

## THE ISLAMIC SOCIAL IDEOLOGY IN WILLIAM WORDSWORTH'S POEM

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### Abstrak

Sosialisme adalah ideologi dasar bagi banyak ideologi di dunia. Bahkan jugadialah utoleh Indonesia (doktrin Pancasila). Dalam studi ini peneliti ingin mencari dan mengetahui tentang perkembangan idealisme sosial dalam Islam serta bagaimana orang menerapkan ideologi dalam kegiatan sehari-hari. Tujuan dari penelitian ini adalah untuk mengidentifikasi sejauhmana pengaruh sosialisme Islam dalam puisi Wordsworth. Penelitian ini merupakan penelitian content analysis di mana peneliti akan melakukan analisis terhadap isi puisi. Jenis content analysis yang diterapkan dalam penelitian ini adalah propaganda analysis. Hasil penelitian menunjukkan bahwanya 163 data yang berbicara tentang sosialisme dalam puisi William Wordsworth. Dalam penelitian ini jugadijelas kantentang orang sosial kelas bawah dan harapan sosialisme (Kebebasan dan Kesetaraan atau persaudaraan).

**Kata Kunci:** Ideologi Sosial Islam, Puisi William Wordsworth's

### Abstract

The socialism is the basic ideology for many ideologies in the world. Even Indonesian ideology also adapted the socialist ideology (Pancasila doctrines). In this study the researcher would like to search and know about the development of social idealism in Islam. And how the people apply the ideology in the daily activities. The aim of this research of this study is to identify the extent of Islamic socialism influence in Wordsworth's poem. This is a content analysis research. The researcher analyzed the content of the poems. And the type of the content analysis anylisis applied in the study is the propoganda analysis. The results of the research showed that the researcher just discovered 163 data talked about the socialism in the poem of William Wordsworth in this research, the researcher explained about Lower Social Class People and Hope of Socialism (Freedom and Equality or brotherhood).

**Key Words:** Islamic Social Ideology, William Wordsworth's Poem

## Introduction

Many people still have misunderstanding and misperception about the meaning of socialism. They relate the socialism to Marxism, Communism, Anarchism, and even Atheism. Actually, these ideologies stem from socialism, but in the application, they have misconception in practicing the socialism, so it will create those ideologies.

Socialism itself actually has been practiced since a long time ago, and it emerges because the practice of the social stratification in Europe. Long time ago, Europe consisted of several countries following Monarch system. Before people had a better education, many of them were worried about the kingdom government; many of them were worried to get punished if they had done some mistakes. It could be seen through many of the works that are written by some authors; many of their topics did not expose the social conditions of the people at that time. Abrams, et al (1962) states:

*Social thought in the middle Ages lagged far behind social realities. Medieval England did not recognize the existence of any class between the Aristocracy, a relatively small group that attained its position by birth alone and the commons, which included everyone not of high birth.*

Some authors did not want to include the social reality happened at that time, and they preferred to expose issues about religion, the glorious of the king, etc, and not the existence of social reality. It could be caused by their thought of fear of the king's punishment if they had made mistakes at works.

And the existence of the social class in the old period is not so contrast until the literature in sixteenth century. In sixteenth century, some authors tried to think to create their works in the theme of freedom as Abrams, et al (1962) state:

*Much of the poetry and prose romance; and some of the drama of the period, is pastoral; that is it assumes a rural world of simplicity and leisure, of freedom from ambition or greed- a world which is criticism of the actual one with its pride, its precariousness, and its nagging cares.*

In the seventeenth century, some authors tried to involve in the politic, and they have the focus on the socialism for the country. They hope that it would have no class stratification, because the existence of class stratification would create the advantages in facility for the first class only. Besides, the existence of class stratification will make the sufferings to the lower class and the middle class because the higher social class people usually have the power in the country and their existences have the influences to the country. It is caused by the higher social class people are the people who have the capital in the country and it is added by the

one who is included into the higher social class people is the king who own the country. Because the king is the owner of the kingdom and he was also included into the higher social class people, so he would give some authorities to the higher social class people and even some facilities will be given to the higher social class people and for the sake of the higher social class people. The king's policies who will stand for the higher social class people really makes the lower social class people lost out. For example, the king will let some people who have the high capital for making some investment and they will take some lower social class as the workers. Because they are the bosses, they will do everything to the lower social class people as the workers. The king also sometimes makes some policies that can be the limitation for the lower social class people to do anything and even the higher social class people will limit the lower social class people's right; they cannot do anything without the permission of the king.

Seeing this injustice, some authors that stand for the lower social class people try to make some works about the socialism for campaign their ideas for socialism. They want to clean the totalitarianism and the social stratification for the people can become equal and free to do anything. They hope by making the works, many people can read their works and will have the idea of socialism in their mind with the desire to make it come true.

The socialism is the basic ideology for many ideologies in the world. The democracy is the result of the socialism because the people who can decide everything in the country and some countries in the world have the liberal democracy, such as United States, French, etc. Even Indonesian ideology also adapted the socialist ideology (Pancasila doctrines).

The writer is interested in analyzing the social phenomenon, because he wants to show the first aim of socialism in the history of Islam. And some authors themselves at the time even have not known the term "socialism" yet; what they know that they want to clean the social stratification and being free.

In this study the writer would like to search and know about the development of social idealism in Islam. And How the people apply the ideology in the daily activities. In analyzing the problem, the writer will identify the phenomena he wants to analyze. In order to answer the research problems, the following research question will be answered: What is the meaning of Islamic socialism ideology reflected the people in William Wordsworth's poems?. The objective of the study is: To identify the extent of Islamic socialism influence in Wordsworth's poems.

## **Method of the Research**

This is a content analysis research. The writer will analyze the contents of the poem by making an interpretation of the content of the poems. And the type of the content analysis applied in the study is the propaganda analysis. The data will be obtained from two sources; the William Wordsworth's poems that have the meaning of socialism ideology and the social condition in England at the time the poems were written. In making the research, the writer will use the unitization as the technique in the content analysis. The unit technique will be divided into three parts; sampling Unit, Noting Unit, Context Unit (Krippendorff, 1993). The writer will use social contexts in analyzing the data. The social context will be done if the writer use the historical approach as the approach for analyzing the study, because the writer will refer to the history happened at the time that has the connection with social condition of England at the time. In interpreting the poems, the writer will interpret it based on sense devices and symbols. For the analysis the writer has made, the writer will still refer to the content analysis study for the validity of the analysis, that is the construct validity

## **Findings and Discussion**

### **A. Findings**

#### **1. Islamic Social Ideology in Wordsworth's Poems**

It is hard to interpret poetry because there are some words or sentences that are hard to understand. People would interpret the poems based on their own opinion. However, in order to make it valid, the writer will use the sense devices and symbols for analyzing the poem, because many people will interpret the poem different, however, if the writer has the guide for analyzing poetry and based on the propaganda analysis, the writer should see the poetry context for seeing the real meaning of the poem. Sense devices is the sense given by the author to present unrelated objects but it will describe the meaning of the poem. Longman (1991) states:

Simile and metaphor are very special devices indeed. Their peculiar effect lies in the way apparently unrelated objects or ideas are brought together. A poet often compels us to fix our attention on one object while comparing it to another. It may be said that the quality of a poet often depends on his ability to bring together objects and ideas which are unconnected.

