

AN ANALYSIS OF FIGURATIVE LANGUAGE IN *WASIAT RENUNGAN MASA PENGALAMAN BARU*

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Abstract:

This study examines figurative language and contextual meaning in *Wasiat Renungan Masa Pengalaman Baru* by TGKH. Muhammad Zauddin Abdul Madjid, a religious literary work that conveys moral, social, cultural, and Islamic values through figurative expressions. The study aims to identify the types of figurative language based on Leech's (2014) theory and analyze their contextual meanings using Dancygier & Sweetser's (2014) framework. This Research employed a descriptive qualitative method. The data consisted of poetic verses containing figurative expressions collected through documentation techniques. A total of 156 figurative expressions and 454 contextual meanings were identified and analyzed. The findings reveal seven types of figurative language: metaphor, hyperbole, metonymy, simile, personification, litotes, and synecdoche. Metaphor emerged as the most dominant type, reflecting the author's tendency to convey spiritual, moral, and ideological messages through symbolic means. The contextual meanings represent seven distinct categories: spiritual-religious, moral-ethical, loyalty-brotherhood, struggle-leadership, socio-cultural, political-power, and educational-intellectual values. This study contributes to stylistic and semantic scholarship by demonstrating how figurative language functions as a cognitive mechanism for transmitting Islamic values and Sasak cultural identity.

Keywords:

Figurative Language, Contextual Meaning, *Wasiat Renungan Masa Pengalaman Baru*, Stylistics, Semantics.



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INTRODUCTION

Wasiat Renungan Masa Pengalaman Baru (later on will be written *WRMPB*) is a collection of works by TGKH Muhammad Zainuddin Abdul Madjid, founder of the Nahdlatul Wathan organization, that contains advice for his children, his students, and the Muslim community broadly (Muslim et al., 2022). It also presents various issues related to social, cultural, and political matters arising from social realities, and it is rich in profound meaning. *WRMPB* consists of 433 verses, composed in the form of poetry and rhymes with attention to the structure of the verses, lines, and rhythm (Muslim et al., 2022). TGKH Muhammad Zainuddin Abdul Madjid employs various figurative language in his poem. In fact, many have misinterpreted its contents, such as the sections describing

specific events that are perceived as prophecies (Gunawan & Wawan, 2022). Therefore, analyzing the types of figurative language in it is one approach to understanding his literary work.

In literary works, language is not merely a tool for communication but also a medium for aesthetic expression through figurative language. According to Abrams & Harpham (2012), figurative language is a striking deviation from the standard meaning of words or word sequences as understood by language users, intended to achieve a specific meaning or effect. In line with this, Leech (2014) defines figurative language as the use of language that deviates from literal meaning to produce stylistic effects and deeper meaning. From a cognitive linguistic perspective, figurative language serves as a human mechanism for understanding abstract concepts through real-world experiences (Dancygier & Sweetser, 2014). Consequently, its analysis involves not only identifying its types but also interpreting the meanings they imply.

Several previous studies have discussed figurative language in literary works. Yusuf & Amelia (2018) examined metaphorical expressions in song lyrics and found that metaphors contribute to emotional and aesthetic meaning. Basuki & Saputri (2021) analyzed figurative language in poetry and concluded that figurative expressions strengthen symbolic interpretation and literary beauty. Meanwhile, Maulidia (2022) investigated figurative language in novels and identified metaphor and hyperbole as the dominant forms used to express emotional intensity. Despite numerous studies on figurative language, research specifically on figurative language in *WRMPB* remains limited. To date, limited studies have combined stylistic classification and cognitive-semantic interpretation to examine figurative expressions in this work. Most previous studies on *WRMPB* focused on the religious values, morality, history, and ethnographic aspects (Gunawan & Wawan, 2022). This linguistic approach is crucial, as its heavy reliance on symbolic expressions has sometimes been interpreted literally by certain readers who often misinterpret these literary verses as literal future prophecies rather than highly contextualized religious and moral guidance. Therefore, this study differs from the previous research by specifically analyzing both the types of figurative language and their contextual meanings using stylistic and cognitive-semantic approaches. The novelty of this study lies in integrating Leech's (2014) stylistic framework with Dancygier & Sweetser's (2014) cognitive-semantic approach to reveal not only the forms of figurative language but also the ideological and cultural meanings embedded in *WRMPB*.

