

## CHAPTER II

### REVIEW OF RELATED LITERATURE

#### A. THEORETICAL DESCRIPTION

##### 1. Religious Moderation

###### a. Religious Moderation Definition

The phrase “moderation” comes from the Latin *moderatio*, this means moderate (no extra and no shortage). The phrase also means self-control (from excessive and diminished attitudes). The Large Indonesian Dictionary (KBBI) gives two meanings of the phrase moderation, specifically: (1) decreasing violence, and (2) avoiding extremes.

In English, the phrase “moderation” is regularly used within the sense of average (*rata-rata*), middle (*inti*), standard (*baku*), or non-aligned (*tidak berpihak*). In widespread, moderate means promoting stability in phrases of beliefs, morals, and character, each when treating others as individuals, and whilst coping with state institutions.<sup>1</sup>

While in Arabic, moderation is called as the word *wasath* or *wasathiyyah*, which has the equivalent meaning with the phrase *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced).<sup>2</sup> Folks that observe concepts *wasathiyyah* can be called *wāsith*. Additionally Arabic, the word *wasathiyyah* is described as "the best choice". Any the phrases used, they all suggest which means the equal, namely fair, which in this context means choosing middle ground between extreme options. The phrase *wāsith* has even been absorbed into Indonesian becomes the phrase *wasit* (referee) which has three meanings: 1) Intermediary; 2)

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<sup>1</sup> Kemenag RI, *Moderasi Beragama*, 15.

<sup>2</sup> Babun Suharto, *Moderasi Beragama: Dari Indonesia Untuk Dunia*, (Yogyakarta: LKIS, 2019), 22.

Mediator (separator, reconciler) among the disputants; and 3) the leader in the match.

The opposite of moderation is excessive, or *tatharrūf* in Arabic, which means extreme, and radical. The word extreme also can suggest "to go too some distance, pass from end to end, turn around, take the other motion or way." In KBBI, the word extreme is described as "the very quit, the highest, and the loudest". Inside the context of religion, the perception of "excessive" can be applied to refer to humans who have extreme attitudes, and exceed the limits and provisions of religious law.<sup>3</sup>

Within the context of religion, moderate mind-set is the choice to have a perspective, attitude, and behavior in the midst of the existing extreme choices, while religious extremism is a perspective, attitude, and conduct that exceeds the limits of moderation in religious understanding and practice. Consequently, religious moderation can then be understood as a perspective, attitude, and behavior that usually take a middle position, constantly acts fairly, and is not always extreme in religion. Even in worship, Allah ﷻ forbids his servants to exceed the limits as has been confirmed inside the Qur'an Surah An-Nisa verse 171:

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ... الْآيَةَ

Meaning: "O People of the Book, do not transgress in your religion, and do not say anything against Allah except the truth." (Q.S. an-Nisa/4: 171).

The term religious moderation according to Nahdlatul Ulama (NU) is better known as Islam Nusantara, the term Islam Nusantara resurfaced at the 33rd NU Congress in Jombang, East Java 2015. It carries the theme: "Strengthening Islam

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<sup>3</sup> Kemenag RI, *Moderasi Beragama*, 16-17.

Nusantara for Indonesian and World Civilization". Islam Nusantara leads to the pattern of Indonesian Muslims who live side by side in the diversity of the nation and state.<sup>4</sup>

Meanwhile religious moderation according to Muhammadiyah is *berkemajuan*, which is often expressed by KH. Ahmad Dahlan on the journey of Muhammadiyah. One of these statements can be traced from the words of KH. Ahmad Dahlan which reads "*Dadijo Kjahi sing kemadjoean, lan odjo kesel-kesel anggonmoe njamboet gawe kanggo Moehammadijah*". From the statement above, it can be understood that KH. Ahmad Dahlan in establishing and carrying out the mission of the Muhammadiyah Organization, highly respected the spirit of working to create change and enlightenment for the Islamic religion which at that time was still considered lagging behind.<sup>5</sup>

The term religious moderation according to the Indonesian Ulama Council (MUI) is Islamic moderation or *Wasathiyyah Islām*. The Indonesian Ulama Council (MUI) in 2015 through the 9<sup>th</sup> MUI National Deliberation in Surabaya, which was previously held at the Islamic Ummah Congress on 8-11 February 2015 in Yogyakarta, at that time the author was also a participant of the congress, formulating that the Indonesian Ulama Council is an organization that follows Manhaj Wasathiyyah, in question is Islam that takes the middle way (*tawassuth*), balance (*tawazun*), straight and firm (*i'tidal*), tolerance (*tasamuh*), egalitarian (*musawwah*), prioritizes deliberation (*syūra*), has a reformed spirit (*islāj*), put the priority

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<sup>4</sup> Nasaruddin Umar, *Islam Nusantara jalan panjang moderasi beragama di Indonesia*, (Jakarta: PT Elex Media Komputindo, 2019), 105.

