

**THE REFLECTION OF THANKFUL
TO ALLAH IN JACK PRELUTSKY'S *BE GLAD
YOUR NOSE IS ON YOUR FACE* POEM**

(A Pragmatic Approach)



A Thesis
Submitted in Partial Fulfillment of the Requirements to
Obtain S1 Degree in Faculty of Foreign Language and
Culture

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UNIVERSITAS MUHAMMADIYAH SEMARANG

SEMARANG

2016

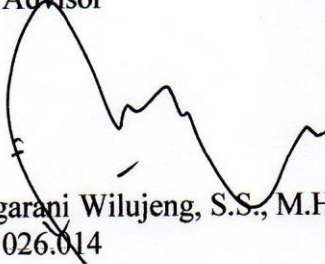
APPROVAL

A THESIS ON

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IN JACK PRELUTSKY'S *BE GLAD YOUR NOSE IS ON YOUR FACE*
POEM**

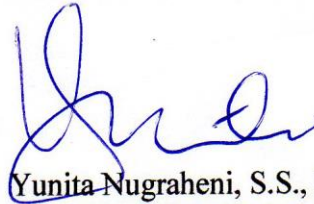
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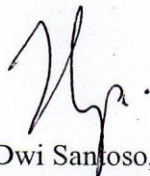
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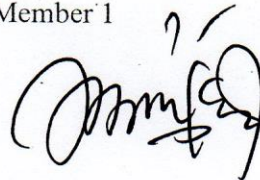
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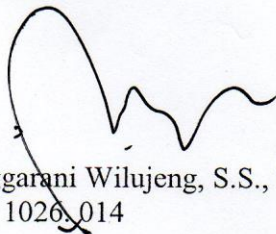
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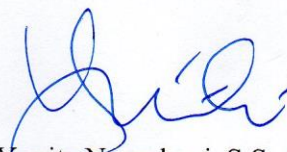
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STATEMENT

The researcher truly states that this thesis “The Reflection of Thankful to Allah in Jack Prelutsky’s *Be Glad Your Nose is on Your Face* Poetry” was written without taking other result for a degree or a diploma at University; the researcher also assures that this research does not include materials for publication or someone’s writing, except those which has been mentioned in the references.

Semarang, April 2016

The Researcher,

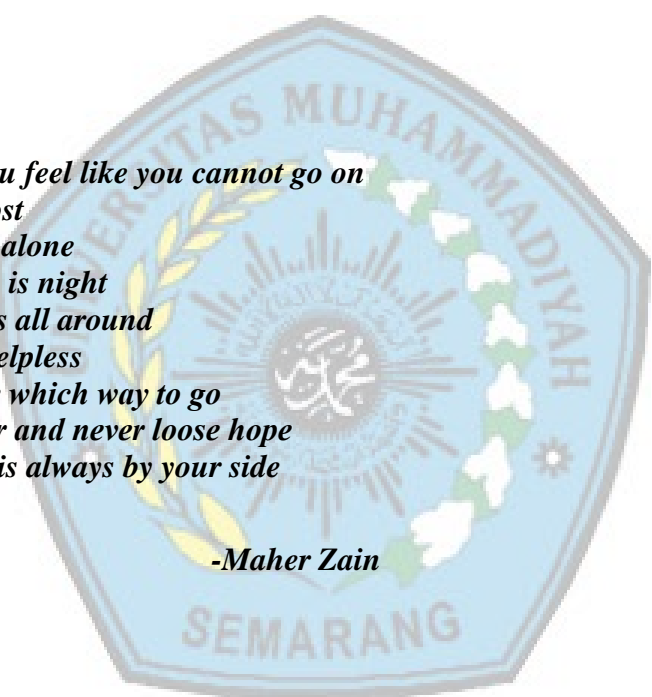
A handwritten signature in black ink, appearing to read 'Intan Nur Cahyati', with a long horizontal stroke extending to the left.

Intan Nur Cahyati

MOTTO

*In my mind, the great human is,
Being person who has “siddiq, amanah, tabligh, fathonah” attitudes.
Insya Allah we'll find the way.....Amen.*

- Intan Nur Cahyati



*Everytime you feel like you cannot go on
You feel so lost
That your so alone
All you is see is night
And darkness all around
You feel so helpless
You can't see which way to go
Don't despair and never loose hope
Cause Allah is always by your side*

-Maher Zain

*This thesis is dedicated to my great mother and someone who always
accompanies me in finishing this thesis.*

ACKNOWLEDGMENT

Alhamdulillahirobbil'aalamiin. All of the price to Allah SWT, I did thank to Allah SWT who had given the blessing, mercy and guidance in my life.

I would like to say thank especially to my beloved mother as my motivator. She teaches me being the someone who is never despairing to face everything. I also do not forget to say thank for the advices of my deceased father.

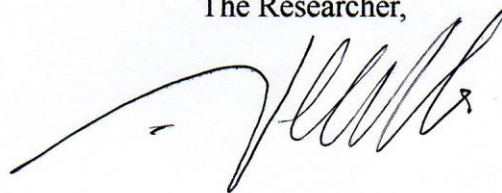
My sincerely thanks to Mrs. Anggarani Wilujeng and Mrs. Yunita Nugraheni as my first and second advisors who are the patient guidance and valuable advice during the writing process.

With all of my heart, the biggest thanks to my brother and my sister as my mood booster to fight my depressed, frustrated, and hopeless phases during my thesis process.

Finally, the writer does convince that this thesis is far beyond perfection. Further criticism and suggestion are openly welcome. My wish it will be a useful thesis for the readers.

Semarang, April 2016

The Researcher,



Intan Nur Cahyati

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ABSTRAK

Be Glad Your Nose is on Your Face adalah salah satu karya puisi yang ditulis oleh Jack Prelutsky. Puisi ini mendeskripsikan makna syukur melalui apa yang Allah berikan kepada makhluk ciptaan-Nya. Suatu nikmat yang telah Allah tempatkan sesuai pada tempatnya, seperti keberadaan sebuah hidung yang diletakkan di wajah. Tujuan dari penelitian ini adalah menganalisis puisi *Be Glad Your Nose is on Your Face* terkait pada unsur intrinsik dan ekstrinsik. Penelitian ini menggunakan dua metode pendekatan. Yang pertama, pendekatan struktural untuk menganalisis unsur intrinsik yang terdapat pada puisi tersebut, seperti pemilihan kata (diksi), simbol, imajinasi, gaya bahasa, tema, suasana, dan nada. Yang kedua, pendekatan pragmatik digunakan untuk menunjukkan rasa syukur sebagai unsur ekstrinsik dalam puisi. Dalam menginterpretasikan syukur yang terkandung dalam puisi ini, peneliti dibantu oleh teori hermeneutika dan konsep syukur menurut sudut pandang Islam. Dalil-dalil dari Al Qur'an dan bersumber pada Hadits juga digunakan untuk mendukung refleksi syukur yang terkandung di dalam puisi.

Penelitian ini menggunakan studi kepustakaan untuk memperoleh informasi dan data yang mendukung penelitian. Landasan teori yang digunakan peneliti untuk mengkaji unsur intrinsik mengacu pada teori yang berhubungan dengan diksi, simbol, imajinasi, gaya bahasa, tema, suasana, dan nada. Sedangkan untuk mengkaji unsur ekstrinsik, peneliti menggunakan pendekatan pragmatik serta teori hermeneutika mengenai konsep syukur beserta dalil-dalil terkait yang bersumber dari Al Qur'an dan Hadits yang dilihat dari sudut pandang Islam.

Dari hasil analisis ditemukan bahwa rasa syukur kepada Allah telah ditunjukkan melalui analisis unsur intrinsik. Sedangkan dari segi ekstrinsik dengan menggunakan pendekatan pragmatik, diperoleh tiga cara bersyukur menurut sudut pandang Islam dalam puisi tersebut diantaranya yaitu bersyukur dengan hati, lisan, dan perbuatan. Hasil penelitian tersebut diperkuat oleh dalil-dalil yang mendukung yang bersumber dari Al Qur'an dan Hadits diantaranya; QS. An Nahl: 53, QS. Ad Dhuha: 11, QS. Ibrahim: 7, Hadits yang diriwayatkan oleh Imam Muslim dalam kitabnya Shahih Muslim no. 2.734 dan Hadits yang dikutip dalam bukunya M. Quraish Shihab (2006: 218) berdasarkan riwayat Nabi Muhammad SAW.

