

Figurative Language in Female Islamic Preaching: A Case Study of Ustadzah Mumpuni Handayekti

Dyah Rohma Wati^{1*}, Dwi Cahyono¹, Asmah Hanik¹

¹Universitas Muhammadiyah Karanganyar

dyah.rohma87@gmail.com*

ABSTRACT

A Preacher has duty to convey the preaching to congregation. In order to make the preaching understood and accepted, a preacher need strategy to convey the preaching, one of them is using figurative language. This study aims to examine figurative language in Islamic preaching of Ustadzah Mumpuni Handayekti (UMH), explain the purposes of figurative language used in the preaching, and show the dominant of figurative language used in UMH's preaching. This study used a qualitative approach. The data in this study were resourced from utterances of Ustadzah UMH in two preaching videos broadcast on the You tube channel. The data were collected by means of listening method. Its basic technique is tapping, while its advanced ones are free engagement speaking technique (SBLC) and note-taking technique and analyzed by using interactive model by Miles, Huberman, dan Saldana which includes data collection, data condensation, data display, and conclusion, drawing/ verification. The result show that in Ustadzah MH's preaching, there are six figurative languages used in MH's preaching, they are synecdoche, simile, personification, metonymy, irony, and metaphor that the most dominant type of figurative language was simile with the percentage of 27%. The purposes of figurative language used in MH's preaching are emphasizing a statement, expressing humor to freshen up the atmosphere, expressing praise, and expressing sarcasm with subtle language.

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INTRODUCTION

Indonesia is a country with a majority Muslim population and a channel for spreading Islam through da'wah. One of the popular methods of da'wah is preaching. Preaching means speech, speaking in front of a large audience or audience. Preaching is one of the oral methods of da'wah that is widely practiced in society. During the time of the Prophet, the preaching method was also often used (Syukir, 1983).

A preaching is a one-way speaking process. Dai (preacher) conveys his ideas to other parties without requiring a reaction in the form of a reply or response. The preacher's task is to explain material using his ability to define, straighten and decide on ideas using words or language that can be understood by the interlocutor or listener. A preacher task is conveying information to listeners, so that listeners can understand and apply the contents of the preaching in their lives.

In this case, the ability that a preacher must pay attention to is speaking skills starting from the language style used, this language style becomes a means of strengthening the message expressed by a preacher to the congregation. One of language style used by the preacher is kinds of figurative language. According to Perrine (1963) figurative language is a way of saying one thing and meaning another. She also says that a language that cannot be taken literary and say something other than the ordinary ways or says one thing and means another. Besides that, Crystal (1999) explains that the figure of speech is an expressive use of language where words are used in a non-literal way to suggest illuminating comparisons and resemblances. For example, the literal meaning of *her face is round* can be *her face like a moon* in the figure of speech.

First of all, figurative language formed based on comparison and similarities. Compare between two things to show their similarities in different classes for example: *his eyes were like the morning star*. Keraf (2010) classify figurative language into some types, they are simile, metaphor, allegory, parable, fable, personification, allusion, eponym, epithet, synecdoche, metonymy, antonomasia, irony, sarcasm, satire, inuendo, antiphrase, paronomasia.

There are several national female preachers in Indonesia and one of them is Ustazah Mumpuni Handayayekti. Ustazah MH known by the public when winning the AKSI competition, a talent search academy for preaching held during Ramadhan. MH became even more well-known when she successfully became a finalist for AKSI at the Asian level in 2017. She also known by her preaching characteristic in conveying preaching by using *ngapak* Javanese style commonly used in the Banyumas Residence. Ustazah Mumpuni is popular because she usually includes light humor, rhymes, and uses relaxed language. She also uses kinds of figurative language to attract congregations' attention and provide language variety in preaching.

(1)...*Alise lancipe kaya celurit Madura* (MH/19/ I/Isi/Dekl/Kon/Sim).