This study is expected to enrich linguistic studies, particularly stylistics and semantics. Practically, the results can serve as a reference for future researchers analyzing figurative language in religious literary works, particularly in *WRMPB* poetry. Furthermore, this study helps readers better grasp the meaning of *WRMPB* and enhances appreciation for the intellectual and cultural heritage of local Islam.

METHOD

This research employed a qualitative descriptive approach, focusing on the analysis of linguistic phenomena in literary texts. According to Bogdan & J. Taylor (1975), qualitative research produces descriptive data in the form of written or spoken words and emphasizes interpretation rather than numerical analysis. Therefore, this approach is considered appropriate for identifying figurative language and interpreting contextual meanings in literary works. The design of this research was a descriptive qualitative design. This design was used to systematically and comprehensively describe and interpret figurative language in *WRMPB*. In this design, the researcher focused on understanding the meaning of the data in the context in which the expressions appear.

The data source for this research was *Wasiat Renungan Masa Pengalaman Baru*, written by TGKH Muhammad Zainuddin Abdul Madjid. The work consists of 433 poetic verses containing various figurative expressions. The data of this research consisted of words, phrases, and sentences that contain figurative language and contextual meaning. The researcher applied purposive sampling to select relevant data. Therefore, only verses containing figurative language expressions were selected and analyzed. The inclusion criteria consisted of verses containing non-literal expressions, symbolic references, or contextual meanings relevant to the research objectives.

In this study, the researcher served as the primary instrument because the processes of interpretation and analysis relied on the researcher's understanding of the text. To ensure objectivity and reliability, the data analysis was guided by a structured observation sheet containing operational definitions and semantic parameters derived from Leech's (2014) classifications and Dancygier & Sweetser's (2014) contextual framework.

The data in this study were collected through documentation techniques. The data collection process involved several stages. First, the researcher conducted a literature review by carefully reading the entire verses of *WRMPB* to gain a thorough understanding of the text and its overall context. Second, the researcher applied note-taking techniques by marking words, phrases, and verses containing figurative language and contextual meaning. Third, the selected data were examined and organized according to their relevance to the study's focus.

To ensure credibility and trustworthiness, the researcher conducted theoretical triangulation by comparing interpretations with the frameworks proposed by Leech (2014) and Dancygier & Sweetser (2014). The data analysis process was carried out through several stages. First, the researcher identified and classified the figurative language expressions found in *WRMPB* using Leech's (2014) theory of figurative language. Second, the researcher interpreted the contextual meanings of the figurative expressions using the framework proposed by Dancygier & Sweetser (2014) by considering the context of each verse. Lastly, the findings were presented descriptively, with explanations and figures, to provide a clear, systematic, and comprehensive interpretation of the data.

RESULTS AND DISCUSSION

1. Types of Figurative Language

Table 1. Types of Figurative Language

NO	FIGURATIVE LANGUAGE TYPE	FREQUENCY	PERCENTAGE
1	Metaphor	42	26.9%
2	Hyperbole	33	21.1%
3	Metonymy	25	16.0%
4	Simile	23	14.7%
5	Personification	20	12.8%
6	Litotes	8	5.1%
7	Synecdoche	5	3.2%
	Total	156	100%

Table 1 presents the distribution of figurative language identified in *Wasiat Renungan Masa Pengalaman Baru*. A total of 156 figurative expressions were found in 433 verses. Metaphor emerged as the most dominant type (26.9%), followed by hyperbole (21.1%) and metonymy (16.0%). This dominance suggests that *WRMPB* relies heavily on symbolic representation to communicate abstract religious and ideological concepts. These findings indicate that symbolic and imaginative expressions are frequently employed to convey religious, moral, and socio-cultural messages.