<sup>5</sup> Ahmad Najib Burhani, *Muhammadiyah Berkemajuan* (Bandung: Mizan, 2016), 41.

(*aulawiyah*), dynamic and innovative (*tathawwūr wa ibtikār*), and civilized (*tahadlūr*).<sup>6</sup>

Religious moderation according to Lukman Hakim Saifuddin is the process of understanding and practicing religious teachings in a fair and balanced manner, that allows you to keep away from excessive or immoderate behavior while implementing religion. Moderate perspectives and attitudes in religion are very important for a plural and multicultural society, because diversity can only be addressed wisely in that way, so that tolerance and justice can be realized. Moderation of religion does not mean moderating religion, because religion itself already contains the principle of moderation, namely balance justice.<sup>7</sup>

Religious moderation according to Nasaruddin Umar is a form of attitude that leads to a pattern of coexistence in the diversity of religion and state.<sup>8</sup> Religious moderation according to Ali Muhammad Ash-Shalabi, *wasathiyah* (moderation) is the inherent relationship between the meanings of *khairiyah* and *bāniyyah*, both sensory and ma'nawi.<sup>9</sup>

From the explanation above, it can be concluded, Religious moderation is a perspective and a way for us to be firm in respecting and responding to differences in religious diversity, as well as differences in race, ethnicity, religion, and

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<sup>6</sup> MUI Committee for Da'wah and Community Development, *Islam Wasathiyah*, 4. In Khairan Muhammad Arif's book, "*Islam Moderasi: Tela'ah Komprehensif Pemikiran Wasathiyah Islam, pespektif Al-Qur'an dan As Sunnah, Menuju Islam Rahmatan Li Al-Alamin*," (Jakarta: Pustaka Ikadi, 2020), 28.

<sup>7</sup> Kemenag RI, *Moderasi Beragama*, 17.

<sup>8</sup> Nasaruddin Umar, *Islam Nusantara Jalan Panjang Moderasi Beragama di Indonesia*, (Jakarta: PT. Elex Media Komputindo, 2019), 105.

<sup>9</sup> Ali Muammad Ash-Shallabi, *Wasathiyah Dalam Al-Qur'an Nilai-Nilai Moderasi Islam dalam Akidah, Syariat, dan Akhlak*, (Jakarta: Pustaka Al-Kautsar, 2020), 41.

culture in order to maintain unity among religious communities and create peace between humans.

b. Limits of Religious Moderation

Religious moderation has measures, limits, and signs to determine whether a certain religious perspective, attitude, and behavior moderate or extreme. This measure can be made based totally on reliable sources, along with religious texts, state constitution, local wisdom, as well as consensus and mutual agreement. Religious moderation need to be understood as a spiritual mind-set that is balanced between the practice of one's own religion (exclusive) and respect for the spiritual practices of other human beings of different religions (inclusive). This stability or middle ground in spiritual practice will absolutely save us from being excessively extreme, fanatical and revolutionary in religion. As formerly indicated, religious moderation is a solution to the presence of two extreme groups in religion, particularly extremely-conservatives or the extreme right and liberals or the extreme left.<sup>10</sup>

Fanatic behavior is one of the behaviors that must be avoided in religion, because anything in excess is not good, even in terms of goodness, being fanatical also has a bad impact, including religion. Islam is a religion that is in the middle of balancing the two. In Islam, it does not teach to exaggerate.<sup>11</sup> Allah ﷻ says in Surah Al-An'am verse 108:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا  
بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ  
مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

<sup>10</sup> Kemenag RI, *Moderasi Beragama*, 18.

<sup>11</sup> Wahyudi Setiawan, "Fanatisme dalam Berorganisasi", *Journal Muaddib*, Vol. 4 No. 1, (2014): 26.

Meaning: "And do not curse the gods they worship besides Allah, because they will later curse Allah by transgressing without any basis of knowledge. Thus, We made every people consider their work good. Then to God their return, then He will inform them them what they have done."

In a hadith it is also explained that Islam does not like the words and actions of a person in exaggeration. Rasulullah ﷺ once said:

وإياكم والغلو في الدين, فإنما هلك من كان قبلكم بلغو فدين

Meaning: "Stay away from being excessive in religion, in fact the destruction of people before you because they are superfluous in religion."

