



Character Education By Murabbi Ruhina K.H. Yahya Syabrowi: Metaphorical Perspective

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ABSTRACT

The purpose of this research is to identify and analyze the utterances of K.H. Yahya Syabrowi that contain character education values from a metaphorical perspective. This study employs a qualitative research approach to gain a deeper understanding of the educational and moral values embedded in the metaphors used by K.H. Yahya Syabrowi in his speech. A qualitative approach is considered appropriate because it allows the researcher to explore meanings, interpretations, and values conveyed implicitly through language. The data collection method used in this research is an interview technique. In total, five respondents were involved in the interview process, providing insights and interpretations related to the utterances delivered by K.H. Yahya Syabrowi. The collected data were analyzed using qualitative data analysis procedures, which include data reduction, data presentation, and drawing conclusions. These steps were applied systematically to ensure the accuracy and validity of the findings. The results of this study reveal five utterances that contain character education values viewed from a metaphorical perspective. These utterances reflect moral teachings such as responsibility, humility, perseverance, and discipline. The findings indicate that metaphors function not only as linguistic expressions but also as effective tools for shaping students' moral character and reinforcing educational values in religious and educational contexts.

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INTRODUCTION

In this increasingly complex and challenging era, character education has not been fully successful in changing negative attitudes and behaviors (Jhon 2021) such as criminal acts, spreading hoaxes, bullying, neglecting education, etc. The role of character education is did not only talk about formation of intelligent individuals but also to the formation of individuals who have strong moral values and are responsible (Prihutama 2020). Character education is the moral that should be grown by the students. According to Gable, character education is a process that changes behavior and students' cognition. It means that this phenomenon has an crucial place in the form of moral values (Suciati, Palu, and Khaerani 2022). Furthermore, character education is the development of the ability to improve attitude and behaviour. In fact, character education has a vital role to be implemented in every element of education, seeing the socio-cultural conditions of society are at an alarming level. In this era character education is one of the strategic efforts in fixing moral problems that refer to the character-building of students (Java et al. 2020). Character education has the urgency to shaping individuals who has high competitive but also has the high morals. Kyai provides appropriate

guidance, helping santri to understand and solve their life challenges appropriately without having to violate or judge them (Santri 2012). The moral formation of students can be obtained through character building carried out by kyai. In this case, character education can be obtained from the teaching carried by the Kyai either from behavior or from the advice conveyed in the form of utterances.

Some previous study analyzes the interpretation of the meaning of the life of the mind, the metaphor of reason in the book *Falsafah Hidup* by Hamka using Hybrid theory and text content analysis (Rashidin, Mohamad, and Jantan 2023). This research used the qualitative method. This metaphor produces some conceptual about religion Hamka's thoughts when discussed the base dimension of life that has two of metaphors, that are linguistic and conventional metaphors. This study focuses on the metaphorical criticism of the poet's utterance of the king's leadership attitude in the myth of Puteri Gunung Ledang⁹. This study used qualitative descriptive as the method.

The result of this study found the reason for criticism was not conveyed directly. Other studies show that their has purpose to things in metaphors and the categories of metaphors based on the perception space on human perception space in the poetry collection *Sajak-Sajak Lengkap 1961-2001* (Nabila and Hasanah 2021). In this study, it was found that there are two types of metaphors, namely those that are explicit and implicit, in this study metaphorical categories of circumstances and human metaphors dominate the entire content of the poem. The purpose of this study is to determine the type of meaning and elements of metaphor, as well as the function of metaphor contained in Ibn'Arabi's longing poem (Akastangga 2020). This research uses a combination of two theories, namely semiotic theory and pragmatics. The results show that the metaphors contained in Ibn'Arabi's longing poem are divided into two major types, namely metaphors based on language codes and based on literary codes. Another study examines the metaphors contained in the lyrics of the song "Penjaga Hati" by Nadif Basalamah (Wahyudin and Hermandra 2024). The purpose of this study is to describe the metaphors in the lyrics of the song by using agig methods. The result of this study found 3 types of metaphors, namely explicit, implicit, and obsolete.

