# AN ANALYSIS ON CONNOTATIVE MEANING OF YUSUF ISLAM'S SONGS

#### **THESIS**



**Submitted by:** 

RIKA WAHYUNI
NIM. 140203001
Student of Faculty of Educational and Teacher Training
Department of English Language Education

FACULTY OF EDUCATION AND TEACHER TRAINING
AR-RANIRY STATE ISLAMIC UNIVERSITY
BANDA ACEH
2019 M / 1440 H

#### THESIS

Submitted to Faculty of Tarbiyah and Teacher Training of UIN Ar-Raniry

Derussalam Banda Acch as a Partial Fulfillment

Of the Requirement for Sarjana Degree (S-1)

On Teacher Education

By:

RIKA WAHYUNI

The Student of English Language Education Department

Faculty of Tarbiyah and Teacher Training

Reg. No. 140203001

Approved by:

ما معة الرانرك

Main Supervisor,

Co. Supervisor,

AR-RAI

unday

Drs. Mustafa AR, M.A., Ph.D.

Fern Busfina Zalha, M.A.

It has been defended in Sidang Munaqueyah in front of the council of Examiners for Working Paper and has been accepted in Partial Fulfillment of the Requirements for Sarjana Degree S-1 on Teacher Education

On:

January 29<sup>th</sup>, 2019 M 23 Jumadil Awal 1440 H

Darussalam - Banda Acch

Chairperson,

Drs. Mustafa AR, M. A., Ph. D

Secretary,

Fithrivah, S.Ag., M. Pd.

Member.

Member,

Fera Busfina Zalba, M.A.

Rahmi Fhonna, MA

Cortified by:

Rugery State Islamic University

195903091989031001



#### KEMENTERIAN AGAMA REPUBLIK INDONESIA UNIVERSITAS ISLAM NEGERI AR-RANIRY FAKULTAS TARBIYAH DAN KEGURUAN PRODI PENDIDIKAN BAHASA INGGRIS

The Specific Atlant Sens' Repolition Demonstrate Faculty April Demot plot Blacker energy as int, Website 1989 of physics energy as ad-

#### SURAT PERNYATAAN

Saya yang bertandatangan dibawah ini :

Noma : Rika Wahyuni NIM : 140208001

Tempat/Tgl. Lahir Simpang Rahmat / 24Maret 1996 Alamat Gampong Tibang, Banda Aceh

Judul Skrips: An Analysis on Connotative Meaning of Yusuf Islam's Songs

Menyatakan bahwa sesungguhnya skripsi tersebut adalah benar karya asli saya, kecuali lampiran yang disebutkan sumbernya. Apabila terdapat kesalahan dan kekeliruan didakternya akan menjadi sepenuhnya tanggung jawah saya.

Demikian surat pernyutnan ini saya buat dengan sebenar-benarnya.

Banda Aoeh, 13 Januari 2019

Sayg yang membuat surat pernyataan,



Rika Wahyuni

7, IIIII. Janii N

جا معة الرانري

AR-RANIRY

#### ACKNOWLEDGMENT



Alhamdulillah, all praises be to Allah, the Almighty, Who has given the mercy and the opportunity for me to accomplish this thesis entitled: *An Analysis on Connotative Meaning of Yusuf Islam's Songs*. Allah gave me the health, strength and patience in facing every problem. Peace and salutation always be given to the Prophet Muhammad (peace be upon Him), who has guided us to the right way and the right religion, Islam.

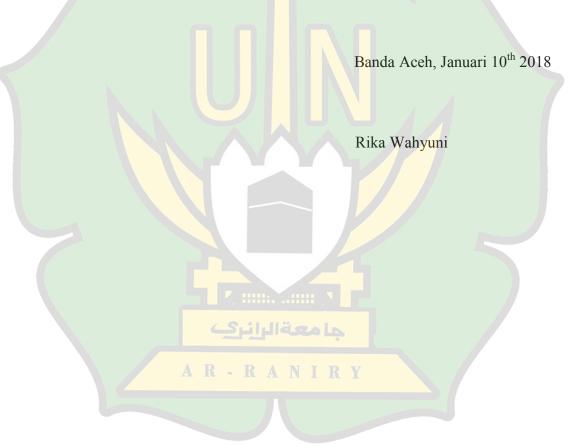
First, I would like to thank to my beloved parents, Sujari (the late) and Kasmi, who always give their sincere prayer and motivation for me in doing my research. May Allah always bless them in the world and in the Day after. Then, I do not forget to thank to my brother and sisters, who never stopped supporting me.

Next, I would like to express my respect and my special gratitude to my great supervisors, Dr. Mustafa AR, MA and Fera Busfina Zalha, MA for their sincere guidance, recommendation, encouragement, motivation, and time during the process of completing this study.

My great appreciation is also addressed to my academic advisor, Husnul Khatimah, S.Pd.I, M.Pd who has advised me since my first year in this university until I accomplished my undergraduate program. Then, I thank to all lecturers and

staff of English Department, who has given me the worthy knowledge and guided me during my study program.

Thank you to my close friends, who always support and motivate me in doing this research, Raudhatul Jannah Razali, Miftahul Jannah AF, Jasminur, Santi Rahmadani, Jaza Anil husna, Defi Heldia Rahmi, Tiara Ulfa, Nuridha sunni, Zulfadli, and all of my friends who could not be mentioned one by one. May Allah bless you all.



#### **ABSTRACT**

This research was conducted to analyze connotative meaning in Yusuf Islam's songs. This research focuses on connotative meaning, then by comparing denotative meaning showed the differences meaning of the data. It clasifies the connotative meaning into three types; positive, negative and neutral. The researcher applies the qualitative approach in analyzing the data. The data of this research are songs of Yusuf Islam in album "Footsteps in the light" which are derived from the internet. The songs are selected into five; "The Wind", "Seal of The Prophet", "I Look, I See", "Angel of War", and "God is The Light". The findings show that there are thirty-six data which contain connotative meaning; nineteen data of positive, twelve data of negative, and five data of neutral. In addition, the positive connotative meanings which are found on the data refer to the power of Allah as the Almighty. Meanwhile, the negative and neutral connotative meanings are related to humans and their negative characteristic.

Keywords: Connotative meaning, Yusuf Islam's songs

جامعة الرازيري A R - R A N I R Y

## TABLE OF CONTENTS

THESIS COV	ER	
APPROVAL I	LETTER FROM SEPERVISOR	
SIDANG MUN	NAQASYAH-EXAMINER SIGNATURE	
DECLARATION	ON LETTER	
ACKNOWLE	GMENT	v
	G. 121, 1	
	ONTENTS	
	LES	
LIST OF APP	ENDICES	ХÌ
CHAPTER I:	INTRODUCTION	
	A. Background of the Study	1
	<b>B.</b> Problems of the Study	3
	C. Objective of the Study	
	<b>D.</b> Significant of the Study	
	E. Scope of Study	
	F. Terminology	5
CHAPTER II:	LITERATURE REVIEW	_
	A. Definition of Language	
	B. Definition of meaning	
	C. Types of Meaning	
	<b>D.</b> Connotative Meaning	
	E. Yusuf Islam's Songs	
	F. Previous Study	15
CHAPTED W		
CHAPTER III	I:METHODOLOGY	
	A. Research Design	
	B. Source Data	
	C. Data Analysis	19
CHAPTER IV	FINDINGS AND DISCUSSIONS	
	A. Data Findings	20
	B. Discussion	
	2121000000	

## **CHAPTER V: CONCLUSION AND RECOMMENDATIONS**

A. Conclusion B. Recommendations	
REFERENCESAPPENDICES AUTOBIOGRAPHY	40
جامعةالرائي A R - R A N I R Y	

# LIST OF TABLES

Table 1.1 : Data of The Wind song lyrics	19
Table 1.2 : Data of Seal of The Prophets song lyrics	20
Table 1.3 : Data of I Look, I See song lyrics	21
Table 1.4: Data of Angel of War song lyrics	22
Table 1.5 : Data of God is The Light song lyrics	



## LIST OF APPENDICES

Appendix 1: Appointment Letter of Supervision

Appendix 2 : Yusuf Islam's songs

Appendix 3 : Autobiography



#### **CHAPTER I**

#### INTRODUCTION

#### A. Background of study

In doing communication, people need a language to transfer the message. Keener (2008) says that a study of human language is called linguistics, and someone who engages in this study is called a linguist. People have their own language to communicate. Therefore, people can use language to express their ideas and also explore their knowledge. Sometimes people do mistake in communication because of misunderstanding in catching the messages. Language that is used in a communication have something called meaning. Southworth & Daswani (1974, p. 73) state that "... we do not speak unless we have something to say, and this something is meaning." It means that language is nothing but meaning converted into sound, eventhough signs (all types of sign; visual, auditory, gestural, olfactory, and so on) and symbols included in semiotics systems or other systems in communication.