CHAPTER I

INTRODUCTION

A. Background of the Problem

A literary work is one of the imaginative works. It has the values of aesthetics, art, and creativity as the result of a human creation taken from the reality of life in textual or oral forms. The function of a literary work is to influence the readers, as said by Horatio that a literary work must contain "*dulce et utile*". It means that the literary work should be useful and interesting. The term "useful" refers to the experience of the author, while "interesting" refers to its act expressing of way. Thus, if the literary work shows the useful and interesting characteristics for the reader, it can be regarded as the valuable literary work (Noor, 2010: 14).

There are three kinds of literary works; they are poem, prose, and drama. Among three of them, the researcher is interested in analyzing the poem. The poem is chosen as an object of this research because the poem is one of the literary genres which is arranged using beautiful words, meaningful, implicit meaning and its meaning carries the messages, even moral or religious messages. Hopefully, it is useful to increase the awareness and introspection in the heart of people. The poem, *Be Glad your Nose is on Your Face* by Jack Prelutsky, is analyzed because it contains the religious message. The message

reflected in this poem is about the thankful to God which must be realized by human to thank on everything given to them. Moreover, the poem the tone containing in the poem is fun and humorous so the containing message in the poem is received easily.

The interpretation of thankful to God is found out through the word arrangement and the word choice in the poem. So, the structural approach is used to analyze the intrinsic elements. There are some theories used to analyze them, such as; the diction, symbol, imagery, figurative language, theme, atmosphere, and tone. Meanwhile, to understand the implicit meaning behind the structure, it is found out by using pragmatic approach. This approach uses the theory of hermeneutics to interpret the meaning containing behind the structure of the text of the literary work. The theory of hermeneutics is combined with the concept of *syukur*. In Islamic perception, *syukur* means the thankful to God. God in Islamic perspective refers to Allah. Some *dalil* about *syukur* from Al Qur'an and Hadits are also used to strengthen the reflection of thankful to Allah.

B. Statement of the Problem

Based on the background of the research, the problem identification is formulated as follows:

1. What are the diction, symbol, imagery, figurative language, theme, atmosphere, and tone in Jack Prelutsky's *Be Glad Your Nose is on Your Face*?

2. How is the reflection of thankful to Allah in Jack Prelutsky's *Be Glad Your Nose is on Your Face*?

C. Purposes of the Research

Based on the background and statement of the problem, this research is aimed to the following matters:

1. To describe the diction, symbol, imagery, figurative language, theme, atmosphere, and tone in Jack Prelutsky's *Be Glad Your Nose is on Your Face*.
2. To describe the reflection of thankful to Allah in Jack Prelutsky's *Be Glad Your Nose is on Your Face*.

D. Significance of the Research

This research has three benefits, they are scientific, institutional, and social significances. Those benefits will be explained as follows:

1. Scientific significance

Scientific significance of this research are the researcher as reader is able to obtain the explanation about the structure of *Be Glad Your Nose is on Your Face* poem. In addition, the researcher as the reader is also able to get the explanation and descriptions about the pragmatic approach uses theory of hermeneutics and the concept of *syukur* according to Islamic point of view. The researcher also uses some *dalil* about *syukur* from Al Qur'an and Hadits to strengthen the reflection of thankful to Allah.

2. Institutional significance

Institutional significance of this research is the students especially for students of English Literature get knowledge about the structural approach used to analyze the poem. This research is also referred to all students of Universitas Muhammadiyah Semarang. Hopefully, the students are able to obtain the explanation about the thankful way in poem and apply in the daily life on how to thank. Moreover, the students obtain from Al Islam Kemuhammadiyah lesson about being the human who are always to thank to Allah.

3. Social significance

Social significance of this research is the researcher as the reader will understand how to thank to Allah according to Islamic point of view and the usage of some *dalil* about *syukur* from Al Qur'an and Hadits through the analysis of this poem.

E. Scope of the Research

The material object of this research is the poem of *Be Glad Your Nose is on Your Face* written by Jack Prelutsky. The formal object of this research uses two approaches; the structural and pragmatic approaches. The structural approach uses some intrinsic theories that focus on the diction, symbol, imagery, figurative language, theme, atmosphere, and tone to show the reflection of the thankful to Allah. The pragmatic approach uses the theory of hermeneutics and the concept of *syukur* according to Islamic point of view.

Some *dalil* about *syukur* from Al Qur'an and Hadits are also used to strengthen the reflection of thankful to Allah.

F. Method of the Research

1. Research Approach

Based on the purposes of the research, the researcher uses two kinds of approaches, they are:

- a. Structural approach is the approach related to the intrinsic element which builds in Jack Prelutsky's *Be Glad Your Nose is on Your Face* poem.
- b. The pragmatic approach, used to analyze the extrinsic element of the poem, uses the theory of hermeneutics related with the concept of *syukur* according to Islamic point of view to show the reflection of the thankful to Allah. Some *dalil* about *syukur* from Al Qur'an and Hadits are also used to strengthen the reflection of thankful to Allah.

2. Method of Collecting Data

There were two methods of collecting the data used, they were primary and secondary methods. The primary data source was *Be Glad Your Nose is on Your Face* poem written by Jack Prelutsky. All of the expressions in the poem were the data of this research. In getting the data, the researcher got from the intrinsic data of this poem to show the reflection of the thankful to Allah, they included of the diction, symbol, imagery, figurative language,

theme, atmosphere, and tone. The secondary data source referred to library and online resources. It was used to look for some intrinsic theories and the theory of hermeneutics related with the concept of *syukur* in Islamic point of view. Some *dalil* about *syukur* from Al Qur'an and Hadits were also used to strengthen the reflection of thankful to Allah.

G. Thesis Organization

The researcher divides this thesis into five chapters as follows:

CHAPTER I: INTRODUCTION.

This chapter contains the introduction of research that includes background of the study, statement of the problem, purposes of the research, significance of the study, scope of the study, method of the research and thesis organization.

CHAPTER II: BIOGRAPHY OF THE AUTHOR AND INTERPRETATION OF THE POEM.

This chapter contains biography of the author and the interpretation of the poem.

CHAPTER III: LITERATURE REVIEW.

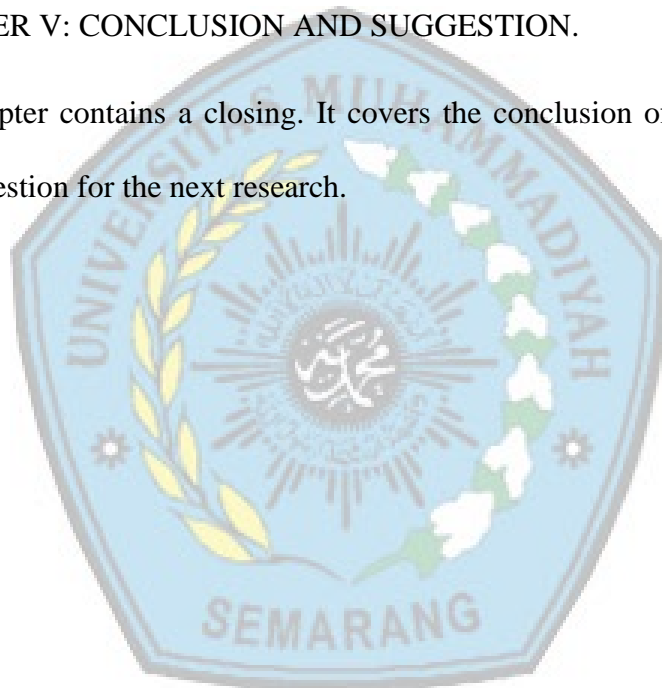
This chapter consists the description of previous study and theoretical review. Theoretical review contains the description of some intrinsic theories and the explanation about the hermeneutics theory related with the concept of *syukur* according to Islamic point of view. Some *dalil* about *syukur* from Al Qur'an and Hadits are also used to strengthen the reflection of thankful to Allah.