It means there are some words, phrase and even the sentence in the poem that has no relationship at all with the context of the poem, but it will describe the meaning of the poem. Sense devices are divided into three parts; the metaphor, simile and personification. Simile

uses a direct comparison and can be recognized by the use of the words *like* and *as*. And metaphor has the function to give direct comparison to an object which has similar characteristics with the object the author wants to show. Longman (1991) states:

Metaphor. This is rather like a simile except that the comparison is not direct but implied: the word *like* and *as* are not used. The poet does not say that one object is another; he says it is another.

While, Personification gives an inanimate object that have the human form or the characteristics of human or habits of human beings. Longman (1991) states that personification occurs when inanimate objects are given a human form, or when they are made to speak.

It is important to analyze the symbol in the poetry as it can be the reference to real object or situation. A symbol would exist in poetry because it has the function as propaganda in poetry. Many people must interpret the symbol in poetry for seeing the references of the meaning of the symbol in the poetry. A symbol can be interpreted by seeing the context based on the sentences in the poetry or the symbol can be interpreted based on the context of situation happened in the poetry.

### 1. *Lower Social Class People*

Socialism happened firstly because the existence of the sufferings of the lower class people, because the sufferings will depicture the imbalance or injustice to social class. Social class is a system that appears in the center of human life in living as a heterogeneous society. Humans as social beings, inevitably have a different way to play the social function of each. Humans also inevitably have differences of each nature being nature of almighty God Almighty, but until in the end, came an abuse of the role of social and racial ego by a particular class in taking unilateral advantage and disadvantage of the class. Various acts of discrimination occurs for various reasons such as caste, economic class, and racial differences. Regarding the value of divinity, Islam as a religion has the concept that the revelation of God manifested in its holy book the Koran is God's final revelation to the Prophet delivered last for the entire race until the end of the day.

In the first poetry "The Resolution and Independence", Wordsworth stated all the change of the lower social class people, the life of whole people, including the lower social class experienced the happiness and they might not even ever think they would get the sufferings. It is seen in the following lines of the poem:

*Even such a happy child of earth am I;  
Even as these blissful creatures do I fare;  
Far from the world I walk, and from all care;  
But there may come another day to me-  
Solitude, pain of heart, distress, and poverty.  
(Line 31- 35)*

The first sentence is the metaphor. Here, the narrator states himself as the happy child of earth. The metaphor is the direct comparison to another thing, and it is usually begun with the phrase “I am”, “you are”, “she is”, “he is”, etc. In this sentence, the phrase places in the last “am I.” In the sentence, the narrator want to make his work more poetic by placing the phrase in the last sentence. Therefore, the narrator states himself as the happy child of earth. Child (1) is the person who is still low in the age, and from the first sentences. It is the symbol of lower social class people which did some activity as usual, without under pressure of such people. This condition is strengthen with the next sentence that states *Even as these blissful creatures do I fare*. Here, the *blissful creatures* (2) is to strengthen the meaning of child that it refers to the lower social class people. Some people still had the feeling of brotherhood and never viewed other people based on the wealth (materialism). It is known from the sentence *Far from the world I walk, and from all care*. It has been described that in Islam, some people had changed their view and life style, many of them were materialism that saw other people based on the material they had.

*For humans there are angels who always followed her turn, in front and behind, they guard him by command of Allah. Indeed, Allah does not amend the state something so that they amend the existing situation on themselves. and if God wills evils against a people, then no one can resist it; and occasionally there is no protector for them besides Him.( QS.Ar-Rad 11)*

However, the sentence has begun to change the event. In the previous sentences, Wordsworth tells about the event of the people at that time. He stated it in the sentence *Far from the world I walk*. The *world* (3) in the sentence means the different era, and the sentence *I walk* (4) symbolizes the activities that was usually done by the lower class people. Here the word *I* (5) represents the whole lower class people who experience the similar destiny. The difference of the characteristics of people is also symbolized from the phrase *from all cares* (6). It means all people had the characteristics of brotherhood or care to other people, but today the people characteristics changed; they became materialism or viewed other people based on the wealthiest. The transition of period would also be strengthening in the following lines of the poem:

*But there may come another day to me-  
Solitude, pain of heart, distress, and poverty.  
(Line 34-35)*

The symbols in the first sentence are *day* (7) and *me* (8). *Day* symbolizes the period that has changed, and the word *me* symbolizes or represents the life of the lower social class people. Line 35 directly describes the *solitude, pain of heart, and poverty* (9). Many people thought the materialism; they only found the wealthy for themselves. Therefore, they would be individualism and did not care of other people that is the reason why Wordsworth describes the solitude in the poem. Then, because the treatments of the capitalists to the lower social class people such as the limitation, prejudice, discrimination, etc., would make the people sufferings as it is seen in pain of *heart* and *distress*.

The sufferings were also experienced by some poets. Many people would think of Materialism, so at the time they had never considered of art. Therefore, this situation had made some poets frustrated because of the poverty they had. It is seen in the following lines of the poem:

*I thought of Chatterton, the marvelous boy,  
The sleepless soul that perished in his pride;  
Of him who walked in glory and joy  
Following his plow, along the mountainside,  
(Line 43-46)*

*Chatterton* (10) or Thomas Chatterton (1752-1770) is one of the Romantic poets who die because of poverty and frustration. He was one of the great and talent poets but his name was only a people who knew him. He committed suicide at the age of 22 years old (Abrams, 1962:987). *The sleepless soul* (11) was symbolized his spirits and his creativity while making the poem. *The Sleepless soul* also symbolized the spirits of his poem would influence other poets after his death; he had already died and sleep but his spirits had not ever slept (sleepless) or died. *Walked in glory and joy* (12) means the poet had been rest in peace in God's hands. His death followed other poet who live in young and poverty condition, Robert Burns as seen in "*Following his plow, along the mountainside*". He also died without adequate recognition (Abrams, 1962:987).

The next explanation explains about the effect of the poet. There were some poets who got sufferings. Because they have to survive, some of them even had to work as labor. It is seen in the following lines of the poem:

*Cold, pain, and labor, and all fleshy ills;  
And mighty poets in their misery dead,  
(Line 113-114)*

Firstly in the first sentence, the narrator (Wordsworth) tells about *cold* (13). *Cold* here is the symbol of the condition of the poet who did not have the proper housing; many of the villagers, including the poet who moved to the big cities were homeless. The second word *pain* (14) symbolized the condition of the poet who work in the bad work condition, such as the long hours of work, the dirty place of working, etc. *Labor* (15) is the poet had to work in the factories. The last word in the sentence, “*all fleshy ills*” (16) symbolizes the pain, the sufferings, and the frustration of the poet as the lower class people. And then the mighty poets have the function as the icon for the poets who died as the result of poverty as Chatterton and Burns.