In linguistics, the study of meaning is called semantics. Semantics is needed to understand text or context. Yule (2010, p. 112) states that "semantics is the study of meaning of word, phrase and sentence". It means that word, phrase or sentence has meaning. He stated that there are two categories of meaning. The two categories consist of conceptual meaning (denotation) and associative meaning (connotation). Conceptual meaning or called as denotative is a central factor in linguistic. Denotative is the type of meaning that is designed to describe

the words or phrases by dictionary, while the associative meaning or connotative is the emotional and imaginative association surrounding a word. Basically, people have different association through the words or phrases. According to Kreidler (2002) connotative is the affective or emotional associations that it elicits, which clearly need not be the same for all people who know and use the word. Thus, connotative meaning is not a permanent meaning that is used by all people, but the meaning can change depends on the speaker or the situation.

There are several previous studies that inspired the researcher. The first study is an analysis about the denotative and connotative meaning in the AXE-advertisement, which was written by Zaenal Muttaqien (2011). This study was aimed to explore the meaning of signs which consists of denotative and connotative levels. The writer focuses on five images of AXE –Advertisements and wants to know about the primary and secondary sign systems.

In addition, the study which is written by Rabab'ah and Al-saidat (2014), entitled "Conceptual and Connotative Meanings of Black and White Colours: Examples from Jordanian Arabic". This aims at investigating the conceptual and connotative meanings of the black and white colours as used in the Jordanian society in order to find out the role played by culture in shaping the meaning of lexical items. The results show that all the participants of the study interpret the target expressions according to their connotative meanings rather than lexical ones. The major finding of the study is white colour suggests positive meaning whereas black colour suggests negative meaning; however, few expressions do not follow this pattern such as, 'his eye is white', 'white death' and 'black horse'.

Based on the explanation above, it can be seen that this topic is important to discuss. Students seem confused in understanding some meanings of a text especially on song's lyrics, because it is not easy to understand the messages of the text only from the conceptual meaning. Salwa & Liskinasih in their study (2016) found that students are better in understanding a meaning of word, phrase or sentence with a song, because the students enjoy during the learning process. Therefore, studying the denotative and connotative meanings in a song is one of the ways to make language learners be better to understand vocabulary, as parts of language.

In this research, the researcher is interested to analyze the same thing such as the previous researchers above. However, the researcher takes different object in doing the investigation. The researcher conducts the research on Yusuf Islam's song lyrics. Yusuf Islam is one of Moslem's singers who write his own song's lyrics. His songs contain religious proselytizing and tell the story of his life. Hence, it is interesting to analyze his song for this research. Therefore, the researcher conducts a research about semantics, especially on connotative meaning of five Yusuf Islam's songs.

AR-RANIRY

#### B. Problems of the study

- 1. What kinds of connotative meaning are found in the lyrics of Yusuf Islam's songs?
- 2. What are the meanings of connotative words found in the lyrics of Yusuf Islam's songs?

#### C. Objective of The Study

- 1. This study aims to identify the dominant type of connotative meaning found in the lyrics of Yusuf Islam's songs.
- 2. This study attempts to describe the meaning of denotative and connotative words in utterances found in the lyrics of Yusuf Islam's songs.

#### D. Significant of Study

#### 1. Theoretically

The result of this study is expected to develop student knowledge about semantics, especially connotative meaning. On the other hand, this study will give new information to the reader about the meaning of the song's lyrics by Yusuf Islam, not only the denotative but also the connotative meaning.

#### 2. Practically

The result of this study is expected to give contribution to the lecturers of UIN Ar-raniry in teaching semantics, specifically in teaching connotative meaning on linguistics study. This study also can be source for the student in understanding semantics study about denotative and connotative meaning. Next, it is expected to be a reference for the next researcher in investigating her/his research related to this area.

#### E. Scope of study

The researcher conducts a research of analysis on Yusuf Islam's song in album of "footsteps in the light". The album consists of 14 songs. The researcher focuses on the songs that using English lyrics. Therefore, the researcher chooses five lyrics of Yusuf Islam's songs which are "the wind", "I look, I see", "seal of the prophets", "God is the light", and "Angel of War".

#### F. Terminology

#### 1. Connotative

Connotative is an implicit meaning of word that can describe the emotional and imaginative association surrounding a word. Richards & Schmidt (2010) state that connotative is the additional meanings that is a word or phrase has beyond its central meaning (denotative meaning). These meanings show people's emotions and attitudes towards what the word or phrase refers to. Connotative is more complicated than denotative, because different people have different connotation to the words. For instance, the word *needle* might express a feeling such as "pain", or "illness", or also might associate with "thread" or "knitting", and the word *house* refers to "paradise", or "the place to come-back". These depend on the context or someone beliefs and views.

#### 2. Yusuf Islam's song

Song is a kind of musical expressions which consist of rhythm and lyric. Song contains of number of verses, group of lines of this kind forming a unit in a rhyme scheme, while each line represents ideas of the writer about all sides of life. It is about happiness and sadness, love and hate, good and bad, nature, etc, which happen in human life.

A song as one of literary works is interesting to listen. People will not only get fun for this but also bring into large, close and fresh relation to life. Actually what has been composed in literary works is the reflection of human being's life, whether it is created by the composer's own feeling or other's. Furthermore, the song also expresses ideas, concepts, minds or senses to listeners. Thus, the song that is analyzed in this research is the song of Yusuf Islam.

Yusuf Islam is one of the Muslim singers who converted to Islam in 1977. He becomes a famous singer with songs that are written by himself. Yusuf Islam was born in London, July 21<sup>st</sup> 1948. He was known as Cat Stevens. He changes his style in music. In this time, he is using the sound of Arabian instruments and the lyrics describe his belief.

#### **CHAPTER II**

#### LITERATURE REVIEW

This chapter consists of important literatures related to this study theoritical framework including the explanation of language, meaning, the types of meaning, definition of connotative, and Yusuf Islam' songs.

#### A. Definition of Language

Language is a system of communication which is used to transfer information from the speaker to the listener. Crystal & Robins (2019) mention that language is a system of conventional spoken, manual, or written symbols by means of which human beings, as members of a social group and participants in its culture, express themselves. The functions of language include communication, the expression of identity, play, imaginative expression, and emotional release. Keener (2008) says that a study of human language is called linguistics, and someone who engages in this study is called a linguist. People need understand what someone says in their language, therefore it can be perceive by comprehending the meaning.

#### **B.** Definition of Meaning

Meaning is the important part of language. Southworth & Daswani (1974, p. 73) state that "... we do not speak unless we have something to say, and this something is meaning." For getting information from the speaker/writer, the listener/reader need to catch the meaning well. In linguistics, Kreidler (2002)

argues that meaning is the systematic study on semantics. According to Griffiths (2006, p. 1), semantics is the study of meaning where is the knowledge encoded in the vocabulary of the language and in its patterns for building more elaborate meanings, up to the level of sentence meanings. Lyon (1995, p. 138), asserts that meaning in the theory of semantics can be described from the mind of speaker to the mind of hearer by embodying them, as it was in the form of one language or another.