Research conducted by yoga aimed to describe the metaphors and types of metaphors contained in Bara Pattradja's poetry collection (Ayu et al. 2023). The method of this study is qualitative research with a stylistic study model. The result of this study found the types of metaphors include: anthropomorphic, animal imagery, concrete to abstract, and synesthesia metaphors. Other research, aims to describe the types of metaphors in the lyrics of the album "Berhati" by Sal Priadi (Zikri Alfiya et al. 2023). The result of this study found the types and functions of metaphors contained namely words, phrases clauses, and sentences in the line and stanzas of song lyrics related to the types and functions of metaphors. A study conducted by Rahmadhanti analyzes metaphors in song lyrics entitled "Different World" By Alan Walker (Rahmadhanti, Simanjuntak, and Sihombing 2022). The result found negative impacts the worst that will occur if all this is not conducted action for a fix. Maoula in his study found untruthful and parables metaphors in the song lyric lost star by Adam Levine (Maoula, Simanjuntak, and Sihombing 2022). Research by Prihutami & Ashadi found Menara Wisma BNI 46, Jakkarta: tangible metaphor, Bank of China Tower: Combined metaphor and Beekman Tower, New York; Tangible Metaphor (Prihutama 2020). Previous research has examined metaphors in literary text analysis, communication, and psychology. However, the use of metaphors in the context of character education through the utterances of a religious figure or educator such as K.H. Yahya has yet to be found. There has been no research that focuses on how metaphors in K.H. Yahya's utterances as a tool to transmit character education. By using metaphor studies, we can explore the ways he teaches values such as honesty, discipline, empathy, and wisdom through words that contain figurative meanings.

From the research above, the objective of this research is to understand K.H. Yahya's utterances by using a metaphorical perspective and the correlation with Indonesian 18 characters. This research expected to the Teachers to gain a deeper understanding of the concepts and principles of character education developed by Kyai Yahya. This allows them to integrate character values in the teaching and learning process more effectively, where teachers can implement character education with a more humanist approach by providing an advice approach more humanely. Future researchers can continue this study by analyzing metaphors in other religious education contexts or applying them to other religious figures in Indonesia. This research helps santri understand that character education is not only taught directly but can also be conveyed through metaphors in his conversations, while alumni can apply these values in their personal and professional teaching. Overall, how this research has the potential understanding of character education based on K.H. Yahya Syabrowi's utterances based on metaphorical perspectiv

METHOD

In this research, researcher used a qualitative approach. The data used in this research comes from the utterances of K.H. Yahya Syabrowi, both of which are contained in the form of written texts. In the form of character education according to K.H. Yahya, the first step that needs to be taken is problem or case identification, which is to determine the phenomena or challenges related to the character building that will be analyzed. After that, the next step is data collection, where various techniques are used to collect relevant information related to the application of character education including interview and document techniques.

Conducting interviews with people who have listened to his words or received teachings directly from K.H. Yahya to obtain their views on the values contained in his words or advice. In this study, researchers used interviews as a method where the sources are five respondents, namely 3 respondents from sons of K.H. Yahya Syabrowi and 2 of the alumnae of the Raudlatul ulum 1 pesantren. Documentation Study: collecting texts containing K.H. Yahya's utterances, either published in books, articles, or transcripts that can be found in pesantren archives or other relevant sources.

The data that has been collected is then reduction refers to the process of selecting, focusing, simplifying, abstracting, and altering data that appears in the field of interview or written transcriptions. Then, the data from interviews and documents, such as transcripts, books, etc, that have been reduced will be presented in a descriptive form. The result from analysis of data, the next step is the interpretation of the results, which involves concluding the character education and an in-depth understanding of its effect on learners' moral and social development. Finally, drawing a conclusion is a n important step to organize the results of this case study in a clear, accurate, and easier-to-understand report.

RESULT AND DISCUSSION

From the results of the interviews that were conducted, the researcher found several utterances from kai Yahya that contain metaphorical elements based on the theory of Lakoff & Johnson (1998) where the type of metaphor used is a structural metaphor. The results obtained from the 5respondents are as follows:

1. K.H.Mukhlis Yahya

Speech from K.H. Yahya Syabrowi which reads "**LETADE CUKO'ONG?**"(the fish is gone). In this study, the speech contains a metaphorical language style because of the word "**Le tade**", It did not mean that he wanted to ask about the fish, but subtly he wanted to remind the son that the behavior carried out by his son was known by Kyai Yahya. The behavior of his son was something wrong, but he reminded him in a way that did not directly judge his son.