CHAPTER IV: THE REFLECTION OF THANKFUL TO ALLAH IN JACK
PRELUTSKY'S *BE GLAD YOUR NOSE IS ON YOUR FACE* POEM.

This chapter contains the intrinsic analysis that covers finding and the explanation of the thankful to Allah reflected in this poem. Some *dalil* about *syukur* from Al Qur'an and Hadits are used to strengthen the reflection of thankful to Allah.

CHAPTER V: CONCLUSION AND SUGGESTION.

This chapter contains a closing. It covers the conclusion of this research and the suggestion for the next research.



CHAPTER II

BIOGRAPHY OF THE AUTHOR AND INTERPRETATION OF THE POEM

This chapter explains the biography of the author and the interpretation of *Be Glad Your Nose is on Your Face* poem. The biography is provided to give the information about the lifestory of the author and his works. Meanwhile, the interpretation of poem contains the interpretation of the researcher as the reader in interpreting the poem. The following is the explanation about them:

A. Jack Prelutsky's Biography

Jack Prelutsky is an american writer of nursery rhyme. He was born on September 8th, 1940 in Brooklyn, New York. His father was a plumber and his mother was a housewife. Since Prelutsky was baby, he got the difficult life. His family's apartment was burned. Luckily, he was saved by his Uncle.

Based on his difficult childhood gave impact to his education. Prelutsky studied in the public schools in the Bronx. He lost his spirit and almost bored for joining the lesson in the class. Firstly, he didn't like and hated the poem in his younger. It was caused when he studied in the elementary school, his teacher who taught the lesson of poem did not like enough of the poem so the class of the poem was boring.

When the suitable teacher was gotten by Prelutsky, instead of getting poem talent, he got musical talent. His musical talent stayed until he attended in The High School of Music and Art. His graduated in 1958 did not make him continuing the Musical School but he chose to take the psychology and philosophy majors in the university, instead. However, he failed in the examination three times, and finally he was dropped out.

He decided to have odd jobs including driver, busboy, potter, woodworker, and door-to-door salesman. In the late 1960's, he was working in a bookstore in Greenwich Village and singing in coffee house. Someday, he met Bob Dylan and became Dylan's friend. Dylan even stated that Prelutsky's sound was beautiful.

When Prelutsky was about 24 years old, he had spent months for drawing the several imaginary animals and he also wrote the little poem in the last of drawing. Dylan encouraged him to send his work to a publisher or an editor in New York. Susan Hirshman, an editor, amazed with his work, not the drawings that took six months to draw, but the poems which took two hours in one evening. Susan told him that he was a natural poet and encouraged him to keep writing.

She published his first book, *A Gopher in the Garden and Other Animal Poems* in 1967 years. 30s years later, she is still his editor. Prelutsky had written more than 50 poem collections. The poem of *Be Glad Your Nose is on Your Face* is his fifty third poem that created in 2008. He got the idea in

writing the poem from everywhere and everything that he saw or heard. He had set his poems to music on the audio versions of his anthologies and his work got the achievements and appreciation.

Prelutsky married his wife, Carolyn in 1979. They met when he was on a book tour in Albuquerque, New Mexico. Carolyn was a child's librarian. He claimed that it was love at first sight and even asked for her hand in marriage the first day he met her. They did not have any children, and they were temporarily between pets. They currently live in downtown Seattle and have an apartment on Bainbridge Island.

B. The Poem of *Be Glad Your Nose is on Your Face* and the Interpretation of the Poem

The poem of *Be Glad Your Nose is on Your Face* consists of five stanzas. Its meaning is interpreted by using structural and pragmatic approaches.

1. The Poem of *Be Glad Your Nose is on Your Face*

*Be glad your nose is on your face,
not pasted on some other place,
for if it were where it is not,
you might dislike your nose a lot. (1th stanza)*

*Imagine if your precious nose
were sandwiched in between your toes,
that clearly would not be a treat,
for you'd be forced to smell your feet. (2nd stanza)*

*Your nose would be a source of dread
were it attached atop your head,
it soon would drive you to despair,
forever tickled by your hair. (3rd stanza)*

*Within your ear, your nose would be
an absolute catastrophe,
for when you were obliged to sneeze,
your brain would rattle from the breeze. (4th stanza)*

*Your nose, instead, through thick and thin,
remains between your eyes and chin,
not pasted on some other place—
be glad your nose is on your face! (5th stanza)*

2. The Interpretation of the Poem

The poem of *Be Glad Your Nose is on Your Face* describes about the reflection of the thankful to Allah which must be realized by humans to thank on everything given to them. This reflection, found out through through the title, first and end lines in the poem, is “Be glad”. The human must “Be glad” upon the God’s giving who creates the nose on the face. Through the description of the place of the nose in the poem, the aim is intended to give the awareness and the introspection in the heart of people so that the human always thanks upon the grace of Allah given and does not complain of everything given by Him.

This poem is provided by using the fun and humorous tone. The function of “fun” is to make easy for the researcher as the reader in understanding the message conveying in the poem, while “humorous” refers to console to the readers in order to the message is received easily. The fun and humorous are shown through the image of the place of the nose which is not on the precious part on the face but on the feet, head, or in the ear.

Behind the textual meaning, the implicit meaning contains in the poem. The researcher finds out three ways of the reflection of thankful to Allah using pragmatic approach and some extrinsic theories according to Islamic point of view, they are; *syukur* by heart, *syukur* orally, *syukur* by action.



CHAPTER III

LITERATURE REVIEW

A. Previous Study

The researcher has not found the research that analyzes about *syukur* (thankful to Allah) in *Be Glad Your Nose is on Your Face* poem according to Islamic point of view uses the related *dalil* about *syukur* from Al Qur'an and Hadits. The researcher finds the new research which is never done by other reseachers. However, some theories used in this research are supported by M. Quraish Shihab (2006).

B. Theoretical Review

The researcher uses two approaches to analyze *Be Glad Your Nose is on Your Face* poem. The first is the structural approach. It focuses on the intrinsic element that build the literary work. The structural approach uses some intrinsic theories. These theories, used to analyze the intrinsic elements in the poem, are the theory from Herman J. Waluyo (1995) and Patrick Murray (1982). The second is the pragmatic approach. This approach is one of coordinates in the literary criticism. Its function is oriented of the usage of the literary work for the reader. As said by Abrams that pragmatic approach focuses on the reader way in receiving, understanding, comprehending the text of the literary work, useful or not it depends on the reader in interpreting it. In the function of the usage the literary work, this approach has the relation with

the reader's reception as focus in the research. This approach uses the theory of hermeneutics and the concept of *syukur*. In Islamic perception, *syukur* means the thankful to God. According to Islamic point of view, God refers to Allah. The theory of hermeneutics uses the theory from Suwardi Endrawarsa (2008), while the concept of *syukur* uses the theory of M. Quraish Shihab (2006). Some *dalil* about *syukur* from Al Qur'an and Hadits are used to strengthen the reflection of thankful to Allah in the poem.

1. Intrinsic Theory

The intrinsic elements are the elements to build the poem, they are; the word choice (diction), symbol, imagery, figurative language, theme, atmosphere, and tone, rhyme, denotation, typography. However, the research is focused on the diction, symbol, imagery, figurative language, theme, atmosphere, and tone because those elements support the interpretation of the pragmatic meaning in the poem.