#### C. Types of Meaning

Meaning of a word is the material that is studied in semantics. Semantics has an important role in understanding a language, including English. The meaning of the word is divided into several types. Beard (2004), as cited in Rababah (2015, p. 114), classifies meaning into two types. The first is the conceptual or denotative meaning which simply refers to what a word denotes or stands for in the real world, that is, the word's referents. Put it in another way, it is the direct or dictionary meaning of a word. The second is the connotative meaning which constitutes the emotional implications and associations that a word may suggest in addition to its denotative meaning. Bell (1993, p. 98), also divides meaning into two, which are denotative and connotative meaning. Besides, Brinton (2000), as cited in Nanik (2013, p. 2), said that words have literal or referential meanings (denotation) but also evoke feelings, attitudes, or opinions (connotation). In more detail, Leech (1981, p. 9-20), divides meaning into seven types. The first is conceptual meaning, also known as denotative meaning.

Then, connotative meaning, social meaning, affective meaning, reflected meaning, and collocative meaning are included in associative meaning. The last is thematic meaning.

First, conceptual meaning is meaning that emphasizes logical meaning. Sometimes this meaning is called 'denotative' or 'cognitive'. In this study it is assumed that conceptual meaning is the meaning written in the dictionary.

Second, connotative meaning is an expression of virtue that has more communicative value than the denotative meaning. Next, social meaning is the meaning of a word that shows the social circumstances of the language use. Then, Affective meaning is the reflection meaning about personal feelings of the speaker/writer. Afterward, Reflective meaning is the meaning which arises in cases of multiple conceptual meanings, when one sense of a word in its use automatically raises some of our responses to another sense. Later, Collocative meaning consists of associations with words which tend to occur in the environment of another word. These five types of meaning are included in associative meaning, because all have the same open-ended, variable character, and lend themselves to analysis in term of scale or range, rather than in discrete either this or that terms.

Lastly, Thematic meaning is the meaning which is communicated by the way in which a speaker or writer organizes the message, in terms of ordering, focus, and emphasis.

From the brief explanation above, we know about seven types meaning of Leech, namely: denotative, connotative, social, affective, reflective, collocative, and thematic meaning. In this research, the researcher focuses on analyzing connotative meaning, then, it is compared to denotative meaning. Hence, the researcher explains more detail about the two components, denotative and connotative meaning.

#### D. Connotative Meaning

Connotative meaning (connotation) is a term used in semantics as part of a classification of types of meaning. Leech (1981, p. 12), defines the connotative meaning as an expression of virtue that has more communicative value than the denotative meaning. Connotative meaning is relatively unstable. Connotative meaning is indeterminate and open-ended in a sense in which conceptual meaning is not. It is open-ended in the same way as how our knowledge and beliefs about the universe. Yule (2010, p.113), argues that connotative meaning is special meaning that one individual might attach to words. For instance, some people may associate the expression "low-calorie", when used to describe a product with "healthy".

To fully understand a word and use it correctly, it is necessary to understand clearly about the denotative and connotative meaning. It is important to know the differences of both. When we look up a word in a dictionary, what we get is one kind of meaning. It is called denotative meaning (also known as objective, literal, intellectual, or cognitive meaning). According to Rababah

(2015, p. 114), denotative or conceptual meaning is the direct or dictionary meaning of a word. Dennotative meaning is a term used in semantics as part of a classification of types of meaning. Crystal (2008, p. 136), stated that "denotative meaning is the set of properties that something has to have to allow the expression to be applied to it." Trask (2005, p. 46), mentioned that denotative meaning is the central meaning of something which might reasonably be applied to the word. From those explanations, denotation(denotative meaning) can definite as the standard definition or the meaning of word which comes from the word itself.

On the other hand, connotative meaning as the feelings is associated with denotative meaning. Wilkins (1983), as cited in Nanik (2013, p. 2), affirms that connotative meaning is additional to the denotative meaning and need be related to it only in an indirect way. According to Zgusta (1971), as cited in Pateda (2010, p. 112), connotative meaning is the meaning all of component words that is augmented some basic values that is usually used. Pateda (2010, p. 113), claims that connotative meaning is the meaning which is associated with sense of words, whether it is happy, sad, or annoyed. It is relevant to Chaer (1995, p. 65), he states that connotative meaning is the meaning that has a sense, whether it is positive or negative, and sometimes it can be neutral. He divides the connotative meaning to positive and negative meaning, and sometimes it can be neutral. In similar, Riebs & Reeves (2005), argue that connotative has several types that impact the readers' think to the word. First, positive (favorable) connotation is the words that make people feel good. Second, negative (unfavorable) connotation is words that

provoke a negative emotional response of the reader/listener. Last, neutral connotation is words that cause no emotional reaction at all.

Based on the explanation above and to make it clear, let see the example of connotative meaning in positive, negative or neutral. Rao (2017), argues that positive or negative connotation purely based on its context. For instances:

- 1. Those who live with loved ones and in happiness live in a home.
- 2. Those who are lonely and detached live in a house.

The words "home" and "house" have similar denotations or primary meanings: a home is "a shelter that is the usual residence of a person, family, or household," and a house is "a building in which people live." However, for many, these terms carry different associations or secondary meanings, also known as connotations. Many people would agree that home connotes a sense of belonging and comfort, whereas house conveys little more than a structure. Hence, from those two examples, the word "home" and "house" have different kinds of connotation. The word "home" include in positive connotation because it refers to the former sentence. The previous sentence illustrates someone in happiness condition. In contrast, the word "house" classifies into negative connotation. This is caused by the previous sentence that describes someone's condition in loneliness.

#### E. Yusuf Islam' Songs

#### 1. Song

Song is a term of music. Song is one of the forms of music, which uses language. It contains music and lyric. Song is the way to express our ideas, feeling and messages. Based on Oxford dictionary (1974, p. 822), song is a short poem or number of verses set to music. Therefore, song is a poem which is sounded.

Through the song, the singer wants to tell the listeners about the writer's feelings that come from his/her heart. There are songs that tell about sadness, happiness, love, social critique, and other elements. It also tells something or someone's feeling that uses imaginative diction and rhyme. In this research, the researcher chooses the Yusuf Islam's songs. There are five songs that is analyzed, they are "The Wind", "I look, I see", "Seal of the Prophets", "God is the light", and "Angel of War".

#### 2. Lyric

Generally, Dallin (1994) as cited in Firdaus (2013, p. 100), assert that music consists of two elements, sounds as the primary and lyrics as the secondary. Lyrics have significant contributions to the music itself although it contributes as the second element of the music. Lyrics give the audience deep understanding about the message contained in the song; in other words, lyrics clarify the message encompassed in the song. According to Dallin (1994) as cited in Firdaus (2013, p. 100):

ما معة الرانرك

"Lyrics are written as a form of interaction between the writer and the listeners. Most of the times, they carry a message (whatever that might be) with the purpose of motivating the listeners, at least, to think about it. Such a purpose and form of interaction are embedded in the cultural context of these people, according to their musical preferences, time, etc."

The lyrics of Yusuf Islam songs tell about religion, including The Creator (God) and His Messenger (Prophet), and also the description of Yusuf Islam's life.

#### 3. Bibliography of Yusuf Islam

Yusuf Islam is one of Moslem's singers who write his own song's lyrics. His songs contain religious proselytizing and tell the story of his life. Yusuf Islam was born in London, July 21<sup>st</sup> 1948. He was known as Cat Stevens. He converted to Islam in 1978, and changed his name to be Yusuf Islam. This is the important changes in his life. Being a Moslem, Yusuf Islam stopped working in the music business for a while. He made this decision after the experience of drowning and feeling the presence of death. He devoted his time to charity and also was interested in education.

In 1995 Yusuf Islam returned to the music scene. In this time, he is using the sound of Arabian instruments and the lyrics describe his belief. Islam is a religion with a different cultural background and also the approach to the art is different for the believers. And these differences could be seen in Yusuf Islam's approach to the music, especially to the lyrics.