In the poem “*Childhood and School Time*”, some people felt the injustice done by the higher social class people or capitalists who live in wealthy. It can be the sufferings because some lower class people had dreamed that they really wanted the wealthy like the uppers did:

*For I, me thought, while the sweet breath of heaven  
Was blowing on my body, felt within  
A correspondent breeze that gently moved  
With quickening virtue, but is now become  
A tempest, a redundant energy,  
(Line 33-37)*

As it has been explained, the word “I” or “me” is the symbol for the lower social class people or here the narrator wanted to represent himself as the lower social class people. Here some of the people who did not have the opportunity to work or employment did not have anything to eat. There are two meanings for the first and second sentence of the quotation of the poem above. As the first interpretation, the lower social class people really imagined that they could be wealthy as the higher social class people as it is in “*the sweet breath of heaven*” (17). The condition of rich would make the people could do everything and they will have precious life. However, it is just a dream and it would be a spirits for them to work hard as it is seen in “*Was blowing on my body, felt within*” (18). *My body* (19) is the representation of mind because mind is also part of the body. So, it means the lower social class people imagined that they could be rich so they had to have the hard work for realizing his dream as it is seen in “*A tempest*” (20), “*a redundant energy*”. “*A redundant energy*” (21) symbolizes the spirits of the people who want to work in the factories or finding the opportunity. As a second interpretation, the first sentence means the lower social class who got starving, so they

imagined that they had eaten the food which only God could give as in “*Was blowing on my body, felt within*” (22); so, they had only eaten the imagined food. Because they had imagined eating the imagined food, their starving started to lose. It is explained in “*A correspondent breeze, that gently moved*”. Sometimes, when people feel hungry, their body will get cold and the *breeze* (23) in the sentence is the symbol of the hunger of people. The imagined food also had given the hunger people the spirits to work again as the *redundant energy* (24) in 37<sup>th</sup> sentence is the symbol of spirits, but it would make the people finally got sick and died as it in a *tempest*.

The work hard of the people that was not suitable is also explained in this poem. It can be the sufferings because some lower social class people should work hard and in the long period, but they did not accept the suitable salary:

*I heard among the solitary hills  
Low breathings coming after me, and sounds  
Of undistinguishable motion, steps  
Almost as silent as the turf they trod.  
(Line 322-325)*

*Hills* sometimes would be a place of full natural resources, such as oil, gas, etc. Here the working center for finding the natural resources for getting the raw materials for the Industry is in the phrase *solitary hills* (25). There is also the personification in the quotation. The inanimate thing *low breathing* (26) has done the activity like human being. However, the low breathings had by the people who follow the narrator. Here, some of the workers had worked hard and they also had lost their energy until they get weaken as it is symbolized in the phrase *Low breathing* and sounds of *undistinguishable motion* (27).

In increasing the economic status, some people regretted they had gone to the city to follow other people because it was the source of their sufferings. The regret can be seen in the following below:

*The terrors, pains, and early miseries,  
Regrets, vexations, lassitudes interfuse  
(Line 345-346)*

From some lower social class people; the hard work, unemployment, the bad treatments of the higher social class people to the lower social class people could be a terror to their life. The *terror* (28) also had made the *pains* (29) and *miserias* (30). Therefore, it had made them regretted to fulfill their desire to get the chance of wealthy; they had moved from the village to the city.

The workers did not realize that they had trapped into the bad condition. In the city they should worked hard and there are some rules of the owners that made them suffered:

*And sanctifying, by such discipline,  
Both pain and fear, until we recognise  
A grandeur in the beatings of the heart.  
(Line 412-414)*

It also has been analyzed that the words which have the contrast with the real meaning; it is the symbol with the contrast meaning. Those sentences cannot be interpreted from one sentence, but it should be interpreted from the whole sentences as a unity. It is concluded the explanation as it has been seen that the first sentence means positive, but in the second sentence, it means negative. And the next sentence means positive and negative. From the first sentence in the quotation (Line 412-414), both of the phrase have the positive meanings. The words *sanctifying* (31) means making holy of the people for the next good future (in *heaven* (32)). However, it means the contrast meaning or negative side. At least, it has the similar purpose in the meaning. Here, it is as the desire of the people to have glory life in the future; so they had decided to go to the city to realize their dreams. In the second phrase, *such discipline* (32) has the meaning that had made the people to work hard in the factories. In the second sentence is the regret of the people to follow their desire to go to the city for working to have an opportunity in their dreams, and the sentence *until we recognize* (33) means the strengthen feeling of regret. *Grandeur* (34) is the symbol of their strong desire to go to the city that they really wanted to have the chance in their life as it is symbolized *in the beatings of the hearts* (35).

Still in the similar poem, it also found the feeling of the people who worked in the factories. At first, they felt proud working in the factories, they felt proud because in their mind, they had thought they would get a lot of money, and as hard as they work, they would got more money:

*Proud and exulting like an untired horse  
That cares not for his home. All shod with steel,  
(Line 432-433)*

The situation above it has been explained is the picture of the meaning in the first sentence. *Proud and exulting* (36) symbolizes their feelings when they worked in the factory in the beginning. The second phrase *an untired horse* (37) is the horse that has strong power to do everything as it symbolizes the power of the people who worked hard in the factories. The description of their materialism is also symbolized in the second sentence. Because of the

work, some people even do not care of the family at home, it also symbolizes the women who would rather to work in the factories than to take care of the family, including children and husband, because they were slaved by materialism. The phrase *All shod with steel* (38) also symbolizes both the feeling and the power of the people during their jobs. Their careless to the family and their empowerment are also symbolized in the phrase. Everyone had natural feelings; to think of the family and all people have limited power. However, because the feelings of materialism, their natural feelings and power were covered by the desire of materialism. In the other words, the steel is the symbol of the feeling of materialism.

In the next sentence, it also has been found the description of the people who made the law of Child worker. In the previous sub- chapter, it has been analyzed the description of pauper child who had to work in the factories or they had to be forced to work in the factories. In the quotation of the poem below, it shows the desire of the people to get the hunting on children:

*Thus oft amid those fits of vulgar joy  
Which, through all seasons, on a child's pursuits  
Are prompt attendants, 'mid that giddy bliss  
Which, like a tempest, works along the blood  
(Line 580- 583)*

The sentence is the description of the destiny of the pauper children or the children who were born into the lower social class people. The word *amid* (39) is the symbol of middle lower social class people who had the task to catch all the children all the time as the condition is also symbolized in the sentence *through all seasons, on a child's pursuits* (40). They whom hunted the child actually had the feeling of compassion, but they had to do that because it was an order of the law made by the capitalist class who empowered the country as it is seen in *'mid giddy bliss* (41). They could not refuse the task and had to do that although it would take the sacrifice from the children who became the victims as it in *works along the blood* (42).