2. Gus Hilal Alifi

A speech from K.H. Yahya Syabrowi are **"NGAKAN PEKENNYANG, TEDUNG PETOBUK, AJER PEKORANG"**. The speech contains a metaphorical language style because the phrase has an indirect meaning, namely the word **"NGAKAN PEKENNYANG"** (Eating full) here does not mean that kyai Yahya tells his students to eat more, but the implied meaning is that kyai tells his students to feel full. This sentence is a metaphor for feeling full so that you no longer want to eat. This was taught by him because he knew that people who eat a lot of knowledge are difficult to take or to understand so Kyai Yahya taught his students not to eat more.

Then said **"TEDUNG PETOBUK"** (get lots of sleep) In the metaphor study, it does not mean that Kyai Yahya tells his students to sleep more, but feels enough to sleep so that they no longer want to sleep. In this context, Kyai Yahya told his students not to sleep more but to increase worship and positive activities such as studying. From the speech **"AJER PEKORANG"** (Reduce Learning).In metaphorical analysis, the speech has a different meaning from the original text ,where the metaphorical of the speech is that what is meant here is not to reduce learning but to felt less in learning ,so that ,when the student already felt lacking in learning ,the students will always want to learn and will continue to increase his motivation to seek knowledge.

3. K.H.Syamsul A'dom

The next speech is **"LEKAKAN PEBENYYAK!"** (eat a lot) the speech includes a metaphor language style, where the meaning of the speech is to let the student eat until he is satisfied so that the student feels satisfied to eat it and no longer repeats the bad behavior of stealing it. The next remark was **"LAMBE TANG KYAI PADEH NENGO BALL- BALAN TAPEH KEDEKKUENG OJEN TEROS"** (My Kyai used to watched football too, but the next day it kept raining). From these words, Kyai Yahya did not directly prohibited his students to waching the ball, but he told his experienced when watching the ball which was always hit by raining .In this context, Kyai Yahya forbade his students to watched football, but he did not directly prohibited it, but he choose to introduce the impact caused by the spectacle.

4. Ning Aisyah Alifi

The words from the next are: **"PEDEPA' LANGSUNG KE ORENGAH"** (Convey directly to the person). From these words, it can be analyzed that the words enter the structural metaphor because the meaning has a figurative meaning. So, if persons have a responsibility or a mandate from a person, then they must immediately convey it. It must not delay because if It neglects the responsibility, that will have a bad impact on the person.

The next speech is **"KAKEH MOLE AROMAT RENG DISSAH"** (You go home, arrange the person there). From the speech, Kyai Yahya conveyed an implicit message, namely telling his students to do whatever they can even though they student is lacking in terms of religious knowledge, but from Kyai Yahya's words, the student also taught a lesson that no matter how much knowledge is obtained, it must be taught to others so that the knowledge is useful and must do it with discipline and istiqomahan. **"CE' SAMPE NINGGALEN NGAJERREH"** (Don't leave your teaching).The saying goes into the metaphorical structure whose figurative meaning means that the person will not be successful in doing a job unless the person teaches or becomes a teacher .Therefore Kyai Yahya told the students not to leave teaching .This is indeed proven because the students has only worked as a teacher in an institution.

5. Nyai Rukayya Said

The speech **"PINDERENAH DEEMMAH?"** (Where was your husband). The sentence is included in the metaphorical structural where the speech has a figurative meaning, namely Kyai Yahya reprimanded his son-in-law who did not pray in

congregation, and reprimanded him using a question sentence **"PINDERENAH DEEMMAH?"** which means "Where is your husband". In this context, Kyai Yahya reprimanded his son-in-law for not praying in congregation but he did not immediately blame his son-in-law's actions but preferred to ask where your husband was who hinted that his son-in-law would no longer pray alone.

The next speech is **"NGALLE KEDELEM"** (Move inside). The speech is included in the structural metaphor where the meaning of the speech is that Kyai Yahya does not allow his daughter and son-in-law to stay in front of the terrace of the house because there is a traffic of male students. Kyai Yahya strictly forbids female and male students to be close to each other, therefore he reprimanded his daughter and son-in-law not to stay in front of the house to avoid negative things.