#### F. Previous Studies

There are some previous studies related to this research. The first study is an analysis about the denotative and connotative meaning in the AXE-advertisement, which is made by Zaenal Muttaqien (2011). This study is aimed to explore the meaning of signs which consists of denotative and connotative levels. The writer focuses on five images of AXE –Advertisements and wants to know about the primary and secondary sign systems. The data is analyzed by using the theory of De Saussure.

The second is about an analysis on the denotative and connotative meaning of lyrics of creed's songs which is written by Fatkurrahman (2014). The writer focuses in lexical meaning of each the word. Then, he explained more about the kinds of denotative and connotative meanings of the song. The writer uses the theory of J. N. Hook in analyzing the data.

The third previous study is written by Rabab'ah and Al-saidat (2014), entitled "Conceptual and Connotative Meanings of Black and White Colours: Examples from Jordanian Arabic". This aims at investigating the conceptual and connotative meanings of the black and white colours as used in the Jordanian society in order to find out the role played by culture in shaping the meaning of lexical items. The results show that all the participants of the study interpret the target expressions according to their connotative meanings rather than lexical ones. The major finding of the study is white colour suggests positive meaning

whereas black colour suggests negative meaning; however, few expressions do not follow this pattern such as, 'his eye is white', 'white death' and 'black horse'.

The next study is wrote by Mahmud Abidarda State (2010) that entitled "A Connotative Meaning Analysis on the Word Child in Five Lyrics of Song". This research discussed about connotative meaning of word child in five lyrics of songs. The data research are taken from five lyrics of the songs released in the year between 1980's to early 1990's, which was the time when the cold war still happening. To analyze connotative meaning of word child, the writer used the connotative semiotics theory of Roland Barthes. From these lyrics his found the different connotative meaning of word child from each lyric. The word child in the lyrics when the children cry is used by white lion to connote "the new way to govern". Michael Learn to Rock group band used the word child in the lyric Sleeping Child used to connote "innocent and Pureness". Cranberries group band used the word child in his lyric War Child to connote "Tool and Slave of the Government". Billy Joe uses the word child in his lyric Leningrad to connote "the sacrifice and victim". Bob Dylan used the word child in his lyrics Russian to connote "weakness". In this study the authors analyzed only the word child in five lyrics above using Roland Barthes theory. The equation of this study with the writer research is in analyzing the connotative meaning, however in this study he does not analyze another words of connotative meaning in the song lyrics and this study also uses semiotic connotative theory by Roland Barthes.

Then in this research, the researcher wants to analyze the song lyrics of Yusuf Islam in album "Footsteps in The Light". This research will find out the

connotative meaning and explain about connotative meaning that exists in the lyrics. And also, this research is not only giving explanation about connotative meaning but also classified the connotative meaning into the positive, negative or neutral connotation.



#### CHAPTER III

#### RESEARCH METHOD

#### A. Research design

In completing this study, the researcher applied the qualitative approach because this study aimed to find out the words or phrases that have denotative and connotive meanings in the Yusuf Islam song's lyrics. Lewis & Ritchie (2003) mentioned that qualitative method is used to address the research questions that require explanation or understanding of social phenomena and their context. This meant that basically qualitative research is descriptive. Therefore, the researcher uses qualitative to make easier in analyzing the data.

The writer used descriptive explanation as the methods to show the descriptive of information in this research. Descriptive research was used to explain some information that contain the meaning words, phrases or sentences which have relation with other words and context. In other words, descriptive research was used in other to give clear explanation of the meaning of words which is used in the lyrics of Yusuf Islam songs.

#### B. Source of Data

The data is taken from the internet in the form of the lyrics of songs. The researcher gets the lyrics from *https://www.letssingit.com*. In his album "footsteps in the light", there are thirteen songs. After finding the Yusuf Islam's song lyrics, the researcher selects the songs which use English on the lyrics. Therefore, the

researcher finds five lyrics of Yusuf Islam's songs which are "the wind", "I look, I see", "seal of the prophets", "God is the light", and "Angel of War".

#### C. Data analysis

In this research, the data is analyzed by following several steps. First, the researcher listens and reads the lyrics of the songs. Second, identify the words or phrases on the lyrics that contain the connotative meaning. Third, the researcher gives the code on the data to make easier in analyzing. Then, the data is presented on the table. Next, the researcher uses Oxford Advanced Learner's dictionary seventh edition to get the denotative meaning in the song's lyrics. On the other hand, the researcher analyzes the connotative meaning based on her own interpretation of the data. Lastly, the researcher classifies the data related to Riebs & Reeves (2005), and explains the denotative and connotative meaning of the words or phrases on the lyrics descriptively.



#### **CHAPTER IV**

#### FINDINGS AND DISCUSSION

This chapter presented the findings and discussion of the research. The researcher focused on the connotative meaning of Yusuf Islam's song lyrics in "footsteps in the light". The data delivered on table to make easier in reading the data.

### A. Data Findings

In order to make the reader read the data easily, the data presented in this section are labeled with code. The symbol of "C" represents the code of the song:  $C_1$  refers to the first song titled 'The Wind;  $C_2$  is the second song 'Seal of The Prophet;  $C_3$  is the third song 'I look, I see;  $C_4$  is the fourth song 'Angel of war; and last,  $C_5$  is the fifth song titled "God is The Light. Meanwhile, the letter "L" stands for the line of the song's lyrics.

ما معة الرانري

#### 1.1. Data of The Wind song lyrics

No	Data	Kinds o	f connotative	Data	Meaning	
		Positive	Negative	Neutral	code and	
					line	
1.	The wind	V			$C_1 L_1$	Instinct
2.	I've sat		V		$C_1 L_3$	Stayed in

	upon the				wrong
	setting sun				condition
3.	I never	$\sqrt{}$		$C_1 L_5$	Repent
	wanted				
	Water once				
4.	Music		V	$C_1 L_8$	Desire
5.	I've swam		V	C <sub>1</sub> L <sub>9</sub>	He ever had
	upon the				fallen into
	Devil's lake				the wrong
					life.

# 1.2. Data of Seal of The Prophets song lyrics

No.	Data	Kind	s of Connot	ative	Data	Connotative
		meaning			code and	meaning
		Positive	Negative	Neutral	line	
1.	Guide	1	عةالرانرك	جام	$C_2 L_1$	Goodness
2.	Seal	√A R	RAN	I R Y	$C_2 L_5$	The last
3.	Last Brick	$\sqrt{}$			$C_2 L_6$	Perfecting the
	in the house					prophethood
4.	Stranger		1		$C_2 L_{17}$	Temporarily

# 1.3. Data of I Look, I See song lyrics

No.	Data	Conr	notative mea	ning	Data	Connotative
		Positive	Negative	Neutral	code and	meaning
					line	
1.	A world of	1			$C_3 L_2$	Content of the
	beauty					world
2.	Touch	V			$C_3 L_3$	Reach the
						world
3.	The way	V			$C_3 L_{18}$	Right way
4.	That Day	V			C <sub>3</sub> L <sub>19</sub>	The day when
						Allah SWT.
						sent
						Muhammad
						SAW. as the
						prophet. to all
			ساد مةالرانر	جامد		people
5.	Garden	A B		I D V	C <sub>3</sub> L <sub>23</sub>	Paradise
	green	AR	RAN	IKI		
6.	Hill to		1		C <sub>3</sub> L <sub>33</sub>	Problem
	climb					

# 1.4. Data of Angle of War song lyrics

No.	Data	Con	Connotative kinds		Data	Connotative
		Positive	Negative	Neutral	code and	meaning
					line	
1.	Angel of	1			$C_4 L_1$	Good side or
	War					strong side
2.	Young	>	1		C <sub>4</sub> L <sub>3</sub>	Weak side
	soldier boy					
3.	Open wide			1	$C_4 L_7$	various
					, ,	phenomenon
						was happen
4.	Battle		V		$C_4L_{10}$	Chaos
5.	Look into			1	C <sub>4</sub> L <sub>12</sub>	Understanding
	your heart					your own
		Ε,				feelings
6.	Armour	1	عةالرانرك	جاما	$C_4L_{16}$	Protector
7.	Sword	A R	RAN	IRY	C <sub>4</sub> L <sub>16</sub>	Power
8.	Die in rage		<b>V</b>		C <sub>4</sub> L <sub>20</sub>	Lost
9.	I'll see you	1			C <sub>4</sub> L <sub>28</sub>	The day after
	tomorrow					war

