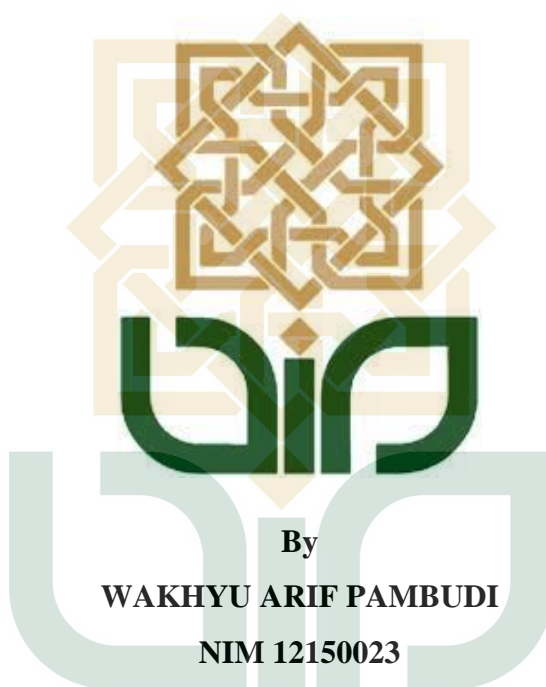


**READING THE MEANING OF LOVE
IN WORLD INTERFAITH HARMONY WEEK'S ANTHEM:
SEMIOTICS OF POETRY ANALYSIS**

A GRADUATING PAPER

Submitted in Partial Fullfilment of the Requirements for Gaining
the Bachelor Degree in English Literature



**ENGLISH DEPARTMENT
FACULTY OF LETTERS AND CULTURAL SCIENCES
STATE ISLAMIC UNIVERSITY OF SUNAN KALIJAGA
YOGYAKARTA
2018**

A FINAL PROJECT STATEMENT

I certify that this thesis is definitely my own work. I am completely responsible for the content of this thesis. Other researcher's opinions or findings included in the thesis are quoted or cited in accordance ethical standards.

Yogyakarta, 15 November 2018

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Saya menyatakan bahwa skripsi tersebut sudah dapat diajukan pada sidang Munaqasyah untuk memenuhi salah satu syarat memperoleh gelar Sarjana Sastra Inggris.

Atas perhatiannya, kami ucapkan terima kasih.

Wassalamualaikum Wr.Wb.

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**READING THE MEANING OF LOVE
IN WORLD INTERFAITH HARMONY WEEK'S ANTHEM:
A SEMIOTICS OF POETRY ANALYSIS**

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Abstract

One of the objectives in composing a song is to deliver a message from its composer. The message and meaning in song lyrics can be found through reciprocal relationships in each structure. This research analyzed the lyrics of *The Gift of Love* song by Sami Yusuf. The theme of this song is peace and it is an anthem of an agenda that belongs to the United Nations (UN), namely World Interfaith Harmony Week (WIHW). This research aims to find the meaning of 'love' in the lyrics of *The Gift of Love* song. This research used Michael Riffaterre's theory that is Semiotic of Poetry. The researcher used close reading techniques to collect the data. To get the meaning of 'love' in the lyrics of the song, the researcher followed several steps which are; heuristic and hermeneutic reading; indirection; finding matrix, models, and variants; and finding the hypogram. The results of the analysis show that the meaning of 'love' in the lyrics of the song reveals a message about the love to God and the love to other human beings. In this research, the researcher found that the hypograms in the lyrics of *The Gift of Love* song with verses in the Holy Qur'an and the Bible are Al-Baqarah: 195, Ash-Shura: 40, Al-Anbiya: 107, Luke 21: 1- 4, Colossians 3:13, and Matthew 5: 39.