According to Waluyo (1995: 206) in his work *Teori dan Apresiasi Puisi*, the intrinsic elements are divided into two kinds, they are the physical and psychological elements. The physical elements in poem are the diction, symbol, imagery, and figurative language. The theory of the symbol is explained by Patrick Murray (1982). Whereas, the psychological elements are like theme, tone, and atmosphere.

a. The Physical Elements

i. Diction

The diction is the word choice chosen carefully, considering the meaning of words; the composition of sound; the word position in the context and the whole of the poem. The sound choice must be considered carefully. So, the word choice can not be changed by its synonymy although the meaning is almost similar. The poet not only considers the word sound of choice precisely, but also considers the quality of words so that the word sound is continuous and has the power of words usage. The word that has the power is the word that has the connotative meaning. The connotative meaning is the meaning that has the meaning more than one meaning. It is used to give the beautiful and poetic effect.

ii. Symbol

According to Murray (1982: 156-162) a symbol is an event or a physical object (a thing, a person, a place) that represent something non physical such as an idea, a value, or an emotion. For example, a nose is a symbol of God's creation. A symbol can be roughly defined as something that means more than what it's meant.

iii. Imagery

An imagination can be defined as the word or the arrangement of word which expresses the experience of imagination. The power of

imagination is created by the poet to create something that can be heard, seen, or felt by the readers.

iv. Figurative Language

A figurative language is the language used by poet to express something by figuring or indirecting way to convey the meaning. The figurative language is used to convey the feeling, psychological experience and the atmosphere of heart, wish or expectation, and the spirit of life. The poet uses the figurative language in order to avoid from the limitation of denotative words which have the direct meaning. The figurative language describes the something with one another thing so that the thing is described most clear.

Figurative language is divided into many kinds, such as; the personification and metaphore styles. Personification style is the comparison of the lifeless thing with thing that has the characteristic as human that can feel something. Whereas, the metaphore style is an analogical style which almost same as a comparative style. It creates with the sententious meaning but it does not use the word comparative like simile style.

b. The Psychological Element

i. Theme

Theme is the main matter expressed by a poet. Theme has implicit meaning in the whole of the content of poem to express the idea. The cases expressed is the description of the psychological atmosphere.

ii. Tone and Atmosphere

In writing the poem, the poet has the appropriate attitude of the reader: does he/she educate, counsel, derisive, satirize or be pointedly tell something to the readers. This poet's attitude to the readers is called as the tone of poem. If the tone is the poet's attitude to the readers, the atmosphere is the soul condition or the psychological effect of the readers appeared after reading the poem. The tone and the atmosphere are connecting one another because the tone of poem appears the atmosphere which touch the reader's heart. The religious tone gives the humble atmosphere.

2. The Theory of Hermeneutics

The analysis of hermeneutics is the area of the pragmatic of literature. The theory of hermeneutics is the theory to analyze the literary work with the reader's interpretation. It means that the reader is allowed to interpret the meaning behind the structure in the text of literary work as far as the reader's experience has, relevant to the symbol and message found in the text. Noor states that the hermeneutics theory has similar meaning with the reception theory (Noor, 2010: 100-111).

Through the reader's reception, it is known the literary work giving the benefit for the reader or not. It depends on the reaction of the reader's reception. The reactions of the reader's reception are divided into two kinds, they are; the positive or negative reactions. The positive reaction refers to the interesting, estetic, moral education or religious message appears to the reader, while the negative reaction refers to the reader who is antipathy of the text.

The analysis of hermeneutics is done by two ways, they are: the experimental and empirical ways. The researcher uses the empirical ways in analyzing the poem. This way is used to analyze the meaning or message in the poem based on the experience of the researcher as the reader.

In the empirical way, the researcher chooses one of the positive reactions of hermeneutics contain the religious message. The researcher relates the reaserch with the religious value according to Islamic point of view. The religious value contains in the poem is about *syukur*. So, the researcher uses the concept of *syukur* to explain the reflection of thankful to Allah in the poem through the exegesis M. Quraish Shihab (2006). Some *dalil* (the evidence shows the truth of the things that had been decided) about *syukur* from Al Qur'an and Hadits (everything that leaned on to our prophet Muhammad SAW even formed utterance, action, decision or other) are also used to strengthen the reflection of *syukur* in the poem.

1) *Syukur*

According to Shihab (2006: 215), *syukur* is the praise to Allah upon the grace obtained. The essence of *syukur* is to show the great of Allah so that the human can be satisfied or *ridho* (accept) upon all of Allah created and given. The role to *syukur* is implemented by using the everything which the Allah's giving on its place. The human who wants to *syukur* means that they always remember of Allah and they called as *mukhlis* (honest heart).

a) The Way to *Syukur*

i. *Syukur* by the heart

This is one of element of *syukur* by the heart that means the inward satisfaction upon the whole of the gift of Allah's given. The meaning of the inward satisfaction is the human has to be aware totally that whatever the grace obtained, it is solely because the blessing and mercy of Allah. The human is compulsory to believe and admit that all of them come from Allah who is having power and will. *Syukur* by the heart carries the human to receive the grace by favor of the heart without grumbling and objection. Allah says about *syukur* by heart in QS. An Nahl verses 53:

وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ

Artinya: Dan apa saja nikmat yang ada pada kamu, Maka dari Allah-lah, dan bila kamu ditimpa oleh kemudharatan, Maka hanya kepada-Nya-lah kamu meminta pertolongan.

The quotation above explains that the source the grace are obtained by human, it is from Allah given. It must be thankful and planted in deep heart of human that Allah who is proper asked the praise and help. In the sadness or happiness condition, Allah is to be the destination. If the adversity or unexpectedly thing is faced by human, to Allah the basis of the human is to go and back.

ii. *Syukur* orally

Syukur by the heart has to be guided by *syukur* orally. By acknowledge the gift from Allah given to human and always praises to Him are the form of *syukur* orally. In Islam, *syukur* orally is taught by saying *Tahmid* or "*Al-hamdulillah*". *Tahmid* or "*Al-hamdulillah*" has the meaning that all of the praise directed to Allah. Allah loves the human who praises Him. Allah says about *syukur* orally in QS. Ad Dhuha verses 11:

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

Artinya: Dan apa bila kamu diberi kenikmatan oleh Tuhanmu maka ceritakanlah.

The meaning of Ad Dhuha verses 11 shows that the human is compulsory to thank to Allah upon the grace obtained. Its one way of form is telling the grace of Allah given by saying *Tahmid* or *Alhamdulillah* word because the essence of thankful to Allah is to appear the Allah's grace. As our prophet Muhammad SAW in hadits proclaimed that Muhammad also has thought the human who get the grace so that the human must *syukur* by saying

Tahmid. Like a hadith which is narrated by Imam Muslim in his kitab *Sohih Muslim* no. 2734, our prophet Muhammad SAW said:

إِنَّ اللَّهَ عَنِ لَيْرِضَى الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ فَيَحْمَدَهُ عَلَيْهَا
أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدَهُ عَلَيْهِ

Artinya: Sesungguhnya Allah Ta'ala sangat suka kepada hamba-Nya yang mengucapkan tahmid (alhamdulillah) sesudah makan dan minum.