# 1.5. Data of God is the light lyrics

No.	Data	Conr	notative mea	ning	Data	Meaning
		Positive	Negative	Neutral	code and	
					line	
1.	The	1			$C_5 L_2$	The night with
	timeless					the stars and
	beauty of	>				the moon
	the night					
2.	Priceless	1			$C_5 L_4$	It is very
	jewels					beautiful and
			KA			humans are not
						able to reach it
3.	Eyes are		1		C <sub>5</sub> L <sub>8</sub>	Blind
	Closed					
4.	Pearls	V			$C_5 L_{10}$	Goodness
5.	Hidden		√ عةالرانع	ماما	$C_5 L_{10}$	Badness
	deep			•		
	beneath a	AR	RAN	IRY		
	dark stream					
	of desire					
6.	Dream			V	$C_5 L_{11}$	Wake up
	vanish					
7.	Light	V			$C_5 L_{14}$	Supreme

						guidance
8.	Like Birds		V		$C_5 L_{23}$	Humans who
	on the cage					cannot see the
	Asleep with					signs of God's
	closed					greatness
	wings					
9.	Birds			V	$C_5 L_{25}$	Humans
10.	Wars		7		$C_5 L_{33}$	Temptation
11.	Parents			1	C <sub>5</sub> L <sub>36</sub>	Adam and
						Hawa
12.	Garden of	1	AA		$C_5 L_{37}$	Paradise
	Eden					

#### **B.** Discussion

This section explains the data by comparing the denotative and connotative meaning of Yusuf Islam's songs descriptively. The discussion for each song is provided respectively. These were grouped based on the type of connotative meaning, namely positive, negative and neutral connotative meaning. Those were categorized into type based on the theory in chapter 2. Riebs & Reeves (2005), argue that connotative has several types that impact the readers' think to the word. First, positive (favorable) connotation is the words that make

people feel good. Second, negative (unfavorable) connotation is words that provoke a negative emotional response of the reader/listener. Last, neutral connotation is words that cause no emotional reaction at all. In completing the findings and discussion in this section, it also considered the additional argument of Rao (2017). He argued that positive and negative connotation purely based on its context.

#### 1. The Wind

The lyric of this song examined spirituality and fate. Specifically, this song described the writer's philosophical quest that led him to convert to Islam. From table 1.1, it could be seen that there are five words, phrases or sentences that contained connotative meaning, which are "the wind", "the setting sun", "water", "music", and "devil's lake". Those data were classified into positive, negative and neutral connotative meaning. In data C<sub>1</sub>, there were two kinds of connotative meaning. First, there are two words, phrases or sentences included into positive connotative meaning. Then, three others are classified into negative connotative meaning.

# a. Positive connotative meaning

The first data on positive connotative meaning was word "wind", which was found in data C<sub>1</sub> L<sub>1</sub>. This denotatively meant air that moved quickly as a result of natural forces. However, the meaning was used connotatively to tell the message in the lyrics. This word described a whisper of the writer's soul or the

writer's instinct. This meant that the writer got an inspiration about the truth of his life. Second, the word "water" on the data C<sub>1</sub> L<sub>5</sub> had denotative meaning as a liquid without color, smell or taste that falls as rain. In contrast, the word "water" could be described connotatively. For this reason, the word "water" explained that the writer never wanted getting lost in finding the truth of Allah SWT. These two words included in positive because the meanings described a man who wanted to get close to Allah SWT.

## b. Negative connotative meaning

The first data of negative connotative meaning, which was seen on the data  $C_1$  is the phrase "the setting sun" in the data  $C_1$  L<sub>3</sub>. It had two different meanings. In denotative meaning, the phrase "setting sun" meant that the sun is going down below the horizon. In the other hand, the phrase "the setting sun" connotatively was used to explain that the writer had ever been in a wrong condition in believing in Allah SWT.

Second, the word "music" on the data  $C_1$   $L_8$  denotatively referred to sounds that are arranged in a way that is pleasant or exciting to be listened to. On the contrary, the word "music" described connotatively a desire of the writer to reach the world.

Last, the Devil (in the Christian, Jewish and Muslim religions) means the most powerful evil, while the word "*lake*" means a large area of water that is surrounded by land. Hence, when these two words came in one phrase, the phrase

"devil's lake" has negative connotative meaning on the lyric. It told to the reader about his experience during his life before getting the truth of his soul. This illustrated that a man on the lyric ever had fallen into the wrong life. Those three data classified to the negative because the meaning referred to the past, before the writer got close to Allah SWT and those also provoked negative emotion to the reader.

## 2. Seal Of The Prophets

In this song, the lyric contained about the reason of sending the prophet Muhammad SAW. Allah SWT sent the prophet to show and to guide people to the right way. Based on data of table 1.2, it could be seen that there are four words or phrases, which had connotative meaning on the lyrics. These are "guide", "seal", "last brick in the house", and "stranger". The data showed that the kinds of connotative meaning on the  $C_2$  were dominantly positive. There were three data which were classified into positive and another data was negative.

## a. Positive connotative meaning

# AR-RANIRY

First, the word "guide" in  $C_2 L_1$  denoted a person who advices you on how to live and behave. Connotatively, the word "guide" meant as a guide to the goodness. This word was used to explain that Allah had sent the prophet to show the right way in believing Allah.

Second, the word "seal" in C<sub>2</sub> L<sub>5</sub> denotatively conveyed an expression to close an envelope and others by sticking the edges of the opening together. In connotative meaning, the word "seal" meant as the last or the closing of the prophet. It included in positive connotative meaning because the word "seal" referred to The Prophet Muhammad SAW.

Last, the word "brick" in  $C_2$   $L_6$  denotatively meant baked clay used for building walls, houses and other buildings. Then, the word "house" meant a building for people to live in, usually for one family. In connotative meaning, the word "brick" and "house" came into one phrase become "the last brick in the house, which had a meaning as the complement or perfecting of the Prophethood.

These three data on C<sub>2</sub> were classified into positive because these meanings showed the purpose of God in sending the prophet to all people. These fitted to the argument of Rao (2017). He argued that positive and negative connotation purely based on its context.

# b. Negative connotative meaning

In the data  $C_1$ , the researcher got one word which was included in to negative connotative meaning. It was the word "stranger" in  $C_2$   $L_{17}$ . Denotatively, it explained a person who is in a place that they have not been in before. Connotatively, the word "stranger" on the lyric was included into negative connotation because it expressed that the Prophet lived only temporarily in the world.

## 3. I look, I see

The lyrics explained about faith in Allah. It described a man who was trying to improve his faith. He continued to increase his knowledge about Islam and he found many new things to face.

On table 1.3, the result showed six words, phrases or sentences which contain the connotative meaning. These were "A word of beauty", "Touch", "the way", "that day", "garden green", and "hill to climb". There are five data which were classified into positive and one data was into negative.

## a. Positive connotative meaning

First, the denotative meaning of word "touch" is to put your hand or another part of your body onto somebody/something. Whereas, this word connotatively meant someone who reached the world. Second, the word "way" in data C<sub>3</sub> L<sub>18</sub> denotatively means a method, style or manner of doing something. This word showed the meaning on the lyric implicitly, which is called connotative meaning. This word referred to a goodness and truth that gave a peace for all people. Next, the word "Day" which can be seen in data C<sub>3</sub> L<sub>19</sub> is a period of 24 hours. It also means the time between when it becomes light in the morning and when it becomes dark in the evening. On the lyrics, the word "Day" connotatively meant to the time when Allah SWT sent the prophet Muhammad SAW as the Apostle to all people. Last, the word "garden" denotatively meant an area in a yard where you grow flowers or plants. Then, the word "green" explained the

character of the garden, which is green. In connotative meaning, these two words became one meaning. The phrase "garden green" connoted "paradise". The last, data C<sub>3</sub> L<sub>2</sub> "World" denotatively means the earth, with all its countries, peoples and natural features, while Beauty means the quality of being pleased to the senses or to the mind. Hence, the phrase "a world of beauty" connotatively means contents of the world with all of phenomena that happen.

