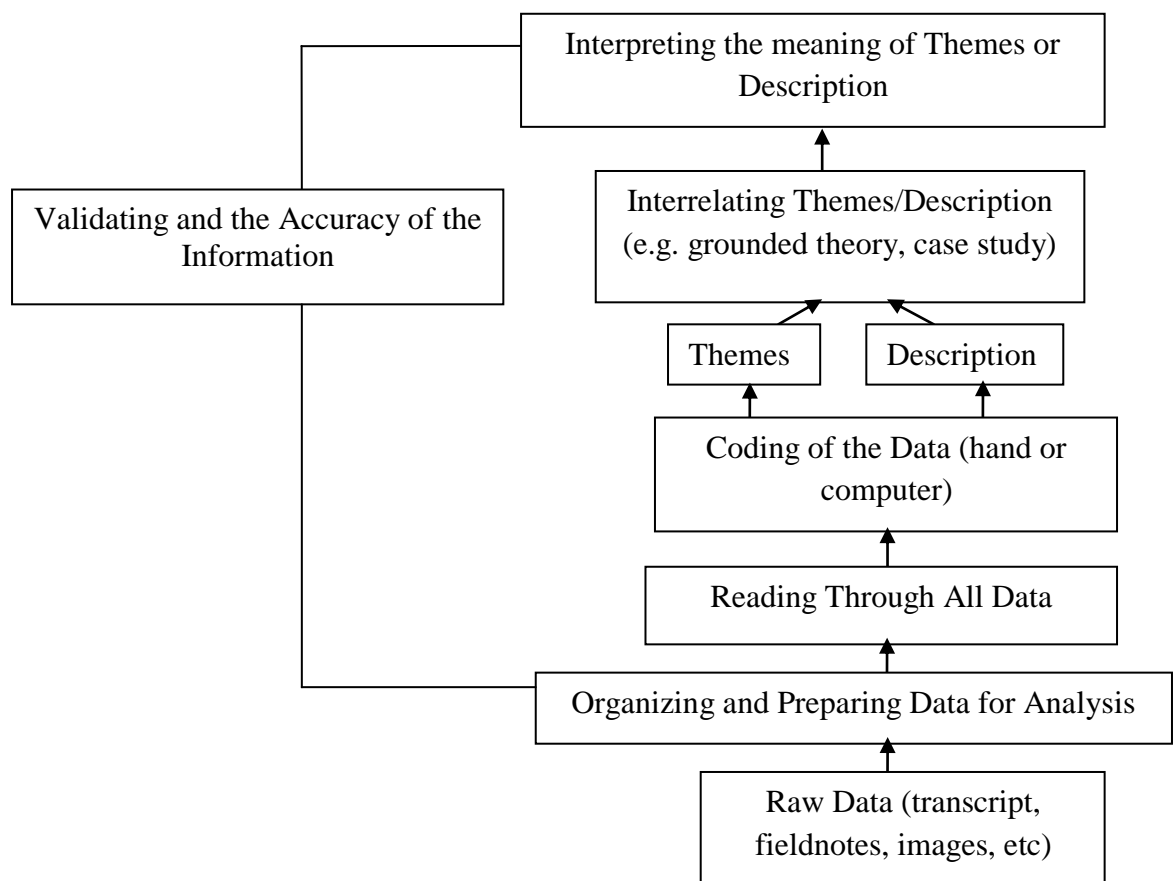
- c. Begin detailed analysis with a coding process. Coding is the way to develop data. In this case researcher will mark and retrieve the text or data that have to be researched, divide sentences according to the data source category.
- d. Further categorized data will be processed into a description that corresponds to its category. The description means to create and more detail in to explain data. In this case, researcher categorizes the research in the content analysis of a data.
- e. From the description, researcher will analyze and interpret the data finding. In this case, researcher will analyze the moral and educational values in Sami Yusuf's song lyrics.
- f. Making interpretation or meaning of data. This step suggests that what the data get. Therefore, the data can be obtained easily, then researcher will interpret and give a description of the meaning or category of the word after all the procedures are done. This phase also makes researcher should see the validity of the research.<sup>27</sup>

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<sup>27</sup> John W. Creswell, *Research Design*, 185 & 186

Figure 2

Step to Conduct Approach; John W.Creswell Model<sup>28</sup>



<sup>28</sup> *Ibid.*, 185

## **CHAPTER II**

### **THEORETICAL REVIEW**

Theoretical review is a concept that becomes a strong base related about object research. This chapter consists concept of Sami Yusuf Biography, moral value, educational value, Sami Yusuf's song lyrics, also moral and educational values of Sami Yusuf's song lyrics.

#### **A. Concept of Sami Yusuf Biography**

Sami Yusuf is a British Muslim singer. As British singer-songwriter, Yusuf also can to be composer, producer and multi-instrumentalist musician.<sup>1</sup> Yusuf was born with the original name Siamak Radnamish, Sami Yusuf born in Teheren-Iran on 19 July 1980. Yusuf was born in a Muslim family. At the age of three years old, Yusuf had lived in London.<sup>2</sup> Sami Yusuf has an art and music talent from his father. Since young, Yusuf has learned to play music instruments and singing. His talent in the field of art and music develops from the support of his family and friends.

At the age of sixteen years old, Yusuf almost left the music world and began to learn the law with the aim to give changes to the Islamic world. But because of his best friend, Yusuf was given an advice that through the song, Yusuf could still convey positive messages and invite people to love God and the Prophet. Then no wonder in the lyrics of Yusuf's song, there are many

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<sup>1</sup> Cut Della Humaira, "Analysis of Themes and Values in Sami Yusuf Songs" (UIN Ar-Raniri Banda Aceh, 2020), 6.

<sup>2</sup> Carl Morris, "Finding a Voice: Young Muslims, Music, and Religious Change in Britanian" (Taylor Francise, 2016), 13.

messages and values includes. Born in an musician's family, Yusuf often involved his brother in drafting the song's lyrics.

At first, Yusuf just make producing and demo-recording for another singer and still develop his own ability by himself. Yusuf made music and committed to make music and doing something dignified and respectable. At the twenty three years old, Yusuf began his self-produced and released his debut album. In 2003, Yusuf released his debut album, AlMuallim, to launch the music world and sold more than two Million Copies in the world. This makes Yusuf enter into a appreciated musician. Then Yusuf made a comeback with the album Al-Mu'allim (2003), My Ummah (2005), Without You (2009), Wherever You Are (2010), Salaam (2012), The Center (2014), Song Of The Way Vol. 1 (2015), Barakah (2016), and Barakah (Deluxe version) (2016). But because Yusuf's Without You album changed the label, then in another source Without You album is not included as official album.<sup>3</sup> The researcher chooses five song lyrics in Wherever You Are album

## **B. Concept of Moral Value**

Based on Jack R. Fraenkel in Elly M setiadi, a value is an idea and a concept about what someone thinks about the important of life.<sup>4</sup> Herbert Larry in Elly M Setiadi added that "value is standard or set of principles".<sup>5</sup>

Raths, Harmin and Simon in Taylor also describe that values as decision of

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<sup>3</sup> Elmiyati dan Azka Juanda, "An Analysis of Figurative Language in Sami Yusuf Songs on Wherever You Are Album", Vol. 4, No. 1, 2015, 1.

<sup>4</sup> Elly M. Setiadi, Kama A. Hakam, dan Ridwan Effendi, *Ilmu Sosial dan Budaya Dasar* (Jakarta: Kencana, 2006), 123.

<sup>5</sup> Setiadi, Hakam, dan Effendi, 123.

someone to make proud, do well, and act repeatedly.<sup>6</sup> At the above explanation, the value can be interpreted as a concept that is important because value can be standard to do something and become one of principles that can handle and also be practiced in life. Therefore, the importance of value for people in community life is very important because it affects of social life. The value will be used by someone in daily activity.

Based on John Dewey in Elly M. Setiadi, value is object of social interest.<sup>7</sup> Encyclopedia Britainica in Elly M. Setiadi also stated that similar about value. Based on Encyclopedia, value is quality of an object that concerns a type of appreciation or interest.<sup>8</sup> The above explanation means that the value influences the quality of the object that what brings. Essentially, the value associated with many things fixed has a particular focus. In the section, research is talking about moral or educational values; it means that moral and educational values become the interest of the object.

According to Indrya in the journal there are some values that are usually contained in a literary work include: hedonic value, artistic value, cultural value, ethical value, moral, religion, and practical value or educational value.<sup>9</sup> In this case, researcher only focuses on the fourth and fifth point that is about moral and educational values.

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<sup>6</sup> . J.Mark Halstead dan Monica J.Taylor, *Values in Education and Education in Values* (London: Taylor & Francis e-Library, 2005), 4.

<sup>7</sup> Setiadi, Hakam, dan Effendi, *Ilmu Sosial dan Budaya Dasar*, 123.

<sup>8</sup> Ibid.

<sup>9</sup> Indrya Mulyaningsih, "Nilai Keagamaan dan Nilai Pendidikan dalam Antologi Puisi 'Tadarus' Karya A. Mustofa Bisri," *Jurnal Bahasa dan Sastra* 1, no. 1 (2014): 23.

## 1. Definition of Moral Value

Burhanudin Salam in book of *Etika Sosial* explained that morality is a system of value about how we should live well as good human. Morality also contains such as advice, regulation, injunction or any other policy in a tradition of belief in religion, culture, or behaviour.<sup>10</sup> After that Hume as the philosopher in Taylor stated that moral as one thing to know virtue and then another to conform it.<sup>11</sup> In the life of society, there are many rules governed the life of people. The regulation will make people to be a good figure if can do well. There are a lot of rules in the community that must be observed, such as rules when eating, communicating with older person, making a clothes and other rules. The moral point is the product of this rules are made and obeyed with the purpose of life properly.

While based on Churchill in Muhammad Chowdhury stated that moral is referred to human behaviour which is the practical activity.<sup>12</sup> It means that moral is always related to human activities because moral is not just a science but also practice. People can be said to have good moral if the behaviour is in accordance with the prevailing regulations.

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<sup>10</sup> Burhanuddin Salam, *Etika Sosial Asas Moral dalam Kehidupan Manusia* (Jakarta: Rineka Cipta, 2002), 3.

<sup>11</sup> Halstead dan J.Taylor, *Values in Education and Education in Values*, 43.

<sup>12</sup> Mohammad Chowdhury, "Emphasizing Morals, Values, Ethics, And Character Education In Science Education And Science Teaching" 4, no. 2 (2016): 1.

Audi said that “moral value is an important kind of instrumental value.”<sup>13</sup> Important kind is means something that good as from rules. Moral value is something that is inherent and reflects on the person who demands to be believed, exercised in life, or the demands of conduct that is in accordance with the provisions of either sourced from the state law, customs, or religion.<sup>14</sup> This attitude demands that will make people become good people. When the person is able to carry out the terms and conditions, it is assured that the person has good quality.

Rohmat Mulyana in the book explained that the value and moral are two interrelated words so that it can be put together into moral value. In terms of the moral value there is a new meaning that describes the existence of moral qualities.<sup>15</sup>

## 2. Types of Moral Value

Nicolai Hartmann divided the groups of special moral values into three groups according to its nature. The first group contains justice, wisdom, courage, self control and the Aristotelian virtues. The second group contains brotherly love, truthfulness and uprightness, trustworthiness and fidelity, trust and faith, modesty, humility, aloofness and the values of social intercourse. The third group contains love of the remote, radiant virtue, personality and personal love.

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<sup>13</sup> Robert Audi, *Moral Value and Human Diversity* (New York: Oxford University Press Inc, 2007), 47.

<sup>14</sup> Qiqi Yuliati Qiqi Yuliati Zakiyah dan A. Rusdiana, *Pendidikan Nilai Kajian Teori dan Praktik di Sekolah* (Bandung: CV Pustaka Setia, 2014), 283.

<sup>15</sup> Rohmat Mulyana, *Mengartikulasikan Pendidikan Nilai* (Bandung: Alfabeta, 2011), 17.

### a. First Group

#### 1) Justice

Justice based on Hartman “the person that justice who does right or aims to do, see, and treat others in the light of the equality that is required.”<sup>16</sup> From the explanation, justice is a condition given in a balanced environment to all persons in accordance with the rights granted and according to the necessary conditions.

#### 2) Wisdom

Hartmann at the book explains that wisdom is “a value that people to choice of the ends and bravely to the execution of them.”<sup>17</sup> Hartmann also stated that the predestination or decision in wisdom is a special kind of responsibility, be it one's own or someone else's.<sup>18</sup> Then Hartman added that the attitude of the wise man to the life and personality for others is by no exhausted and bored to choose right action<sup>19</sup>. So, wisdom is a person's ability to make good decisions for self or group. The decision made should be the best decision that has more little disadvantage for anybody with thinking over of good or bad effect from it.

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<sup>16</sup> Nicolai Hartmann, “Ethics Moral Values,” ed. oleh J. H Muirhead dan Stanton Coit (London: Unwin Ltd, 2004), 228.

<sup>17</sup> *Ibid.*, 245.

<sup>18</sup> *Ibid.*, 239

<sup>19</sup> *Ibid.*, 242.