The quote above reveals that saying syukur (thankful to Allah) after obtaining the grace by saying *Tahmid* or *Alhamdulillah* is the thing that Allah's loved.

iii. *Syukur* by the action

The meaning of *syukur* by the action is the human must be able to benefit a grace from Allah obtained according of the aim of His conferment. This is applied by doing the loyalty using the grace in the thing which is *ridho* (accepted) by Allah and using it to loyal to Allah, not to violate to Allah's order. Among of the form of *syukur* by the action are like, tell the grace of Allah, giving the kindness to other people, good manner, hospitable, and friendly. Allah says about *syukur* by the action in QS. Ibrahim verses 7:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

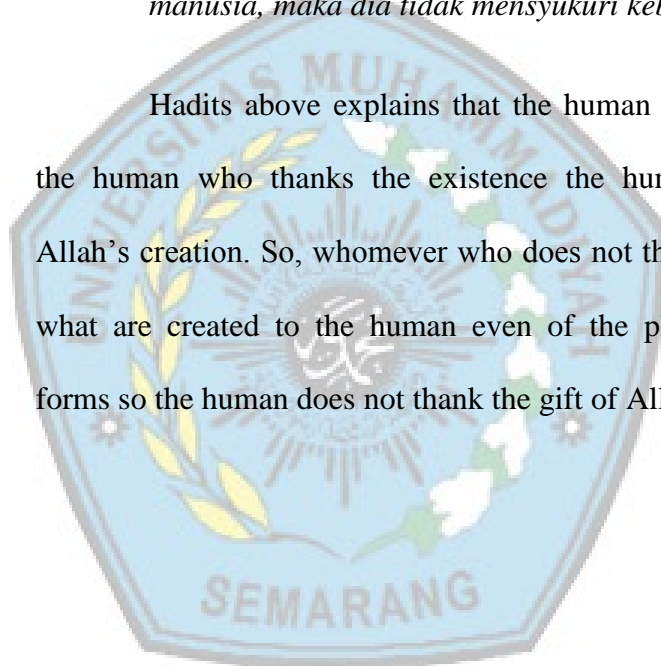
Artinya: Dan (ingatlah juga), tatkala Tuhanmu memaklumkan; "Sesungguhnya jika kamu bersyukur, pasti Kami akan menambah (nikmat) kepadamu, dan jika kamu mengingkari (nikmat-Ku), maka sesungguhnya azab-Ku sangat pedih".

QS. Ibrahim verses 7 remembers to the human that Allah will add the grace obtained if the human is always thanking to Allah. In other hand, if the human is *kufur* (does not thank to Allah or deny upon the grace obtained), verily, Allah's punishment is dire. In *Wawasan Al Qur'an's* book, Shihab (2006: 218) excerpts the narration based on our prophet Muhammad SAW:

ومن لم يشكر الناس لم يشكر الله

Artinya: Barang siapa yang tidak mensyukuri keberadaan manusia, maka dia tidak mensyukuri keberadaan Allah.

Hadits above explains that the human who is *syukur* is, the human who thanks the existence the human, truthfully; is Allah's creation. So, whomever who does not thank to Allah upon what are created to the human even of the physical or attitude forms so the human does not thank the gift of Allah's given.



CHAPTER IV

THE REFLECTION OF THANKFUL TO ALLAH IN JACK PRELUTSKY'S *BE GLAD YOUR NOSE IS ON YOUR FACE* POEM

This chapter consists of the intrinsic and pragmatic analyses. The intrinsic analysis is focused on the diction, symbol, imagery, figurative language, theme, atmosphere, and tone because those elements support the interpretation of the pragmatic meaning in the poem. Meanwhile, the pragmatic analysis is used to describe the message behind the structure in the poem. The hermeneutics is theory of the pragmatic area used to interpret the implicit meaning behind the structural text in the poem. So, the message contains behind the structure is understood by readers. The researcher relates this reaserch with the religious value according to Islamic point of view. The description about them is explained as follows.

A. Intrinsic Analysis

In researching *Be Glad Your Nose is on Your Face* poem, the researcher analyzes the intrinsic elements consist of the physical and psychological elements. The physical elements consist of diction, symbol, imagery, and figurative language; the psychological elements include of theme, tone, and atmosphere. The following explanation describes the physical elements of the poem.

1. Physical Element

a. Diction (connotation)

The dictions found in the poem contain with the connotative meaning. The dictions are used to give the image of the message conveying behind the direct meaning. These dictions have more meaning than what they meant. This expression of the diction is explained as follows:

BE GLAD YOUR NOSE IS ON YOUR FACE (Title)

The diction mentioned in the title of the Prelutsky's work is "Be Glad". The direct meaning of "Be Glad" is pleased or happy of something. "Be Glad" not only has the meaning to convey the happiness, pleasure or pride upon the something gotten, but also has more meaning than what it meant. The expression "Be Glad" is also found in the first and fifth stanzas.

The researcher interprets that "Be Glad" has the connotative meaning. It conveys the graceful or thankful of everything Allah given. This interpretation is found from the whole meaning of the poem. So, the researcher convinces that the meaning of the title of the poem is the thankful to Allah upon the grace of Allah given. The example of the grace of Allah is a precious nose that puts on its place and it has normaly function without any slight shortage. Thus, whomever who has it, the human must thank to Allah because this nose still helps the human to breathe. Next, the other diction is gotten in the poem;

Your nose, instead, through thick and thin (5th stanza)

The expression above explains the nose as the witness of the happiness and sadness for anybody who has it. It means that the happiness and sadness depends on the human interpretation on what Allah gives to him. It is shown from the behavior themselves, how the human faces the condition.

The condition of human feels satisfied or not, it is seen through the diction contained in the expression, "thick and thin". The diction "thick and thin" has the direct meaning is that large and small sizes. Beside, the diction "thick and thin" has the connotative meaning, its meaning is the bittersweet. The bittersweet means something happened behind all conditions, sad or happy, it must be thankful. For instance the nose, it is a precious part on the face in the bittersweet for anybody who has it.

If the human does not have the nose or his nose did not have the function to breathe, what did they do? Thus, its anything condition or form of nose, whomever who has it, he must be thankful to Allah. If there is the shortage, happiness or sadness, in the form or creation of Allah, the human has to thank to Allah and he must accept everything Allah given.

All of things created by Allah have the reasons and those are the valuable gift of Allah. How the grace obtained for human, it is the will of Allah. So, the human must thank to Allah upon the physical perfection Allah given is that the nose puts on the face.

b. Symbol

A physical object (a thing, a person, a place) represented something non physical; they includes of idea, a value, or an emotion found in expression below:

Be glad your nose is on your face, (1st stanza)

The symbol of the quotation above is *nose*. It is a physical object includes a thing representing the part of face. Beside, “nose” represents as part of face, it also is an idea to convey the thankful of Allah upon the perfection of part of bodies that Allah given. *Nose* is as one of the representation of the example creation of Allah that must be thankful. *Nose* puts on the face not on some other part of the bodies and it has function to breathe until now. If there is the shortage in form of it or other part of bodies, the human must always thank to Allah.

c. Imagery

The poem of *Be Glad Your Nose is on Your Face* uses the part of the body as the imagery to reflect the thankful. The researcher interprets it from the description of the narrator used in the part of body as the placement of the nose when it puts on some other part of bodies. It has the other meaning behind the narrator’s expressed. The placement of nose on some other part of the bodies are shown through the second, third, and fourth stanzas of the poem.

*Imagine if your precious nose
were sandwiched in between your toes,
that clearly would not be a treat,
for you'd be forced to smell your **feet**. (2nd stanza)*

*Your nose would be a source of dread
were it attached atop your **head**,
it soon would drive you to despair,
forever tickled by your hair. (3rd stanza)*

*Within your **ear**, your nose would be
an absolute catastrophe,
for when you were obliged to sneeze,
your brain would rattle from the breeze. (4th stanza)*

Based on the quotation above, the researcher interprets that the poem is the form of reflection of thankful, it is shown from how the narrator described the place of the nose in some other part of the bodies. It has the implicit purpose behind the direct meaning in poem. Through its imagination in describing the place of the nose, this poem conveys the meaning to the reader to think how this grace must be thankful because this nose actually is on the face, not on some other part of the bodies.

In addition, the researcher also interprets that the poem gives the consolation through the description conveyed. If the nose is on some other part of bodies such as on the feet, head, or in the ear, it makes the human feels strange. As the human understood that the best place of the nose certainly is on the face not on some other part of bodies. The human must be thankful to Allah upon Allah given. He has put the nose on the face. This poem conveyes with the humorous tone has the certain purposes. The porposes are not only giving consolation to the reader, but

also giving the moral message. The moral message persuades to thank to Allah.

d. Figurative Language

In the poem of *Be Glad Your Nose is on Your Face*, there are two expressions belong to personification and metaphor. Two expressions with personification are shown in the following:

“It soon would drive you to despair, forever tickled by your hair.” (3rd stanza)

The expression above uses the personification. The personification is the comparison of the lifeless thing with thing that has the characteristic as human that can feel something. The researcher interprets that the word “it” in the quotation above refers to the nose. The nose is the lifeless thing but it does something as human. The nose drives to despair as a human does. In same expression also finds the word “hair” that does something as human does. The hair tickles the nose. A hair is the lifeless thing too. So, it does not something to tickle the nose. This is the example if the nose is on the head. Another expression contains personification is:

*“For when you were obliged to sneeze
Your brain would rattle from the breeze.” (4th stanza)*

According the expression above, the brain has rattled fastly. It is sure that the expression contains the personification. The word “brain”, is not exhale a sound like window’s sound. “Brain” is not blown by the

wind so it includes the personification because the brain is not take out a sound. It is the example if the nose is within the ear.