Table 2. Representative Data of Figurative Language

NO	VERSES	EXPRESSIONS	TYPE	LITERAL MEANING
1	2	“rumah haqiqi bukan majazi”	Metaphor	A true or eternal dwelling
2	25	“Suku sasak islamnya salim”	Metaphor	The Sasak people whose Islam is peaceful and pure
3	6	“mustika insani”	Metaphor	A gemstone
4	16	“terimakasih berjuta-juta”	Hyperbole	Thanks a million times
5	10	“tinggi pohonnya lima ribu depa”	Hyperbole	The tree's height is five thousand fathoms
6	19	“Pandai memakai seluruh bahasa”	Hyperbole	Able to speak all languages fluently
7	62	“kursi”	Metonymy	Chair, Seat

8	162	“bulan bintang bersinar lima”	Metonymy	A moon-and-star symbol with five rays
9	21/2	“politik kancil”	Metonymy	Mouse-deer politics
10	8	“Kali musapun memberi tanda”	Personification	Kali Musa gives a sign
11	10	“batu berkeliling tugasnya menjaga”	Personification	A stone that travels around to guard and protect
12	24	“pulau maringkik mencatat sejarah”	Personification	Maringkik Island records history
13	166	“berhati pahit bagai empedu”	Simile	Having a bitter heart like gall/bile
14	7/3	“bagai ayam bertelur dipadi”	Simile	Like a hen laying eggs in a rice field
15	8/3	“seperti santan dengan tengguli”	Simile	Like coconut milk mixed with palm syrup
16	34	“Pulau sasak kecil sekali”	Litotes	Sasak Island is very small
17	76/3	“Tapi bertambah semakin berkurang”	Litotes	The more it increases, the less it becomes
18	27/3	“Bahasa menunjukkan bangsa”	Synecdoche	Language shows the nation
19	17	“Ke kalimantan dan sulawesi Ke NTT Sumatera dan Bali Bahkan ke sabang sampai Merauke”	Synecdoche	Referring to regions across Indonesia, from Sabang to Merauke

Table 2 presents representative examples of figurative language identified in *Wasiat Renungan Masa Pengalaman Baru*. The data illustrate the variety of figurative expressions employed throughout the text, including metaphor, hyperbole, metonymy, personification, simile, litotes, and synecdoche. Each expression demonstrates distinctive linguistic characteristics that contribute to the stylistic richness of the work. The following discussion examines each figurative language type in greater detail based on its linguistic features and usage in the text.

Metaphor

Metaphor was the most dominant figurative language type identified in the study, accounting for 42 occurrences (26.9%) of the total findings. The dominance of metaphor reflects the Islamic literary tradition in which abstract theological concepts are often expressed through figurative representation to facilitate understanding among readers. The expressions found in the text illustrate how metaphor is used to construct imagery and convey meaning through indirect imagery rather than literal descriptions. This finding supports Leech's (2014) view that metaphor functions through implicit comparison, enabling abstract concepts to be understood through symbolic representation. Similarly, Fikriyah Layaly et al. (2023) explain that metaphor enables writers to communicate ideas through conceptual representation, while Yusuf & Amelia (2018) argue that metaphor enhances the aesthetic and expressive dimensions of literary language. In addition, Fanani (2018) emphasizes that metaphor is frequently employed in literary discourse to strengthen the effectiveness of communication through figurative expression.

Hyperbole

Hyperbole was identified as the second most dominant figurative language type, with 33 occurrences (21.1%) found in the data. Hyperbole strengthens persuasive religious messages by intensifying emotional engagement and emphasizing moral urgency. Hyperbolic expressions in *WRMPB* emphasize religious and moral messages through deliberate exaggeration, creating stronger emotional and persuasive effects. The presence of hyperbole demonstrates the author's tendency to strengthen linguistic expression through exaggeration. This characteristic aligns with Leech (2014) explanation that hyperbole functions as a rhetorical device used to intensify expression and create a stronger communicative effect. Similarly, Sari et al. (2022) state that hyperbole is frequently employed in literary texts to emphasize particular ideas, feelings, or situations through dramatic overstatement.