Keywords: *Song Lyrics, Love, Semiotic of Poetry, Michael Riffaterre*

**READING THE MEANING OF LOVE
IN WORLD INTERFAITH HARMONY WEEK'S ANTHEM:
A SEMIOTICS OF POETRY ANALYSIS**

Oleh: Wakhyu Arif Pambudi

Abstrak

Sebuah lagu diciptakan salah satunya bertujuan untuk menyampaikan sebuah pesan dari penciptanya. Pesan dan makna dalam sebuah lirik lagu dapat ditemukan melalui hubungan timbal balik pada setiap strukturnya. Penelitian ini menganalisis lirik lagu yang berjudul *The Gift of Love* milik Sami Yusuf. *The Gift of Love* merupakan lagu bertema perdamaian dari sebuah agenda milik Perserikatan Bangsa-Bangsa (PBB), yaitu *World Interfaith Harmony Week*. Penelitian ini bertujuan untuk menemukan makna cinta dalam lirik lagu *The Gift of Love*. Penelitian ini menggunakan teori semiotika puisi milik Michael Riffaterre. Peneliti menggunakan teknik *close reading* untuk mengumpulkan data. Untuk mendapatkan makna dari lirik lagu *The Gift of Love*, peneliti harus mengikuti beberapa langkah yaitu pembacaan heuristik dan hermeneutik; menemukan *indirection*; menemukan *matrix*, *model*, juga *variant*; dan menemukan *hypogram*. Hasil dari analisis memperlihatkan bahwa makna cinta dari lirik lagu tersebut adalah hubungan cinta kepada Tuhan dan hubungan cinta kepada sesama manusia. Dalam penelitian ini peneliti juga menemukan *hypogram* dari lirik lagu *The Gift of Love* dengan ayat dalam kitab suci Al-Qur'an dan Injil yaitu Al-Baqarah: 195, Asy-Syura: 40, Al-Anbiya: 107, Lukas 21: 1-4, Kolose 3: 13, dan Matius 5: 39.

Kata Kunci: *LirikLagu, Cinta, Perdamaian, Semiotika Puisi, Michael Riffaterre*

MOTTO

***“None of you truly believes
until you love for your neighbour what you love for
yourself.”***

A saying of the Prophet Muhammad (pbuh)

“Jangan mempersulit diri sendiri, terlebih orang lain.”

Jiah Fauziah (Almh)



DEDICATION

This research paper is dedicated to:

1. My dearest parents, Turdiyanto (alm) and Turingah, siblings, and my big family. They have always been and always be my hero with their unconditional love, the greatest support and spirit whenever and wherever I am;
2. Danial Hidayatullah, M.Hum;
3. Dr. Ubaidillah, M.Hum, and all the lecturers in English Department;
4. All friends in English Department, Faculty of Letters and Cultural Sciences, State Islamic University of Sunan Kalijaga Yogyakarta;
5. All the readers.

Yogyakarta, 10 November 2018

ACKNOWLEDGEMENT

In the name of Allah, The Beneficent The Merciful. All praises toward Allah SWT, The Almighty God and the source of knowledge. Blessing and peace is everlastingly delegated to His Messenger, Prophet Muhammad PBUH, his family as well as his followers in order that the researcher able to complete the graduating paper entitled “*Reading the Meaning of Love in World Interfaith Harmony Week’s Anthem: A Semiotics of Poetry Analysis*”

The researcher would like to acknowledge with deep appreciation and gratitude the invaluable help of the following persons:

1. Dr. Akhmad Patah, M.Ag, as the Dean of Adab and Cultural Sciences Faculty, State Islamic University of Sunan Kalijaga Yogyakarta;
2. Dr. Ubaidillah, M.Hum, as the Head of English Department and my academic advisor for his motivation, support, and encouragement;
3. Danial Hidayatullah, M.Hum, my research paper consultant for his guidance, correction, patience and suggestion;
4. Ulyati Retno Sari, M.Hum and Dr. Witriani, M.Hum as examiner in my graduating paper exam;
5. All the lecturers of English Department in State Islamic University of Sunan Kalijaga Yogyakarta;
6. *Mas* Rahmat Budi Setiawan and *Mbak* AnisahHaidaratulHanifah, my second research paper consultant for their guidance, patience and suggestion;

7. *Mas* Rahmatullah, *Bang* Riston Batuara, *Kak* Sontiar, and *mbak* Prima, my best consultant in discussion about Al Qur'an and Bible;
8. My outstanding hearer and supporter Nur Fauziah Hasibuan, Suci Dwi Prastiwi and Ahmad Shalahudin Mansur;
9. All my beloved friends especially in Young Interfaith Peacemaker Community Indonesia, English Conversation Club Yogyakarta, PSM Gita Savana Yogyakarta, KKN SL-316, Kembara, Sekolah Mimpi Banjarnegara, Latar Resik Banjarnegara, and Kamis Keminggris Banjarnegara;
10. My great and beloved friends in BRI6 A6 10AN, Widyaningsih Pamungkas Saputro, Anisa Intan Nurfadhilah, Sekar Yolanda Azza, Mahfud Sya'roni, Cadipa Dyaksa Prawara and all my friends in English Department, especially Amazing Aurora for supporting the completion of my graduating paper.