Religious moderation is actually the key to creating tolerance and harmony, each at the local, national and global degrees. The selection of moderation trough rejecting extremism and liberalism in religion is the key to balance, for the sake of maintaining civilization and developing peace. On this manner, each religious community can deal with others with respect, accept variations, and live together in peace and harmony. In multicultural societies round the world, religious moderation may not be an choice, but a need.<sup>12</sup>

c. Principles of Moderation

The principle of moderation is fair and balanced. One of the primary principles in religious moderation is to usually keep a balance between two things, as an example the balance between reason and revelation, between physical and spiritual, between rights and duties, between individual interests and community interests,

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<sup>12</sup> Kemenag RI, *Moderasi Beragama*, 18.

between religious texts and *ijtihad* religious figures, between ideals and reality, and the balance between the past and the future. Inside the Oxford Dictionary, the word “Fair (adjective)” means:<sup>13</sup>

- 1) Acceptable and appropriate in a specific situation.
- 2) Treating all of us similarly and consistent with the regulations or law.

The second principle is balance, that is a term to explain perspectives, attitudes, and commitments to always think about justice, humanity, and equality. The tendency to be balanced does not imply having no opinion. The ones who have a balanced attitude are firm, nevertheless no longer harsh due to the fact they always aspect with justice, simplest that their alignment does not take the rights of others to the detriment. Balance can be considered as a form of perspective to do something in moderation, not too much and not too little, not conservative and not liberal.

Moderation is not only taught by Islam, however also different religions. Moreover, moderation is a virtue that encourages the creation of social harmony and balance in personal, family and community life to wider human relations.

These two values, fair and balanced, will be more easily formed if a person has three fundamental characters in him: wisdom, purity, and courage. In different words, a moderate attitude in religion, always choosing the middle way, will be more easily realized if someone has: (1) adequate breadth of religious knowledge in order that he can be wise, resist temptation so that he can be honest without being burdened, (2) not selfish along with his personal interpretation of the

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<sup>13</sup> Oxford Dictionary, “Fair”, accessed on 14<sup>th</sup> February 2022. [https://www.oxfordlearnersdictionaries.com/definition/english/fair\\_1?q=fair](https://www.oxfordlearnersdictionaries.com/definition/english/fair_1?q=fair).

truth, so they dare to admit the interpretation of the truth of others, and (3) dare to express their views based on science. In another formulation, it can be stated that there are three situations for the fulfillment of a moderate attitude in religion: having extensive knowledge, being capable to control emotions not to exceed limits, and always being careful.<sup>14</sup>

Religious moderation calls for religious community not to restrict themselves, not be exclusive (closed), but inclusive (open), merge, adapt, get along with various communities, and always learn in addition to teaching lessons. For that reason, religious moderation will inspire every religious community not to be immoderate and excessive in responding to diversity, consisting of religious variety and religious interpretation, but always to be fair and balanced that allows them to live in a mutual agreement. Religious moderation gives lessons to suppose and act wisely, not to be fanatical or captivated with one person's or group's religious views, without considering the religious views of different human beings or groups.<sup>15</sup>

## 2. Song and Music

### a. Song

In everyday life, song is one form of entertainment that is not foreign. Every day, whether intentional or not we hear a song. Apart from being a form of entertainment, songs can also often represent a story such as theme songs accompanying a film or drama. The song is also a form of expression of one's feelings towards something or someone.

The song is one form of mass media communication that is formed from elements of

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<sup>14</sup> Kemenag RI, *Moderasi Beragama*, 22.

<sup>15</sup> Kemenag RI, *Moderasi Beragama*, 24.



music and song lyrics. Apart from being a mass medium, songs are also a place to convey messages by communicators to communicants in large numbers. The message in the lyrics of the song is in the form of written words or sentences, which listeners can use to create a certain atmosphere and imagination so that they can create various kinds of meaning in one song.

According to Sudjiman through Hermintoyo's book, song is a combination of lyrics and music. Lyrics are rhymes in the form of wording of a song, literary works that contain personal outpourings to express feelings.<sup>16</sup> According to Banoë, song is a form of singing, the main melody. It also means a piece of music to be sung or played with a certain pattern and form.<sup>17</sup>

Based on the definitions above, it can be concluded that a song is a musical composition consisting of lyrics to be sung and is usually performed accompanied by musical instruments.

Song lyrics or song texts can be classified as a form of poetry, song lyrics and poetry have something in common, both contain the author's personal experiences or outpourings which are poured into words and then formed sentences to make them into song lyrics or poetry, so that it can be concluded that a song is a sung poem. Thus the two elements contained in a song are expressive language exposure, and music.<sup>18</sup> The form of song lyrics is similar to poetry so that many poems are often delivered with musical accompaniment. Therefore, song lyrics can be considered as poetry or vice versa.