Metonymy

Metonymy appeared in 25 findings (16.0%), making it one of the dominant figurative language types identified in the text. The findings indicate that metonymy is used to represent broader concepts through symbolic associations that are culturally familiar to readers. The use of metonymy indicates that the author frequently employs symbolic references to convey ideas in a concise manner. According to Leech (2014) metonymy operates through contextual association, in which one entity is substituted for another because of a close relationship between them. This finding is consistent with Wirayuda et al. (2025), who argue that metonymic expressions enable writers to simplify complex concepts into symbolic forms that remain accessible and meaningful to readers.

Personification

Personification was found in 20 occurrences (12.8%) throughout the text. The use of personification contributes to the expressive quality of the text by animating objects, places, and natural elements. Leech (2014) explains that personification enables authors to describe non-human entities in a more vivid and imaginative way. This finding supports Siagian et al. (2023), who found that personification strengthens poetic expression by presenting abstract concepts as living entities. Likewise, Salsabila et al. (2024) argue that personification creates more vivid imagery and enhances readers' engagement with literary texts.

Simile

Simile was identified in 23 occurrences (14.7%) and was characterized by explicit comparisons marked by words such as *bagai*, *seperti*, and *ibarat*. Simile is characterized by explicit comparisons that help readers understand abstract ideas through familiar imagery. The findings suggest that simile is employed to create descriptive and imaginative expressions through explicit comparison. According to Leech (2014) simile differs from metaphor because the comparison is stated directly rather than implied. This finding aligns with Zahria & Wibowo (2024), who state that simile enhances imagery and supports the creation of vivid descriptions in literary works. Similarly, Wati et al. (2023) argue that simile helps readers understand figurative expressions more easily by presenting clear and recognizable comparisons.

Litotes

Litotes appeared in 8 findings (5.1%), making it one of the less frequently used figurative language types in the study. Litotes functions as an understatement strategy that softens expression while maintaining rhetorical impact. The presence of litotes reflects the use of indirect expression through understatement. Leech (2014) states that litotes often functions to express modesty, politeness, or indirect emphasis. This finding is supported by Grensiding & Agung (2023), who explain that understatement can soften the delivery of an idea while maintaining its rhetorical effectiveness. Therefore, litotes contributes to the stylistic variation found in the text.

Synecdoche

Synecdoche was the least dominant figurative language type, occurring in only 5 instances (3.2%). Synecdoche is used to represent broader entities through selected parts or representative elements. The use of synecdoche demonstrates how broad concepts can be communicated through representative parts or elements. According to Leech (2014) synecdoche simplifies complex ideas by allowing one component to stand for a larger whole. This finding is consistent with Pangestu et al. (2022), who found that synecdochic expressions are frequently used in literary texts to represent collective identities and broader social realities through concise linguistic forms.

2. Contextual Meaning

Table 3. Categories of Contextual Meaning

NO	CONTEXTUAL MEANING CATEGORIES	FREQUENCY	PERCENTAGE
1	Spiritual and Religious	146	32.2%
2	Moral and Ethical	91	20%
3	Loyalty and Brotherhood	57	12.6%
4	Struggle and Leadership	41	9%
5	Social and Cultural	40	8.8%
6	Political and Power	40	8.8%
7	Educational and Intellectual	39	8.6%
	Total	454	100%

Table 3 presents the distribution of contextual meaning categories identified in *WRMPB*. A total of 454 contextual meanings were classified into seven major categories. Spiritual and religious meaning was the most dominant category, accounting for 32.2% of the findings, followed by moral and ethical meaning (20.0%) and loyalty and brotherhood meaning (12.6%). These results indicate that the text primarily emphasizes religious teachings, moral values, and social relationships, reflecting the author's concern with spiritual guidance and community development.