### 3) Courage

Courage is an element of adventure in any situation. These are all things that have effort. The element courage is to take a risk and to face an extreme danger.<sup>20</sup> In this case, courage is someone that takes in dealing with all things, taking into consideration all the decisions and considering what to face.

### 4) Self-Control

Hartman in the book said things like instinct, emotion, and lust are not neutral in the own right. These can be negative if not use properly.<sup>21</sup> Hartman added that “self control means having oneself in hand and being master of oneself.”<sup>22</sup> It means that control that comes from within yourself against something unwanted. This control is a refusal not to do so.

### 5) The Aristotelian Virtues

Aristotelian virtue in Hartmann explained that the main point of virtue is everything must have been right. Virtue as moral value, it is an ideal information.<sup>23</sup> So far, virtue has a contact with other dimensions. The dimension in question is the values that makes it called virtue. Something called virtue if it is good value such as justice, wisdom, encourage, self control, etc.

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<sup>20</sup> *Ibid.*, 245.

<sup>21</sup> *Ibid.*, 249.

<sup>22</sup> *Ibid.*

<sup>23</sup> *Ibid.*, 257.

## b. The Second Group

### 1) Brotherly Love

Hartman stated that brotherly love is similar with altruism that it is not egoism and transferred of interest from oneself to others....The nature of brotherly love is familiar enough and know each other.<sup>24</sup> Hartman also stated that “brotherly love affirms and welcomes the entire well-being of others, deploring and contending against their hardships of every kind”.<sup>25</sup> In short, brotherly love is a loving sense of another person. Brotherly love is solidarity with another person, a fundamentally positive devotion to the general humanity for who are near us; we love them for who they are, not for what they can become.

### 2) Truthfulness and Uprightness

Hartmann in the book said that “truthfulness is agreement of one’s word with one’s thought or conviction. Truthfulness is a moral value. One’s word, the object of which is to be a witness to one’s real opinion, conviction and attitude, ought to achieve this end solely”.<sup>26</sup> Truthfulness also not only expressing one’s actual mind but also there is together between truthfulness of word and act.<sup>27</sup> The word that has been spoken can be answered so that the authenticity of the word is reliable.

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<sup>24</sup> *Ibid.*, 268

<sup>25</sup> *Ibid.*, 269.

<sup>26</sup> *Ibid.*, 281.

<sup>27</sup> *Ibid.*, 282

“Uprightness is related to pretence not otherwise than truthfulness to a lie; mere silence can be a lie. One who pretends and conceals is a liar in the wider sense of the word”.<sup>28</sup> In uprightness is an attitude where people must have a moral nature that is not prejudiced against others so that his heart can get good enlightenment.

“In truthfulness and uprightness there is an element of purity. A lie is a kind of stain-which one cannot say of a failure to love. It is a degradation of one’s own personality, something to be ashamed of in it there is always a certain breach of trust”.<sup>29</sup> In truthfulness and uprightness there is a purity of belief. Both of them are self-reliance on others and the reliance on sanctions on offense. This belief can be obtained by truthfulness that speaks in accordance to actual facts or events. Uprightness can be obtained when the person is truthfulness. When there is no deviation, the person will get the trust of the other person.

### 3) Trustworthiness and fidelity

Hartmann stated, trustworthiness is a guarantee of agreement where the words vouch by his deed. Trustworthiness also rests upon the certainty of a future deed and will be

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<sup>28</sup> *Ibid.*, 282.

<sup>29</sup> *ibid.*

actualized in future.<sup>30</sup> It means that trustworthiness person if said about something, it will be done next time.

Besides, Hartmann stated that “fidelity is not confined to the keeping of promises and agreements. Its field is wider”.<sup>31</sup> Hartmann added that an obligation in fidelity will be continue not only for a moment like sympathy, friendship, and love. If it is not sincere, it just a transient mood. Fidelity remains the same forever.<sup>32</sup>

#### 4) Trust and faith

Hartmann mentioned about faith and trust as requiring moral courage and spiritual strength.... The trust is far reaching while faith is impregnable.<sup>33</sup> Far-reaching here means the real trust is always a claim that given to other person, whereas put trust to the others is not easy. The person is really entrusts own interest.<sup>34</sup> Impregnable of faith because it is the situation where people believe in matters of spiritual and religion. So if the Trust form is hung in humans, then faith is hung to God.

#### 5) Modesty, humility and aloofness.

Based on Hartman, a modest person not more important than usual and never compare with others. The modest man also

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<sup>30</sup> *Ibid.*, 286.

<sup>31</sup> *Ibid.*, 288.

<sup>32</sup> *Ibid.*, 288.

<sup>33</sup> *Ibid.*, 292.

<sup>34</sup> *Ibid.*

not arrogant and always look at upward.<sup>35</sup> While in other statement Based on Hartman, modesty is relationship with other, at the same time humility is an inner of character person.<sup>36</sup> Hartmann added that “humility is far removed from the word of arrogant to self-admiration”<sup>37</sup>. People who have these characters tend to be humble towards others and never distinguish people from their status.<sup>38</sup>

Then Hartmann stated that

Aloofness or keeping one’s distance is a kind of moral shame. This is a feeling arising from the exposure of oneself. The ethos of the reserve, on the contrary, is shame felt out of respect for another because his nearness and his exposure, or even only at the thought of his defencelessness.<sup>39</sup>

Keeping this distance is not meant to boast, but keep the distance here as limiting itself in being so as not to do the undesirable to others and have particular goal.

#### 6) The values of social intercourse.

Hartman in the book explains that humans see the round of the surface, where there is in contact outside the individual, such as social relations with the other.<sup>40</sup>

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<sup>35</sup> *Ibid.*, 298 & 299.

<sup>36</sup> *Ibid.*

<sup>37</sup> *Ibid.*, 300

<sup>38</sup> *Ibid.*, 299 & 300.

<sup>39</sup> *Ibid.*, 301.

<sup>40</sup> *Ibid.*, 304.

Neighbourliness applies very seriously to social preservation, where there must be conformity with them, respect and not to offend others.<sup>41</sup>

“Whereas justice and love are remaining values of inner ethos reappear in social forms, diminished and yet unmistakable. This is most clearly seen offence against social custom”.<sup>42</sup> Another explanation about it is “then reliability and trust play a special role in society... . Trust of this most external kind is a condition of social intercourse, one who violates the form cannot be relied upon”.<sup>43</sup> So, in making the social intercourse should incorporate some of the previous moral values.

#### c. The Third Group

##### 1) Love of the remote

Hartman in the book stated that love of the remote is a form of love that does not require a reply. This love is sincerely just given, emitted, and sacrificed to loved ones.<sup>44</sup> Love of the remote as love of the best, as love of the worthiest and the noblest. It is the love of creative spirit in humanity. It means that love is the most sincere given to others. This love is given selflessly, without expecting any replies.

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<sup>41</sup> Ibid.

<sup>42</sup> *Ibid.*, 305.

<sup>43</sup> Ibid.

<sup>44</sup> *Ibid.*, 317 & 318.

## 2) Radiant virtue

Nietzsche in Hartmann stated that radiant is like gold that bright and mellow in lustre. Hartmann added that the characteristic of virtue is impart spiritual virtue. The virtues are justice, brotherly love, wisdom, courage, and self-control.<sup>45</sup>

## 3) Personality

Hartman said that the fact is personality from its value and character.<sup>46</sup> Moral value in personality based on Hartman can be described as existence of character in oneself.<sup>47</sup> It means that personality does not make the values, but the values make the personality like great personality. The values that included of great personality is like brave, wise, just, loving, and faithful or truthful man.<sup>48</sup>

## 4) Personal love

Hartman stated that personal love means love to herself by looking at her like a mirror. This is means also self-introspection. When you've made observations about yourself, people can fix mistakes in themselves and start liking the personality.<sup>49</sup>

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<sup>45</sup> *Ibid.*, 338.

<sup>46</sup> *Ibid.*, 341.

<sup>47</sup> *Ibid.*, 344.

<sup>48</sup> *Ibid.*, 353

<sup>49</sup> *Ibid.*, 369.

### 3. Benefits of Moral Value

Machmud in his journal said that good moral will create the good and perfect personality.<sup>50</sup> Further explained by Jamal in Machmud, because it is a praises, the benefits of moral value are:

- a. With moral value, individual know about where right and bad things.
- b. Individuals can be spared from wrong behaviour.<sup>51</sup>

Susana made point of the moral value. The moral value make positive things like :

- a. For individual, it make learn to have good attitudes and right the way to make decision and keep spirit to do something or action.
- b. For Social human, moral value learn to people how interaction with other. The personal and social so close because action or something that did, it relates to other people. So, with moral value, people can respect each other.
- c. In religion, people have suitable attitude. People can know if all activity is connected with God, so people watchfully do in their activity.<sup>52</sup>

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<sup>50</sup> Hadi Machmud, "Urgensi Pendidikan Moral dalam Membentuk Kepribadian Anak," *Jurnal Al-Ta'dib*. Vol. 7, No. 2, 2014, 76.

<sup>51</sup> *Ibid.*, 77

<sup>52</sup> Elya Susana, "Moral Value in Charlotte Bronte's Novel Jane Eyre," in The 1st Annual International Conference on Language and Literature, KnE Social Sciences. DOI 10.18502/kss.v3i4.1940. 2018, 290

## C. Concept of Educational Value

### 1. Definition of Educational Value

Education is derived from Yunani that is “paedagogie whose roots are word *pais* that the meaning is *child* and word *again* that the meaning is *guidance*”<sup>53</sup>. This means the guidance given to the child to be led to grow up and develop.

While stated on Singh in his book that education is borrowed from Latin that is *duco* that means *to lead* or *guide*. The word of *duco* was cutted from *educō* - *educare*- *educavi*- *educatum* that give wider meaning and aspect that are leadership, cultured; knowledgeable and learned.<sup>54</sup>

HSBC Group stated that “Education is a crucial enabler in the modern world, giving skills that are essential in later life.”<sup>55</sup> According to this, education is a teaching by supplies of children with various sciences and skills that can be used and needed for later or future. Education is very important because through it, people can know and develop that potential inside. The goal of human gets education so at later, people get a better life than before.

In line with the previous understanding, John Dewey in Qiqi stated that education was the process of establishing intellectually and

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<sup>53</sup> Zakiyah dan Rusdiana, *Pendidikan Nilai Kajian Teori dan Praktik di Sekolah*, 85.

<sup>54</sup> Divya Singh dan Christoph Stückelberger, *Ethics in Higher Education Values-driven Leaders for the Future* (Switzerland: Globethics.net, 2017), 22.

<sup>55</sup> Simon Williams, *The Value of Education Springboard for success* (London: HSBC Holdings plc, 2014), 6.

emotionally fundamental skills towards nature and fellow people.<sup>56</sup> Education is a way to supply his students about knowledge and skills. The purpose of the education is people has various abilities in all things. When people already have the ability, the ability will be used at a nice time.

Educational value according to Soelaeman in Qiqi Yuliati Zakiyah is a form of activity development expression value of existing values through a systematic and critical process so that they can improve or improve cognitive and affective qualities.<sup>57</sup>

Based on Dwi Suryati, education value is education in the concerned with the development of the total personality of the individual intellectual, social, emotional, aesthetic, moral and spiritual. It involves developing sensitivity to the good, the right and the beautiful, ability to choose the right values in accordance with the thought and action.<sup>58</sup> It means that educational values have more context-defections. In addition to intellectual, the educational value concept also includes other things. The sign, educational value is also not only grown from school, but can also be from the friends, home environment, family, etc. Education value is the spirit of education, so wherever they are taught the value of education will preview itself.

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<sup>56</sup> Zakiyah dan Rusdiana, *Pendidikan Nilai Kajian Teori dan Praktik di Sekolah*, 86.

<sup>57</sup> *Ibid.*, 63.

<sup>58</sup> Selvy Dwi Suryati, "An Analysis Of Educational Values In 'Life Of Pi' Movie" (Lampung, Raden Intan State Islamic University, 2018), 13.

## 2. Function of Educational Value

Educational Value has a role in life. Based on Ghosh and Haryana, educational value has functions such as:

- a. To bring quality for life and to keep develop activity or communication well in the society.
- b. To keep in right way and guide for the human.
- c. To give direction and firmness to make life well and it can bring joy and peace of life.
- d. To give attention in our culture so it is can keep going on.
- e. To develop morality and character.
- f. To keep the peace and harmony in the individual and society.<sup>59</sup>

## 3. Types of Educational Value

Eyre separated of the value into two groups, namely: values of being and value of giving.<sup>60</sup>

### a. Values of Being

#### 1) Honesty

Honesty based on Concise Oxford English Dictionary is “the quality of being honest”. Honesty define as a human attitude when be faced with something or phenomenon and tell the information without change the information. The characteristic of honesty tells the truth to other individuals, institution, society, and

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<sup>59</sup> Saket Ghosh and Sonapat Haryana, “Role of Value Education in Teacher Education”. *Interdisciplinary Multilingual Referred Journal*. Vol. 1, No. 8, 2014, 45

<sup>60</sup> Linda and Richard Eyre, *Teaching Your Children Values* (New York: R.M. Eyre & Association, 1993), 6

self. The inner strength and confident that is bred by exacting truthfulness, trustworthiness and fidelity.<sup>61</sup>

## 2) Courage

Courage based on Eyre stated that “daring to try many things. The things are like difficult things that are good, have strong base and strength not to follow the crowd, to say no and mean it and influence others by it, being true to convictions and following good impulses, even when they are unpopular or inconvenient and last boldness to be outgoing and friendly”<sup>62</sup>.