Although the workers had done some benefits to the capitalist class, but the capitalists class even did not care of the worker class people's destiny. Although the work in the factory had made some factories, even victims of the crimes. It is found it in the poem *Conclusion* in line 26 until 28 as follows:

*In that wild place and at the dead of night,  
Being over and forgotten, on we wound  
(Line 26-27)*

The *wild place* (43) symbolizes the life in the city that is so materialism; many people should compete each other to take the opportunity in life. The *night* (44) symbolizes the dark life run

by the lower social class people, so the phrase means the hope of the lower social class people who hoped the dark life in the city would end. *Being over and forgotten* (45) is the destiny of the lower social class people who died and although they had done anything to their master but their life were forgotten. The death was not only caused by the sufferings in their working, but it was also the sufferings in their life as the *wound* (46) symbolizes the sufferings of the lower social class people

## 2. Hoping of Socialism

Because the injustice and the imbalance happened to social class of people really hoped the existence of socialism could happen to their country. In this poem, Wordsworth also has given the description of hoping of the people to the existence of socialism. At first, the hoping for socialism also happen in the first poem “Resolution and Independence.” In this poem, there is the appearance of the symbol as it is seen in the first line until the third line of the poem:

*There was a roaring in the wind all night;  
The rain came heavily and fell in the floods;  
But now the sun is rising calm and bright;  
(Line 1-3)*

There were some symbol in the sentence as in the first line of the poem, it is shown in *there was a roaring in the wind all night*. The *roaring* (68) is a symbol that symbolized the big struggle of people who want to struggle of socialism in the country. The *wind* (69) in the first line of the poem also symbolized many people. Wind exists in the world unlimited and also the lower social class people are more than the higher social class people. Therefore, it means the lower social class people started to make an upheaval which had brought sufferings to the lower social class people. The symbol also exists in the second line of the poem that Wordsworth tells about “*The rain came heavily and fell in the floods;*” The rain “(70) symbolizes the hope of the people of the bless from God as the rain comes from the sky. And they hope God will give His much bless to the people who tried to make socialism in the country as it is depicted in “*heavily and fell in the floods*” (71). However, the people were disappointed because they could not get what they have got as it is symbolized in the word “*But now the sun is rising calm and bright*” (72). When the sun is shining, it means there would not be rain in the country. So it means the people who really hoped the socialism could exist in the country and they also hoped God would give His blessing, but until they made an upheaval, they thought their struggle would never success.

There are also the symbolism and personification in this poem. The personification is in the sentence, “*Over his own street voice the stock dove broods*” (Line 5). Actually the sentence cannot be interpreted if the previous sentence is as the personification, “*The birds are singing in the distant woods*” (Line 4). The *birds* (73) symbolize the people, but if it is interpreted by seeing the next phrases, it is concluded that the people, because it is pictured in the phrase *distant woods* (74). The writer also finds the verb phrase *are singing* (75) in the sentence that this personification also symbolizes the happiness of people after they have made the revolution. “*Over his own street voice the stock dove broods*” has some symbols and it is concluded that the sentence means the people to express the feeling of brotherhood to the country. It can be concluded it because the *broods* (77) mean the brotherhood and his own street means the way of people to get the socialism in the country that is through revolution.

In the next sentence of the poem, it appears a simile and some symbols that describe the situation in the revolution. It is seen in the following:

*The jay makes answer as the magpie chatters  
And all the air is filled with pleasant noise of waters.  
(Line 6-7)*

The jay is kind of bird which like to sing, but the bird or the jay here has the function as the symbol of socialism is the solution of disaster made by the kingdom government. In the sentence, there is also the simile as the existence of “as” in the sentence and the followed by a phrasemagpie chatters. *Magpie chatters* (78) is the twaddle of the collectors when they have seen something interesting. It means the bird sings cheerful as the symbol of the socialism would make the country happy or the socialism is the answer of the problems. Here, Wordsworth gives the picture that the socialism has succeeded to make the people happy. This condition was strengthen with the next sentence *And all the air is filled with pleasant noise of waters* (79), this sentence gives the description that God has given His blessing to people that He has made the socialism succeeded in the country. It is concluded as the God’s blessing because the previous analysis *The rain came heavily and fell in the floods;* (80) (Line 2) as the people hopes the God could bless them all for doing the socialism in the country. Therefore, the sentence *and all the air is filled with pleasant noise of waters* means the rain has come.

Wordsworth stated that the socialism was really hated by the capitalists and the others who do not like the socialism, such as the royal members and the others. They really hoped that the socialism could not exist in the country they lead, because the socialism directly would sweep their power in the kingdom. They hoped God would not give His blessing to the

people who hoped the socialism, but if the socialism could appear in the country, they would go because the socialism that had influenced people would make them threatened.

In Islam social system is very important thing to make a good relationship to other people around them. We are as Muslim, of course, we have to care to the poor to make them more prosperous. All the things are belong to the God.

*All things that love the sun are out of doors;  
The sky rejoices in the morning's birth;  
The grass is bright with raindrops; on the moors  
(Line 8-10)*

In this poem, the phrase *all things* (81) refer to the class of people who really did not want the socialism could exist in the country and tried to escape, because they did not want to be the victims as the capitalists or the monarchism. This condition is depicted in the sentence “*All things that love the sun are out of doors*”.(82)And then in the second sentence of the quotation (Line 9) of the poem *The sky rejoices in the morning's birth*, the personification and symbol are found. The personification is the *sky* (83) has the characteristics like human beings; it rejoices. The sky is also the symbol of common people who really hoped the socialism could exist in their country and life. *The morning's birth* (84) is the symbol of the socialism that could be existed in the future. Morning is the time of a new day, so it means they hope the revolution in the country as the new government or the new ideology in the country. In the morning, usually there would be a dew in the grass as it is depicted in the sentence “*The grass is bright with raindrops; on the moors*” (85). Usually before the morning come any grass would be dried because of the sunshine, but in the morning it would be wet because of the dew. It means the people hoped the socialism would bring the welfare to the people after they experienced the bad condition.

Wordsworth also thought that the revolution would bring the welfare to society because he had seen that many people who had been succeeded in the revolution:

*I heard the woods and distant waters roar;  
Or heard them not, as happy as a boy:  
(Line 17- 18)*

The above quotation is the description of the people who had been succeeded to have the revolution. It is concluded as the people who had succeeded to have revolution as it shows in the personification of *the woods and distant waters roar*. The *woods* (86) and *waters* (87) are the symbols of social stratification. In Islam, especially in the monarchy countries had done the tyrannical power and did some exploitation to two sorts of social strata; the middle social

class people and the lower social class people. Connecting to the poem, the wood is the symbol of middle social class people and the water of the symbol of lower social class people. Water is the symbol of lower social class people because the amount of lower social class people are larger than the middle social class people. *Distant* (88) is the clue that the waters and the woods place in the distant or the neighbor country. And the second sentence (89) (line 18) shows the celebration of the people after making the revolution to the country.