Table 4. Representative Data of Contextual Meaning

NO	VERSE	EXPRESSIONS	CATEGORIES	LITERAL MEANING	CONTEXTUAL MEANING
1	75	<i>“Ingatlah kita akan kembali Menghadap Tuhan Rabbul ‘Izzati Menyampaikan laporan amal sendiri Seluruh makhluk menjadi saksi”</i>	Spiritual and Religious	All creatures become witnesses.	Every human action will be witnessed and accounted for before God in the Hereafter.
2	192	<i>“Wahai anakku yang kucintai Serahkan dirimu kepada ilahi Jangan ‘nakku menggantungkan diri Kepada makhluk pemain janji”</i>	Spiritual and Religious	Do not depend on people who frequently break their promises.	Human beings should place their trust in God rather than relying on unreliable people.
3	59	<i>“Di akhir zaman banyak berbohong Setiap detik beromong kosong Tutur katanya kosong melompong</i>	Moral and Ethical	His words are empty and hollow.	Refers to people who speak excessively but lack honesty, sincerity, and meaningful actions.

4	193	<i>Karena inginnya menjadi Pemborong”</i> <i>“Orang munafik tidak peduli</i> <i>Melanggar janji seribu kali</i> <i>Karena lidahnya tidak bertali</i> <i>Lari ke kanan lari ke kiri”</i>	Moral and Ethical	His tongue is untied and moves in every direction.	Describes a hypocritical person whose words are inconsistent and untrustworthy.
5	54	<i>“Pembela dunia serempak mengepung</i> <i>Terus menerus tidak terhitung</i> <i>Segala cara bergunung gunung</i> <i>Akhirnya mereka termenung bingung”</i>	Loyalty and Brotherhood	The defenders of worldly interests surround from all sides.	Symbolizes the many challenges and pressures faced by those who uphold religious values and organizational principles.
6	162	<i>“Kalau nanda memang setia</i> <i>Pasti selalu siap siaga</i> <i>Membantu ayahda membela agama</i> <i>Di Bulan Bintang Bersinar Lima”</i>	Loyalty and Brotherhood	Under the five-pointed shining moon and star.	Refers to the symbol of Nahdlatul Wathan, representing loyalty, unity, and collective commitment.
7	70	<i>“Berikan andilmu kepada islam</i> <i>Di abad bangkitnya seluruh umam</i> <i>Iman takwa jadikan imam</i> <i>Menghadap ka'bah masjidil haram”</i>	Struggle and Leadership	Make faith and piety your leader.	Faith and piety should serve as the primary guidance in leadership and life struggles.
8	218	<i>“Ayahda tabligh di malam sunyi</i> <i>Hadapi lautan makhluk insani</i> <i>Agar tersebar ajaran ilahi</i> <i>Di nusantara dan luar negeri”</i>	Struggle and Leadership	Facing an ocean of human beings.	Represents the challenge of spreading religious teachings to a large and diverse society.
9	14	<i>“Di sasak ini banyaklah masih</i> <i>Pusaka lama di tempat tersisih</i> <i>Lobar Loteng di tempat terpilih</i> <i>Di lotim penuh di jaga patih”</i>	Social and Cultural	Ancient heirlooms are kept in remote places.	Refers to cultural and historical heritage that continues to be preserved within Sasak society.