## 3) Peace

Peace in Eyre is a ability to make calmness, peacefulness and serenity in one situation. The peace is tendency to try to accommodate rather than argue and avoid of any problem. Peace also can know about feel of other and help to control the temper or himself in feel calm.<sup>63</sup>

## 4) Self-Reliance and potential

Self-reliance and potential is human attitudes appear as boundaries awareness of ability. Potential can define as a prepared and able to do something that command. Potential is related to what we can and what we have. Self reliance also is one of manner to

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<sup>61</sup> Ibid.

<sup>62</sup> Ibid.

<sup>63</sup> Ibid.

believe to the ability. Characteristic of self reliance and potential is commitment to personal excellence.<sup>64</sup>

#### 5) Self-Discipline and Moderation

Self Discipline also can define as a human consistency and consequences level to a commitment or agreement which have relation with the purpose that will be reach. The control of self discipline is like physically, mentally, strength of body, mind, and financial. While moderation is the way of moderate person in speaking, eating, exercising, controlling and bridling of one's own appetites, understanding the limit of body and mind , avoiding the dangers of extreme, unbalanced viewpoints, and also the ability to balance self discipline with spontaneity.<sup>65</sup>

#### 6) Fidelity and Chastity

Eyre in the book said,

The value and security of fidelity within marriage and of restraint and limits before marriage, the commitments that go with marriage and that should go amoral thing and know about a grasp of the long-range and widespread consequences that can result from sexual amorality and infidelity.<sup>66</sup>

### b. Values of giving

#### 1) Loyalty

Loyalty according to Eyre is the state or quality of being loyal, faithfulness to commitments or obligations for family, work,

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<sup>64</sup> *Ibid.*, 7

<sup>65</sup> *Ibid.*

<sup>66</sup> *Ibid.*

school, employers, country, mosque, and other organizations, institutions, or person which commitments are made. While dependability is give a support, service, contribution, and also can be trust in making reliability and consistency in doing what say and will do.<sup>67</sup>

## 2) Respect

Respect is a way of treating or thinking about something or someone. It also can define as manner for life, parents, elders, nature, the beliefs and rights of others. The deeds in respects are courtesy, politeness, and manners, and self-respect.<sup>68</sup>

## 3) Love

Love is defined as a feeling of liking and caring for someone or something. Love is more than just a loyal and respectful. The value want to give attention and love for friends, or otand also a prioritized her person who want to lifelong commitment for family.<sup>69</sup>

## 4) Unselfishness and Sensitivity

Based on Eyre, unselfishness is one attitude that less self-centered and more care or attention to others. While, sensitivity is becoming more extra-centered to self. The both are learn to feel togetherness with and for others. The values are shown by

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<sup>67</sup> Ibid.

<sup>68</sup> *Ibid.*, 8

<sup>69</sup> Ibid.

empathy, tolerance, brotherhood, sensitivity to needs in people and situations<sup>70</sup>.

#### 5) Kindness and Friendliness

Kindness based on Eyre is an awareness that being kind and considerate toward those who are younger and weaker. Friendliness that capable of making and keeping friends.<sup>71</sup>

#### 6) Justice and Mercy

According to Eyre, Justice is the person who obedience to law and fairness in work or play. The person understands about the natural consequences and harvest of law.<sup>72</sup> While in Mercy in Cambridge Dictionary is an understanding about mercy, kindness, and forgiveness of futility that shown towards someone have bitter poison.

### **D. Concept of Song Lyrics**

Based on Clifton in Erik Christensen, music is an ordered arrangement of sounds and silences whose meaning is representation from his feelings, minds, and senses.<sup>73</sup> Music is made by human from productive of sound and can be representative of to express so music make people more fun. Music also can be medium to representative of feeling, meaning, messages that want to deliver including value and message.

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<sup>70</sup> Ibid.

<sup>71</sup> Ibid.

<sup>72</sup> Ibid.

<sup>73</sup> Erik Christensen, "Music Listening, Music Therapy, Phenomenology and Neuroscience" (Denmark: Aalborg University, 2012), 14.

Clifton in Christensen suggested that it is importance to advisedly about quality of particular timbre, gesture, dynamics, texture, and duration.<sup>74</sup> According from text above, one characteristic of music is the texture. This Texture is an arrangement in music that also contains the lyrics of a song.

#### 1. Definition of Song Lyrics

Based on Juslin and Laukka in Thompson and Russo, “song involves a strong and complex connection between melody and lyrics”.<sup>75</sup> It has been mentioned if the melody and lyrics are the main of elements in a song. The melody and lyrics worked together to make the song beautiful. If music only has a beautiful tone or melody but does not have the lyrics that are beautiful, then the song will not get a lot of positive response. If there is no good combination between the lyrics and the melody, then things will not be delivered well to the audiences including the emotional meaning of the song.

Definition song by Douglas in Sutini is “a short piece of music with words that are sung. The words in a song are called lyrics that may consist of an intro, verses, choruses, bridges and a coda. Lyric derives from the Yunani word for a song sung by the *lyre*, *lyrikos* and came to be used for the words of a song”.<sup>76</sup> Songs are music that has lyrics inside. The lyrics are written by a song writer and sung by the singer. In

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<sup>74</sup> Ibid.

<sup>75</sup> William Forde Thompson dan Frank A. Russo, “The Attribution of Emotion and Meaning to Song Lyrics,” *Polskie Forum Psychologiczne* Vol. 4, No. 1, 2004, 51.

<sup>76</sup> Pipit Rahayu, “Figurative Language in Westlife Second Album Coast To Coast” (Riau, University of Pasir Pangaraian, 2016), 1.

the lyrics of the song are divided into several phases such as intro, refrain, and outro. This part is what is later sung with different stress. Refrain is the climax of song. So here, normally lyrics at the part are made deeper meaning.

Lars stated that lyrics are sung and that the meaning of the words is set in relation to the musical meaning of their vocal embodiment and, if applicable, musical accompaniment.<sup>77</sup> Rob Diaz stated that “lyric text is a kinetic text system that visualizes intonation in lyrics using visual variables such as font size, color, vertical positioning, and motion”.<sup>78</sup> Song lyrics are sung according to the situation or the message what will be conveyed whether it is a sense of happiness, sadness, spirit, etc. Text lyrics are usually mentioned with the above mentioned things. In this case, the lyrics are sung so that the listener will focus more on the pronunciation and the passion of the singer. But it is because researcher will analyze the lyric of the song, so that theory is used by researcher is just focus to analyze the lyrics of the song that form the text. Writing the lyrics of a well-done song will make researcher easier in conducting the analysis.

The song lyric is essentially a language in its formulation which is not separated from the rules of music such as the rhythm, melody and

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<sup>77</sup> Lars Eckstein, *Reading Song Lyrics* (Amsterdam: Rodopi, 2010), 67.

<sup>78</sup> Rob Diaz-Marino, Sheelagh Carpendale, dan Saul Greenberg, “LyricText: An Animated Display of Song Lyrics” (Department of Computer Science University of Calgary, 2005), 1.

harmony of the song.<sup>79</sup> Song lyrics have many of elements therein. Song lyrics can be sung along with the rhythm, melody and harmony that were created by the singer. The lyrics of song can be sung beautifully if something can be carried out simultaneously.

Then, Lars Eckstein added that :“song lyrics is language in specific situations of performance, and their meaning is affected by generic conventions which shape the lyrical register and performance arena with regard to communicative, social, ideological, economic and juridical conventions”.<sup>80</sup> The meaning of the song lyrics can be conveyed when the feel it gets in accordance with the situation that is created. Awe in Kondoahi explained that figure of language can be a vocal game, a language style or a deviation of the word meaning and strengthened by the use of music melodies and notation adapted to the lyrics of the song so that listeners get carried away with what is thought by the author.<sup>81</sup> Language or diction in the lyrics can also function as a tool to convey its contents from the author to listeners.

The five song lyrics that is taken by researcher is in *Wherever You Are* Album was released in 2010. Wherever you are album has 15 singles. Its are Wherever You Are, Salaam, Without You, You came to

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<sup>79</sup> Suharto dan Edi Subroto, “The Equivalence Of Translated Songs Lyrics and their effects: The case of translate decclesial Songs,” *Harmonia* Vol. 14, no. 2, 2014, 131., <https://doi.org/10.15294/harmonia.v14i2.3294>.

<sup>80</sup> Lars Eckstein, *Reading Song Lyrics*, 67.

<sup>81</sup> Chrestavius Kondoahi, “Analisis Semiotika Pragmatik Lirik Lagu Krisis Kepercayaan Dan Republik Sulap (Study Pada Komunitas Punk Street Di Manado),” *Journal Acta Diurna* Vol 2, no. 4, 2013, 5.

me (English version), Give the young a chance, Trials of life, Worry Ends, Fragile World, In Every Tear He is There, Make me Strong, No Word is Worthy, Healing, You came to me (Arab Version), You came to me (Turkey Version), and You came to me (Persia Version).<sup>82</sup> Researcher takes five song that are Wherever You are, Salaam, Trials of Life, Fragile World, and Make me strong. The songs there are still of elements religious, life and humanity.

## **E. Moral and Educational Values of Sami Yusuf's Song Lyrics**

### **1. Moral Value of Sami Yusuf's Song Lyrics**

Cung Ho explained that song lyrics includes of several value, especially how someone acted in the family and society. The value that making person has moral are also expressed in the lyrics.<sup>83</sup> The meaning of it is moral value makes a person to behave well with others. Good attitudes is governed by moral value. As mentioned above, moral value can be expressed through Sami Yusuf's song lyrics.

### **2. Educational Value of Sami Yusuf's Song Lyrics**

Shaonian in Wai Chung Ho explained that education has important role in make personal value in the learning process. In give encouraged it, educational values are usually encouraged through song lyrics.<sup>84</sup> Education has important role in learning process. Education can

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<sup>82</sup> Elmiyati dan Juanda, "An Analysis of Figurative Language in Sami Yusuf Songs on Wherever You Are Album," 2.

<sup>83</sup> Wai Chung Ho, *School Music Education and Social Change in Mainland China* (Boston: Brill, 2011), 115

<sup>84</sup> *Ibid.*, 54

give learning like value. In support of educational value, the lyrics of song usually have values inside like in Sami Yusuf's song lyrics.

## **CHAPTER III**

### **RESEARCH RESULT AND DISCUSSION**

#### **A. RESEARCH RESULT**

This was the first phase in analyzing the song lyrics, in order to simplify the lyrics to be easily identified. Additionally, the phase answered the problem formulation. The song lyrics were collected from the internet, then also have been analyzed and classified into each indicator that suitable at the meaning of each lyrics.

Researcher gave the clues for coding the lyrics, for example, the first line was marked by L1 (line one), then the second line is L2 (line two) and so on. The researcher also provided coding for each song title such as Wherever You Are (WYA), Salam (Sa), Fragile World (FW), Trials of Life (ToL), and Make me Strong (Mms).

So, the researcher provided code in each lyric that was considered to have a value like 'WYA.L1' which means in Wherever You Are song on the first line, or 'ToL.L3&L4' which means in the song Trial of Life the third and fourth lines, or Sa.L5-L7 which means in the song Salaam at the fifth to seventh lines.