#### b. Music

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<sup>16</sup> Hermintoyo, *Kode Bahasa dan Sastra: Kalimat Metaforis Lirik Lagu Populer*, (Semarang: Gih Pustaka Mandiri, 2014), 1.

<sup>17</sup> Banoë, *Kamus Musik*, (Yogyakarta: Kanisius, 2003), 233.

<sup>18</sup> Herman Waluyo, *Apresiasi Puisi*, (Jakarta: PT. Gramedia Waluyo, 1995), 23.

Ancient Greek civilization has lived with music for a long time. To name it, they took two root words, “*muse*” which means humming sound and “*que*” which means harmony of rhythm. Be “*museque*” means voices that are in harmony in meaning.<sup>19</sup> According to Banoe, music comes from the phrase “*Mousike*” that is taken from the name of the god of ancient Greek mythology “*Mousa*”, god of the arts and sciences. In addition, he also believes that music is a branch of art that addresses and assign different sounds into patterns that can be understood by way of humans.<sup>20</sup>

Music is one medium of art expression, music displays the culture of the community. In the music contained values and norms which are part of the cultural enculturation process, both from the point of structural and type in culture. So that happened to music in the Malay culture. According to Hornby, Music is sounds which can be arranged in a way that is quality or exciting to pay attention to. So the art of music is the expression of feelings or thoughts spark which issued regularly in the form of sound.<sup>21</sup> The sound is the most basic elements of music. The sound of good music is the result of the interaction of three elements: rhythm, melody and harmony.

### 3. Roland Barthes’ Semiotic

TheoryLiterary work is an embodiment of the meaning that the author wants to convey. The form will be interpreted again as a result of perception by the observer. The embodiment of the meaning of a literary work can be said to be successful if the meaning to be

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<sup>19</sup> Ilmiah Kasyaf (Khazanah Santri Salaf), *Trilogi Musik*, 29.

<sup>20</sup> Banoe, *Kamus Musik*, 152.

<sup>21</sup> Hornby, “*An Analysis on Figurative Language in Michael Jackson’s Song Lyric Heal the World,*” (Thesis, IAIN Ponorogo, 2000), 873.

conveyed by the author through his work can be understood and accepted appropriately by the reader.

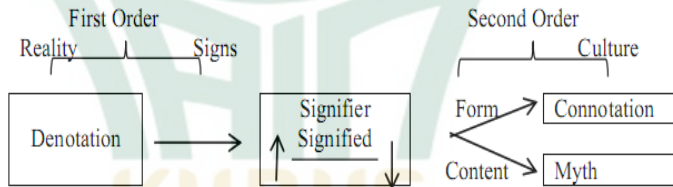
Semiotics plays a big role in interpreting many things. On a practical level, semiotics can be used as a tool for analyzing literary works, how these works are displayed, how literary works are arranged, and storing codes when viewed at a glance do not have any meaning. In the world of semiotics, Ferdinand de Saussure who played a major role in the origin of Structuralism, he also introduced the concept of semiology. Based on his opinion about *langue* which is a sign system that expresses ideas, there is also an alphabetic sign system for the speech impaired, symbols in ritual ceremonies, and signs in the military field.

Saussure argued that *langue* was the most important system. Therefore, another science can be formed which studies signs in social life which is part of social psychology, he called it *sémiologie*. The word comes from the Greek *sēmeion* which means sign. Linguistics is part of the science that includes all the signs. Semiotic rules can be applied to linguistics.

In 1956, Roland Barthes who read Saussure's book "*Cours de linguistique générale*" saw the possibility of applying semiotics to other fields. He has the opposite view with Saussure regarding the position of linguistics as part of semiotics. According to him, on the other hand, semiotics is part of linguistics because signs in these other fields can be seen as language, which expresses ideas (meaning), is an element formed from signifiers, and is contained in a structure.

Roland Barthes is the successor of Saussure's thinking, Saussure is interested in the complex way sentences are formed and the way sentence forms determine meaning, but less interested in the fact that the same sentence can convey different meanings to different people in different situations. Roland Barthes continues this thought by emphasizing the interaction between the text and the personal and cultural experiences of its users, the interaction between convection in the text and the convection experienced by its users. Barthes' idea is known as the "order of signification".<sup>22</sup>

Roland Barthes's concept of semiotics basically wants to study how humanity interprets things. Meaning in this case cannot be confused with communicating. Meaning means that objects not only carry information, but also constitute a structured system of signs.<sup>23</sup> In terms of order of signification, Barthes developed two tiered marking system, first order signification is denotation, while connotation is second order signification.<sup>24</sup>



<sup>22</sup> Arthur Asa Berger, *Media Analysis Techniques*, (Yogyakarta: Penerbitan Universitas Atma Jaya Yogyakarta, 1999), 15.