I realize that perfection belongs to Allah. There must be errors in this graduating paper. Therefore, comments and suggestions are welcomed, and I hope it can be useful for the readers and other researchers.

Yogyakarta, 10 November 2018

Wakhyu Arif Pambudi

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CHAPTER I

INTRODUCTION

1.1 Background of Study

The relationship between religious communities is dynamic from time to time. It is sometimes harmonious, but sometimes full of conflicts. Moreover, these religious conflicts can involve violent acts and killing each other. Islam and Christianity as two religions with the largest congregation in the world play a significant role, both in conflict and world peace. According to the results of the 2011 Gallup Poll, one of the largest international religious surveys in history, 53% of Westerners had ‘unfavorable’ or ‘very unfavorable’ opinions of Muslims and 30% of Muslims polled worldwide held negative views of Christians (Gallup, 2011).

In the last few years, the world has been shocked by the emergence of the radical movement called ISIS (Islamic State of Iraq and Syria) which promotes and imposes its understanding on various acts of violence. This kind of attitude certainly violates the fundamental teachings in religion such as carrying the values of peace and love. This is what caused the emergence of negative views of non-Muslims towards Islam. It has left the impression that Islam is an intolerant religion and brings bad teachings and hence, the phenomenon of Islamophobia emerged. Besides, there were controversies and misunderstandings between Muslims and Christians in 2006 over the statement of Pope Benedict XVI who tried to examine the differences between Islam and Christianity historically and philosophically, as well as the relationship between inter-religious violence in public lectures at the University of Regensburg, Bavaria, Germany.

One of the speeches that made the controversy was “Show me just what Muhammed brought that was new, and there you will find things only evil and inhuman, such as his command to spread by sword the faith he preached (Benedict, 2006).” Whereas the highest leadership of the Catholic world only quoted the statement of Byzantine Emperor Manuel II Palaiologos (1341-1391) during a dialogue with an educated Persian who stated that the teachings introduced by the Prophet Muhammad were evil and inhuman. Abdul Rahman Wakhid, the late fourth president of Indonesia, in this regard stated that people were too emotional in responding to the Pope’s statement (NUonline, 2006). Moreover, the statement was deliberately raised by the media. It then became very popular and made turmoil among Muslims in the world, until there were demonstrations in various countries to arrest Pope Benedict XVI and the persecution of Catholics in certain regions.

However, Allah the Almighty has clearly ordered Muslims to always maintain peace with anyone, as contained in Q.S. Al-Hujurat (49): 13 as follows:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝١٣

Meaning: *O mankind! We created you from a single [pair] of a male and a female, and made you into nations and tribes, that ye may know each other [not that ye may despise [each other]]. Verily the most honored of you in the sight of Allah is [he who is] the most righteous of you. And Allah has full knowledge and is well acquainted [with all things](Ali, 1987).*

Based on the verse above, it can be understood that the differences in ethnicity, language, and religion are *sunatullah*. These differences should not be misused for muttering, cursing, and hostile to each other. Instead, differences become colors and harmony in life so that humans can get to know each other and interact with each other.

A good relationship between Muslims and Christians as the major religious communities in the world will determine the world harmony. “Without peace and justice between these two religious communities, there will be no meaningful peace in the world. The future of the world depends on the peace between Muslims and Christians (H.R.H. Prince Ghazi, Prof. Miroslav Volf and Merissa Yarrington, 2010).” In line with the effort to create a peace that occurred after Pope Benedict XVI's speech on September 23, 2010, King Abdullah II proposed the annual World Interfaith Harmony Week agenda to the UN General Assembly as a conflict resolution on conflicts with religious backgrounds. The World Interfaith Harmony Week is a special week for all people in the world to express their own teachings of faith about tolerance in their own places of worship or in public. This message was delivered by H.M.H Prince Ghazi Mohammed as a delegate of King Abdullah II in front of the honorable board members of the United Nations.