# 1. Moral and Educational Values that was found in Sami Yusuf's song lyrics

Before analyzing, this phase was done to show the finding of song lyrics that containing moral or educational values. The data has been displayed in the table to make it easier to see as below:

Table 1 Data Coding Result of Moral Value in  
Sami Yusuf's Song Lyrics

Indicators of Moral Value		Availability	Distribution		ΣData Findings	Percentage
			Data Coding	Lyrics		
First Group	Justice	✓	Sa.L14	Where we put aside our differences	1	3%
	Courage		WYA. L16 & L17	To see Your smile I would pass every trial	4	13%
			ToL. L20-L22	Trials of life upon me Are more precious than diamonds and gold Tested with fire I may be		
			FW. L7&L8	Need to get something of my mind Don't let this silence be misunderstood		

			MmS. L4&L5	But this waiting comes with Trials and challenges		
	Self Control	✓	ToL. L13-L19	Cause I don't need anyone Nor anything in life But You No I don't need anyone To show me my way No I don't need anyone But You	2	6%
			FW.L6	But my mind says: "Don't be a fool"		
Secon d Group	Truthfu l ness and Uprigh t ness	✓	WYA. L3&L4	Everything fell apart Moment I strayed from You	6	19%
			WYA. L14&L1 5	Cause you're the one my heart is to I need You		
			FW.L4& L5	A pain I've never felt before My heart says: "Just speak the truth"		
			FW.L12 &L13	I don't know where I'm destined to be Rich or poor, famous, loved or lonely		

			FW.L22 &L23	Cheat and lie, have it your way  But you can't cheat death, no way		
			MmS. L6	Nothing in life is free		
Trustworthiness and Fidelity	✓	WYA. L13	Wherever you be, I'll be with You	3	9%	
		WYA. L18& L19	Desperately I await The day when I'm by Your side			
		WYA.L 21&L22	Wherever you may be I'll follow till I see			
Trust and Faith	✓	WYA. L5-L8	In every your smile In every single sigh Every minute detail Traces of you are found there	12	38%	
		WYA. L25-L28	In every single smile Every single sigh Every minute detail Traces of you are there			
		Sa.L11	I pray for a day			
		Sa.L16	Just a little faith			

			& L17	To make it a better place		
			ToL.L4	To doubt you would be the worst mistake		
			ToL.L8-L11	I know that You exist You are the light That guides me through my darkest nights That shows me right from wrong in life		
			ToL.L23	But I know I'll come out stronger in this world		
			FW.L1	I know that I'm not alone		
			FW.L10	But I know Your light will protect me		
			FW.L14 & L15	But I know, without Your light I'll never cope In this fragile world		
			MmS.L1&L3	I know I'm waiting Waiting for something Something to happen to me		

			MmS. L13-16	My Lord show me right from wrong  Give me light make me strong  I know the road is long  Make me strong		
	Modest  y,  Human  ist, and  Aloofn  ess	✓	ToL.  L13&  L19	Cause I don't need anyone  Nor anything in life  But You  No I don't need anyone  To show me my way  No I don't need anyone  But You	2	6%
			MmS.L12	Help me find my way		
Third Group	Love of The  Remot  e	✓	Sa.L8 &  L9	We're here for a day or two...  Let me show my way...	2	6%
			ToL.26-  ToL.31	I'd gladly sacrifice  If that's what You decree  I would break and  Mourn in eternity  Perish into the sea  If that's what You want for  me		
<b>ΣAll Data</b>					32	100%

Table 2 Data Coding Result of Educational Value  
in Sami Yusuf's Song Lyrics

Indicators of Educational Values		Availability	Distribution		ΣData Findings	Percentage
			Data Coding	Lyrics		
Values of Being	Honesty	✓	WYA. L3&L4	Everything fell apart Moment I strayed from You	6	19%
			WYA. L14&L15	Cause you're the one my heart is to I need You		
			FW.L4 &L5	A pain I've never felt before My heart says: "Just speak the truth"		
			FW.L1 2&L13	I don't know where I'm destined to be Rich or poor, famous, loved or lonely		
			FW. L22&L23	Cheat and lie, have it your way But you can't cheat death,		

				no way		
			MmS.L6	Nothing in life is free		
	Courage	✓	WYA. L16&L17	To see Your smile I would pass every trial	4	13%
			ToL. L20- L22	Trials of life upon me Are more precious than diamonds and gold Tested with fire I may be		
			FW.L7 &L8	Need to get something off my mind Don't let this silence be misunderstood		
			MmS.L 4&L5	But this waiting comes with Trials and challenges		
	Peace	✓	WYA. L1&L2	My best times When I felt close to You	1	3%
	Self- reliance and Potential	✓	WYA. L9	Wherever You are, I'll find You	4	13%
			WYA. L29 &	Wherever You may be I will search till we meet		

Values of Giving			L30				
			ToL.	But I know I'll come out			
			L23	stronger in this world			
			MmS.	Something known only to			
				L23	me		
	Self Discipline & Moderation	✓		ToL.L1	Cause I don't need	3	9%
				3-L15	anyone		
					Nor anything in life		
					But You		
				FW.L6	But my mind says: "Don't be a fool"		
				MmS.	Help me find my way		
				L12			
	Loyalty & Dependability	✓		WYA.	Wherever You be, I'll	3	9%
L13				be with You			
WAY.				Desperately I await			
L18&L19				The day when I'm by Your side			
			WYA.	Wherever You may be			
			L21&	I'll follow till I see			
			L23	In my heart You will be			

	Respect	✓	ToL. L27	If that's what You decree	1	3%
	Love	✓	Sa.L8	We're here for a day or two... Let me show my way...	1	3%
			&			
			L9			
	Sensitive & Unselfishn ess	✓	ToL. L1&L2	My life is not the same When I'm too concerned by what they say	4	13%
			ToL.L3	Why should I? When I		
				have You		
			MmS.L18	I feel that I've lost touch		
			Sa.L11- L13	I pray for a day When there'll be		
	Kindness and Friendline ss	✓	Sa.L11- L13	Justice and unity	2	6%
			Sa.L8	We're here for a day or two...		
	Justice and Mercy	✓	Sa.L14	Where we put aside our differences	3	9%
			MmS. L29	That on that day You'll forgive me		

			MmS.L	I beg for Your mercy		
			32			
$\Sigma$ All Data					32	100

## 2. Explaining about Moral and Educational Values which are represented in Sami Yusuf's Song Lyrics

In this part, the result of data was found, analyzed and has a presentation of its meaning. The objective of this research is to explain about representation of moral and educational values in Sami Yusuf's song lyrics. The moral value which is represented in Song Lyrics of Sami Yusuf album as follows:

### a. Justice

Justice is a condition given to the same people and matches what is needed. Justice also does not make different to others. Justice that is represented in song lyrics is like below:

- 1) Sa. L14 (*Where we put aside our differences*). The lyrics can be represented of justice because in this lyrics explain about a hope which is the world without discrimination to anyone; a world is appreciating every difference of people.

### b. Courage

Courage is a condition which who brave to surface of risk or everything. The courage value that is represented in song lyrics are like below:

- 1) WYA.L16&L17 (*To see your smile, I would pass every trial.* The lyrics can be represented of courage because the lyrics directly describe that a singer who dares to fight and pass many risks for a purpose.
- 2) ToL.L20-L22 (*Trials of life upon me, Are more precious than diamonds and gold, Tested with fire I may be*) The lyrics directly represent that singer bravely faced of everything challenge and trial and also make a solution from that. The challenge can be life learning.
- 3) FW.L7&L8 (*Need to get something off my mind? Don't let this silence be misunderstood*). The lyrics indirectly represent about the value of courage because one of characteristics courage bravely speak although just a statement or anything. The important way of it is in right thing.
- 4) MmS.L4&L5 (*But this waiting comes with, Trials and challenges*) The lyrics can be represented of courage because indirectly represent that even if much test, singer keeps to waiting and fighting for the anything.

c. Self-control

Self control means referring to the attitude of a person who is able to control and keep self either out of desire or others who do not suitable with kindness. The value of self-control that is represented in song lyrics are like below:

- 1) ToL.L13-L19 (*Cause I don't need anyone, Nor anything in life, but You, No I don't need anyone, to show me my way, No I don't need*

*anyone, But You*) The word of ‘don’t’ indirectly represents about self control. Something bad could have been influenced from an external such as an environment or a friend. Therefore, singer limits himself and chooses which one would otherwise be able to make him a better person. The way limit himself is a way of protection or care from self.

- 2) FW.L6 (*But my mind says: “Don’t be a fool”*). The word of lyric ‘don’t’ it directly expresses about the singer control. The lyrics represent about singer hold everything that didn't have to do even if just a suggestion or direction.

#### d. Truthfulness & Uprightness

Truthfulness and uprightness are dualities that are both have connection. Truthfulness is a real thing and according to existing or fact. While the person who uprightness means that is said to be in the form of truth. The values of truthfulness & uprightness that are represented in song lyrics are like below:

- 1) WYA.L3&L4 (*Everything fell Apart, Moment when I strayed from you*). The lyrics mean that singer feel far from God when singer does not follow the right way. Singer has a bad condition. The singer who was honestly tell about the condition.
- 2) WYA.L8 (*Traces of You are found there*). The word of lyrics ‘found there’ express about the fact of God that really exist although there is nothing can see God.

3) WYA.L14&L15 (*Cause you're the one my heart is to, I need You*).

The lyrics explain about honesty of singer who says and realizes his limitation. Singer realizes when without a right direction, singer will cross the line. Singer speaks about the condition because the condition is the fact that will be happen.

4) FW.L4&L5 (*A pain I've never felt before, My heart says: 'just speak the truth'*)

The lyrics 'speak the truth' directly represent about uprightness. The lyrics explain that singer honestly speak up about anything (truth happen). The anything truth is the pains condition that singer never feel. The condition can be honesty because the one of characteristic honesty is speaking about truth.

5) FW.L12&L13 (*I don't know where I'm destined to be Rich or poor, famous, loved or lonely.*)

The lyrics are directly represented as truthfulness and uprightness. The lyrics explain that singer tells about the fact which does not know about his future condition, even the truth will no one know one's destiny.

6) FW.L22 &L23 (*Cheat and lie, have it your way, But you can't cheat death, no way*).

The lyrics can be represented as truthfulness and uprightness because the lyrics honestly expressed about truth that death will surely come and no one can escape from it.

7) MmS.L6 (*Nothing in life is free*). Lyric is indirectly represented as

truthfulness. The lyrics indirectly explain about anything that has to

attempt first or barter. The lyrics are true because the condition that happen and relate in activity.

e. Trustworthiness & Fidelity

Trustworthiness is a talk or wish that is proven by deeds and then fidelity is the condition of a person who is able to keep all things such as promise, act, and beliefs. The values of trustworthiness & fidelity that are represented in song lyrics are like below:

- 1) WYA.L13 (*Wherever you be, I'll be with you*). The lyrics directly represent about these value. The values can be seen by words of 'wherever' and 'I'll be with you'. The words explain about singer will be always together and keep the words in actual deeds.
- 2) WYA.L18&L19 (*Desperately I await, The day when I'm by your side*)  
The word 'await' directly show that singer has fidelity and loyalty. These lyrics express about singer who always waiting of God even singer did not know what he will get then.
- 3) WYA.L21&L22 (*Wherever you may be, I'll follow till I see*). The lyrics can be represented of loyalty because the lyrics directly explain about a singer loyalty will always exist and always follow wherever and whenever even that loyalty embedded in the singer's heart.

f. Trust & Faith

Trust & Faith both are similar. However, trust believes to human, while faith believes to God and has been attached to the heart. The values of trust & faith that are represented in song lyrics are like below:

- 1) WYA.L5-L8 (*In every your smile, In every single sigh, Every minute detail, Traces of you are found there*). The lyrics can be represented of trust and faith because the lyrics represent about singer believes that get to know that God is exist and always beside him.
- 2) WYA.L25-L28 (*In every single smile, Every single sigh, Every minute detail, Traces of you are there*). The lyrics can be represented because the lyrics have meaning that the singer believes of God will always to be with singer.
- 3) Sa.L11 (*I pray for a day*). The lyrics can be represented as faith because the lyrics represent to keep the trust in God and always pray for the expected will be happen then.
- 4) Sa.L16&L17 (*Just a little faith, To make it a better place*). The lyrics can be represented as faith because singer realizes that without guidance from God he cannot cope on his own.
- 5) ToL.L4 (*To doubt You would be the worst mistake*). The lyrics represent that singer tells about the condition that not better when doubt and it make distance so far from God.
- 6) ToL.L8-L11 (*I know that You exist, You are the light, That guides me through my darkest nights, That shows me right from wrong in life*). The lyrics can be represented of trust and faith because the lyrics directly speak about God and believe about learning that will become more good people.

- 7) ToL.L23 (*But I know I'll come out stronger in this world*). The lyrics explain about belief of singer that can overcome and find solutions to all the trials given so that singer can learn to make solution of the problem.
- 8) FW.L1 (*I know that I'm not alone*). The lyrics can be represented of trust because the lyrics directly express about belief of singer are surrounded by others who have always supported to do positive things.
- 9) FW.L10 (*But I know Your light will protect me*). The lyrics of '*Your light will protect me*' explain that singer believes to God who always leads him in the right direction and provides protection from danger.
- 10) FW.L14&L15 (*But I know, without your light I'll never cope*). The lyrics can be represented as trust & faith because the lyrics explain about singer is humble and realizes that without guidance from God, singer cannot cope on his own.
- 11) MmS.L1-L3 (*I know I'm waiting, Waiting for something, something to happen to me*). The lyrics can be represented of trust because the lyric of '*I know*' shows that singer believes to wait for good reward come to him.
- 12) MmS.L13&L16 (*My Lord show me right from wrong, Give me light make me strong, I know the road is long, Make me strong*). The lyrics can be represented of trust and faith because the lyrics clearly explain about singer who always believes in God.

g. Modesty, Humility & Aloofness

Modesty realizes everything as it is. Humility is a kind to human. While Aloofness is keeping its distance with a specific goal (a good goal). The values of modesty, humility & aloofness that are represented in song lyrics are like below:

- 1) ToL.L13&L19 (*Cause I don't need anyone, Nor anything in life, but You, No I don't need anyone, to show me my way, No I don't need anyone, But You*). The lyrics are represented about these value. The word of 'I don't need anyone or anything' indirectly represent of aloofness because singer choose a way to avoid the world and person and keeping distance to them the aim to getting closer to God. Something bad could have been influenced from an external such as an environment or a friend.
- 2) MmS.L12 (*Help me find my way*) this lyrics indirectly represent about modesty and humility because singer doesn't arrogant and approval a helping of others in make good things.

h. Love of the remote

Love of the remote is similar with unconditional love which is characterized by being able to sacrifice everything. The values of love of the remote that is represented in song lyrics are like below:

- 1) Sa. L8&L9 (*We're here for a day or two, Let me show my way*) The Lyrics explain that afterwards the singer continues to sincerely give his best to the intended person. The person was helped before, so

become a special person. It can be seen from a singer who always cares and selflessly invites others to follow a better way than before. Singer want to help without expecting a reward like money, singer sincerely did that.