Those data were included in positive connotative meaning because all of those meanings illustrated the power of Allah as the Almighty. He created the paradise, world with all the content. Hence those gave good interpretation of the reader.

## b. Negative connotative meaning.

The word "hill" denotatively described an area of land that is higher than the land around it, but not as high as a mountain. On the lyrics, the word "hill" is explained by the verb "climb" that connotatively connoted the new problem that is faced by the writer/singer.

#### AR-RANIRY

## 4. Angel of war

In simply, data  $C_4$  was about a man who was going to face war, but he had doubts to face it. He tried to understand his own motives for dealing with the war. However, the biggest real war was against his own ego. Table 1.4 showed the data which was found on data  $C_4$ . It could be noticed that there were nine words,

phrases, or sentences which had connotative meaning. These are "Angel of War", "young soldier boy". "Open wide", "Battle", "look into your heart", "Armour", "sword", "die in rage", "I'll see you *tomorrow*". Those data were classified into three kinds of connotative meaning. There are four data included in positive, three data included in negative, and two others included in neutral.

## a. Positive connotative meaning

There are four data which were included in positive connotative meaning. First, the word "angel" denote a spirit who is believed to be a servant of God and is sent by God to deliver a message or perform a task, while the word "war" is a situation in which two or more countries or groups of people fight against each other over a period of time". In connotative meaning, those two words combined into a phrase "Angel of war", which described a strong side of someone who want to go to battle. Second, the word "armour" denotes special metal clothing that soldiers wore in the past to protect their bodies while fighting. On the lyrics, this word connotatively is clarified as protector of his confidence. Next, the word "sword" is a weapon with a long metal blade and a handle. On the lyrics, the word "sword" connoted as the power to protect the poor. Last, the word "tomorrow" on data C<sub>4</sub> L<sub>28</sub> denote the day after today. On the other hand, this connotatively elucidated the day after finishing the war.

The meaning of all data showed the strong side in facing the war. The interpretation of the meanings made the people feel good. Hence, those data were included in positive connotative meaning.

## b. Negative connotative meaning

The first data in negative connotative meaning is the word "soldier". It interpreted a member of an army, especially one who is not an officer. On the lyric, this word is used in a phrase "young soldier boy", which connotatively described a man with his weak side who still needed a guide in controlling himself before the war. Second, the word "battle" on the lyrics denotatively means a competition, an argument or a struggle between people or groups of people trying to win power or control. In connotative meaning the word "battle" described a fight to his soul or it described an expression of chaos in himself. Last, the phrase "die in rage" denotatively described a man who stops living in a feeling of violent anger that is difficult to control. This phrase on data C<sub>4</sub> L<sub>20</sub> connotatively meant someone who would be lost in war, if he did not control his ego.

Those data classified into negative connotative meaning because the meanings of those data referred to negative characteristic of human. Then, The meaning also provoke a negative emotional response of the reader/listener.

## c. Neutral connotative meaning N J R Y

First, on data C<sub>4</sub> L<sub>7</sub>, it can be seen that the phrase "open wide" connotatively used on the lyric. This explains various phenomena which happen in the world. Second, the phrase "look into your heart" denotatively clarifies to turn your eyes to organ in the chest that sends blood around the body. However, this connotatively described a command to look into himself and to understand his

own feelings toward his motive in war. These two data caused no emotion reaction for the reader. Consequently, these were included in neutral.

#### 5. God is the light

This song's lyrics described the greatness of Allah SWT who created the universe and its contents. This also strongly emphasized God's power that simply cannot be done or be reached by man, even though he was the greatest man in the world. Hence, table 1.5 demonstrates the result of data  $C_5$ , which had connotative meaning. It was categorized into several kinds of connotative meaning. Five data were arranged into positive, three data were into negative, and three others were into neutral connotative meaning. These data

#### a. Positive connotative meaning

First, the phrase "timeless beauty of the night" denotatively means the quality of being pleasing to the senses or to the mind at night which is not appearing to be affected by the passing of time or by changes in fashion. However, the data was explained connotatively on the lyrics to show a condition at night with the stars and the moon. Second, the phrase "priceless jewels" in denotative meaning denotes extremely valuable or important of precious stone such as a diamond, ruby. On another side, this was explained connotatively to illustrate the stars which are not in reaching of humans. The stars are the greatness of Allah. Next, the word "pearls" denotes a small, hard, shiny, white ball that forms inside the shell of an oyster and is of great value as a jewel. It connotatively

defined a goodness that someone ever did. Afterward, the word "light" which is denotatively explicated the energy from the sun, a lamp or others that makes it possible to see things. On another way, the connotative meaning of this word is supreme guidance. This showed that Allah SWT is the Almighty to give guidance to anyone in the desired. Last, the phrase "Garden of Eden" connotatively referred to paradise as the first place of human lives in, after being created.

## b. Negative connotative meaning

First, the word "Closed" denotes an action which is not willing to accept outside influences. The data  $C_5 L_8$  connotatively explicate the expression of blind. Second, the phrase "like birds on the cage, asleep with the closed wings" connotatively interpreted the character of humans which could not see the signs of God's greatness. Next, the phrase "deep beneath a dark stream of desire" meant connotatively as the expression of badness. Subsequently, the word "war" denotatively clarifies a situation in which two or more countries or groups of people fight against each other over a period of time. On the other hand, this word connotatively illustrated temptation of the world pleasure.

#### c. Neutral

Dream vanish denotes a series of images, events, and feelings that happen in your mind while you are asleep disappear suddenly and/or in a way that you cannot explain. This phrase connotatively clarifies a night which ended at dawn.

Next, bird denotes a creature that is covered with feathers and has two wings, and

two legs. Whereas the word "birds" on the lyric connotatively described humans with their activities. Lastly, the word "parent" denotatively means a person's father and mother. Nevertheless, this connotatively referred to Adam and Hawa as the first human in this world.



#### **CHAPTHER V**

#### CONCLUSION AND RECOMMENDATION

This chapter is divided into two sections of explanations, which are conclusion and recommendation. The first section explains about the findings of the research questions related to kinds of connotative meaning and what the connotative meaning are, related to words, phrases, or sentences on the lyric of Yusuf Islam's song. The second section delivered some recommendations to the reader or to the future research related to the study of semantic, especially on connotative meaning.

#### A. Conclusion

The research was conducted to classify the connotative meaning into its types. Based on the findings and discussion in chapter IV, it can be concluded that there are different kinds of connotative meanings in Yusuf Islam's songs on the album "Footsteps in the Light". The kinds were differentiated to be positive, negative, and neutral. The song's lyrics which were analyzed in this study did not cover all three types of connotative meanings. There are two song's lyrics that contain all three types, namely the lyric of the songs "Angel of war" and "God is the light", while three others covered only two types of connotative meaning.

Generally, the data on the findings showed that there are thirty-six data contained connotative meaning; nineteen data of positive, twelve data of negative, and five data of neutral. These covered the first research question of this study.

In addition, the connotative meaning of those five songs are different. The first song "the wind" examined spirituality and fate. Specifically, this song described the writer's philosophical quest that led him to convert to Islam. Second, the song "Seal of the prophet" contained about the reason of sending the prophet Muhammad SAW. Allah SWT sent the prophet to show and to guide people to the right way. Then, the third song "I look, I see" explained about faith in Allah. It described a man who was trying to improve his faith. He continued to increase his knowledge about Islam and he found many new things to face. Next, the fourth song "Angel of war" was about a man who was going to face war, but he had doubts to face it. He tried to understand his own motives for dealing with the war. However, the biggest real war was against his own ego. The last song "God is the light" described the greatness of Allah SWT who created the universe and its contents. This also strongly emphasized God's power that simply cannot be done or be reached by man, even though he was the greatest man in the world.