One month later, on October 20, 2010, with unanimous voice and a final agreement the World Interfaith Harmony Week was adopted by the United Nations, commemorated in the first week of February as a worldwide interfaith peace week (Assembly, 2010). The World Interfaith Harmony Week is based on the main work or the initiative of A Common Word. This initiative began in 2007, calling on Muslim and Christian

leaders to engage in dialogue based on two common basic religious orders; Loving God and Loving Neighbor, without putting aside the teachings of their other religions. All religious groups and other groups can show the world how strong this movement is. Thousands of events have been held in order to create world peace by other religious groups and other groups, such as harmony breakfast, watching a movie, bazaars/fairs, community interfaith declarations, greening sacred spaces, joining community work, and many more ways to spread peace on this Earth, including works of art such as music and songs.

Since the first time this movement was adopted by the United Nations, World Interfaith Harmony Week has not had its own anthem. In 2015, a special national anthem for World Interfaith Harmony Week was created with the title *The Gift of Love* by H.R.H. Prince Ghazi bin Mohammed and his composer Sami Yusuf who also sang this song. *The Gift of Love* song is the first interfaith song in the world that was created to commemorate the 5th World Interfaith Harmony Week at the beginning of 2015. The lyrics of this song were written by H.R.H. Prince Ghazi bin Mohammed, then from the lyrics Sami Yusuf composed them into a beautiful song, assisted by Andante Record in the process of making the song and video. The video was shot in Jordan and East Jerusalem, taking several symbolic sites, such as the King Hussein Mosque in Amman, the Citadel, the Holy Baptist Site, Petra, and Wadi Rum. The video describes all religions and beliefs that together express a message of peaceful.

This song is important to be analyzed because it tries to see the contemporary relationship between religious communities in the world which is often conflicting. A song adopted for the United Nation Assembly to be treated as an anthem as what happened in the international

event World Interfaith Harmony Week invokes lots of Islam and Christian religious leaders in the world. Regarding this case, this research proposed to make a contribution to counter religious issues which bring about conflicts, especially between Muslims and Christians.

This song has some uniqueness. Besides the video shooting took place in special sites, the song's lyrics are also quite unique. It is because the song lyrics that only have 4 stanzas use very simple diction and also the word "love" is often repeated in the lyrics. Even for an anthem, the song lyrics are very modest. Therefore, in the current study the researcher focused on the word "love" in Sami Yusuf's *The Gift of Love* song. The word "love" is the most frequently mentioned word in the song lyrics. The researcher assumed that the word "love" in this anthem has an implicit meaning. The lyrics of the song use metaphors which suggest that the meaning is not explicit. As Riffaterre said in his book *Semiotic of Poetry: the Significance of Poetry* that "a poem says one thing and means another (Riffaterre, *Semiotics of Poetry* , 1984, p. 1)." With this metaphoric language style and based on Riffaterre's opinion, the word "love" in the song lyrics needs to be analyzed more deeply to get a more comprehensive and contextual explanation for the meaning of the word "love". Therefore, this research aims to find out the meaning of the word "love" by using the *Semiotic of Poetry theory* from Michael Riffaterre.

1.2 Research Question

According to the background of research, this research is intended to find an answer to the following question: What are the significances of love in *The Gift of Love* song by Sami Yusuf through *Semiotics of Poetry* reading?

1.3 Objective of Study

The researcher aims to find out the significances of love in *The Gift of Love* song by Sami Yusuf through *Semiotics of Poetry* reading.

1.4 Significance of Study

This research has two kinds of significance, theoretically and practically. Theoretically, the theory of *Semiotics of Poetry* is still relevant to find the meanings of poetry or lyrics. Semiotics is the theory which is necessary to find the meaning through structuralism paradigm. *Semiotics of Poetry* can be applied in poetry, prose, and lyrics by modifying the methods. Practically, this research can enrich the discussion about love and peace values in *The Gift of Love* song by Sami Yusuf through *Semiotics of Poetry* reading. The discussion of this research also can be the additional contribution to the next literature research in the same field.

1.5 Literature Review

After searching for several studies that are similar to this study, the researcher did not find any studies that used the lyrics of Sami Yusuf's *The Gift of Love* song as a material object. However, the researcher found several studies using the *Semiotics of Poetry Theory* by Michael Riffaterre in which the theory was also used by the current researcher to search for the meaning of love in the lyrics of Sami Yusuf's *The Gift of Live* song.

The first study was written by Annisah Haidaratul Hanifah from UIN Sunan Kalijaga Yogyakarta in 2016 with the title *Reading the Meaning of War in Nathalie Reliable's "War": A Semiotics of Poetry Analysis*. The author sought the meaning of the word war because the author presumed that war is still happening this day, which has taken people's freedom which is not in accordance with human rights. This

poem is a picture of the war that took place in Palestine that is mentioned in the Qur'an in Surat Al Maidah: 21, 26 and Surat Al Hajj: 20.