- 2) ToL.L26-L31 (*I'd gladly sacrifice, If that's what you decree, I would break and, Mourn in eternity, Perish into the sea, If that's what you want for me*) This is called real love where singer is able to sacrifice everything even himself. It is nothing but infinite love.

At the same time, researcher explained about the educational Value which is represented in Sami Yusuf's song lyrics are:

a. Honesty

Honesty is telling the truth without change the point. The point is based on the fact. The value of honesty that is represented in song lyrics are like below:

- 1) WYA.L3&L4 (*Everything fell apart, Moment I strayed from you*). The lyrics explain that the singer has a bad condition. The condition because singer is far from God. The singer who is honestly tell about it.
- 2) WYA.L14&L15 (*Cause you're the one my heart is to, I need You*) The lyrics describe the honesty of singer who says and realizes that without God, singer will cross the line. Singer speaks about that because that is the fact.

- 3) FW.L4&L5 (*A pain I've never felt before, My heart says: "Just speak the truth"*) The lyrics directly represent about honesty. The value can be seen by the words 'just speak the truth'. Singer honestly speaks about anything (truth happens). The truth is singer feeling of pain.
- 4) FW.L12&L13 (*I don't know where I'm destined to be, Rich or poor, famous, loved or lonely*) The lyrics directly represent about singer tell about the fact which does not know about his future condition, even the truth will no one know one's destiny.
- 5) FW.L22&L23 (*Cheat and lie, have it your way, But you can't cheat death, no way*). The lyrics directly represent of honesty. The value can be explain by singer tells the fact about death that will surely come and no one can escape from it.
- 6) MmS.L6 (*Nothing in life is free*). The lyrics indirectly explain about anything that has to attempt first like can be trough money, effort, or barter. The lyrics are true because it happen in our daily activity.

b. Courage

Courage is a situation where one dares to face the difficult thing like follow the truth and right, express of statement (agree or disagree), etc. The courage value that is represented in song lyrics are like below:

- 1) WYA.L16&L17 (*To see your smile, I would pass every trial*. The lyrics can be represented of courage because the lyrics directly describe that a singer who dares to fight and pass many risks for a purpose.

- 2) ToL.L20-L22 (*Trials of life upon me, Are more precious than diamonds and gold, Tested with fire I may be*) The lyrics directly represent that singer bravely faced of everything challenge and trial and also make a solution from that. The challenge can be life learning.
- 3) FW.L7&L8 (*Need to get something off my mind? Don't let this silence be misunderstood*). The lyrics indirectly represent about the value of courage because one of characteristics courage bravely speak although just a statement or anything. The important way of it is in right thing.
- 4) MmS.L4&L5 (*But this waiting comes with, Trials and challenges*) The lyrics can be represented of courage because indirectly represent that even if much test, singer keeps to waiting and fighting for the anything.

c. Peace

Peace is feeling good condition through recover mood and condition. The peace value that is represented in song lyrics is like below:

- 1) WYA.L1&L2 (*My best times, When I felt close to you*). The lyrics can be represented of peace because the lyrics 'best times' indirectly explain about when singer felt close to God, the singer feels better without worry about anything.

#### d. Self-reliance & Potential

Self-reliance has confidence to be able to do a job. Potential is an ability possessed by a person. The self reliance & potential values that are represented in song lyrics are like below:

- 1) WYA.L9 (*Wherever You are, I'll find you*). The lyrics of song directly represent about self-reliance & potential. In these lyrics 'I'll find you' explain about a sense of his confident to find God who direct singer to always in right thing and way.
- 2) WYA. L29&L30 (*Wherever you may be, I will search till we meet*). The lyrics explain about the confidence of a singer who is aware of his abilities and has a determination to find God.
- 3) ToL.L23 (*But I know I'll come out stronger in this world*). The lyrics explain that singer believes through the abilities, singer can overcome and find solutions to all the trials given so that she can learn from the problem. The words of 'I'll come out stronger' it represented about the singer self-reliance of potential. Singer believes that can pass the trial and challenge that was given.
- 4) MmS.L23 (*Something known only to me*). The lyrics indirectly represent of self-reliance because the feeling of singer who believes that just singer who know about what happen is.

#### e. Self Discipline & Moderation

Self discipline is person that knows the limits of self. Moderation is act like normally (not over) in speaking, eating, exercising,

and doing something else. The self-discipline & moderation values that are represented in song lyrics are like below:

- 1) ToL.L13-L19 (*Cause I don't need anyone, Nor anything in My life, But You, No I don't need anyone, To show me my way, No I don't need anyone, But You*) The lyrics are represented about these value.

The word of 'I don't need anyone or anything' indirectly represented of self-discipline. Something bad could have been influenced from an external such as an environment or a friend. Therefore, singer limits himself and chooses which one would otherwise be able to make him a better person. The way to limit by self is a way of protection or care to singer individuality.

- 2) FW.L6 (*But My mind says: 'Don't be a fool'*). The words of lyrics 'don't' it directly represents that singer control. The lyrics explain that singer hold everything that didn't have to do even if it was just in a form of suggestion or direction.

- 3) MmS.L12 (*Help me find my way*). This lyrics indirectly represent that singer doesn't arrogant and admits that need a helping of others in make good things.

#### f. Loyalty & Dependability

Loyalty is almost the same as fidelity. Dependability is similar with trustworthiness. The loyalty and dependability values that are represented in song lyrics are like below:

- 1) WYA.L13 (*Wherever you be, I'll be with you*). The lyrics directly represented of the values. The value can be seen by lyrics 'wherever' and 'I'll be with you'. The lyrics explain that singer will be always together and keep the words in actual deeds.
- 2) WYA.L18&L19 (*Desperately I await, The day when I'm by your side*)  
The word 'await' directly shows that singer has loyalty. These lyrics express about the singer who always waiting of God even singer does not know what singer will get then.
- 3) WYA. L21&L22 (*Wherever you may be, I'll follow till I see*). The lyrics 'wherever' and 'I'll follow' is directly represented as loyalty. The value will always exist, and singer always follows wherever and whenever even that loyalty is already embedded in the singer's heart.

g. Respect

Characteristics of respect are treat with good manner to others like parents, elder, nature, or statement. The respect value that is represented in song lyrics is like below:

- 1) ToL.L27 (*If that's what you decree*). The lyrics can be represented of respect because indirectly singer going ahead to other person to make decision. The value is represented by the word of lyrics 'what you decree'. The lyrics make singer respectful and obedient to the commandments aimed at singer.

#### h. Love

Love is a deeper love than affection. The characteristic is caring.

The singer value that is represented in song lyrics is like below:

- 1) Sa.L8&L9 (*We're here for a day or two, Let me show my way*). The lyrics explain about singer continues to sincerely give the best effort to the intended person. The person was helped before, so become a special person. It can be seen from a singer who always cares and selflessly invites others to follow a better way than before. Singer wants to help without expecting an reward like money or anything else.

#### i. Sensitive & Unselfishness

One of the sensitive characteristics is to think too much about self, while not-selfishness tries not to outsize itself and think others. The sensitive & unselfishness values that are represented in song lyrics are like below:

- 1) Sa.L12&L13 (*When there'll be, Justice and unity*). The lyrics indirectly represent about value of unselfishness. These lyrics have explanation about a hoping of singer that the world will be better without any problem. Lyrics represent unselfishness because singer not only prays for himself but also prays for the welfare of the common.
- 2) ToL.L1&L2 (*My life is not same, when I'm too concerned by what they say*). The Lyrics can be represented of sensitive because the lyrics

indirectly express about singer who too sensitive and too concerned about what others say so that has effect to self.

3) ToL.L3 (*Why should I? When I too concerned by what they say*) The word of 'I' in the lyrics that repeated indirectly explain about singer feels too focused on self, so singer just goes back to being a constant topic to self.

4) MmS.L18 (*I feel that I've lost touch*) the repeat word of 'I' indicates that singer centers and thinks about the self individuality, when the condition is not good and lost the direction.

j. Kindness & Friendliness

Kind & friendly does good anything to younger and weaker others. Friendliness is ability to make and keep friends. The kindness & friendliness values that are represented in song lyrics are like below:

1) Sa.L8 (*We're here for a day or two*). The lyrics of 'we're here' directly explain about singer has the value of kindness by helping and accompanying people who need help.

2) Sa.L12&L13 (*When there'll be, Justice and unity*). The lyrics indirectly represent values of kindness. The lyrics have explanation about a hoping from singer that the world will be better without any problem. It shown kindness because singer have a motivation to help other without a direction or enforcement.

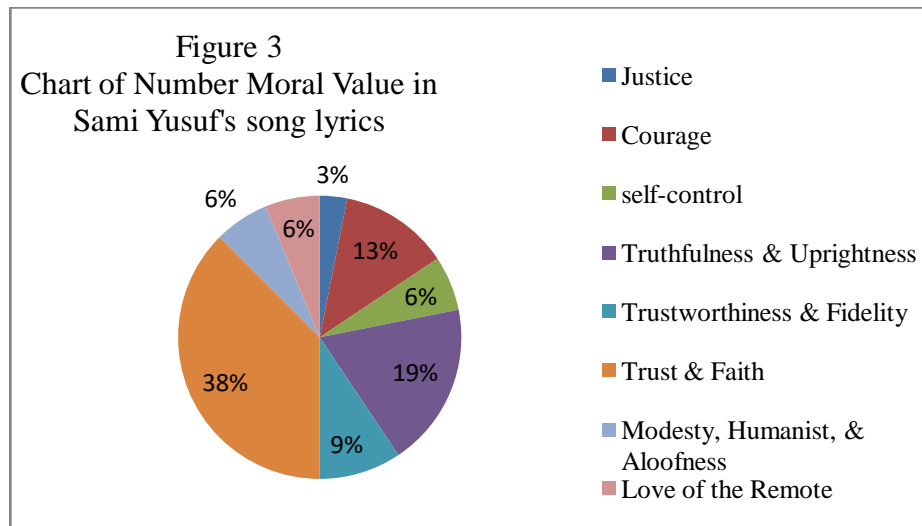
#### k. Justice & Mercy

Justice are the same conditions and do not discriminate to everyone. Mercy is forgiveness. The justice & mercy values that are represented in song lyrics are like below:

- 1) Sa.L14 (*Where we put aside our differences*). The lyrics of 'differences' represent about justice. The lyrics explain about a singer's hope which is the world without discrimination to anyone. A world appreciates every difference of people.
  - 2) MmS.L29 (*That on that day You'll forgive me*). The word lyrics of 'forgive' directly represent of mercy. The lyrics explain about singer has an expectation to no longer feel sinful and return to the right way.
  - 3) MmS.L32 (*I beg for Your mercy*). The word lyrics 'Your mercy' directly represent of mercy. The lyrics explain about singer is expecting to no longer feel sinful and return to the right way.
3. Analyzing of moral and educational values that found in song lyrics of Sami Yusuf

##### a. Analyzing of Moral Value that was found in Sami Yusuf song lyrics

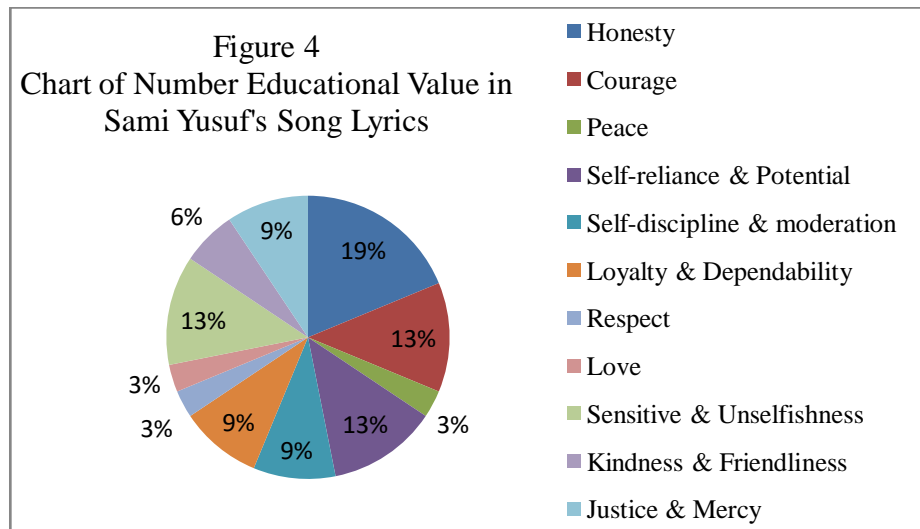
The results showed that researcher found about thirty two of moral value contained in the song lyrics. With the following percentages:



Based on the chart above, the highest percentage of moral value is trust & faith with 12 times with a percentage of 38%. Then successively from second place to last, truthfulness& uprightness which is found 6 times, which has percentage of 19%. After that, there is courage which is found 4 times, which has percentage of 13%. Then, trustworthiness is found 3 times, which has percentage of 9%. Next, 2 times is found which has percentage of 6% namely are self-control, modesty, humility & aloofnesss, and love of the remote. The lowest percentage is justice which is only found once which has percentage of 3%. The average that is found of moral value in the song lyrics are two times.

b. Analyzing of Moral Value that was found in Song Lyrics of Sami Yusuf

The results also showed that researcher found as many as thirty two of types educational values contained in song lyrics. With the following percentages:



Based on the chart above, the highest percentage of educational value is honesty which is found about 6 times, which has percentage 19%. After that, the types of values are courage, self-reliance & moderation, and sensitive & unselfishness which are found 4 times, which has percentage of 13%. Then, the types of values are self-discipline & moderation, loyalty & dependability, and also justice & mercy which is found about 3 times, which has percentage of 9%. Next, 2 times is found which has percentage of 6% that there is kindness & friendliness. The last one, the values which are only found once are peace, respect, and love, which has percentage of 3%.