<sup>23</sup> Alex Sobur, *Semiotika Komunikasi*, (Bandung: PT. Remaja Rosdakarya, 2009), 15.

<sup>24</sup> M. Antonius Birowo, *Metode Penelitian Komunikasi*, (Yogyakarta: Gitanyali, 2004), 45.

Through the picture above, Barthes explains the significance of the first stage is the relationship between the signifier and the signified in a sign to external reality. Barthes calls it denotation. Connotation is the term used by Barthes for the second stage of signification. This describes the interaction that occurs when the sign meets the feelings or emotions of the reader and their cultural values. In the second stage of significance related to content, the sign works through myth. Denotation is the level of signification that explains the relationship between the signifier and the signified in reality, resulting in an explicit, direct and definite meaning. While connotation is the level of signification that explains the relationship between the signifier and the signified in which the meaning operates which is not explicit, indirect and uncertain.

For Barthes, myth is a second order semiological system. Myth is a second language that talks about the first level language (signifiers and signifiers) which form denotative meanings to become markers in the second order of connotative mythologies.<sup>25</sup> Myth is a story in which a culture explains or understands some aspect of reality or nature. Myth for Barthes is a cultural way of thinking about something, a way of conceptualizing or understanding it. Barthes sees myth as a link in a chain of related concepts.<sup>26</sup>

#### 4. Maher Zain

##### a. Biography of Maher Zain

Maher Zain is a Swedish Muslim singer and music producer from Lebanon. Born in Lebanon, this man of Arab-European descent came up with an Islamic song in his debut album Thank You Allah in 2009 with 13 songs, and added 2 songs which were released in late 2009. His

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<sup>25</sup> Tommy Christomy, *Semiotika Budaya*, (Depok: PPKB Universitas Indonesia, 2004), 94.

<sup>26</sup> John Fiske, *Pengantar Ilmu Komunikasi*, (Jakarta: PT. Raja Grafindo Persada, 2012), 143.

characteristic soft voice is accompanied by modern and pop music that drifts so that it is liked by various groups.

His musical talent has started since childhood. During his teenage years, he enjoyed spending late nights at school with his friends where they would sing, rap, write, and experiment with music. Maher Zain lives in a family environment that is close to music. His father, Mustafa, a Palestinian descendant, was a reliable musician in Tripoli.<sup>27</sup> Maher's family moved to Sweden while he was 8 years old. He finished his studies and earned a bachelor's diploma in aeronautical engineering. After graduating, Maher entered the music industry in Sweden and labored with Nadir Khayat (RedOne), a Swedish music producer Born in Morocco in 2005. After RedOne moved to New York in 2006, he went to the United States and entered the music industry there. He is a record producer with American R&B singer Kat DeLuna.<sup>28</sup>

However, the world of music that he is involved in, which offers many luxuries, makes him feel that something is missing, and that something is even wrong. In the end, Maher Zain found the answer to his doubts in music after he met and joined the Islamic community in Stockholm, Sweden. Since then Maher Zain has been active in activities carried out at the mosque and he feels this is where a home means to him.

The biography of Maher Zain is as follows:<sup>29</sup>

Birth Name	: Maher Mustafa Maher Zain
Born	: 16 July 1981 (Tripoli, Lebanon)
Origin	: Sweden

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<sup>27</sup> Nunik Utami, *Cinta dari Timur*, (Jakarta: Sahabat Ufuk, 2012), 4.

<sup>28</sup> Wikipedia, "Maher Zain", date accessed: 11<sup>th</sup> November 2021.

<sup>29</sup> Wikipedia, "Maher Zain", date accessed: 11<sup>th</sup> November 2021.

Occupation : Singer, song writer, composer, music producer  
 Genre : R&B, soul, Islamic, nasheed.  
 Instruments : Vocals, guitar, piano, keyboard, percussion.  
 Labels : Awakening Records  
 Years Active : 2009 – Present

In January 2009, Maher Zain teamed up with Islamic music company Awakening Records and started making his debut album project. On November 1, 2009, his first album was released under the name "Thank You Allah" which contains 13 songs with 2 additional songs. The album was re-launched in a percussion version and a French version of one of the songs. Awakening Records and Maher Zain's efforts to promote their debut album were very successful the usage of social media Facebook, Youtube, and iTunes. In early 2010, the songs on the album became famous in the Middle East, in addition to Muslim youngster in western countries.