The next study using the *Semiotics of Poetry theory* by Michael Riffaterre was written by Hesti Rohmanasari from UIN Sunan Kalijaga Yogyakarta in 2017 entitled *Reading Swinburne's The Garden of Proserpine: A Semiotics of Poetry Analysis*. The writer found the matrix from the poem which contains goddess lamentation. The writer also found the hypogram from the study and it is a poem entitled *Death* by George Herbert.

The next study was written by Dessi Apriliya Ningrum from Universitas Sebelas Maret Surakarta in 2010 with the title "*Aspek Religius Dalam Geguritan Irul S. Budianto (Tinjauan Semiotika Michael Riffaterre)*". The writer analyzed the religious aspect within the twenty sixth of *geguritan* created by Irul S. Budianto where the religious aspect covers all the things relating to the human relationship with God.

From all of those previous studies, the current study has an object which has never been analyzed before. Theoretically, the current study is similar to all the previous studies mentioned above due to the use of the theory of *Semiotics of Poetry* by Michael Riffaterre. However, the current study is different because it focuses on the meaning of word love inside *The Gift of Love* song by Sami Yusuf.

1.6 Theoretical Approach

The current study used the *Semiotics of Poetry* by Michael Riffaterre to find out the meaning of the song lyrics of *The Gift of Love* sung by Sami Yusuf. Inside the Michael Riffaterre's book entitled *Semiotics of Poetry*, the researcher had to pay attention to four important things in the process of interpreting an object that he wanted to analyze.

The first important thing to consider in the process of understanding a poem is through heuristic and hermeneutic reading. Heuristic is a reading process based on normative, morphological, semantic, and syntactic grammar (Riffaterre, *Semiotics of Poetry*, 1984, p. 5). The reading of this heuristic will produce the meaning of a poem as a whole according to normative grammar with the first order semiotics system. For example, the song lyric “*To give is love*”, to make it a complete sentence and has a correlation with the previous line in, should be added by some words and becomes “*(It is because) to give is (to) love*”. However, this heuristic reading has not been able to find the literary meaning, so it is necessary to perform re-reading (retroactive) by giving an interpretation called hermeneutic reading. Hermeneutic reading is the way of reading for the second interpretation (Riffaterre, *Semiotics of Poetry*, 1984, p. 5). In this retroactive reading the researcher can review, compare and interpret the object by using a convention / literary competence to get the second meaning (the second order).

According to Michael Riffaterre in his book entitled *Semiotics of Poetry*, a poem is an indirect expression to convey something with another meaning. To find out a meaning through indirect expressions contained in the lyrics of Sami Yusuf's *The Gift of Love*, the researcher had to pay attention to the next three important things, namely displacing meaning, distorting meaning, and creating meaning (Riffaterre, *Semiotics of Poetry*, 1984, p. 2). Displacing is when a sign is transferred from one meaning to another, as what happens in metaphor and metonymy. The second is distorting, referring to a situation when ambiguities, contradictions, or nonsense arise. Moreover, the cause of the last indirect expression is

creating which is when textual space may not be meaningful in other contexts.

The next important thing that needs to be considered in clarifying the meaning of a poem further is to find the matrix, model, and variant. A matrix is “a keyword that can be one word, a combination of words, parts of sentences, or simple sentences (Riffaterre, *Semiotics of Poetry* , 1984, p. 19).” The matrix is not the theme of a poem, but leads to a theme or idea. Themes in a poem can be found by obtaining a matrix, whereas to get a matrix the researcher must find the models. It is because the matrix is not explicitly written. The model itself is the main actualization of successive variants, while variant is the transformation of models from each unit of signs such as rows and stanzas, even other parts of fiction. After finding a matrix, model, and variant in a poem, the theme of a poem can be concluded.

Julia Kristeva explained that a text is this world with everything in it; the text is not just writing, language, or oral stories (as cited in (Pradopo, 1999). Even people, customs, rules are texts, including natural objects such as land, trees, water, rocks, etc. These texts can later be used as a hypogram to strengthen the process of interpreting poetry in the *Semiotics of Poetry theory* of Michael Riffaterre. Hypogram is the relationship of a text with the previous text or the other texts (Riffaterre, *Semiotics of Poetry* , 1984, p. 23). With the hypogram, the process of interpreting the poem will become more comprehensive, so an analysis of the inter-textual method is carried out by connecting a literary work that is interpreted as another literary work which becomes the hypogram. By paying attention to four important things in the process of interpreting the

poem, poetry can be interpreted in more depth rather than without inter-textual analysis methods.