There is one expression contains with the metaphor. It is an analogical style which almost same as a comparative style. The metaphore creates with the sententious meaning but it does not use the word comparative like simile style. This metaphore is shown in the sentence below:

Your nose, instead, through thick and thin (5th stanza)

According to the quotation above, the researcher considers this expression belongs to metaphor because there is the term of “thick and thin”. It is as the representation of nose as the witness of the happiness and sadness for anybody who has it. Everything happened, the grace of Allah must be thank and the thing that we have, it also must be thankful to Allah.

2. Psychological Element

The researcher analyzes the psychological elements in the *Be Glad Your Nose is on Your Face* poem. The psychological elements are theme, tone, and atmosphere. The explanation about them is presented as follows:

a. Theme

Theme of poem is the thankful to Allah. Everything given by Allah must be thankful that the nose puts on the face. This interpretation is found from the title:

BE GLAD YOUR NOSE IS ON YOUR FACE (Title)

The researcher interprets that the quotation above is to persuade the reader to thankful to Allah upon everything Allah given, such as putting the nose on the face. Beside, the quotation describes reasons upon the placement of Allah given. The human must thank to Allah because this nose puts on the face not puts on the other part of bodies. The nose is also the valuable grace which has normaly function; breathing until now. In addition, the nose gives the the awareness and introspection in the heart of human that everything must be glad or thankful.

b. Tone

The tone applied of this work is the humorous tone. It is seen of the way in describing the place of the nose in part of the body. The quotation of the humorous tone in *Be Glad Your Nose is on Your Face* poem is presented as follows:

*Imagine if your precious nose
were sandwiched in between your toes,
that clearly would not be a treat,
for you'd be forced to smell your feet. (2nd stanza)*

*Your nose would be a source of dread
were it attached atop your head,
it soon would drive you to despair,
forever tickled by your hair. (3rd stanza)*

*Within your ear, your nose would be
an absolute catastrophe,
for when you were obliged to sneeze,
your brain would rattle from the breeze. (4th stanza)*

Based on the quotation above, the tone of this poem is seen of each stanza. The researcher interprets that each stanza gives the consolation. The consolation is described through the place of the nose on some other part of the bodies such as on the feet, head, and within the ear. The stanzas also give the effects when the nose did put on those part of bodies. The humorous tone gives or builds the awareness to the reader on how important of thankful to Allah is, this nose puts on the face, not on some other part of the bodies. Beside, the message that poem conveyed is interpreted easily.

c. Atmosphere

The atmosphere of this poem is humorous and fun. The researcher gets those interpretations from second, third, fourth stanzas. Those stanzas give the appropriate effect to the reader. Those stanzas are explained as follows:

*Imagine if your precious nose
were sandwiched in between your toes,
that clearly would not be a treat,
for you'd be forced to smell your feet. (2nd stanza)*

*Your nose would be a source of dread
were it attached atop your head,
it soon would drive you to despair,
forever tickled by your hair. (3rd stanza)*

*Within your ear, your nose would be
an absolute catastrophe,
for when you were obliged to sneeze,
your brain would rattle from the breeze. (4th stanza)*

Those stanzas gives an effect to the reader that *Be Glad Your Nose is on Your Face* poem gives fun and humorous impressions. After reading this poem, this poem gives the deep message behind the way of conveying the consolation. Through the humorous and fun, the message in the poem gives the awareness and education. The purpose of *Be Glad Your Nose is on Your Face* poem created by the humorous and fun atmosphere is to make the readers feel happy when reading the poem so the message is interpreted easily.

B. The Pragmatic Analysis in *Be Glad Your Nose is on Your Face* Poem

The poem of *Be Glad Your Nose is on Your Face* is analyzed by using pragmatic approach because this poem contains the religious message behind the structure in the text. The hermeneutics is the theory used to interpret the implicit meaning behind the structural text in the poem. The analysis of hermeneutics is the area of the pragmatic of literature. In analyzing using the theory of hermeneutics, the reader is allowed to interpret the meaning as far as

the reader's experience has, relevant to the symbol and message found in the text. The researcher relates the research with the religious value according to Islamic point of view.

The researcher finds out the interpretation that this poem reflects the thankful to Allah. This reflection is conveyed by using the fun and humorous tones in order to the message is interpreted easily. This interpretation is found through the empirical way. This way is used to analyze the meaning or message in the poem based on the experience of the researcher as the reader based on Islamic perception.

The religious value contains in the poem, it shows that this poem is useful and interesting for the readers. It is "useful" because this poem gives the positive value for the readers. The value is to persuade the readers to thank everything Allah giving. While, "interesting" refers the conveying way to the readers.

Related with the religious message containing in the poem, the concept of *syukur* is used to explain the reflection of thankful to Allah in the poem through the exegesis M. Quraish Shihab (2006). Some *dalil* about *syukur* from Al Qur'an and Hadits are also used to strengthen the reflection of *syukur* in the poem.

The researcher finds out three ways of the reflection of thankful to Allah using pragmatic approach in the poem entitled *Be Glad Your Nose is on Your Face*. To get clearer and more details about it, the explanation is presented on the analysis below.

1. The Reflection of *Syukur* in Jack Prelutsky's *Be Glad Your Nose is on Your Face Poem*

In Islam, *syukur* divides into three kinds, they are *syukur* by heart, *syukur* orally, *syukur* by action as explained by M. Quraish Shihab in *Wawasan Al Qur'an* (2006). In this matter, the poem of *Be Glad Your Nose is on Your Face* is one form of works containing the element of *syukur*. The following explanation of the reflection of *syukur* contains in the poem.

a. The reflection of *syukur* by heart

Through the diction found in *Be Glad Your Nose is on Your Face* poem, the researcher convinces that the reflection of *syukur* by heart mentioned in its connotative meaning of dictions in the poem. The dictions are explained on the quotes below:

Be Glad Your Nose is on Your Face (Title, 1st and 4th stanzas)
*Your nose, instead, through **thick and thin**,* (5th stanza)

The reflection of *syukur* by heart is written in the bold quotations above. The dictions are interpreted as they have more meaning behind in the direct meaning. The diction shows the deep meaning. The diction, "Be Glad" is the representation of confession to

syukur by heart upon all of Allah given. So, this heart admits the source of this grace obtained from Allah, not upon the effort of the humankind. By looking at the context in the poem, the way to thank to Allah is seen through the example symbolizes in the poem. The quotation of the grace symbolized in the poem is mentioned in the following:

Be glad your nose is on your face, (1st stanza)

Based on the quotation above, the nose is the symbol of one of the perfect creation of Allah because this nose is put on the face not on some other part of the bodies. Through the example of creation of Allah in the poem, the deep message is able felt.

The poem gives the awareness for the human that he must thank to Allah by heart totally. It means that everything has been had by the human and the graces have been obtained; are the gift from Allah. The human must receive them by sincerity of heart because Allah creates everything in purpose. The human does not refuse the grace obtained because this bad attitude is disliked by Allah.

Thanking to Allah upon the grace obtained by sincerity heart is also explained in the conotation meaning contains in the diction "thick and thin". The meaning of "thick and thin" is the bittersweet or happiness and sadness. This diction is intended that in the happiness or sadness conditions, the human must always thank to all the things given by Allah and the human also must be awared by heart that all the graces obtained

are the blessing and mercy of Allah. Although, there is the shortage of happiness or sadness in the form or creation of Allah; such as the form of this nose is pug-nosed, deformity, or not perfect form, the human has to thank to Allah by heart or "*ikhlas*" (Islamic view).