The socialism in at the time, felt as a strange motion that could influence everyone's life, especially the working class people or the lower social class people. However, although the socialism at the time was still a "new thing" to people, but they really hoped the new ideology would bring the welfare:

*And now a stranger's priviledge I took,  
And, drawing to his side, to him did say,  
"This morning gives us promise of a glorious day."  
(Line 82- 84)*

The *stranger* (90) symbolizes the new ideology that is really hoped by people. He then states about the bright future that would come, it would bring the welfare to the society. The bright future is symbolized in the phrase *this morning* (91) and then it is strengthen with the existence of *a glorious day* (92).

Socialism, based on its name, means the feeling of friendship. Therefore, the socialism also means the unity of the people. Still in this poem, it shows the feeling of unity as follows:

*He told, that to these waters he had come  
To gather leeches, being old and poor;  
Employment hazardous and wearisome!  
(Line 99- 101)*

This quotation still has the relationship with the previous quotation (poem *Resolution and Independence* line 82- 84). In the previous quotation, the word *stranger* (93) is the symbol of socialism. In this quotation, the word *he* (94) refers to the stranger in the previous quotation. So, the word *he* or *stranger* means the socialism who was really hoped by people. In the previous quotation (*Resolution and Independence*, line 17), the waters has the function as the symbol for the lower social class people or the working class people. In this quotation, the socialism has the purpose to the lower social class people as it is seen in *He told, that to these waters he had come* (95). He had the purpose to make all the elements of people such as the poor people, the workers, etc, in the lower social class people to unit to become one.

In the poem *Childhood and School-time*, Wordsworth also has stated different symbol of socialism. He makes the symbol of socialism in the phrase *A cheerful confidence*. Here, the socialism was introduced to people through some writers:

*Such hope was mine, for holy services.  
My own voice cheered me, and, far more, the minds  
Internal echo of the imperfect sound;  
To both I listened, drawing from them both  
A cheerful confidence in things to come.  
(Line 54- 58)*

In the quotation above, Wordsworth had chosen the ideology of socialism in his way of life, and he even wanted to introduce the socialism to the whole country through his works in writing poetry. Firstly, the hoping of Wordsworth in the phrase *Such hope was mine* (96), and the phrase *holy services* (97) is the work of Wordsworth to introduce the socialism through his works; he had written his poetry seriously and he also had a lot of inspiration as it is seen in *My own voice cheered me* (98) and also he hoped his works would be appreciated by some people or some people could recognize his works as the sound of socialism. It shows in “*the mind's Internal echo of the imperfect sound*”; “*To both I listened, drawing from them both*” (99). Therefore, by reading his poems, he hopes many people could realize the socialism in the country through the action as it is in “*A cheerful confidence in things to come*” (100).

In the other stanza of the poem, Wordsworth also explained his wish to develop the ideology of Socialism. He had seen some tyrannical treatments done by the capitalist class or the ruling class people. He really wished the inserting of socialism ideology would make the justice to the country:

*So fair; and while upon the fancied scene  
I gazed with growing love, a higher power  
Than Fancy gave assurance of some work  
Of glory there forthwith to be begun,  
(Line 76- 79)*

*Fair* (101) is the characteristics of the justice that is hoped by some socialists to some good conditions that were hoped by some socialists as it is symbolized in “*fancied scene*” (102). The socialists had seen the socialism would make the greatest love to the people and it was also the “*higher power*” (103). It means the socialist hoped there would be a change in the country from Monarchy to democracy. Therefore, it would make the inspiration to the people to make the poetry about socialism that they hoped by the existence of the work about socialism would make the beginning of socialism.

He had the inspiration about socialism inspired by the revolution that had made some changes in the country. He had seen very fast change (revolution) to some aspects of people's life, including the government, the social relationship, the faith, and the style of the people:

*Found all about me in one neighborhood--  
The self-congratulation, and, from morn  
Tonight, unbroken cheerfulness serene.  
But speedily an earnest longing rose  
To brace myself to some determined aim,  
(Line 111- 115)*

The news about the successful is the inspiration of Wordsworth to make the poem about Revolution. Some people had celebrated their success time to time, "from morn to Night" (104). The revolution had made the long welfare to the society as it is symbolized in *unbroken cheerful serene* (105). The fast change after revolution is also described in the poem as it is seen in "but speedily an earnest longing rose". *Rose* (106) describes the beautiful scene after the successful of revolution. And then in the next sentence (107) means some beautiful picture to make the poem about the ideology of socialism.

By the making of the socialism poems, Wordsworth hoped it would make the people have the spirits to change the government, by making the revolution in government. He hoped by the changing in the government would cure the pain in the society as the impact of revolution:

*Wisdom and Spirit of the universe!  
Thou Soul that art the eternity of thought  
That givest to forms and images a breath  
And everlasting motion, not in vain  
By day or star-light thus from my first dawn  
Of childhood didst thou intertwine for me  
The passions that build up our human soul;  
(Line 401- 407)*

Here he wanted the justice to the whole mankind. *Wisdom and spirits of the universe* (108) means the social justice to the people, and they do not want to differ the people based on the social stratification as it is symbolized in the word *universe* (109). They hoped the new ideology would make the life of the people bright in the wild life. The life in night would make some people cannot see the environment, it means the people cannot see their future because the existence of the capitalism, however because of the existence of socialism, they could see their future. In this case, the socialism is symbolized in the existence of *star-light* (110), and they hope the socialism could not last forever as it is also symbolized in the existence of *day* (111). Through the existence of socialism, they would make a new life as a

new society as it is symbolized by *first dawn Of childhood*. The word *Thou* is dedicated for the ideology of socialism that has influenced the thought of some people as it is strengthened in *The passions that build up our human soul*;(112).

In *Conclusion*, Wordsworth believed that the socialism was created by God to make the life of the people changed. Here, socialism believed in God and not like the Communism who stated themselves as God and do not believe in God:

a. *Hoping of Freedom*

Many people living in this world want to live in a free and unfettered by the rules. To the extent this because of the strong desire they no longer heed the norms of religion, because they regard religion as a mere shackles.