1.7 Method of Research

In this section, the researcher explains the parts of the method used to analyze the lyrics of Sami Yusuf's *The Gift of Love* songs, such as the type of research, data sources, data collection techniques, and data analysis techniques.

1.7.1 Type of Research

This study used a qualitative method. Qualitative research is a means to explore the meaning of a problem by involving data collected by researchers inductively. Afterwards, the researcher made an interpretation of the data that had been processed (Cresswell, 2009, p. 21). The researcher chose this method because it gave primary attention to the meaning and message in accordance with the nature of objects namely as a cultural study. Looking at the object of the research that focused on the text, the type of research from this research was library research, related to the object chosen by the researcher which was the lyrics of the song *The Gift of Love* belonging to Sami Yusuf.

1.7.2 Data Sources

The main data in this research were the lyrics of *The Gift of Love* song by Sami Yusuf. The researcher also used the supporting data from books, dictionary, and the internet to help the research comprehension.

1.7.3 Data Collection Technique

In this study, the researcher used the close reading technique to collect data obtained from the lyrics of Sami Yusuf's *The Gift of Love* song. The close reading is the analysis and a process that include many meanings of figurative and verbal components that are complex and interrelated in detail and depth (M. H. Abrams and Geoffrey Galt Harpham, 2009). The steps carried out by the researcher to collect the data were reading the data source thoroughly and repeatedly and collecting important note records from the main data source and the second data source, such as from the dictionary and the hypogram.

1.7.4 Data Analysis Technique

In the process of interpreting the lyrics of the song *The Gift of Love* by Sami Yusuf, the researcher followed several stages suggested by Michael Riffaterre. The first stage was understanding the object of research using heuristic and hermeneutic readings. The second was identifying the indirect expressions contained in the lyrics of Sami Yusuf's *The Gift of Love* song through displacing meaning, distorting meaning, and creating the meaning.

Then, the third step was finding the matrix, model, and variant of the lyrics of Sami Yusuf's *The Gift of Love* song. This step needed to be done to clarify the meaning of an object through the poem theme that had been found. After that, the researcher sought a hypogram and the relationship between the main object and other objects related (inter-textual). The final step taken data analysis was concluding the data that had been analyzed to get the results of this study.

1.8 Paper Organization

The study consists of three chapters. The first chapter presents the introduction of this research that consists of background of research, research question, objective of research, significances of the research, literature review, theoretical approach, methods of the research, type of research, data sources, data collection technique, data analysis technique, and paper organization.

The second chapter elaborates the discussion and analysis from the lyrics of *The Gift of Love* song by Sami Yusuf to find the significances of the lyrics. The last chapter is the conclusion drawn from the results of analysis and the suggestions for the readers and the researchers who will conduct the research in the same field.



CHAPTER III

CONCLUSION & SUGGESTION

3.1 Conclusion

The current research used the song lyrics entitled *The Gift of Love* by Sami Yusuf as an object material. In addition, this research used the theory of *Semiotics of Poetry* by Michael Riffaterre. This research focuses on finding the real meaning of the word 'love'. The analysis was conducted through analyzing the lyrics' heuristic and hermeneutic reading. These analysis steps led to the finding that there are many interpretations of the word 'love'. Based on the interpretations, it is discovered that God commands His followers to love to give their love.

The analysis used the Qur'an and the Bible in order to find the real meaning of the lyrics. These two holy books were used to find the hypogram of this research. After finding the hypogram, the researcher found the deeper meaning of this object. The meaning that can be found is about loving God and loving neighbors. This phrase means that nobody can be called 'pious' until he or she gives his or her mercy. It also means that 'loving neighbors' is the manifestation of 'loving God'.

3.2 Suggestion

This sub-chapter talks about the suggestions given by the researcher. Firstly, this research should also use additional theory such as 'Film Theory' in order to even deeply analyze the meaning. Secondly, the researcher hopes that this research may help the listeners of the song *The Gift of Love* by Sami Yusuf to find its real meaning. Thirdly, the researcher also hopes that this research may be used as a reference in order to help create peace in the world.

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