In 2010, he became the most searched artist on Google in Malaysia. Indonesia and Malaysia are countries wherein Maher Zain got success because his first album gained several platinum by music companies from Malaysia (Warner Music Malaysia) and from Indonesia (Sony Music Indonesia and Hits Records). In Malaysia this album achieved the highest sales in 2010. In April 2012, Maher Zain released his second album entitled "Forgive Me". In this album, he includes songs that are more dynamic and modern than the previous album. Maher Zain's third album was released in 2016 with the title "One" under the same production company, Awakening Records.<sup>30</sup>

b. Maher Zain's Works

Maher Zain has made two albums in seven years working on religious music, the first album

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<sup>30</sup> Wikipedia, "Maher Zain", date accessed: 12<sup>th</sup> November 2021.

entitled "Thank You Allah" which contains 13 songs and 2 additional songs, and the second album "Forgive Me" which contains 14 songs. While the third album was released in 2016 with the title "One" which contains 15 songs.

1) Thank You Allah album<sup>31</sup>

Table 2.1.1 Thank You Allah (Album)

No.	Title	Writer(s)	Length
1.	Always Be There	Maher Zain, Bilal Haji	4:26
2.	Ya Nabi Salam Alayka	Maher Zain, Bara Kherigi, Salah Galal, Yaren, Waheed Shabir, Hamza Namira, Emre Mogulkoc.	4:59
3.	Insha Allah	Maher Zain, Bara Kherigi, Hamza Namira.	4:26
4.	Palestine Will Be Free	Maher Zain, Bara Kherigi, Hamza Namira	4:55
5.	Thank You Allah	Maher Zain, Bara Kherigi.	5:30
6.	Allah Hi Allah Kiya Karo (featuring Irfan Makki)	Bara Kherigi, Irfan Makki, Islamic Heritage, Maher Zain, Emir Ersoy.	5:14
7.	The Chosen One	Mher Zain, Bara Kherigi.	3:54
8.	Baraka Allahu Lakuma	Maher Zain, Hamza Namira, Bara Kherigi, Emir Ersoy.	4:30
9.	For The Rest Of My Life	Maher Zain, Charbel Amso, Abou-Daniell, Bara Kherigi.	3:54

<sup>31</sup> Wikipedia, "Thank You Allah", date accessed: 16<sup>th</sup> November 2021. [https://en.wikipedia.org/wiki/Thank\\_You\\_Allah](https://en.wikipedia.org/wiki/Thank_You_Allah).



10.	Hold My Hand	Maher Zain, Bilal Hajji.	4:06
11.	Awaken	Maher Zain, Suzy Kanoo.	3:43
12.	Subhan Allah (featuring Mesut Kurtis)	Maher Zain, Bara Kherigi, Salah Galal, Islamic Heritage, Emri Ersoy.	4:54
13.	Open Your Eyes	Maher Zain, Bara Kherigi.	4:26

Bonus Track

14.	Ya Nabi (Arabic Varsion)		4:59
15.	Thank You Allah (Acoustic Versio n)		5:28

2) Forgive Me album<sup>32</sup>

Table 2.1.2 Forgive Me (Album)

No.	Title	Writer(s)	Length
1.	I Love You So	Maher Zain, Bara Kherigi, Bilal Hajji.	4:35
2.	Number One For Me	Maher Zain, Bilal Hajji, Nano Omar.	4:19
3.	Mawlaya	Bara Kherigi, Maher Zain, Islamic Folklore.	4:50
4.	My Little Girl (featuring Aya Zain)	Maher Zain	4:33
5.	Forgive Me	Maher Zain, Bara Kherigi.	3:40
6.	One Big Family	Maher Zain, Mustafa Ceceli.	4:06
7.	Assalamu	Maher Zain, Bara	4:13

<sup>32</sup> Wikipedia, "Forgive Me", date accessed: 16<sup>th</sup> November 2021. [https://en.wikipedia.org/wiki/Forgive\\_Me](https://en.wikipedia.org/wiki/Forgive_Me).