## **B. DISCUSSION**

In the previous chapter, the researcher reveals that not all the type of moral and educational values is found in the song lyrics of Sami Yusuf song. Researcher only finds a few types contained in the song lyrics. Moral values are based on Hartmann that moral values include the three groups. The first

group contains justice, wisdom, courage, self control and the Aristotelian virtues. Then, the second group contains brotherly love, truthfulness and uprightness, trustworthiness and fidelity, trust and faith, modesty, humility aloofness, and the values of social intercourse. And the last, the third group contains love of the remote, radiant virtue, personality and personal love. Whereas the moral values are found in song lyrics are justice, courage, self-control, truthfulness & uprightness, trustworthiness & fidelity, trust & faith, modesty, humility & aloofness, and love of the remote. Furthermore, the educational value is based on Eyre that educational value covers in two kinds. The kinds of values are values of being and values of giving. In values of being consists honesty, courage, peace, self-reliance and potential, self discipline and moderation, and fidelity & chastity. While in values of giving consists loyalty & dependability, respect, love, unselfishness & sensitive, kindness and friendliness and last justice and mercy. Whereas the educational values that are found in the song lyrics of Sami Yusuf are honesty, courage, peace, self-reliance & potential, self-discipline & moderation, loyalty & dependability, respect, love, sensitive & unselfishness, kindness & friendliness, and justice & mercy.

After the researcher finds the moral and educational values, researcher explains of its representation. There are eight moral values that are analyzed by researcher, then there are eleven types of educational values that are analyzed by researcher. Here, the researcher gives an explanation about its representation of each value. One of explanation of representation is courage.

The courage is action by taking a someone to dare about everything problem, danger, person, etc, and so on.

And here, the researcher gives a percentage about the moral and educational values that are found. The percentage of moral value in the song lyrics as follow:

Table 3 Percentage of Data Finding in Moral Value

No	Moral Value	Percent
1	Justice	3%
2	Courage	13%
3	Self-cotrol	6%
4	Truthfulness & Uprightness	19%

No	Moral Value	Percentage
5	Trustworthiness & Fidelity	9%
6	Trust & Faith	38%
7	Modesty, Humanist & Aloofness	6%
8	Love of the remote	6%

And then, the percentage of educational value in Sami Yusuf's song lyrics as follows:

Table 4 Percentage of Data Finding in Educational Value

No	Educational Value	Percent
1.	Honesty	19%
2	Courage	13%
3.	Peace	3%
4.	Self-reliance & potential	13%
5.	Self-discipline & moderation	9%
6	Loyalty & dependability	9%

No	Educational Value	Percentage
7	Respect	3%
8	Love	3%
9	Sensitive & Unselfishness	13%
10	Kindness & friendliness	6%
11	Justice & mercy	9%

From that tables, we can see that researcher has found some value in the song's lyrics. The finding data is then processed into percentage to determine the most often and seldom found value.

## CHAPTER IV

### CONCLUSION AND SUGGESTION

This chapter consists the conclusion of analyzing and discussing the song lyrics in the previous chapter. This chapter also presents the suggestion for the next researcher and others.

#### A. Conclusion

The song lyrics has been analyzed and discussed based on types or indicators of moral and educational values. From the results of data analysis, researcher concluded that:

1. The song lyrics has moral and educational values. The moral value in this song lyrics deals with justice, courage, self-control, truthfulness & uprightness, trustworthiness & fidelity, trust and faith, modesty, humility & aloofness, and love of the remote. At the same time, the educational value that are found in Sami Yusuf's song lyrics deals with honesty, courage, peace, self-reliance & potential, self-discipline & moderation, loyalty & dependability, respect, love, sensitive & unselfishness, kindness & friendliness, and justice & mercy.
2. The moral and educational values are represented by the based on the representation meaning of each song lyrics. Researcher gets the meaning of the lyrics, and then make group based on the types or the category by moral or educational values. The lyrics *My heart says: "Just speak the truth"* was classified in the type of moral values that is uprightness and

the type of educational value that is honesty because based on the representation of meaning, the lyrics *just speak the truth* directly expresses about one of characteristic honesty and uprightness, that is speak about truth, and so on.

3. The highest moral value that is found is trust & faith which is 12 times and percentage of 38%, while the lowest is found justice because is only found once with a percentage of 3%. Furthermore, in educational value the highest percentage is 19%, which is honesty as many as 6 times, while the least rarely are peace, respect, and love that is only found once with a percentage of 3% each of them.

## **B. Suggestion**

From the conclusion above, the researcher recommended some suggestions. The following suggestions are:

1. To the Teacher

The song lyrics in Sami Yusuf album can be used as a reference by teachers as a medium in learning. Teachers do not have to worry because the songs in this album really have a lot of value that can be used as learning.

2. For next researcher

This research is expected to be a reference and can be helpful for other researchers who will research with the same topic or type of research. The researcher also suggests the other researchers to develop a similar research with different data source and a better research technique.

### 3. For the English Department

English department can be used this research to add the reference about the moral and educational values and add reference in literature.

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# APPENDIXES

## **APPENDIXES 1**

### Song Lyrics in Sami Yusuf's song

#### a. Wherever You Are/ WYA

- (L1) My best times
- (L2) When I felt close to you
- (L3) Everything fell apart
- (L4) Moment I strayed from you
- (L5) In every your smile
- (L6) In every single sigh
- (L7) Every minute detail
- (L8) Traces of you are found there
- (L9) Wherever you are, I'll find you
- (L10) Cause you're the one I turn to
- (L11) Wherever You are I'll find you
- (L12) Cause You're the one I turn to
- (L13) Wherever you be, I'll be with you
- (L14) Cause you're the one my heart is to
- (L15) I need you
- (L16) To see your smile
- (L17) I would pass every trial
- (L18) Desperately I await
- (L19) The day when I'm by your side
- (L20) Wherever you are, I'll find you
- (L21) Wherever you may be
- (L22) I'll follow till I see

(L23) In my heart you will be  
 (L24) Your love is all I need  
 (L25) In every single smile  
 (L26) Every single sigh  
 (L27) Every minute detail  
 (L28) Traces of you are there  
 (L29) Wherever you may be  
 (L30) I will search till we meet  
 (L31) In my heart you will be  
 (L32) Your love is all I need  
 (L33) Wherever you may be

b. Salaaam/Sa

(L1) I dream for a day  
 (L2) When there'll be  
 (L3) No more misery  
 (L4) When there's no more hunger  
 (L5) No need for shelter  
 (L6) Isn't there enough to share  
 (L7) Or is that we just don't care?  
 (L8) We're here for a day or two...  
 (L9) Let me show my way...  
 (L10) Salaamu alaik, Salaamu alaik, Salaamu alaikum  
 (L11) I pray for a day  
 (L12) When there'll be  
 (L13) Justice and unity  
 (L14) Where we put aside our differences  
 (L15) Fighting makes no sense

(L16) Just a little faith

(L17) To make it a better place

c. Trials of Life/ToL

(L1) My life is not the same

(L2) When I'm too concerned by what they say

(L3) Why should I? When I have you

(L4) To doubt you would be the worst mistake

(L5) Deep inside I know

(L6) That amidst all the darkness

(L7) And everything, which makes no sense

(L8) I know that you exist

(L9) You are the light

(L10) That guides me through my darkest nights

(L11) That shows me right from wrong in life

(L12) In a world that often lies

(L13) Cause I don't need anyone

(L14) Nor anything in life

(L15 )But You

(L16) No I don't need anyone

(L17) To show me my way

(L18) No I don't need anyone

(L19) But You

(L20) Trials of life upon me

(L21) Are more precious than diamonds and gold

(L22) Tested with fire I may be

(L23) But I know I'll come out stronger in this world

(L24) I only want the things

- (L25) You know is best for me
- (L26) I'd gladly sacrifice
- (L27) If that's what you decree
- (L28) I would break and
- (L29) Mourn in eternity
- (L30) Perish into the sea
- (L31) If that's what you want for me

d. Fragile World/FW

- (L1) I know that I'm not alone
- (L2) What I've seen, has been seen before
- (L3) But it hurts just like a thorn
- (L4) A pain I've never felt before
- (L5) My heart says: "Just speak the truth"
- (L6) But my mind says: "Don't be a fool"
- (L7) Need to get something off my mind
- (L8) Don't let this silence be misunderstood
- (L9) I don't know where my heart will take me
- (L10) But I know your light will protect me
- (L11) From this fragile world
- (L12) I don't know where I'm destined to be
- (L13) Rich or poor, famous, loved or lonely
- (L14) But I know, without your light I'll never cope
- (L15) In this fragile world
- (L16) Did you think you can silence me?
- (L17) With your lies, games and deceit?
- (L18) You can continue robbing me
- (L19) But you won't rob my dignity

- (L20) I know that life is just a game
- (L21) An illusion that will fade
- (L22) Cheat and lie, have it your way
- (L23) But you can't cheat death, no way

e. Make Me Strong/MmS

- (L1) I know I'm waiting
- (L2) Waiting for something
- (L3) Something to happen to me
- (L4) But this waiting comes with
- (L5) Trials and challenges
- (L6) Nothing in life is free
- (L7) I wish that somehow
- (L8) You'd tell me out aloud
- (L9) That on that day I'll be ok
- (L10) But we'll never know cause
- (L11) That's not the way it works
- (L12) Help me find my way
- (L13) My Lord show me right from wrong
- (L14) Give me light make me strong
- (L15) I know the road is long
- (L16) Make me strong
- (L17) Sometimes it just gets too much
- (L18) I feel that I've lost touch
- (L19) I know the road is long
- (L20) Make me strong
- (L21) I know I'm waiting
- (L22) Yearning for something

- (L23) Something known only to me
- (L24) This waiting comes with
- (L25) Trials and challenges
- (L26) Life is one mystery
- (L27) I wish that somehow
- (L28) You'd tell me out aloud
- (L29) That on that day you'll forgive me
- (L30) But we'll never know cause
- (L31) That's not the way it works
- (L32) I beg for your mercy

## APPENDIX 2

### Web Page of Song Lyrics



Source : <https://www.azlyrics.com/lyrics/samiyusuf/whereveryouare.html>



## UJI TURNITIN FTIK IAIN Metro

### SURAT KETERANGAN

Nomor : TBI-7.0020/PTF/12/2020

Tim Turnitin FTIK IAIN Metro menerangkan bahwa Tes Turnitin Skripsi Jurusan TBI telah selesai dilakukan pemeriksaan duplikasi dengan membandingkan artikel-artikel lain menggunakan perangkat lunak Turnitin pada tanggal **03 Desember 2020**

Judul : An Analysis of Moral and Educational Values in Sami Yusuf's Song Lyrics on Wherever You Are Album  
Penulis : Silvia Gestiana  
NPM/Jurusan : 1601070121/TBI  
No. Pemeriksaan : TS.07.0026

Dengan Hasil sebagai berikut:

Tingkat Kesamaan diseluruh artikel (Similarity Index) yaitu **24%**

Demikian surat keterangan ini dibuat untuk digunakan sebagaimana mestinya

Wassalamualaikum, Wr. Wb

Metro, 03 Desember 2020

Hormat kami,

**Tim Turnitin FTIK**

- Draf yang dilampirkan dalam Ujian Skripsi yaitu skripsi yang telah diturnitin (bisa itu yang asli atau dari hasil turnitin)

Mengetahui,  
Metro, .....  
Ketua Jurusan TBI

Ahmad Subhan Roza, M.Pd

## SURAT PERNYATAAN

*Assalamualaikum, wr.wb*

Yang bertanda tangan bawah ini :

Nama Mahasiswa : Silvia Gestiana  
 NPM : 1601070121  
 Semester : 8  
 Jurusan : Tadris Bahasa Inggris  
 Pembimbing 1 : Drs. Kuryani, M.Pd  
 Pembimbing 2 : Linda Setiyana, M.Pd  
 Judul skripsi : AN ANALYSIS OF MORAL AND EDUCATIONAL VALUES IN SONG LYRICS ROCKABYE

Menerangkan bahwa :

1. Telah mendaftar seminar di sismik (pdf formulir pendaftaran)
2. NOTA DINAS (pdf tanda tangan pembimbing 1,2 dan ketua jurusan atau bukti online)
3. Telah mendapatkan persetujuan ACC dari pembimbing I dan II Acc untuk diajukan ke seminar proposal (dibuktikan dgn berkas pdf atau screenshot)
4. Daftar hadir seminar (pdf min 6 lembar)
5. Balasan pra-survey (bukti surat, screenshot wawancara dr kepala, ketua atau pimpinan lembaga lokasi pra-survey)\*\*

Demikian surat pernyataan ini dibuat dengan sebenarnya, apabila data tidak lengkap atau ada kesalahan, siap menanggung konsekuensi atas data yang diberikan.