10	125	“Sasak yang tulen nasionalismenya selalu dituduh sukuismenya sungguh penuduhlah sukuisme buta penuh buktinya disini disana”	Social and Cultural	Sasak people whose nationalism is genuine.	Highlights the strong cultural identity and national loyalty of the Sasak community.
11	113	“Dalang politik bermain curang Ke kiri kana aktif menendang Sehingga tak segan membayar hutang Dengan NW nya pada seorang”	Political and Power	A political puppet master plays unfairly.	Criticizes political actors who manipulate power and influence for personal interests.
12	142	“Ajibnya terkadang di partai islam Berpura pura membela islam Aktif keliling siang dan malam Membela diri melupakan islam”	Political and Power	Pretending to defend Islam.	Refers to individuals who use religion as a tool for political or personal gain.
13	33	“Banyak sekali pandai membaca Tapi tak pandai mengkaji yang nyata Kitab yang gundul dibaca nyata Dikitab berbaris hatinya buta”	Educational and Intellectual	Reading a fully marked text while the heart remains blind.	Describes people who possess knowledge but fail to understand its deeper meaning and wisdom.
14	98	“Wahai anakku yang telah mengaji Jaga teguhlah jiwa santri (siddiq, amanah, ihklas, berani berjuang terus lewat rinjani)”	Educational and Intellectual	Continue struggling across Mount Rinjani.	Symbolizes perseverance and determination in overcoming challenges in learning and life.

Table 4 presents representative examples of contextual meanings identified in *Wasiat Renungan Masa Pengalaman Baru*. The data show that figurative expressions in the text convey various contextual meanings, including spiritual and religious, moral and ethical, loyalty and brotherhood, struggle and leadership, social and cultural, political and power, as well as educational and intellectual meanings. These meanings demonstrate how figurative language functions not only as a stylistic device but also as a medium for communicating religious teachings, moral values, social criticism, and cultural identity.

Spiritual & Religious Meaning

Spiritual and religious meaning emerged as the most dominant category, indicating that *WRMPB* primarily functions as a medium for transmitting Islamic teachings. The figurative expressions found in the text encourage faith, accountability before God, and reliance on divine guidance. This finding supports Dancygier & Sweetser's (2014) view that figurative language helps readers understand abstract spiritual concepts through more concrete representations. This pattern demonstrates that the author utilizes concrete source domains to render abstract transcendental truths accessible and emotionally resonant for lay readers, validating Fanani (2018) assertion on the symbolic nature of Islamic discourse.

The contextual meaning of this verse encourages believers to place their trust in divine power rather than depending excessively on human promises. The figurative expression “*menggantungkan diri*” symbolizes dependence and vulnerability, reinforcing the idea that spiritual security can only be found through faith in God. This finding supports Fanani (2018), who argues that Islamic literary texts frequently employ symbolic language to communicate spiritual contemplation and transcendental values.

Moral and Ethical Meaning

The next significant thematic layer found within the verses is moral and ethical meaning. The verses frequently address personal behavior by highlighting virtues that should be maintained and attitudes that should be avoided. Moral and ethical meanings emphasize honesty, integrity, responsibility, and self-control. Through figurative expressions, the author indirectly criticizes negative behavior while encouraging moral reflection among readers.

This verse portrays inconsistency and irresponsibility through the figurative expression “*lidahnya tidak bertali*”. Literally impossible, the phrase symbolizes an inability to control one's words and commitments. Through such imagery, moral criticism becomes more vivid and memorable. These findings indicate that figurative language serves as an effective tool for communicating ethical lessons while encouraging self-reflection among readers. This interpretation is consistent with Noermanzah (2012), who explains that figurative expressions often function as indirect forms of moral evaluation and social criticism.

Loyalty and Brotherhood Meaning

Loyalty and brotherhood meaning represented 57 findings (12.6%). This category highlights solidarity, commitment, and collective responsibility. The figurative expressions reinforce the importance of unity and active participation in defending shared values and organizational principles. This verse associates loyalty with active participation and dedication to a common cause. Contextually, brotherhood is portrayed as a responsibility demonstrated through action rather than merely expressed through words. The figurative expressions reinforce the idea that unity becomes meaningful when translated into concrete contributions. This finding supports Fanani (2018), who notes

that symbolic language in Islamic literary discourse often reflects collective solidarity and communal commitment.