Despite the fact, freedom without limits have been impossible in this world. Because the actions undertaken by humans is often influenced by the impulse of lust, so that when someone leaves the religious norms he will automatically lapsed following the rules of his own desires, which is controlled by the devil, and this is the biggest source of harm for himself. Because the human desires always leads to evil and destruction, as the word of Allah.SWT.,

*"Indeed, lust (man) was always told to ugliness, except for those graces by Rabb" (QS Yuusuf:53).*

*"If the truth of human indulgence, then surely perish heaven and earth and all that is in it. Nay, We have brought them a warning (to) them (al-Qur'an), but they turn away from it " (QS al-Mu'minuun:71).*

*"And do not obey the people we have neglected her from remembering Us, and indulge (lust) it, and (all) affairs become corrupted / bad" (QS al-Kahfi:28).*

There are two major point of the aims of socialism in the Islam countries. The first is hoping for liberality and the second is the hoping for equality or brotherhood. In this section, the first aim of socialism is the hope for liberality.

The poem discussed the liberality will be seen firstly in the poem *Child and School-time*. In this poem, Wordsworth hoped many people, especially the suffered people would escape. Because some capitalist or ruling class had limited the activities of the lower social class people:

*Whate'er its mission, the soft breeze can come  
To none more grateful than to me; escaped*

*From the vast city, where I long had pined  
A discontented sojourner: now free,  
Free as a bird to settle where I will.  
(Line 5-9)*

There are some symbols used by Wordsworth in making this poem. In this poem, Wordsworth uses another symbol referring to the ideology of socialism. Here, he uses the phrase *soft breeze* (113) as the symbol of socialism. He used the *soft breeze* because the soft breeze would make the people fresh, after they had experienced some sufferings. The socialism would make the life of people free or escaped from the chains given by the ruling class or capitalist class as it shows in *escaped* (114). The socialism would make them think of escape from the city that trapped them into the sufferings as seen in “*From vast city, where I long had pined*” (115) and the dissatisfaction of life is continued in the sentence “*A discontented sojourner*” (116). Therefore, the socialism would make their life free. *Free as a bird* (117) symbolizes the freedom in socialism that nothing can limit their life. A bird can fly everywhere it likes, without a limitation and it will stop whenever it likes as it is described in “*to settle where I will*” (118).

Some people really hoped the freedom could come to their life. The freedom promised by the socialism would make their life useful because they are free to make some creativity. It is really different with the life with some limitation from some law and rule made by the capitalists or the ruling class, they thought they did not have chances to do some activities:

*Dear Liberty! Yet what would it avail  
(Line 31)*

From the word *dear Liberty!* (119) It can be known that the liberty had not come to their life, but they really hope the liberty could come because it is useful for them for their activities as seen in *Yet what would it avail* (120). By the existence of the socialism, they hoped they would have the creativities:

*Bring with them vernal promises, the hope  
Of active days urged on by flying hours,--  
Days of sweet leisure, taxed with patient thought  
(Line 41- 43)*

The word vernal has the connection with the spring season. In the growing season, some plants will create something beautiful. Therefore the *vernal promises* (121) means the promise of the socialism to give the freedom to make the activities or making the creativity done by the people. The creativity that is really hoped by the people will be seen in the phrase *active days* (122), and the unlimited time; the people would do the creativity anytime that they like

will be seen in the phrase *flying hours* (123). Some capitalists had made the exploitation to the workers, so they only had a little time to have a rest. In this case, by the existence of socialism, they hoped they could have the time for having a rest as seen in *Days of sweet leisure* (124).

The symbol of freedom as it is seen in the existence of birds who can fly everywhere they could. In this quotation, some birds will fly to find the new areas that can give hope of freedom:

*Flying, found shelter in the Fortunate Isles,  
And left their usages, their arts and laws,  
To disappear by a slow gradual death,  
(Line 192- 194)*

In this quotation, Wordsworth tells, many people who cannot stand of the sufferings, went to other countries to have the freedom there. *Flying* (125) means the people went to other areas; and the word *shelter* (126) means the place or areas for living; last, the *fortunate isles* (127) means the land of hope as the purposed place of some people who wanted the freedom. They wanted to escape from the past in the previous country, such as the law. Therefore, the first and the second sentence of the poem means the people who really wanted the freedom and could not find the freedom in their own country, tried to immigrate to other country, and in the country they purposed they would make some creativities without the limitation of law and the rules made by the government. Last sentence (128) means they would live in the country until their death because they did not want to go back to the country.

The next quotation explains about the struggle of people to get the freedom and independence from the capitalist class who had ruled their life and exploited their life. They want to find the protection of the socialism, so they could make the creativity:

*To people the steep rocks and river banks,(129)  
Her natural sanctuaries, with a local soul  
Of independence and stern liberty.(130)  
(Line 218- 220)*

In this quotation of the poem, people had to struggle to find the socialism. They should struggle to pass the barrier to face the liberality or the liberty. The people should have the spirits to get the freedom as the protection for their future life. The protection is symbolized in the word *sanctuaries* (131).

Some lower social class people or the working class people were chained by the law made by the capitalist class, so because of that, some of the people should open the chain for being free to do anything. This is seen in the quotation below:

*Straight I unloosed her chain, and stepping in  
Pushed from the shore. It was an act of stealth  
And troubled pleasure, nor without the voice  
(Line 360- 362)*

The quotation of the poem above still has the relationship with the previous sentence of the poem (line 358) which sounds as follow: *A little boat tied to a willow tree. A little boat* (132) is the symbol of the lower social class people that they could not go everywhere as it is tied to a *willow tree* (133). A willow tree symbolizes the law made by the ruling class people. In the quotation of the poem above, the lower social class people should open the chain so that they could go everywhere they could. The lower social class people should open the limitation is symbolized in *I unloosed her chain* (134). The struggle of socialism for freedom, Wordsworth suggests it should be done invisibly or it should be done in peace as it is seen in *It was an act of stealth and troubled pleasure, nor without the voice* (135).

In *Ode to Duty*, Wordsworth had been satisfied of his struggle, because all of his struggle to make the socialism for being free, had almost got the success. He thought that the people's struggle was not the useless struggle, although it had made some sacrifice to get the freedom:

*Thou, who art victory and law  
When empty terrors overawe;  
From vain temptations dost set free;  
And calm'st the weary strife of frail humanity!  
(Line 5- 8)*

*Thou* (136) is the traditional pronoun or the old pronoun for the pronoun of *you*; it states the hope of the narrator, Wordsworth as if he had been talking to the victory and law themselves. Wordsworth has talked to two characteristics of socialism. The *victory* (137) symbolizes the struggle of the people who had almost got the success. And *law* (138) is something that the socialists wanted to fight. Here they finally had got the success because here the law is not the terror anymore for the lower social class people anymore as it is pictured in *empty terrors* (139). Because the law was not the problem of the lower social class anymore, so it would make their life free as in *dost set free* (140). However, the author did not want the liberality to the people would make they could do anything freely, because they were still limited by the feeling of humanity. The author did not want the freedom could make the fail to humanity as in "*And calm'st the weary strife of frail humanity!*" (141).