Alisnya lancipnya seperti celurit Madura

The first data above found in MH's preaching in the context of the inauguration of the Mubarak mosque, Kutanyar, Temanggung. Simile data in preaching above "*Alise lancipe kaya celurit Madura*" compares the shape of the eyebrows with the shape of the Madurese sickle, accompanied by explicit words that show the similarity "*kaya*" which means like. The simile expression above is used by MH to show an example of the reality around society that the Madurese sickle is curved, and can be used as a description of the curved shape of women's eyebrows. The purpose of using simile is to express humor to refresh the atmosphere.

In this research, the researcher examines the types of figurative language found in Ustadzah MH's preaching on you tube channel, the dominant of figurative language, and also the purposes of using figurative language.

REVIEW OF LITERATURE

Figurative Language

According to Perrine (1963) figurative language is a way of saying one thing and meaning another. She also says that a language that cannot be taken literary and say something other than the ordinary ways or says one thing and means another. Besides that, Crystal (1999) explains that the figure of speech is an expressive use of language where words are used in a non-literal way to suggest illuminating comparisons and resemblances. For example, the literal meaning of *her face is round* can be *her face like a moon* in the figure of speech.

This figurative language style is formed based on comparisons or similarities, comparing something with something else, and trying to find characteristics that show similarities between the two things. This comparison with analogy then appears with the following types of figurative language styles: (1) Simile (2) Metaphor; (3) Allegory, Parable and Fable (4) Allusion; (5) Personification; (6) Allusion; (7) Eponymous; (8) Synecdoche; (9) Metonymy; (10) Antonomasia; (11) Hypallage; (12) Irony, Cynicism and Sarcasm (Keraf, 2010)

Preaching

According to Munir & Ilaihi (2006), preaching is method used to convey the teachings of Islamic da'wah material. In conveying a da'wah message, method has a very important role, because even though the message is good, if it is delivered using an incorrect method, the message could be rejected by the recipient of the da'wah.

1. Part of the Preaching

Husein (2008) divides the lecture into three parts, namely:

- a. Opening or Preamble of the lectures.
- b. Content or content of the lecture
- c. Closing

2. Elements of the Preaching

According to Munir & Ilaihi (2006) lectures have the same elements as da'wah including:

a. Preacher (Preacher)

A preacher is a person who preaches orally, in writing, or in actions carried out individually or in groups.

b. Mad'u (congregation)

Mad'u is the target of da'wah, the recipient of da'wah. Mad'u is divided into three groups, namely the intelligent group, the lay group, and groups that are different from these two groups.

c. Da'wah material

Da'wah material is the content of the message conveyed by a preacher to Mad'u based on the Al-Quran and Hadith.

d. Da'wah media

In Arabic, media is the same as wasilah or in the plural, wasail, which means tool or intermediary.

METHOD

This research is qualitative research. The reason why researchers use a qualitative approach is that this research focuses on figurative language of female's preaching namely preaching of Ustazah Mumpuni Handayayekti. In extracting data, this research requires in-depth observation by listening to the ustazah MH video, making a transcript of the preaching video, then categorizing the data according to the variables in this research (figurative language). The data in this research were utterances from MH's preaching which contain types of figurative languages. The data source in this research were the preaching' video of Ustazah MH which is broadcast via You Tube channel. The video used as a data source in this research were two MH preaching's video involving congregation directly, so that real patterns of interaction and communication between the preacher and the congregation can be seen. This also raise various figurative language from preachers, one of them aims to attract the attention of the congregation (Wati, 2023).

The data were collected by means of listening method. Its basic technique is tapping, while its advanced ones are free engagement speaking technique (SBLC) and note-taking technique (Santosa, 2017). The researcher listened to the lectures' video of Ustazah MH, then made a transcription of the lectures' video. Next, the researcher considered and identified the type of figurative language, as well as the function of using the language style in utterances from Ustazah MH's preaching. The researcher was not involved in the preaching of the preacher. This research uses interactive data analysis model of Miles, Huberman, and Saldana (2019) which analyzes data using several steps which include data collection, data condensation, data display, and conclusions, drawing/verification.

FINDINGS AND DISCUSSION

The researcher found some types of figurative language in MH's preaching only in the content of preaching and did not find in the opening and closing of the preaching. The figurative language found in the content of MH's preaching are synecdoche, simile, personification, metonymy, irony, and metaphor.

a. Synecdoche

Synecdoche is a kind of figurative language that uses part of something to express the whole (pars pro toto).