In Islam, "*ikhlas*" means "acceptance". Accepting in facing of the whatever condition without the objective feeling. The human must thank to Allah because this nose still helps the human to breathe and smell other things given by Allah in this world.

Beside of the diction, the figurative language is found to describe the shortage that the human has to thank in facing the condition by the heart. This style is shown through an imagination in the poem as follows:

"It soon would drive you to despair, forever tickled by your hair." (3rd stanza)

Based on the quotation above, a shortage is described through the figurative language conveying in the personification. The description of the place of the nose on other part of the bodies, it means that the nose does not put on the face. This case makes an uncomfortable thing to whomever who has this condition if it did happen.

Through the figurative language used in *Be Glad Your Nose is on Your Face* poem, the researcher interprets that the nose does not have function properly when the nose is not on the face or the other part of the bodies or the nose is able to move as the human does. Truthfully, it shows the shortage obtained by the human. It realizes to the reader to

thank to Allah of whatever condition received, the human has to thank upon all of Allah given.

Moreover, if Allah gives physical perfection to the human, the human must be fortune having the physical perfection and thankful that everything created is perfect. Allah has created the nose with function to breathe, it also must be thankful. The nose is the valuable gift of Allah. Without the existence of nose, the human passes away because he does not breathe. The aim of the usage of this style in the poem is to remember and aware the human in order to feel enough and satisfied upon all of Allah given. So, the human is compulsory to thank to Allah by heart and keep everything Allah given.

When this heart is able to admit, believe, and keep everything that Allah given to the human, this heart is also able to feel enough and comfortable upon what has been fated for human by Allah. By the sincerity of heart and "*ikhlas*" (acceptance), the human does apply and keep the mandate created this grace as *syukur*. It is mentioned by Allah in the holy book Al Qur'an epistle An Nahl verses 53. This verse contains the statement that everything of grace has been had by the human must be thankful. The human has to convince in his heart that the obtained grace comes from Allah. The statement is elaborated that in thanking the grace from Allah must be followed by "*keridhoan*" (acceptance) and the sincerity of heart because this thing has brought the human to the "*mukhlis*" heart. If there is the shortages in the form of the everything of

the grace Allah given, the human does not refuse them because Allah has the aim upon Allah's will. Allah creates the right life for the human.

This poem gives the deep message. The poem reflects of *syukur* by heart. This thankful is symbolized by the nose puts on the face. It is shown in order to the human realizes to thank by heart because this nose has the function to breathe. This grace is the valuable gift of Allah given to human to thank to Him. Upon the Allah's will, something does happen suddenly. If there is the shortage obtained by human, the human must be "*ikhlas*" (acceptance) and has to *syukur* by heart whatever the condition received. Allah who creates something shortage, Allah also creates the advantage for the human who wants to *syukur*. Allah loves the human who did optimist and loyal to Him. By coming closely the heart and self to Allah, and to Him the human pray; leane on Him; ask the help to Him, so the human is far away of danger and difficulty. Allah gives the way and direction for whomever who believed. Thanking the grace by heart is able to increase the sincerity, closeness, and loyalty of human to Allah.

b. The reflection of *syukur* orally

Thankful to Allah is compulsory of the human to Allah. When this heart did able aware and also admit that the grace obtained coming from Allah; the human has to thank to Allah the grace with sincerity of heart and full of *keridhoan* (acceptance). The thanking of grace is also done by telling the grace obtained is that, by praising or saying *syukur*. The aim is as the confession the human to the oneness of Allah; only to Allah must be

directed to the human thank. By acknowledge the gift from Allah given and always praises to Allah is the form of *syukur* orally. *Syukur* orally finds in the diction in the poem. Beside the diction is being as the representation of *syukur* by heart, this also is the form of the expression of *syukur* orally. The ensuing is the detail explanation:

“Be Glad Your Nose is on Your Face” (Title, 1st and 4th stanzas)

Based on the quotation above, the researcher interprets that the reflection of *syukur* orally is shown through the diction in this poem. The diction, “Be Glad” means “thank!”. Thanks upon the grace are given by Allah. Allah creates everything in this world perfecting. The example of Allah creation is the nose puts on the face not some other part of bodies, it is the oneness of Allah. Allah creates the nose has the aim. The aim is to help the human to breathe and smell something surrounding them. This is the valuable gift Allah given for the human in order to the human to thank.

The diction “Be Glad” is as the representation of the *syukur* form is uttered orally. When this heart is able to admit by sincerity heart upon the grace is given by Allah, the human must guide *syukur* by heart with *syukur* orally. As Allah says in QS. Ad Dhuha verses 11. When the human gets the grace then tell it!. The researcher interprets the purpose contained in that verse. It means the human has to tell the grace obtained orally as the form of confession the thankful of the human to Allah. The

human is also aware the everything of grace which is obtained coming from Allah. Thus, the human is compulsory to thank to Allah.

In Islam, the form of the *syukur* orally has been taught by saying *Tahmid* or *Al-hamdulillah*. As Our Prophet Muhammad SAW mentions in the Hadits which is narrated by Imam Muslim in his kitab *Sohih Muslim* no. 2734 that, by saying "*Tahmid* or *Al-hamdulillah*" when the human finds the grace is the thing Allah loved. The meaning of saying "*Tahmid* or *Al-hamdulillah*" is all of the praise directed only to Allah. It means that the someone who has been proper to receive the praise is Allah. The whole of praise must be directed to Allah. The interpretation of the researcher convinced that the term of the word "*Al-hamdulillah*" is not used in some English culture. There, the word usage *syukur* is rare asserted by some people in English. So, they uses the expression "Be Glad" as the form to assert the *syukur*.

By uttering "*Tahmid* or *Al-hamdulillah*" as praising to Allah, this soul and body are being forceful. The human is able to face of whatever the condition received Allah given. Receiving by sincerity heart that the God's grace given or created to the human has to thank. By *syukur* orally, it means the human admits Allah's greatness who infinite and extensive about the grace of Allah. Everything Allah given in this life are untold or innumerable.

c. The reflection of *syukur* by the action

When this heart is able to admit and utter the grace obtained by saying “*Al-hamdulillah*” as the form of *syukur* orally, it is not complete if the form of *syukur* also does not into the action. By using the grace obtained according to the aim of its conferment is the form of *syukur* by action. The action upon the grace obtained is implemented by doing something in the right way as the loyalty to Allah. The loyalty means by doing everything Allah’s order and avoided Allah’s prohibition.

The example of the form of loyalty to Allah is that giving the kindness to the other people. Whereas the form of the sin to Allah is that by refuting the grace obtained. *Syukur* by the action is as the respectability to Allah who has given the kindness to the human in order to the human is more closing to Allah than before. The loyal human is the human who wants to thank to Allah not the human who refuses the grace of Allah.

The form of *syukur* by the action is found in the poem. *Syukur* by the action is reflected through the tone and atmosphere obtained the content of the poem. The researcher provides the quotation as follows:

*Be glad your nose is on your face,
not pasted on some other place,
for if it were where it is not,
you might dislike your nose a lot. (1st stanza)*

*Imagine if your precious nose
were sandwiched in between your toes,
that clearly would not be a treat,*

for you'd be forced to smell your feet. (2nd stanza)

*Your nose would be a source of dread
were it attached atop your head,
it soon would drive you to despair,
forever tickled by your hair. (3rd stanza)*

*Within your ear, your nose would be
an absolute catastrophe,
for when you were obliged to sneeze,
your brain would rattle from the breeze. (4th stanza)*

Through the consoling tone and the atmosphere found after reading this poem, the researcher interprets this poem created as the implementation of *syukur* that has to be realized through the action. It is shown of the creation of this poem giving the deep message having the value and also the persuasiveness to the reader to thank upon the grace's obtained.