The narrator tries to grow the spirits of people to struggle for socialism, because he had seen the people were afraid of the government who could punish the people who made the struggle:

*I, loving freedom, and untried;  
No sport of every random gust,  
Yet being to myself a guide,  
Too blindly have reposed my trust:  
(Line 25- 28)*

The contrast happened in the first sentence of the quotation. In the first phrase, the Author states that the people (the people are represented by the word *I*(142)) love the freedom (143) and wanted to free, however they had not done anything yet for realizing the freedom as it is see in *untried* (144). Actually, there were some opportunities to do the struggle, but the people had not done anything yet. *No sport* (145) symbolizes the activity that has not been done by the people, and *every random gust* (146) symbolizes the opportunities because the *gust* (147) is the wind blow that symbolizes the fresh condition or there are the time to make the struggle. However, for some socialist, they have studied the opportunity for making the struggle ready as it is see in “*Yet being to myself I a guide*”(148). Therefore, the socialists can prepare to make the struggle as in “*Too blindly have reposed my trust*” (149).

In Islam, people hoped the existence of socialism would make the change in the government or they want the socialism legalized in the government. It means the government should be reformed:

*Me this unchartered freedom tires;  
I feel the weight of chance-desires:  
My hopes no more must change their name,  
(Line 36- 40)*

In the first sentence, the socialism should get the formalization from the government because at the time the socialism who promised the freedom was not admitted by the government as it would make the loss to the capitalist class or ruling class. *Unchartered* (150) means that the socialism had never been discussed by the government. Therefore, the struggle to get the socialism was still far to get by the socialists because the opportunities to make the changes were still hard to find as in *weight of chance-desires* (151). The struggle was to make the revolution of the government; from the monarch system that is managed by the capitalist and ruling class to become democracy (*My hopes no more must change their name.*(152) In islam, there some countries that have the monarch system of democracy, such as in Arab countries; Saudi Arabia.

Freedom is the most fundamental human values and adored by all human beings. Thanks to freedom, ideology is growing rapidly and developing human potentials. Therefore, various schools and scientists are busy giving its views on freedom. Today, the West claim to be defenders of freedom. The leaders of Western governments and intellectuals they believe in social freedom and individual for the first time rolled out in Europe.

However, it must be recognized that many centuries before the thinkers and leaders of Europe to think of freedom as a human right, this issue has been clearly explained in Islam. The freedom that heralded the post-revolution France in the late 18th century and then spread in the West is the discourse is limited and lower than intended by the freedom of divine religions.

Freedom is the first requirement for humans of divine religions and prophets is a pioneer in calling freedom. Indeed the first message that carried the prophets are obey God and far away the Taghut (unjust leaders) and other than the God in which they want people to be his servants. As described in Surat al-Nahl verse 36 which means,

*"And verily We sent messengers in every nation (to call):" Worship Allah (alone), and shun the Evil "And among them were those people who were given instructions by God and some of them people who have definitely straying him. Then you walk on earth and see what was the end of those who denied (the apostles).*

Therefore, freedom in view of Islam rests on the monotheistic world view. So no wonder the message of the prophets, the various verses of the Qur'an mentions many questions related to the one God. The essence of monotheism is a disclaimer god and worship to other than God. That is monotheism in every religion and message of the prophets have an understanding that man is forbidden to obey but God is good except God it is someone like Pharaoh and Nimrod or a system and government. Words can be something other than God, lust and human tendencies or customs are popular.

#### b. *Equality or Brotherhood*

In Islam, there are some social differences or social stratification and even the social stratification had shown the deep contrast. It happened because the people had the thought of materialism. Therefore, they hoped the coming of socialism in the country, it is added by the news of the success of Revolution in other countries that had made the upheaval to the people. The social system would make the life of the people similar each other's, in the right of the people, economy, and opportunity. The social system would also make the co- operation among the people in the country and they never saw other people different, because they

thought other people as their own brother. The social system itself means the feeling of brotherhood (in Latin socius means brother).

In this part, the writer will explain the hoping of equality and brotherhood in William Wordsworth's poems. Firstly, the writer found the hoping of equality in the poem Childhood and School- time. In this poem, especially in line 160- 165, social system in Islam had been separated in social stratification really hoped the socialism could sweep the level or stratification in social life:

*As may be singled out with steady choice;  
No little band of yet remembered names  
Whom I, in perfect confidence, might hope  
To summon back from lonesome banishment,  
And make them dwellers in the hearts of men  
Now living, or to live in future years.  
(Line 160- 165)*

*Singled out (153)* is the symbol of individualism, so the single out symbolizes the whole people support the social system as their choice. Many of them hope the socialism would bring the new life; the life without differences, and there would be no ruling class that could manage the life of the working class people. The capitalist class people are the minority in the society besides the other class people. The hope that there would be no ruling class anymore will be seen in the sentence *No little band of yet remembered the names (154)*. Thus the author or the narrator in this poem really hoped the socialism would be in the heart of the people who had been thrown away because of the condition they had. The explanation will be seen in *To summon back from lonesome banishment (155)*. And the hope of the author for the people could love the socialism is in *make them dwellers in the hearts of men (156)*. The narrator thought that the socialism would reform the future life of the people (line 165 (157)).

Individual responsibility is a cornerstone of Islam. Every Muslim is accountable to his Creator for what he himself does or fails to do, as well as for others for whom he may be accountable and for things that he has control over. As in Western legal codes, individual responsibility is predicated on the intent and motive of the actor in light of his ability to do well and to avoid evil or harm to others. Thus Islam believes in free will, and to the extent that this exists a person is responsible for its exercise in the framework of Islamic morality. But the relativity of human justice is not to be confused with the absoluteness of divine justice whose application every Muslim expects without fail on judgment day. Because of the Muslim's belief in accountability in the hereafter, his oath is valid evidence in any judicial or extra-judicial process.

Serve God, and join not any partners with Him; and do good—To parents, orphans, those in need, neighbors who are near, neighbors who are strangers; the companion by your side, the way-farer (ye meet), and what your right hands possess: For God loveth not the arrogant, the vainglorious; such, the verse and hadiths below:

*"Actions are but by intention and every man shall have but that which he intended."  
(Qur'an 4:36)*

*The Prophet's Hadith "None of you (truly) believes until he wishes for his brother what he wishes for himself. "(The Prophet's Hadith)*

The socialism is hoped can united the differences between people; the differences in thought, race, social stratification, etc. The socialists really wanted the nation would be in one society and no nation would be ruled by a society; it means the socialist hoped the government had people's power or the democratic nation:

*Inscrutable workmanship that reconciles  
Discordant elements, makes them cling together  
In one society. How strange, that all  
(Line 342- 344)*

The sufferings of the lower social class people would make the people suddenly to make a unity to fight against the tyrannical power to assimilate with the other society (Line 342 (158)). *The discordant elements* (159) symbolizes the differences of people that would unit each other and not separated like before. Islam system had social stratification; 1) higher social class people (ruling class and capitalist class), 2.) Middle social class people, 3) lower social class people (working class and under class people). And the socialist really hopes the social classes of people would be merged into one society.