*Wassalamualaikum wr.wb*

Metro, Rabu 2 Juni 2020  
 METERAI  
 TEMBEL  
 6000  
 ENAM RIBU RUPIAH  
 (Silvia Gestiana)  
 NPM : 1601070121

Catatan :

- \*\* Balasan pra survey yang berupa screenshot harus di buat surat asli dari lembaga tempat pra-survey paling lama 01 juni 2020.
- \*\* Masukkan surat pernyataan ini di kolom balasan pra-survey (pdf) pada link [http://bit.ly/online\\_ftik](http://bit.ly/online_ftik) , di pendaftaran seminar online.

## SURAT PERNYATAAN

*Assalamualaikum Wr. Wb.*

Saya yang bertanda tangan dibawah ini :

Nama : Drs. Kuryani, M. Pd

NIP : 19620215 199503 1 001

Menerangkan Bahwa :

Nama Mahasiswa : Silvia Gestiana

NPM : 1601070121

Semester : 8

Jurusan : Tadris Bahasa Inggris

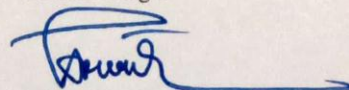
Judul Skripsi : AN ANALYSIS OF MORAL AND EDUCATIONAL  
VALUES IN SONG LYRICS ROCKABYE

Melalui surat pernyataan ini, Saya sebagai Pembimbing I mengizinkan mahasiswa bimbingan saya tersebut untuk melakukan Seminar Proposal tanpa menggunakan surat balasan pra survey dikarenakan sifat penelitiannya yang tidak membutuhkan surat pra-survey. Oleh karena itu, mahasiswa bimbingan saya tersebut tidak dapat melampirkan surat balasan pra-survey pada pendaftaran online ini.

Demikian surat pernyataan ini dibuat dengan sebenarnya, semoga bapak/ibu dosen FTIK dapat memakluminya.

*Wassalamualaikum wr. Wb.*

Metro, 1 Juni 2020  
Pembimbing I



**Drs. Kuryani M. Pd**  
NIP. 19620215 199503 1 001

## SURAT PERNYATAAN

*Assalamualaikum Wr. Wb.*

Saya yang bertanda tangan dibawah ini :

Nama : Linda Septiyana, M. Pd.

NIDN : 2016099001

Menerangkan Bahwa :

Nama Mahasiswa : Silvia Gestiana

NPM : 1601070121

Semester : 8

Jurusan : Tadris Bahasa Inggris

Judul Skripsi : AN ANALYSIS OF MORAL AND EDUCATIONAL  
VALUES IN SONG LYRICS ROCKABYE

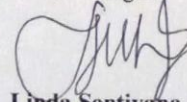
Melalui surat pernyataan ini, Saya sebagai Pembimbing II mengizinkan mahasiswa bimbingan saya tersebut untuk melakukan Seminar Proposal tanpa menggunakan surat balasan pra survey dikarenakan sifat penelitiannya yang tidak membutuhkan surat pra-survey. Oleh karena itu, mahasiswa bimbingan saya tersebut tidak dapat melampirkan surat balasan pra-survey pada pendaftaran online ini.

Demikian surat pernyataan ini dibuat dengan sebenarnya, semoga bapak/ibu dosen FTIK dapat memaklumi.

*Wassalamualaikum wr. Wb.*

Metro, 1 Juni 2020

Pembimbing II



**Linda Septiyana, M. Pd**

NIDN. 2016099001



**KEMENTERIAN AGAMA REPUBLIK INDONESIA  
INSTITUT AGAMA ISLAM NEGERI METRO  
FAKULTAS TARBIYAH DAN ILMU KEGURUAN**

Jl. Ki. Hajar Dewantara 15A Iringmulyo Metro Timur Kota Metro 34111  
Telp. (0725) 41507 Fax. (0725) 47296 Website: www.metrouniv.ac.id, e-mail: iain@metrouniv.ac.id

Nomor : B-1678/In.28.1/J/TL.00/6/2020  
Lampiran : -  
Perihal : **BIMBINGAN SKRIPSI**

Metro, 30 Juni 2020

Kepada Yth.,

1. Drs. Kuryani, M.Pd (Pembimbing I)
2. Linda Septiyana, M.Pd (Pembimbing II)

Di-

Tempat

*Assalamu'alaikum Wr. Wb.*

Dalam rangka menyelesaikan studinya, maka kami mengharapkan kesediaan Bapak/Ibu untuk membimbing mahasiswa dibawah ini:

Nama : Silvia Gestiana  
NPM : 1601070121  
Fakultas : Tarbiyah dan Ilmu Keguruan  
Jurusan : TBI  
Judul : AN ANALYSIS OF MORAL AND EDUCATIONAL VALUES IN SAMI YUSUF'S SONG LYRICS ON WHEREVER YOU ARE ALBUM

Dengan ketentuan sebagai berikut:

1. Dosen Pembimbing, membimbing mahasiswa sejak penyusunan proposal sampai dengan penulisan skripsi, dengan ketentuan sbb:
  - a. Dosen pembimbing 1 bertugas mengarahkan judul, outline, alat pengumpul data (APD) dan mengoreksi skripsi Bab I s.d Bab IV setelah dikoreksi pembimbing II.
  - b. Dosen Pembimbing 2 bertugas mengarahkan judul, outline, alat pengumpul data (APD) dan mengoreksi skripsi Bab I s.d Bab IV sebelum dikoreksi pembimbing I.
2. Waktu menyelesaikan skripsi maksimal 4 (empat) semester sejak SK Pembimbing Skripsi ditetapkan oleh Fakultas
3. Diwajibkan mengikuti pedoman penulisan karya ilmiah/skripsi yang ditetapkan oleh IAIN Metro
4. Banyaknya halaman skripsi antara 60 s.d 120 halaman dengan ketentuan sebagai berikut:
  - a. Pendahuluan  $\pm$  1/6 bagian
  - b. Isi  $\pm$  2/3 bagian
  - c. Penutup  $\pm$  1/6 bagian

Demikian surat ini disampaikan, atas kesediaan Bapak/Ibu diucapkan terima kasih

*Wassalamu'alaikum Wr. Wb*

Ketua Jurusan TBI

**Ahmad Subhan Roza, M.Pd**  
NIP. 197506102008011014



**KEMENTERIAN AGAMA REPUBLIK INDONESIA  
INSTITUT AGAMA ISLAM NEGERI METRO  
FAKULTAS TARBIYAH DAN ILMU KEGURUAN**

Jalan Ki. Hajar Dewantara Kampus 15 A Iringmulyo Metro Timur Kota Metro Lampung 34111  
Telepon (0725) 41507; Faksimili (0725) 47296; Website: [www.tarbiyah.metrouniv.ac.id](http://www.tarbiyah.metrouniv.ac.id); e-mail: [tarbiyah.iaim@metrouniv.ac.id](mailto:tarbiyah.iaim@metrouniv.ac.id)

Nomor : B-2474/In.28/D.1/TL.00/09/2020  
Lampiran : -  
Perihal : **IZIN RESEARCH**

Kepada Yth.,  
KEPALA PERPUSTAKAAN IAIN  
METRO  
di-  
Tempat

*Assalamu'alaikum Wr. Wb.*

Sehubungan dengan Surat Tugas Nomor: B-2473/In.28/D.1/TL.01/09/2020, tanggal 03 September 2020 atas nama saudara:

Nama : **SILVIA GESTIANA**  
NPM : 1601070121  
Semester : 9 (Sembilan)  
Jurusan : Pendidikan Bahasa Inggris

Maka dengan ini kami sampaikan kepada saudara bahwa Mahasiswa tersebut di atas akan mengadakan research/survey di PERPUSTAKAAN IAIN METRO, dalam rangka menyelesaikan Tugas Akhir/Skripsi mahasiswa yang bersangkutan dengan judul "AN ANALYSIS OF MORAL AND EDUCATIONAL VALUES IN SAMI YUSUF'S SONG LYRICS ON WHEREVER YOU ARE ALBUM".

Kami mengharapkan fasilitas dan bantuan Saudara untuk terselenggaranya tugas tersebut, atas fasilitas dan bantuannya kami ucapkan terima kasih.

*Wassalamu'alaikum Wr. Wb.*

Metro, 03 September 2020  
Wakil Dekan I,

**Dra. Isti Fatonah MA**  
NIP 19670531 199303 2 003



**KEMENTERIAN AGAMA REPUBLIK INDONESIA  
INSTITUT AGAMA ISLAM NEGERI METRO  
FAKULTAS TARBIYAH DAN ILMU KEGURUAN**

Jalan Ki. Hajar Dewantara Kampus 15 A Iringmulyo Metro Timur Kota Metro Lampung 34111  
Telepon (0725) 41507; Faksimili (0725) 47296; Website: [www.tarbiyah.metrouniv.ac.id](http://www.tarbiyah.metrouniv.ac.id); e-mail: [tarbiyah.iaim@metrouniv.ac.id](mailto:tarbiyah.iaim@metrouniv.ac.id)

**SURAT TUGAS**

Nomor: B-2473/In.28/D.1/TL.01/09/2020

Wakil Dekan I Fakultas Tarbiyah dan Ilmu Keguruan Institut Agama Islam Negeri Metro,  
menugaskan kepada saudara:

Nama : **SILVIA GESTIANA**  
NPM : 1601070121  
Semester : 9 (Sembilan)  
Jurusan : Pendidikan Bahasa Inggris

Untuk :

1. Mengadakan observasi/survey di PERPUSTAKAAN IAIN METRO, guna mengumpulkan data (bahan-bahan) dalam rangka menyelesaikan penulisan Tugas Akhir/Skripsi mahasiswa yang bersangkutan dengan judul "AN ANALYSIS OF MORAL AND EDUCATIONAL VALUES IN SAMI YUSUF'S SONG LYRICS ON WHEREVER YOU ARE ALBUM".
2. Waktu yang diberikan mulai tanggal dikeluarkan Surat Tugas ini sampai dengan selesai.

Kepada Pejabat yang berwenang di daerah/instansi tersebut di atas dan masyarakat setempat mohon bantuannya untuk kelancaran mahasiswa yang bersangkutan, terima kasih.

Dikeluarkan di : Metro  
Pada Tanggal : 03 September 2020

Mengetahui,  
Pejabat Setempat  
  
Drs. Mokhtaridi Sudin, M.Pd.  
NIP. 195808311981031001

Wakil Dekan I,  
  
Dra. Isti Fatonah MA  
NIP. 19670531 199303 2 003



**KEMENTERIAN AGAMA REPUBLIK INDONESIA  
INSTITUT AGAMA ISLAM NEGERI METRO  
UNIT PERPUSTAKAAN**

Jalan Ki. Hajar Dewantara Kampus 15 A Iringmulyo Metro Timur Kota Metro Lampung 34111  
Telepon (0725) 41507; Faksimili (0725) 47296; Website: [www.pustaka.metrouniv.ac.id](http://www.pustaka.metrouniv.ac.id); e-mail: [pustaka.iaim@metrouniv.ac.id](mailto:pustaka.iaim@metrouniv.ac.id)

**SURAT KETERANGAN IZIN RISET  
Nomor : P.38/In.28/U.1/OT. 1/09/2020**

Berdasarkan Surat Wakil Dekan I Nomor : B-2474/In.28/D.1/TL.00/09/2020 tanggal 03 September 2020 tentang Permohonan izin riset penelitian di Perpustakaan IAIN Metro, dengan ini memberikan izin kepada :

Nama : SILVIA GESTIANA  
NPM : 1601070121  
Semester : 9 (Sembilan)  
Jurusan : Pendidikan Bahasa Inggris

Untuk mengadakan riset penelitian yang berjudul : "AN ANALYSIS OF MORAL AND EDUCATIONAL VALUES IN SAMI YUSUF'S SONG LYRICS ON WHEREVER YOU ARE ALBUM." di Perpustakaan IAIN Metro.

Demikian surat izin riset penelitian ini kami buat untuk dapat dipergunakan sebagaimana mestinya.

Metro, 16 September 2020  
Kepala Perpustakaan,



Drs. Mokhtadi Sudin, M.Pd.  
NIP. 195808311981031001



KEMENTERIAN AGAMA REPUBLIK INDONESIA  
INSTITUT AGAMA ISLAM NEGERI METRO  
UNIT PERPUSTAKAAN

Jalan Ki Hajar Dewantara Kampus 15 A Iringmulyo Metro Timur Kota Metro Lampung 34111  
M E T R O Telp (0725) 41507, Faks (0725) 47296, Website digilib.metrouniv.ac.id, pustaka.iain@metrouniv.ac.id

SURAT KETERANGAN BEBAS PUSTAKA  
Nomor : P-812/In.28/S/U.1/OT.01/10/2020

Yang bertandatangan di bawah ini, Kepala Perpustakaan Institut Agama Islam Negeri (IAIN) Metro Lampung menerangkan bahwa :

Nama : SILVIA GESTIANA  
NPM : 1601070121  
Fakultas / Jurusan : Tarbiyah dan Ilmu Keguruan/ Pendidikan Agama Islam

Adalah anggota Perpustakaan Institut Agama Islam Negeri (IAIN) Metro Lampung Tahun Akademik 2019 / 2020 dengan nomor anggota 1601070121.