By presenting this poem, it shows that when someone is able to persuade other people to *syukur* so this thing is the real form of *syukur* implemented through the action. This poem gives the noble lesson for the researcher as the reader to *syukur* upon the grace obtains as the form of loyalty of the human to Allah.

The implementation of *syukur* by the action gives the kindness to other people through the tone created this poem. The consoling tone gives through the imagery of the poem which puts the nose is on other part of bodies. This imagery gives the positive effect for the researcher as the reader. The effect appears the interests of the reader as if the

researcher is asked to understand the content and the real meaning containing in the imagery is described in the poem.

The imagery contains the message. The message in the poem gives the awareness and education to *syukur* upon the grace obtained. Through the poem's imagery describes the part of the body with symbolizing the nose as the creation sample of Allah's creation in poem, the large grace of Allah has to be thank because the human gets this grace without shortage. The human is helped to breathe with the nose. This is the aim of this poem so that the human are always to thank upon the everything of Allah created and fated.

The researcher interprets that the atmosphere obtained after reading the poem, the human is not only implements into *syukur* orally and *syukur* by heart, but also the human does implement *syukur* by action upon the grace created by Allah to the human. Allah creates this nose on the face and this nose does have function to breathe normally. Substantively, this poem persuades the reader to able implementing the perfection of this grace's obtained as the benefit things to do the loyalty to Allah before this breath stopes. The loyalty is realized by doing something in the right way of Allah. For instance, by helping and gaving the benefit to the other people. Verily, the truth of *syukur* is also thank of the existence of human.

Positive side taken from the persuasion of this poem is the human is able to thank upon the grace's obtained and also able to benefit

or use the grace according to its conferment. Using the grace by doing the loyalty with thanking to Allah upon the grace that Allah given is expressed the grace into the work especially of *Be Glad Your Nose is on Your Face* poem written by Prelutsky.

This poem is the real evident of the implementation of *syukur* by the action because this poem provides with the consoling tone which has the positive message for the reader. Behind the consolation given by the poem, the poem also persuades to go to the better way. Beside, this poem gives the influence formed the persuasion and also educates the reader. It persuades the human to realize upon the grace Allah given. It educates the human to able receives the everything that Allah fated by *syukur*.

To the human *syukur* is the compulsory as the confession *syukur* of the human to Allah. By implementing the grace obtains by giving the kindness to the other people, persuade, and give the good direction for appearing the awareness to the human to thank upon the grace's obtained and does not refuse the fate of Allah is the form of *syukur* by the action. Verily, the truth of *syukur* also thanks of the existence of human. This is like Allah says in QS. Ibrahim verses 7.

The researcher interprets the meaning of this verse that as the moslem has to thank to Allah upon the grace's obtained and also be able to use the grace based on its conferment is that using the grace's obtained

by doing the everything which is *ridhoi* (accepted) by Allah. So, Allah gives the grace for the human who want to thank not *kufur* (refuse).

The human are forbidden by Allah to *kufur* upon the grace's obtained because it is the bad attitude disliked by Allah. As the revenge of Allah, Allah gives the poor torture upon Allah's will. Like the imagery of this poem conveyed in the consoling tone, Allah puts the human's nose on the other part of bodies which is unwanted by the humanself. Verily, through this consoling tone, this is the description of the fury of Allah to the human does *kufur* (refute) upon the grace's obtained.

*Be glad your nose is on your face,
not pasted on some other place,
for if it were where it is not,
you might dislike your nose a lot. (1st stanza)*

*Imagine if your precious nose
were sandwiched in between your toes,
that clearly would not be a treat,
for you'd be forced to smell your feet. (2nd stanza)*

*Your nose would be a source of dread
were it attached atop your head,
it soon would drive you to despair,
forever tickled by your hair. (3rd stanza)*

*Within your ear, your nose would be
an absolute catastrophe,
for when you were obliged to sneeze,
your brain would rattle from the breeze. (4th stanza)*

*Your nose, instead, through thick and thin,
remains between your eyes and chin,
not pasted on some other place—
be glad your nose is on your face! (5th stanza)*

Based on the quote above, if the imagery describes the nose puts on the other part of bodies. If it did happen, of course, it makes the human is uncomfortable in facing this condition. This is also being the reflection of the human who does the abjuration or refutation upon the grace's obtained from Allah that's the form of torture of Allah gotten to the human. Moreover, if Allah is anger, Allah has broken the human's breathing suddenly upon his will. Thus, the human is compulsory to thank upon the grace had. Verily, the everything are created by Allah having the aim and those must be thankful to Allah.

The way to thankful to Allah is also be implemented by thanking the existence of human. Shihab (2006: 218) excerpts the narration based on our prophet Muhammad SAW in Wawasan Al Qur'an's book that the form of thankful of the existence of human is to persuade other people to the right way. As long as the human is given the occasion to live for a moment so the human has to do something to get the merit and avoid the something forbidden by Allah. It includes refuse the grace of Allah because it is the bad attitude that Allah dislike.

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

The poem of Jack Prelutsky's *Be Glad Your Nose is on Your Face* reflects the thankful to Allah upon the grace's obtained. This interpretation is found through the intrinsic and pragmatic analyses. The following is the conclusion of the explanation:

1. The Intrinsic Analysis

The intrinsic element focuses on the diction, symbol, imagery, figurative language, theme, atmosphere, and tone. Those elements are used to support the interpretation of the pragmatic meaning in the poem. The ensuing is the detail explanation:

- a. The researcher finds the interpretation of the reflection of thankful to Allah through the expression of the theme; "Be Glad".
- b. The thankful to Allah upon the grace's obtained is simbolized with the nose as the example of Allah's creation.
- c. Whatever the condition, the grace must be thankful to Allah like the description of part of the body which describes in the imagery and figurative language in this poem.

- d. The usage of the consoling tone and the fun atmosphere makes the message interpreting easily.

2. Pragmatic Analysis

The pragmatic analysis is used to describe the reflection of thankful to Allah in the poem. The poem is analyzed using the theory of hermeneutics and the concept of *syukur*. In Islamic perception, *syukur* means the thankful to Allah. Some *dalil* about *syukur* from Al Qur'an and Hadits are used to strengthen the reflection of *syukur*.

There are three kinds of the way to *syukur* contains in the poem, they are; *syukur* by heart; *syukur* orally; *syukur* by action. The explanation about them are explained as follows:

- a. *Syukur* by heart is found out from the dictions. The connotative meaning behind the direct meaning is as the representation of confession to *syukur* by heart upon all of Allah given. It is supported by *dalil* in Al Qur'an epistle An Nahl verses 53.
- b. *Syukur* orally is gotten from the dictions. The grace must uttered by oral as one of diction provides in the poem; "Be glad" means "thank!". It is supported by *dalil* in Al Qur'an epistle Ad Dhuha verses 11 and Hadits of Prophet Muhammad SAW which is narrated by Imam Muslim in his kitab Sohih Muslim no. 2734.
- c. *Syukur* by action. It is obtained from the tone and the atmosphere after reading this poem. The tone persuades the researcher as the reader to thank to Allah without offend their feeling because this tone is provided

the consolation so the effect of the educated aim is received easily. It is supported by *dalil* in Al Qur'an epistle Ibrahim verses 7 and Hadits that Shihab excerpts the narration based on our prophet Muhammad SAW in Wawasan Al Qur'an's book that the form of thankful of the existence of human.

B. Suggestion

The research is able to elaborate further study focused on *Be Glad Your Nose is on Your Face* poem. The researcher hopes that the research is able to be a useful study by conducting other researchers to provide more complete study. To improve the research, the researcher provides recommendations for the next research as follows:

1. The researcher recommends to criticize the background of the author created *Be Glad Your Nose is on Your Face* poem to find how the social life the author creates this poem.
2. The researcher recommends to examine the other approaches like psychological approach of *Be Glad Your Nose is on Your Face* poem because this research uses the pragmatic approach.
3. The research is also able elaborated using the other opinion from the Muslim Scholars to help more details in describing this research.

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