Furthermore, the findings also could be concluded that the positive connotative meaning which was found on the data more referred to the power of Allah. On the other hand, the negative and neutral connotative meanings were related to humans and their negative characteristic.

## **B.** Recommendation

Concerning the study of meaning, especially on connotative meaning, the researcher recommended some points to be studied by the further researchers.

For further researcher who wants to conduct a research on connotative meaning, this is hoped to read and understand the connotative meaning well. It can help the further researcher in finishing the research. In addition, the further researcher might select other object to investigate, such as pamphlet, speech, or other object.

However, for further researchers who are interested in investigating Yusuf Islam's songs, this may use other subject, such as figurative language or other subject. It is because his songs are rarely investigated, and also the songs have good content. Hence, this is suitable to be analyzed, especially for muslim students.



#### REFERENCES

- Bell, R. T. (1993). *Translation and translating: theory and practice*. New York: Longman
- Chaer, A. (1995). *Pengantar semantik bahasa indonesia*. Jakarta: PT Rineka Cipta.
- Crystal, D. (2008). A dictionary of linguistics and phonetics 6th edition. Singapore: Blackwell publishing.
- Crystal, D., & Robins, R. H. (2019). Language. In encyclopedia britannica. Retrieved from https://www.britannica.com/topic/language
- Firdaus, E. A. (2013). Textual meaning in song lyrics. E-Journal UPI. 1(1), 99-
- Griffiths, P. (2006). *An introduction to English semantics and pragmatics*. Edinburgh: Edinburgh University Press Ltd.
- Hidayatullah, M. H. (2008). An analysis on the denotative and connotative meaning of lyrics of creed's songs. Malang. Repository
- Islam, Y. (2017). Footsteps in the light. Retrieved from https://www.letssingit.com/cat-stevens-album-lyrics-footsteps-in-the-light-5cv7t9.
- Keener, S. E. (2008). *Encyclopeadia of language*, *linguistics and phonetics*. New Delhi: Alfa Publications.
- Kreidler, C.W. (2002). *Introducing English semantic*. London: Routledge.
- Leech. G. (1981). Semantics: the study of meaning. New Zealand: Penguins books.
- Lyon, J. (1995). *Language and linguistics*. New York: Cambridge University Press.
- Muttaqin, Z. (2011) . The denotative and connotative meaning in the axe advertisement. Jakarta: Repository
- Nanik, A. I. (2013). An analysis on religion related connotative meaning of Javanese song "Tembang Dolanan" lyrics created by Sunan Kalijaga. *Jurnal Ilmiah Bahasa dan Sastr. 1*(1), 1-8

- Petada, M. (2010). Semantic lexical (2<sup>nd</sup> ed.). Jakarta: PT Rineka Cipta
- Rababah, A. G. (2015). Corpus linguistic analysis of the connotative meaning of some terms used in the context of 'The War on Terror'. *International Journal of English Linguistics*. 5(1), 113-134
- Rabab'ah, K., & Al-Saidat, E. (2014). Conceptual and connotative meanings of black and white colors: examples from Jordanian Arabic. *Asian Culture and History*. 6(2), 255-260
- Rao, C. S. (2017). A brief study of words used in denotation and connotation. Journal for Research Scholars and Professional of English Language Teaching. 1(1), 1-5
- Richards, J. C., & Schmidt, R. (2010). Longman dictionary of language teaching & applied linguistics (4<sup>th</sup> ed.). Great Britain: Edinburgh Gate.
- Riebs, K. W., & Reeves, K. (2005). ASVAB Exam. Hoboken: Pearson it certification. Retrieved from http://www.pearsonitcertification.com/articles/article.aspx?p=350922&seq Num=4
- Ritchie, J., & Lewis, J. (2003). Qualitative research practice: a guide for social science students and researchers. London: SAGE Publications.
- Salwa & Liskinasih, A. (2016). The use of songs in increasing students' understanding of figurative language. *IJEE* (Indonesia Journal of English Education). 3(1), 75-88.
- Southworth, F. C., & Daswani, C. J. (1974). Foundations of liquistics. New York: The Free Press.
- Trask, R. L. (2005). *Key concepts in language and linguistics*. London: Routledge.

AR-RANIRY

Yule, G.(2010). *The study of language* (4<sup>th</sup> ed.). New York: Cambridge University Press.

#### SURAT KEPUTUSAN DEKAN FAKULTAS TARBIYAH DAN KEGURUAN DIN AR-RANIRY Nomes 1 II- 11422/11/NOS/FTK/KP/07/071/2018

TENTANG

PENYEMPURNAAN SURAT KEPUTUSAN DEKAN NOMOR UKONDITITI. BUSYTEBUS TENTANG PENGANGKATAN PEMBIMBING SKRIPSI MAILASISWA FAKULTAS TARBIYAH DAN KEGURUAN UIN AR-BANDAY

#### DEKAN PAKULTAS TARBIYAH BAN KEGURUAN UIN AR-RANIRY

Merichang

- behwa untuk kelancaran birebingse stripni dan ujian munupuyah mehasiswa pada Fakultas Tarbiyah dan Kegucum UIN Ar-Ranky Banda Acab, maka dipandang perlamenunjuk pembimbing skripsi tersebut yang dituangkan dalam Sunat Kepetasan Dekan.
- beliwa saudere yang temebut namanya dalam turat keputusan ini dipandang cakap dan memenshi syund untok diangkat sebagai pembinthing skrimi.

Mergingat

- Undang-undangNornor 20 Tahun 2005, tentang Sistem Pendidikan Norional;
  - Undang-undang Nomer 14 Tahan 2005, tentang Gura dan Doren;
  - Undang-ordang Nomer 12 Tahun 2012, tentang Pendidikan Tinggi;
  - Peraturan Pemerintah Nomor 34 Tahan 2012 tentang Pembahan atas Peraturan Pemericaah RI Nomor 23 Tahun 2005 tentang Pengelolaan Kesangan Badan Layanan Umrm;
  - Peraturan Peraturah Nomor 4 Tahun 2014, tentang Penyelengguraan Pendidikan Tinggi dan Pengelolian Perguruan Tinggi:
  - Penaturan Presiden RJ Nomor 64 Tahun 2013; tentang Penahahan IAIN Ar-Basiny Banda Aceh Menjada UIN Ar-Raniry Banda Acels:
  - Persouran Menteri Agama Ri Norsor 12 Tahun 2014, tentung Organizasi dan Tata Kerja UDA Ar-Rasiry
  - Feraturan Menteri Republik Indonesia No. 21 Tahun 2015, ternang Statuta UIN Ar-Rauiry,
  - Keputanan Menteri Agama Nonce 492 Tahun 2003, tenting Fundsinganian Wewerang, Pungangkatan, Pemindahan dan Pemberhentian PNS di Lingkungan Departemen Agama Republik Indonesia
  - Keputasan Menter Keuangan Nomor 293/KMK/05/2011 tentang Penetapan limititat Agustia Islam Negeri Ar-Rariry Bunda Arch pada Kementarian Amerik schapal Inctussi Pemerintah yang Meneropkan Pengelolaan Badan Lavarran Umum;
  - Kapatasan Rektor UDA As-Raniry Nomer 01 Tahun 2015, tentang Pendeleganian Wewening kepada Dekan dan Direktur Pascavarjana di Lingkungen UIN As-Raniry Barda Acute

Memperhadikan

Keputasan Seminar Proposal Skrigor Program Study Fendidakan Bahasa Inggria Fakultas Tarbitrah, dan Keguruan URN Ar-Kanny Tanggul 12 Desember 2017.