	Alayka	Kherigi, Emre Mogulkoc.	
8.	Paradise	Maher Zain	4:06
9.	Masha Allah	Mahmoud Farouk, Maher Zain, Hamza Namira, Emre Mogulkoc.	3:59
10.	Radhitsu Billahi Rabba	Bara Kherigi, Maher Zain, Emre Mogulkoc.	4:56
11.	Freedom	Maher Zain	3:42
12.	So Soon	Bara Kherigi, Maher Zain, Mohamed El- Kazaz.	5:09
13.	Muhammad (PBUH)	Maher Zain, Hamza Namira, Mahmoud Farouk, Mustafa Ceceli.	4:37
14.	Guide Me All The Way	Maher Zain	5:02

 3) “One” album<sup>33</sup>

Table 2.1.3 One (Album)

No.	Title	Writer(s)	Length
1.	The Power (featuring Amakhono We Sintu)	Maher Zain, Bara Kherigi, Paddy Dalton.	4:03
2.	Medina	Maher Zain, Bilal Hajji, paddy Dalton.	3:58
3.	Peace Be Upon You	Maher Zain, Bara Kherigi, Paddy Dalton.	4:31
4.	Good Day (featuring Issam Kamal)	Maher Zain, Bara Kherigi, Paddy Dalton.	3:23

<sup>33</sup> Wikipedia, “One”, date accessed: 16<sup>th</sup> November 2021.  
[https://en.wikipedia.org/wiki/One\\_\(album\\_Maher\\_Zain\)](https://en.wikipedia.org/wiki/One_(album_Maher_Zain)).

5.	By My Side	Maher Zain, Bara Kherigi, Paddy Dalton.	3:02
6.	Jannah	Maher Zain, Bara Kherigi, Paddy Dalton.	4:23
7.	I'm Alive (featuring Atif Aslam)	Maher Zain, Druv Ghanekar	4:18
8.	Allah Ya Moulana	Maher Zain, Ahmed Al-Yafie.	4:17
9.	Rabbee Yebarik	Maher Zain, Bara Kherigi, Paddy Dalton.	3:41
10.	True Love	Maher Zain, Bara Kherigi, Paddy Dalton.	3:20
11.	Let It Go	Maher Zain, Bara Kherigi, Paddy Dalton.	3:39
12.	The Way of Love (featuring Mustafa Ceceli)	Maher Zain, Bara Kherigi, Paddy Dalton, Laper Altuntoprak.	4:01
13.	Close to You	Maher Zain, Bara Kherigi, Paddy Dalton, Moh Denebi.	3:42
14.	One Day	Maher Zain, Bara Kherigi, Paddy Dalton, Ahmed Al-Yafie.	4:10
15.	Ummati	Maher Zain, Bara Kherigi, Paddy Dalton, Ahmed Al-Yafie	3:49

c. Maher Zain's Achievements

Maher Zain's debut album had topped the Amazon Work Music Charts and ranked 9<sup>th</sup> on the R&B Charts, a best-selling ranking. The album

went platinum 8 after selling 120,000 copies and his concerts were always sold out. In addition to Asia and the Middle East, Maher's concerts are also consecutively held in several parts of Europe, Australia, and America. Maher Zain was even included in the list of *"The 500 Most Influential Muslims in the World"* in 2011, a book that reviews the influential Muslim figures in the world throughout the years.<sup>34</sup>

Not only that, Maher Zain has also received many other achievements, such as:

- 1) In January 2010, Maher Zain won Best Religious Song for "Ya Nabi Salam Alayka", on Nogoum FM, a major Middle East mainstream music station.
- 2) Maher Zain was chosen as a Muslim Star of 2011 in a competition organized by Oniislam, an Egyptian news site.
- 3) In July 2011, Maher Zain featured on the cover of the UK Muslim lifestyle magazine, Emel.
- 4) Won a double platinum award from Universal Music Indonesia, because his third album "One" which was released in 2016 managed to record an income of more than Rp. 2 billion rupiah.
- 5) Maher Zain received an award from Sony Music Entertainment Indonesia 25 times Platinum Award for the success of selling his CDs in Indonesia and there are still many awards that Maher Zain has won during his career in music entertainment.

## B. THEORETICAL FRAMEWORK

Theoretical framework is a conceptual model of how the theory relates to various factors that have been identified as crucial issues. This study examines how surgery is about song. In uncovering this, the researcher uses Roland Barthes

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<sup>34</sup> Nunik Utami, *Cinta dari Timur*, 77.

Semiotics analysis so that readers can understand the message communicated in the song, by analyzing the denotation and connotation contained in the lyrics of the song One Big Family which was popularized by Maher Zain.