(2)..*Bagiane amplop, ngaji kang Sarmin Ya Allah gek sampeyan dikira aku ra ngerti njenengan gaweane ngendikan jawab **amplop** niku saestu.* (MH/11/II/Isi/Dekl/Kon/Sin).

....Bagiannya amplop, pengajian kang Sarmin Ya Allah dikira saya tidak tahu Bapak (kamu) selalu menjawab tentang **amplop** itu

(3) *Nek ikhlas mangga **ngerogoh sak dhompet**, ..., mangga Bapak-Bapak ugi **ngerogoh sak kathok**, Pak Lurah sarungan berarti ora kathokan. Ya wis sak rogo-rogo gak papa* (MH/23/I/Isi/Imp/Kon/Sin).

Kalau ikhlas mari **membuka saku dhompet**..., silahkan Bapak-Bapak juga **membuka saku celana**, Pak Lurah memakai sarung berarti tidak memakai celana. Ya sudah membuka saku baju tidak apa-apa

The second data included synecdoche. MH uses the synecdoche style of pars pro toto. MH said the word envelope, which means it also includes the contents of the envelope, namely money.

The third data above include the synecdoche pars pro tote, which is a part that refers to everything, stated in the words *ngerogoh sak dhompet* and *ngerogoh sak kathok*. This means not only reaching into the pocket or wallet, but also taking the money in the pocket or wallet to give. The purpose of using synecdoche is to convey points that are considered important and to break the situation (Husen & Wartiningsih, 2018).

b. Simile

Simile is kind of figurative language that compares something with another thing explicitly, with the words: like, the same, as, like.

(4)....*Niku kumisen kuwi, **kumise kandle kaya dhadhung sapi**. Bagianne amplop , bagianne ngaji..Sollualla Nabia Muhammad* (MH/12/ II/Isi/Dekl/Kon/Sim).

Itu kumisnya tebal seperti tali sapi. Bagiannya amplop, bagiannya pengajian..

(5)... *saya mewakili segenap panitia pembangunan peresmian masjid Al Mubarak mengucapkan "sing maringi maturnuwun sanget, sing boten maringi kebangetan banget, sing ethok-ethok turu tak doake **lemu kaya sapi**"*(MH/26/ I/Isi/Dekl/Den/Sim).

... saya mewakili segenap panitia pembangunan peresmian Masjid Al Mubarak mengucapkan " (bagi) yang memberi terima kasih sebesar-besarnya, (bagi) yang tidak memberi keterlaluhan, yang pura-pura tidur saya doakan gemuk seperti sapi"

Simile in the fourth data "*kumise kandle kaya dhadhung sapi* (his mustache is thick like a cow's strap)" compares the thickness of the mustache with the thickness of *dhadhung sapi* (a strap for cows), accompanied by explicit words that show the similarity "*kaya*" which means like. The simile above is used by MH to show an example of the reality around the community that straps of cow is thick, and can be used as an illustration of the thickness of the mustache. The purpose of using simile is to express humor to refresh the atmosphere.

Simile in fifth data compares a fat body 'lemu' like a cow's body. The context of the sentence above is MH thanking the audience for participating in the construction of Al-Mubarak Mosque. MH also expressed a joke for the congregation who pretended not to know that they would be prayed for fat like a cow. The purpose of using simile is to express humor to refresh the atmosphere.

(6)...*jengkele wong wedok karena emosionalnya tinggi, mesthi nek **jengkel kaya knalpot bocor rang tang tang tang apa wae disampekn**a...* (MH/16/ II/Isi/Dekl/Kon/Sim).

..jengkelnya wanita karena emosionalnya tinggi, kalau jengkel seperti knalpot bocor rang tang tang tang apa saja disampaikan

Simile in the sixth data compares the nature of women when angry with a leaking exhaust. The context of the sentence above is MH explaining the differences in the nature of men and women emotionally. The purpose of using simile is to emphasize or explain a statement.

c. Personification

Personification is a kind of figurative language that describes inanimate objects or lifeless things as if they have human qualities.