#### MEMBERBRAN

Menetaplean

PERTAMA

Mencabut Stem Kepanaran Delon Fakulun Terbiyah dan Kepanan UIN Ar-Renity Namor: B-5400LIN.00/FTK/KP 07.6/01/2018 tanggal 12 Januari 2018

Mennink Sanders:

Schogal Perahindring Pertains L. Dr. Missafa AR, MA 2. Fera Buefina Zalha, M.A. Sabagai Fembersking Kedan Untak membinding Skripsi

Rika Webrisai Name 140083801

Pendidikan Bahara baggris Program Studi

An Analysis on Connettive Meening of Yearf behan's Sunga Judul Skripsi

KEDUA:

Pembiawan honorarian pembiabing pertant dan kedan tersebut diatas dibebankan pada DIPA UIN Ar-Ranky Banda Aceb:

KETIGA

Surat keputasan ini berlaku sampai akhir semester Ganjil Takan Akademik 2018/2019

KERMPAT

Serat Keputusas ini berlaku sejak tanggal ditetugkan dengan ketentian segala serupru akon distah dan diperbalki kembali sabagaimana meninya apabila kemadian hari ternyata terdapat kakeliman dalam penerapan ini.

> Orietzpkon di: Eada Tanggal: 1 November 2018

> > Sel Barati f

Banda Acely

Age Rektor

Temberas

- Rollton UTN Ar-Runiny (sobagal laponus);
- 2. Ketta Prodi PBI Fatt. Tarbiyah dan Kegursin.
- Pembirthing yang bersangkatan untuk dimukturai dan dilaksanakan;
- 4. Mahasiawa yang bermagkutan:

## **Appendix 2 : Yusuf Islam's Songs**

#### The wind

I listen to the wind, to the wind of my soul (1)

Where I'll end up, well, I think only God really knows (2)

I've sat upon the setting sun (3)

But never, never, never, never (4)

I never wanted water once (5)

No never, never, never (6)

I listen to my words, but they fall far below (7)

I let my music take me, where my heart wants to go (8)

I've swam upon the devil's lake (9)

But never, never, never, never (10)

I'll never make the same mistake (11)

No never, never, never (12)

7, 11115 January N

جا معة الرابري

AR-RANIRY

# Seal of the prophets

He was a guide for all people (1)

And the mercy to the universe (2)

He was a guide for all people (3)

God's peace and blessings on him (4)

He was a seal of the prophet (5)

The last brick in the house of prophethood (6)

He was the last of the prophets (7)

God's peace and blessings on him (8)

He was a patron of the poor (9)

Always helping widows and orphans (10)

A great patron of the poor (11)

God's peace and blessings on him (12)

He was a striver against evil (13)

And he fought and he won (14)

To give rights all people (15)

God's peace and blessings on him (16)

ما معة الرانري

He was a stranger to this world (17)

For his aim was the hereafter (18)

He kept little for this world (19)

God's peace and blessings on him (20)

## I look, I see

I look, I look, I look, I see (1)
I see a world of beauty (2)
I touch, I touch, I touch, I feel (3)
I feel a world around so real (4)
And everything I do (5)
I dedicate to You (6)
Cause You made me (7)
I am for You (8)

I listen, listen, listen, I hear (9)
I hear the words of God so clear (10)
I read, I read, I know (11)
It helps my knowledge grow (12)
And everything we do (13)
We dedicate to You (14)
Cause You made us (15)
We are for You (16)
I listen, listen, listen, I hear (17)
He sent the Prophet to show us the way (18)

He made Religion perfect that Day (19)
Peace be upon him, upon him we pray
(20)
Salatullah, wa salamu 'alyhi (21)

I sleep I sleep, I sleep, I dream (22)
I dream I'm in a garden green (23)
I wish, I wish, I wish I pray (24)

I pray to be here everyday (25)
And everything I do (26)
I dedicate to You (27)
Cause You made me (28)
I am for You (29)

I work, I work, I work, I strive (30)
To make something of my life (31)
I seek, I seek, I seek, I find (32)
I find another hill to climb (33)

## **Angel Of War**

O Angel Of War! What am I fighting for? (1)

If death comes tomorrow inform me before, inform me before (2)

O Young Soldier Boy! Ill tell you what I know (3)

If peace is your wish, to battle you must go, to battle you must go (4)

O Angel Of War! Please make it clear to me (5)

Which is my side, and who is my enemy? and who is my enemy? (6)

O Young Soldier Boy! The world is open wide (7)

So look to wherever, the truth is forced to hide, the truth is forced to hide (8)

O Angel Of War! Within myself I see (9)

Battle has started, what will become of me? what will become of me? (10)

O Young Soldier Boy! You're Wiser than you seem (11)

Look into your heart, and keep your motives clean, and keep your motives clean (12)

O Angel Of War! What weapons do I need? (13)

Lest I may perish, that I may succeed, that I may succeed (14)

O Young Soldier Boy! If you protect the poor (15)

Let truth be your armour, and justice be your sword, and justice be your sword (16)

AR-RANIRY

O Angel Of War! What makes me want to fight? (17)

I sometimes feel hatred, is it wrong or right? is it wrong or right? (18)

O Young Soldier Boy! The war you wage (19)

If it's for your ego, it will die in rage, it will die in rage (20)

O Angel Of War! How can I tell for sure (21)
Pride's not its reason that I'm fighting for, that I'm fighting for (22)
O Young Soldier Boy! That's something I can't tell (23)
God knows you reason and you should know as well, and you should know as well (24)

O Angel Of War! When I look at me (25)
I'm fearful to confess, the enemy I see, the enemy I see (26)

O Young Soldier Boy! Now you can go your war (27)
I'll see you tomorrow, a boy you'll be no more, a boy you'll be no more (28)

جامعة الرانري A R - R A N I R Y

## God is the light

How great the wonder of the heaven (1) And the timeless beauty of the night (2) How great, then how great The Creator (3)

And its stars like priceless jewels (4)
Far beyond the reach of kings (5)
Bow down, for the shepherd (6)
Guiding him home (7)

But how many eyes are closed (8)
To the wonder of this night (9)
Like pearls hidden deep beneath the dark stream of desires (10)

But like dreams vanished with the call to prayer (11)
And the dawn extinguishes night (12)
Here too are signs (13)
God is the Light, God is the Light (14)

How great the beauty of the earth (15)
And the creatures who dwell on her (16)
How great, then how great The Creator (17)

As its mountains pierce the clouds (18)
High above the lives of man (19)
Weeping rivers for thousands of years (20)

But how many hearts are closed (21)
To the wonders of this sight (22)
Like birds in a cage, asleep with closed wings (23)

But like works stops with the call to prayer (24) And the birds recite (25) Here too are signs (26) God is the Light, God is the Light (27)

How great the works of man (28) And the things he makes (29) How great, then how great the Creator (30) Though he strives to reach the heavens (31) He can barely survive (32)
The wars of the world he lives in (33)

Yet how many times he's tried (34) Himself to immortalize (35) Like his parents before him (36) In the Garden of Eden (37)

But like the sun sets with the call to prayer (38)
And surrenders to the night (39)
Here too are signs (40)
God is the Light Everlasting (41)
God is the Light Everlasting
God is the Light Everlasting



#### **AUTUBIOGRAPHY**

Name : Rika Wahyuni

Place/Date of Birth : Gedung Tengah, 24 March 1996

Religion : Islam

Nationality/Ethnic : Indonesian/Javanese

Sex : Female

Marital Status : Single

Occupation : Students

Address : Tibang, Syiah Kuala, Banda Aceh

E-mail : rikawahyuni@gmail.com

Parents' Identity

a. Father : Sujari (Alm)

b. Occupationc. Motherd. Occupation: Farmer

e. Address : Simpang Rahmat, Gajah putih, Bener

Meriah

**Educational Background** 

a. Elementary School
 b. Junior High School
 c. Senior High School
 d. University
 : SD Negeri Gedung Tengah
 : SMP Negeri 1 Timang Gajah
 : SMA Negeri 1 Timang Gajah
 : UIN Ar-Raniry Banda Aceh

Banda Aceh, Januari 10<sup>th</sup> 2018

Rika Wahyuni