The hope of no class (classless society) was sourced of the great differences among the society. And the great differences happened especially to the higher social class people as the key holder of the county and the lower social class people. This explanation is got from the poem *conclusion* with the quotation as following below:

*Ascending at loose distance each from each,  
And I, as chanced, the foremost of the band;  
(Line 34- 35)*

The great differences of the people happened in the sentence *Ascending at loose distant each from each. Each from Each* (160) symbolizes the treatments done by the higher social class people to the lower social class people. The country was hold by the capitalist class or the ruling class as the most important class in the society as it is symbolized in *the foremost of the*

*band* (161). The authors then tells that the love could united the social classes at the time, the feeling of brotherhood would not make the people view other people different because they thought that they were similar:

*For all that friendship, all that love can do,  
All that a darling countenance can look  
Or dear voice utter, to complete the man,  
(Line 221- 223)*

Here the narrator tells the universal friendship they should not see other people different so they should try to love other people, based on humanity. When some people agreed to choose the feeling, some socialism poets tried to influence other people to support socialist or they wanted to collect the people to become one (Line 222- 223 (162)).

The emancipation or feminism as one of the socialism aspect also has been stated in this poem. Wordsworth did not want the act of despising to women. Some women also wanted to be treated like men. As the aim of socialism, they do not want to be separated again in class, race and even gender:

*Dear Sister! was a kind of gentler spring  
That went before my steps. Thereafter came  
One whom with thee friendship had early paired;  
(Line 265- 267)*

*Gentler spring* (163) symbolizes the characteristics of women. Spring is the time plant to make the production again, and it means the women has also done the creativity and produce like men. And the men should receive the woman as partner, not as the competitors (Line 265- 267 (166)).

Women were deemed unimportant in pre-Islamic Arabia. Indeed, in a society shaped by the rigors of desert life, women were relegated to the margins of community life. The advent of Islam fundamentally altered the status of women in several ways. First, and most importantly, it overturned tradition by according women equal status before Allah. No longer were women denied a human face. Their souls like the souls of men were precious to Allah. They, like men, were worthy of dignity and respect. As a result of this new status and the revolution it worked on Arab society, women became pillars of early Muslim society and were counted among its strongest supporters. Several women notably Fatimah, daughter of the Prophet Muhammad and wife of Ali, the fourth caliph even played important roles in the propagation of the faith. To the Shia, for example; Fatimah is an authoritative source of the Prophet's sayings and deeds.

The Prophet set an example for the treatment of women in marriage through his relationship with his first wife Khadijah. Although fifteen years his elder, Muhammad remained a faithful and devoted husband for twenty-six years, contrary to the tradition of polygamy which prevailed at the time in Arabia. After her death Muhammad remarried, but he always remembered Khadijah with love and spoke of her with reverence. Khadijah was, in fact, Muhammad's first convert to Islam and his strongest supporter in the struggle to establish the new faith.

*Behold! the angels said: "O Mary! God giveth thee glad tidings of a word from Him: his name will be Christ Jesus, the son of Mary, held in honour in this world and the hereafter and of (the company of) those nearest to God;... (Qur'an 3:45)*

The new, elevated status of women is apparent in numerous Qur'anic proscriptions which set out women's rights and obligations. On protecting the dignity and self-respect of women, for example, the Qur'an is emphatic and unequivocal: One of the seven hudud crimes is maligning a woman's reputation.

In education, too, women have the same rights as men. In contemporary Muslim society, in fact, women have attained the same levels of education as men and in many countries occupy positions of power and influence. Such, the verse below:

*The parties should either hold Together on equitable terms, Or separate with kindness. Qur'an 2:229*

*Lo! Allah enjoineeth (orders) justice (or injustice) and kindness (or unkindness) and to give to (one's) kinsfolk...Qur'an 16:90*

Nothing in Islam prevents a woman from accomplishing herself or attaining her goals. Societies may erect barriers, but nothing in the spirit of the Qur'an subjugates women to men. In time, of course, social barriers will disappear as they are disappearing now, because Muslim women will expect and demand it. As a result, it can only be expected that women will play an increasingly larger role in Islamic society and surpass the contributions of early Muslim women.

## **B. Discussion**

In the first poetry "The Resolution and Independence", Wordsworth stated all the change of the lower social class people, the life of whole people, including the lower social

class experienced the happiness and they might not even ever think they would get the sufferings.

The poem discussed the liberality will be seen firstly in the poem *Child and School-time*. In this poem, Wordsworth hoped many people, especially the suffered people would escape. Because some capitalist or ruling class had limited the activities of the lower social class people:

In this part, the writer will explain the hoping of equality and brotherhood in William Wordsworth's poems. Firstly, the writer found the hoping of equality in the poem *Childhood and School-time*. In this poem, especially in line 160- 165, social system in Islam had been separated in social stratification really hoped the socialism could sweep the level or stratification in social life:

There are some elements of religion is a myth, sacred, spiritual, religious symbols, beliefs, religious practices, religious experience and religious communities. Religion is the belief that there is in every individual then social stratification is the grade levels that exist in the community are in the lower grade levels, puffy and over. The elements of social stratification is social position (social status) and role (social role), groups, and institutions. Social stratification is a distinction of classes that exist within society as stratified views on the basis of power, privilege, and prestige. This social stratification in the society considers that there are levels of classes: lower class, middle class and upper class.

In a class of it controlled by the bourgeoisie who always oppressing the proletarian. Relationship between religion and social stratification is how people who are in the lower tiers in religious activity or to follow their spiritual levels when in the position of the lower classes. Referring to the exposure of the material in the papers that people who are at grade level below the low spiritual level and spiritual level deemed upscale higher. In class society is actually the relationship between religion and class is very simple where the middle and upper classes was a religion for them is an ethical rational and middle class view that religion is what is considered the norm in their lives, perceived religion as extremely sacred in their lives.

## **Conclusion**

Based on the research question, it is concluded the poems made by Wordsworth has the socialism value. In some of his poems, he uses the sense devices, but the would use the symbols than sense device. Some of the symbols he uses refer to the socialism, sufferings,

injustice, freedom, and equality; some words that have the connection with the ideology of socialism. In this poems “Child and School Time”, is the poem that has described many things about the sufferings, socialism, in justice, the hatred to the capitalism or the ruling class, the exploitation of people, including children and women, etc.

The poems are the reflection of social reality. Based on the question, there is the clear reflection of the poems to the social condition of the people at the time the poems were written. It could be seen through the condition of the lower social class people, sufferings of the lower social class people, the hatred to the capitalist, and the hope of socialism influenced by the Islamic and the desire of the people to be free and classless society.

In conclusion, based on some facts, Wordsworth want to express his inspiration and provoke the people for accepting the ideology of socialism. However, the best media for expressing the inspiration is the poems because the poems could mean propoganda for people and avoiding the government.

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