(7)...*kan ayame padha pating krubut, ayame padha pateng nrotol **boten wonten ayam sing ngucap “mangga njenengan rumiyin”** nah ibuke ngeyel jawabe “yaa iya ayam ora isoh ngomong”*. (MH/34/ I/Isi/Dekl/Den/Per).

ayamnya berkerumun, ayamnya berebut makan beras tidak ada ayam yang mengucapkan “silahkan kamu dulu” Ya, ibunya protes, jawabnya “Ya, iya ayam tidak bisa bicara

The seventh data include personification because it gives an image of a chicken that can speak like a human. The context of the sentence above is MH explaining that humans who are stingy in nature are like chickens who always fight and do not think about others. The purpose of using personification is to give a clear picture of the situation and describe imagery that feels more concrete.

d. Metonymy

Metonymy is a kind of figurative language that often mentions the characteristic or brand name of an object to replace the mention of the object.

(8)...*soale nek kula boten maringi sodaqohan mangkih tersiar kabar Mumpuni **ustazah Jarkoni**, isoh ngajar ora isoh ngelakoni* (MH/24/ I/Isi/Dekl/Den/Met).

kalau tidak memberi sodaqoh bisa jadi akan tersiar kabar ustazah Mumpuni Jarkoni, bisa memberi pelajaran tetapi tidak melaksanakan.

(9)...*Tiba-tiba ada yang nyelethuk “memper, **bos pupuk** maringi sakmana kuwi kecil* (MH/38/ I/isi/Dekl/Den/Met).

Tiba-tiba ada yang berkomentar “wajar, bos pupuk memberi sekian itu kecil.

The eight data above contain metonymic because it directly mentions the label **Ustazah Jarkoni**. The context of the sentence above is that MH does not want to be called 'Ustazah Jarkoni', a teacher who can only teach religion but cannot practice it. The purpose of using metonymy is to emphasize a statement.

The ninth data above contains metonymic because it directly mentions the label ‘**Fertilizer Boss**’. The context of the sentence above is MH telling about a rich man who owns a fertilizer factory so he is called ‘Fertilizer Boss’. The purpose of using metonymic language style is to emphasize a statement.

e. Irony

Irony is a kind of figurative language used to satirize by saying the opposite.

(10)....*Kinging napa piyayi Campursari piyayi ingkang sugih-sugih? karena panjenengan nengga kula ket wau enjing mawon sabar sanget, sampe sambutane Pak Ketua Panitia dawa, sambutane Pak Lurah dawa, sambutane Pak Camat kaya arep ceramah yaa dawa luar biasa, ... (MH/7/ II/Pemb/Int/Den/Ir).*

Kenapa masyarakat Campursari orangnya kaya-kaya? karena Anda (jama’ah) menunggu saya mulai waktu pagi-pagi saja sabar, sampai sambutan Bapak Ketua panitia lama, sambutan Bapak Lurah lama, sambutane Pak Camat seperti akan ceramah panjang luar biasa

The tenth data above contain ironic because it states that *panjenengan nengga kula ket wau injing mawon sabaarr sanget, sampe sambutane Pak Ketua Panitia dawa, sambutane Pak Lurah dawa*. The context of the sentence above is that MH states that Campursari residents are patient people because they are willing to wait for MH's preaching until the long preaching end. The purpose of using ironic is to express satire with subtle language.

f. Metaphor

A metaphor is a kind of figurative language that gives an analogical expression of comparison.

(10) *Apa meneh muslimat niki **jilbab ijo-ijo nyi loro kidul**, kula khawatir njenengan boten nganggo seragam muslimat naming ijo jilbabe (MH/30/ I/Isi/Dekl/Den/Metf).*

Apalagi muslimat ini jilbab hijau-hijau nyi loro kidul, saya khawatir Anda (jama’ah) tidak memakai seragam muslimat tetapi hijau jilbabnya

(11) *Kembali malih, dados bulan Syaban niki dianjurkan ken **lapang dhadha, ken sami njembarke manah** mulo wonten sing wastani “Syaban” niku “Sadran” ana malih sing wastani “Ruwah”. (MH/21/ II/Isi/Dekl/Den/Metf).*

Mengingat kembali, bulan Syaban ini dianjurkan untuk berlapang dhadha, diperintahkan untuk meluaskan hati. maka ada yang mengatakan “Syaban” itu “Sadran” sadran ada yang menyebut “Ruwah”.