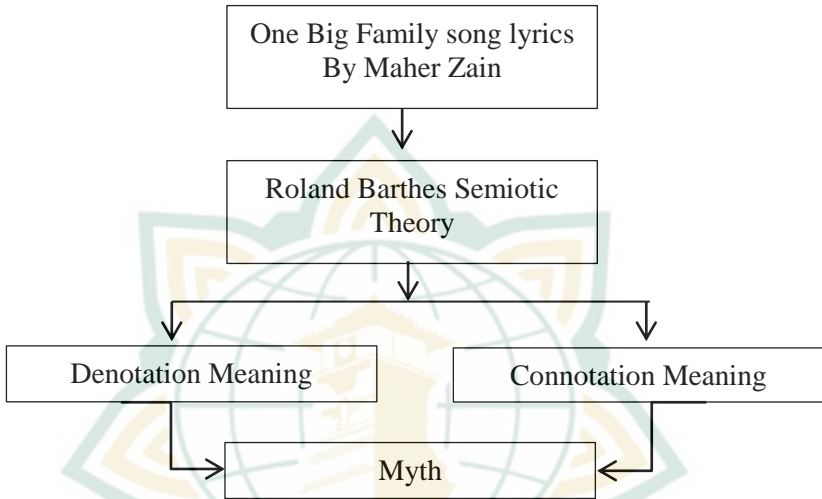


Chart 2.2 Theoretical Framework

Semiotics Roland Barthes developed two levels of signification, namely the level of denotation and connotation. References to marked markers are often referred to as first order signification, namely denotation references, while connotations are referred to as second order signifying systems.<sup>35</sup>

Connotation has a subjective meaning or at least intersubjective. In different words, denotation is what the sign describes to an object, while the meaning of connotation is how to describe it. Connotation works on a subjective stage so that its presence is not realized. It is easy for readers to read connotative meanings as denotative information. Therefore, one of the objectives of semiotic analysis is to offer analytical

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<sup>35</sup> Ambarini AS and Nazila Maharani Umaya, *Semiotika Teori dan Aplikasi pada Karya Sastra*, (Semarang: IKIP PGRI Semarang Press, 2012), 35.

methods and frameworks of notion and to triumph over misreading or misinterpreting the meaning of a sign.

In the second stage of significance related to content, signs work through myths. Myth is how culture explains or understands some aspects of reality or natural phenomena. For Roland Barthes, myth is not only in the form of painting, photography, advertisement, writing and oral speech, but myth is anything that has a mode of representation that requires interpretation to understand its meaning.<sup>36</sup>

**C. REVIEW OF PREVIOUS STUDY**

Previous research related to the title variable of this study are as follows:

Table 2.3 Previous Research

No.	Author/ Year	Title	Relevant	Gap Research
1.	Noni Wilda Sari (2016)	Semiotic Analysis of Peaceful Messages in the Video Clip "Salam Alaikum" Harris J	In this research, the author suggests similarities with previous research, which are both using descriptive qualitative research methods using Roland Barthes' semiotic analysis.	In previous research, the research focused on discussing the message of peace contained in the video clip "Salam Alaikum" by Harris J, while the author focused on the religious moderation values contained in the lyrics of the song "One Big Family" Maher Zain.
2.	Eliyas Pikal (2018)	Message of Da'wah in Maher	In this study, the authors stated similarities	The research focuses on analyzing the da'wah messages contained in the song,

<sup>36</sup> Roland Barthes, Elemen-Elemen Semiologi, tran. Kahfie Nazaruddin (Yogyakarta: 2012, Jalasutra), 92.

		Zain's Religious Songs Lyrics (Study of Maher Zain's Songs)	with previous studies, both using descriptive qualitative research methods. The object of research used is also the songs of Maher Zain.	while the author focuses on the values of religious moderation. However, in the previous research, the objects used were five songs by Maher Zain, while the author only had one song, namely One Big Family in the Album Forgive Me (2012). In addition, his research uses the theoretical analysis of Teun A Van Dijk, while the author uses the semiotic analysis of Roland Barthes.
3.	Ulum Bastomi Yahya (2019)	Educational Values of Akhlakul Karimah in Maher Zain's song in Thank You Allah Album (2009): Always be There, Thank You Allah, and Open Your Eyes	Relevant to the research conducted by the author, there is a discussion about the content analysis of the lyrics of Maher Zain's songs and using the same research method, namely qualitative research.	The research focuses on analyzing the akhlakul karimah values contained in the song, while the author focuses on the values of religious moderation. However, in the research, the objects used were three songs by Maher Zain in the album Thank You Allah (2019), while the writer only used one song, namely One Big Family in the Album Forgive Me (2012).
4.	Rosalia Puspita Sari	Message of Peace in the	Relevant to the research conducted	The research focuses on the message of peace contained in

	(2019)	Song Imagine by John Lennon	by the author, there is a discussion about the content analysis of song lyrics and both use descriptive qualitative research methods using Roland Barthes' semiotic analysis.	the song, while the author focuses on the values of religious moderation. In addition, the object used is a song by John Lennon, while the object of the writer is a song by Maher Zain.
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