Menurut data yang ada pada kami, nama tersebut di atas dinyatakan bebas dari pinjaman buku Perpustakaan dan telah memberi sumbangan kepada Perpustakaan dalam rangka penambahan koleksi buku-buku Perpustakaan Institut Agama Islam Negeri (IAIN) Metro Lampung.

Demikian Surat Keterangan ini dibuat, agar dapat dipergunakan seperlunya.

Metro, 16 Oktober 2020  
Kepala Perpustakaan

Drs. Mokhtari, Sudin, M.Pd  
NIP.195808311981031001

### SURAT KETERANGAN

Ketua Jurusan Tadris Bahasa Inggris menerangkan bahwa:

Nama : Silvia Gestiana

NPM : 1601010121

Fakultas : Tarbiyah dan Ilmu Pendidikan

Angkatan : 2016/TB1

Telah menyerahkan buku berjudul : Who Governs Our School?

Metro, 25 November 2020



**Ahmad Subhan Roza, M.Pd**  
NIP. 19750610 200801 1 014

### SURAT KETERANGAN

Ketua Jurusan Tadris Bahasa Inggris menerangkan bahwa:

Nama : Silvia Gestiana

NPM : 1601070121

Fakultas : Tarbiyah dan Ilmu Pendidikan

Angkatan : 2016/TB1

Telah menyerahkan buku berjudul : Who Governs Our School?

Metro, 25 November 2020

Ketua Jurusan TBI

**Ahmad Subhan Roza, M.Pd**  
NIP. 19750610 200801 1 014



**KEMENTERIAN AGAMA  
INSTITUT AGAMA ISLAM NEGERI METRO  
FAKULTAS TARBIYAH DAN ILMU KEGURUAN**

Jalan Ki Hajar Dewantara Kampus 15A Iringmulyo Metro Timur Kota Metro Lampung 34111  
Telp (0725) 41507, Faksimili (0725) 47296, Website: [www.metrouniv.ac.id](http://www.metrouniv.ac.id) E-mail: [iaimetro@metrouniv.ac.id](mailto:iaimetro@metrouniv.ac.id)

**KARTU KONSULTASI BIMBINGAN PROPOSAL MAHASISWA  
FAKULTAS TARBIYAH DAN ILMU KEGURUAN  
IAIN METRO**

Nama : Silvia Gestiana  
NPM : 1601070121

Jurusan : TBI  
Semester : VII

No	Hari/Tanggal	Pembimbing		Materi yang dikonsultasikan	Tanda Tangan Pembimbing
		I	II		
1	Senin, 16-03- <del>Januari</del> 2020			Footnote dan Bibliography diperbaiki	
2	Senin, 30 Maret 2020			Perbaiki cover, sesuaikan dengan pedoman	
3	Rabu, 1 April 2020			Cover masih belum benar. Chapter 1 sesuai dengan buku pedoman Problem formulasi gunakan what, why, dan how.	
4	Senin, 6 April 2020			Cover silahkan direvisi	
5	Rabu, 8 April 2020			Silahkan buat outline, isi sesuaikan dengan outline.	
6	Senin, 20 April 2020			Chapter 1 Oke, lanjut ke Chapter berikutnya	

Mengetahui,  
Ketua Jurusan TBI

**Ahmad Subhan Roza, M.Pd.**  
NIP. 19750610 200801 1 014

Dosen Pembimbing I

**Drs. Kuryani, M.Pd**  
NIP. 19620215 199503 1 001



**IAIN**  
METRO

Jalan Ki. Hajar Dewantara Kampus 15A Iringmulyo Metro Timur Kota Metro Lampung 34111  
Telp. (0726) 41507; Faksimili (0725) 47296; Website: [www.metrouniv.ac.id](http://www.metrouniv.ac.id) E-mail: [lainmetro@metrouniv.ac.id](mailto:lainmetro@metrouniv.ac.id)

**KEMENTERIAN AGAMA**  
**INSTITUT AGAMA ISLAM NEGERI METRO**  
**FAKULTAS TARBIYAH DAN ILMU KEGURUAN**

**KARTU KONSULTASI BIMBINGAN PROPOSAL MAHASISWA**  
**FAKULTAS TARBIYAH DAN ILMU KEGURUAN**  
**IAIN METRO**

Nama : Silvia Gestiana  
NPM : 1601070121

Jurusan : TBI  
Semester : VIII

No	Hari/Tanggal	Pembimbing		Materi yang dikonsultasikan	Tanda Tangan Mahasiswa
		I	II		
	Rabu, 22 April 2020			Chapter II yes, lanjut Chapter III	
	Rabu, 29 April 2020			Collecting: 1. Observasi 2. Dokumentasi 3. Interview Tampilkan pola analisis & tambahkan approach	
	Rabu, 6 Mei 2020			Primary & Secondary data diganti menjadi primary & secondary source. Interview jika tidak perlu, dihapus saja (kalau narasumber tidak jelas)	
	Rabu, 13 Mei 2020			ACC Seminar Proposal	

Mengetahui,  
Ketua Jurusan TBI

Ahmad Subhan Roza, M.Pd.  
NIP. 19750610 200801 1 014

Dosen Pembimbing I

Drs. Kurvani, M.Pd  
NIP. 19620215 199503 1 001

Jalan Ki Hajar Dewantara Kampus 15A Iringmulyo Metro Timur Kota Metro Lampung 34111

Telp (0725) 41507, Faksimili (0725) 47296, Website: [www.metrouniv.ac.id](http://www.metrouniv.ac.id) E-mail: [iaimetro@metrouniv.ac.id](mailto:iaimetro@metrouniv.ac.id)

NO	Hari/ Tanggal	Pembimbing I	Materi yang dikonsultasikan	Tanda Tangan Mahasiswa
	15/7 2020	✓	Acc APD	

Mengetahui,  
Ketua Jurusan TBI

**Ahmad Subhan Roza, M.Pd.**  
NIP. 197506102008011014

Dosen Pembimbing I

**Drs. Kuryani, M.Pd**  
NIP. 19620215 199503 1 001



**KEMENTERIAN AGAMA  
INSTITUT AGAMA ISLAM NEGERI METRO  
FAKULTAS TARBIYAH DAN ILMU KEGURUAN**

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Telp (0725) 41507, Faksimil (0725) 47296, Website: [www.metrouniv.ac.id](http://www.metrouniv.ac.id) E-mail: [iaimetro@metrouniv.ac.id](mailto:iaimetro@metrouniv.ac.id)

**KARTU KONSULTASI BIMBINGAN SKRIPSI MAHASISWA  
FAKULTAS TARBIYAH DAN ILMU KEGURUAN  
IAIN METRO**

Nama : Silvia Gestiana  
NPM : 1601070121

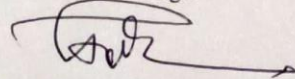
Jurusan : TBI  
Semester :

NO	Hari/ Tanggal	Pembimbing I	Materi yang dikonsultasikan	Tanda Tangan Mahasiswa
	Senin, 30 Nov 2020		Tambahkan discussion!	
	Rabu		Acc Munagasyah	

Mengetahui,  
Ketua Jurusan TBI

  
**Ahmad Subhan Roza, M.Pd.**  
NIP. 19750610 200801 1 014

Dosen Pembimbing I

  
**Drs. Kurvani Utih, M.Pd.**  
NIP. 19620215 199503 1 001



**KEMENTERIAN AGAMA**  
**INSTITUT AGAMA ISLAM NEGERI METRO**  
**FAKULTAS TARBIYAH DAN ILMU KEGURUAN**

Jalan: Ki Hajar Dewantara Kampus 15A Iningmulyo Metro Timur Kota Metro Lampung 34111  
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**KARTU KONSULTASI BIMBINGAN PROPOSAL MAHASISWA**  
**FAKULTAS TARBIYAH DAN ILMU KEGURUAN**  
**IAIN METRO**

Nama : Silvia Gestiana  
 NPM : 1601070121

Jurusan : TBI  
 Semester : VII

No	Hari/Tanggal	Pembimbing		Materi yang dikonsultasikan	Tanda Tangan Pembimbing
		I	II		
1.	Monday / Dec. 23 <sup>rd</sup> 2019		✓	Zotero, journal, Background study	
2.	Friday / Jan. 3 <sup>rd</sup> 2020		✓	Outline of the research, Bab I -3 , Revise chapter 2	
3.	Tuesday / Jan. 10 <sup>th</sup> 2020		✓	Revise chapter 3, Add more theory in data collection method, put table of Content on your proposal.	
4.	Wednesday / Jan. 23 <sup>rd</sup> 2020.		✓	Acc , please prepare your Instrumen ! Go on prop seminar!	

Mengetahui,  
 Ketua Jurusan TBI

**Ahmad Subhan Roza, M.Pd.**  
 NIP. 19750610 200801 1 014

Dosen Pembimbing II

**Linda Setivana, M.Pd**  
 NIDN. 2016099001



**KEMENTERIAN AGAMA**  
**INSTITUT AGAMA ISLAM NEGERI METRO**  
**FAKULTAS TARBIYAH DAN ILMU KEGURUAN**

Jalan Ki Hajar Dewantara Kampus 15A Iringmulyo Metro Timur Kota Metro Lampung 34111  
 Telp (0725) 41507, Faksimili (0725) 47296, Website: www.metrouniv.ac.id E-mail: iainmetro@metrouniv.ac.id

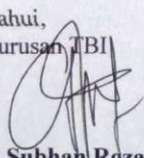
**KARTU KONSULTASI BIMBINGAN SKRIPSI MAHASISWA**  
**FAKULTAS TARBIYAH DAN ILMU KEGURUAN**  
**IAIN METRO**

Nama : Silvia Gestiana  
 NPM : 1601070121

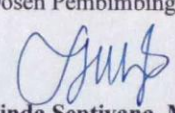
Jurusan : TBI  
 Semester :

NO	Hari/ Tanggal	Pembimbing II	Materi yang dikonsultasikan	Tanda Tangan Mahasiswa
1.	Tuesday/ June, 30 <sup>th</sup> 2020	✓	Instrument (APP)	
2.	Thursday/ July, 9 <sup>th</sup> 2020	✓	Revision Indicators of Moral and Educational Value.	
3.	Friday/ July, 10 <sup>th</sup> 2020	✓	Acc APP (Instrument).	

Mengetahui,  
 Ketua Jurusan TBI

  
**Ahmad Subhan Roza, M.Pd.**  
 NIP. 19750610 200801 1 014

Dosen Pembimbing II

  
**Linda Septiyana, M.Pd**  
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IAIN METRO**

Nama : Silvia Gestiana  
NPM : 1601070121

Jurusan : TBI  
Semester :

NO	Hari/ Tanggal	Pembimbing II	Materi yang dikonsultasikan	Tanda Tangan Mahasiswa
	Jumat, 2 Oktober 2020		Pra Chapter III	
	Jumat, 9 Oktober 2020		Chapter III Finding & Discussion (revisi / sub bab & analisis)	
	Jumat, 16 Oktober 2020		Chapter III Finding & Discussion (lebih diperhatikan bagian representasi data)	
	Jumat, 6 November 2020		Chapter III Finding & Discussion (Moral Value in Song lyrics)	
	Jumat, 13 November 2020		Chapter III (Finding & Discussion (Educational value & Explain of representation)	

Mengetahui,  
Ketua Jurusan TBI

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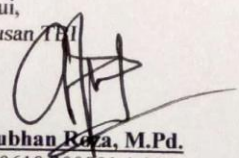
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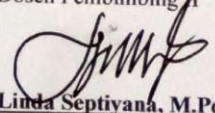
Jurusan : TBI  
Semester :

NO	Hari/ Tanggal	Pembimbing II	Materi yang dikonsultasikan	Tanda Tangan Mahasiswa
	20 November 2020		Perbaiki Chart	
	27 Nov. 2020		Acc Munagasyah	

Mengetahui,  
Ketua Jurusan TBI

  
**Ahmad Subhan Raza, M.Pd.**  
NIP. 19750610 200801 1 014

Dosen Pembimbing II

  
**Linda Septiyana, M.Pd**  
NIDN. 2016099001

## **BIOGRAPHY**



Silvia Gestiana was born in Trimulyo, August 3, 1997. She is the only daughter of two children from the happy family couple Mr. Sugirin and Mrs. Towiyatin. She was enrolled her study at SD N 01 Bujungburing in 2004 until 2010. She decided to continue her study at MTs N Seritanjung Mesuji in 2010 until 2013. After graduating in the Islamic junior high school, she studied in MAN 1 Mesujion 2013 until 2016.

Since she has been very interested in English, as an result, she made IAIN Metro as her next step to study in academic year 2016/2017. Being a University of IAIN Metro, English Education Department.