The tenth data above contains metaphor because it uses the analogy of **jilbab ijo-ijo nyi loro kidul**. The context of the sentence above is MH giving praise to female recitation congregants who use green headscarves so that they look fresh. The purpose of using metaphorical language is to express praise and appreciation.

The eleventh data above contains metaphorical language because it uses the analogy of recommended **ken lapang dhadha, ken sami njembarke manah**. The context of the sentence above is MH explaining that in the month of Sha'ban, Muslims need to increase their faith and patience. The purpose of using metaphorical language is to explain a concept or situation.

The finding and purpose of using some figurative language in MH's preaching are concluded in the table below:

Table 1. Figurative language and its purposes in MH's preaching

Rhetoric Structure	Figurative Language	Purpose
Content of Preaching	Synecdoche	- Conveying points that are considered important - Breaking the situation
	Simile	- Expressing humor to freshen up the atmosphere - Emphasizing or explaining a statement
	Personification	Giving a clear picture of the situation described by Ustazah MH as well as imagery that feels more concrete.
	Metonymy	Affirming a statement
	Irony	Expressing sarcasm with subtle language
	Metaphor	- Expressing praise or appreciation. - Explaining a concept or situation.

DISCUSSION

In analyzing this research, the researcher compares the study with the previous study. The writer compares this study with the similar research but different object. There are some previous studies that concern in this topic:

The research is line with research by Milana & Ardi (2018) which analyze figurative language in Song by Saif Adam. Both researches have similarities because discuss about types of figurative language, but they discuss different object. Milana & Ardi (2018) analyze figurative language in Song by Saif Adam and found that there were 14 of hyperbole, 3 of Irony, 20 of metaphor, 11 of personification, 10, of simile, 5 of litotes, 10 of metonymy, and 7 of paradox. The figurative language in song using more variation of figurative language if it's compared with the preaching. It's because song has main purpose to entertain and create deep meaning. This research focusses on female preaching of Ustazah MH and found fewer figurative language they are synecdoche, simile, personification, metonymy, irony, and metaphor. The main purpose of using figurative language is to freshen up the atmosphere (avoid monotonous) and emphasize the statement.

The research has several similarities and differences with the research by Sihalolo & Simatupang (2020). Both researches have similarities because discuss about types of figurative language, but they discuss different object. Sihalolo & Simatupang (2020) discuss the figurative language in Joko Widodo's speech and found some types of figurative language, there were 7 allusions, 1 metaphor, and 1 assonance. This research focusses on female preaching of Ustazah MH that found more variation in figurative language they are synecdoche, simile, personification, metonymy, irony, and metaphor. Azis (2004: 349) states that a preacher certainly has a da'wah strategy, because strategy is a plan or series of da'wah activities that have been carefully prepared, so that da'wah conveyed has a clear flow and does not deviate from the theme that will be presented, one of the da'wah strategies that used is style. Figurative language is part of language style. So that, it also important thing in delivering preaching, especially as a means of emphasizing important meanings, as a variation in language so that the contents and contents of the preaching are conveyed to the congregation and do not seem monotonous (Husen & Wartiningsih, 2018).

CONCLUSIONS

Figurative is part of language style which is an important in delivering preaching, especially as a means of emphasizing important meanings, as a variation in language so that the contents of the lecture are conveyed to the congregation and do not seem monotonous. The results of the research show that there are some figurative languages used in MH's preaching, they are synecdoche, simile, personification, metonymy, irony, and metaphor, with the dominant of using simile the percentage of 27%. The purposes of figurative language used in MH's preaching are

emphasizing a statement, expressing humor to freshen up the atmosphere, expressing praise, and expressing sarcasm with subtle language

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