Struggle and Leadership Meaning

Struggle and leadership meaning appeared in 41 findings (9.0%). The findings portray leadership as a form of responsibility guided by faith and perseverance. Figurative language is used to transform abstract leadership values into more concrete and relatable images. The expression “*lautan makhluk insani*” metaphorically represents the vast number and diversity of people reached through religious teaching. Contextually, the verse portrays leadership as dedication, perseverance, and commitment to serving a broader community. These findings suggest that figurative language is used to transform abstract concepts of leadership into vivid images that readers can easily understand. This interpretation is in line with Mawarti & Laili (2023), who explain that symbolic imagery is frequently employed to represent perseverance, commitment, and collective aspirations.

Social and Cultural Meaning

Social and cultural meaning appeared in 40 findings (8.8%). Social and cultural meanings reflect the preservation of Sasak identity, local wisdom, and collective memory. Through figurative language, the author presents cultural continuity as a source of strength rather than division. These findings demonstrate that figurative expressions play an important role in preserving local wisdom while connecting cultural values with broader social and religious perspectives. Similar observations were reported by Fanani (2018), who found that Islamic local literature often functions as a medium for maintaining communal identity and cultural heritage. These findings suggest that figurative language contributes to preserving sasak cultural identity amid social and cultural change, aligning with the principles of social reflection in literary works (Damono, 2020).

Political and Power Meaning

Political and power meaning contributed 40 findings (8.8%). The verses frequently discuss leadership, authority, and the ethical challenges associated with political life. Political and power meanings reveal criticism of unethical leadership and the misuse of authority. The figurative language strengthens the critical message by exposing inconsistencies between words and actions. These findings indicate that political authority in the text is evaluated through ethical and religious principles rather than social status alone. This interpretation aligns with (Noermanzah, 2012), who emphasizes the role of figurative language in expressing sociopolitical criticism indirectly.

Educational and Intellectual Meaning

Educational and intellectual meaning accounted for 39 findings (8.6%). The verses portray education as a process that involves understanding, reflection, and character formation. Educational and intellectual meanings emphasize that knowledge should be

accompanied by wisdom, character development, and perseverance. The findings suggest that education in *WRMPB* extends beyond intellectual achievement to moral and spiritual growth. These findings reveal that intellectual development is closely connected with moral and spiritual maturity. Similar conclusions were reported by Mawarti & Laili (2023), who found that figurative language often conveys educational values that extend beyond formal instruction.

CONCLUSION

This research demonstrates that *Wasiat Renungan Masa Pengalaman Baru (WRMPB)* utilizes seven distinct types of figurative language based on Leech's (2014) theory: metaphor, hyperbole, metonymy, simile, personification, litotes, and synecdoche. Metaphor emerged as the most dominant device, followed closely by hyperbole and metonymy. This stylistic pattern indicates that the author intentionally bypassed literal prose, preferring indirect and symbolic mechanisms to render abstract transcendental concepts accessible. Furthermore, applying Dancygier & Sweetser (2014) cognitive framework revealed seven dimensions of contextual meaning, heavily dominated by Spiritual-Religious (32.2%) and Moral-Ethical (20.0%) values. These findings indicate that figurative language in religious literature functions not only as an aesthetic device but also as a cognitive tool for transmitting Islamic values and Sasak cultural identity.

Despite these insights, this study is strictly limited to a textual stylistic and semantic analysis of *WRMPB*. It does not account for the empirical reception of these verses among contemporary Sasak communities, nor does it explore the pragmatic intentions behind the alleged “prophetic” misinterpretations. Therefore, future researchers are highly encouraged to bridge this gap by conducting critical discourse analyses (CDA) or reception studies to evaluate how regular lay readers decode these highly metaphorical texts in modern social contexts. Comparative studies contrasting *WRMPB* with other regional Islamic manuscripts in Indonesia would also offer broader insights into the evolutionary crossroads of regional culture and globalized Islamic thought. Practically, the findings may be used as instructional material in stylistics, semantics, and Indonesian Islamic literature courses.

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