DISCUSSION

The concept of character education as embodied by Murabbi Ruhina K.H. Yahya Syabrowi can be explored from a metaphorical perspective, highlighting his role as a spiritual guide who fosters moral and ethical values. By analyzing his methods through this metaphor, it becomes clear that his character education framework goes beyond formal teaching, encouraging holistic and spiritual transformation in his students.

This study found that the character education taught by Murabbi Ruhina K.H. Yahya Syabrowi contains numerous metaphors that enrich the understanding of moral and spiritual values. The metaphors used are not merely rhetorical devices but also serve as a means of internalizing character in the lives of the students (santri). Through this approach, K.H. Yahya Syabrowi shapes ways of thinking and behavior that are deeply rooted in Islamic values in a more profound and easily accepted manner. These findings indicate that the use of metaphors in character education plays a significant role in fostering spiritual awareness and ethical consciousness among the students.

From the whole expression that was obtained by the interviewed, researcher got the understanding that the expression used by Kyai Yahya absolutely taught the students to behave better in behavior. It was related to the 18 Indonesian character education, that are religious, honest, tolerant, disciplined, hardworking, creative, independent, democratic, curious, nationalistic, appreciative of achievement, communicative, peace-loving, reading interest, environmental care, social, responsible and confident. By using figurative language, his approach reinforced thought that character education is not based on theoretical knowledge, but to continuous process of self-improvement and practice. Through metaphorical expression, Kyai Yahya encouraged students to reflect on their behavior, cultivate good habits, and become individuals who contribute positively to society. In this research, Kyai Yahya's teaching not only transferred knowledge but also transformed mindsets, ensuring that education served as a tool for holistic character development.

Kyai Yahya expression strongly emphasize values, such as honesty, responsible discipline and religious, which are critical in forming character education of students for the example, in the utterances **"KAKEH MOLE AROMAT RENG DISSAH"** encourages his students to take responsible, have courage even though they feel lacking in knowledge, and can share knowledge with others. The speech **"CE' SAMPE NINGGALEN NGAJERREH"** has meaning the importance of responsibility, discipline, and resilience in teaching, reminding his students to remain committed in carrying out their duties to God.

In the speeches **"DEEMMAH PINDERENAH"** and **"NGALLE KEDELEM"**, Kyai Yahya taught character education namely religiosity, and discipline in maintaining social and religious

boundaries, while still showing courage to act by the principles they believe in. Others utterance such as are "NGAKAN PEKENNYANG, TEDUNG PETOBUK, AJER PEKORANG" contained the values that is discipline and responsibility. This is in accordance with what Kyai Yahya taught to his students. Through all these speeches, Kyai Yahya not only conveys moral messages but also teaches noble values that are very relevant in education, and daily life.

Several previous studies have explored the role of metaphors in education, particularly in the context of character development. By examining existing research, this study aims to build upon prior findings and highlight the unique contributions of K.H. Yahya Syabrowi in utilizing metaphors for character education. The following review of previous studies will help contextualize the findings of this research and demonstrate how they align with or expand upon established theories and perspectives in the field. This study found the utterances of Kyai Yahya that contained Indonesian character education based on a metaphorical perspective

.Several previous studies that analyzed used methapore have made several discoveries ,such as a study conducted by Rashidin that found a metaphor that produces several conceptual regions that manifest Hamka's thoughts when discussed the base dimension of life with two forms of metaphors, namely conventional metaphors and linguistic metaphors. Another study found the metaphorical criticism contained in the poet's utterance of the king's leadership attitude contained in the myth of Puteri Gunung Ledang, the reason for criticism was not conveyed directly.

Other studies show their research that aims to describe the things in metaphors and the categories of metaphors based on the perception space on human perception space in the poetry collection Sajak-Sajak Lengkap 1961-2001. According to Alfiya et al, this study found the types of metaphors include: anthropomorphic, animal imagery, concrete to abstract, and synesthesia metaphors. A study conducted by Rahmadani found the types and functions of metaphorical contained namely words, phrases clauses and sentences of song lyrics that has to the function and types of metaphore. Based on these findings, it can be proven that metaphor can be used to analyzed a phenomenon ,such as analyzing the speech of Kyai Yahya Syabrowi.

CONCLUSION

From the results of the analysis of K.H. Yahya's speeches, it can be concluded that each speech contains very valuable educational values, especially in shaping individual character. Through structural metaphors, Kyai Yahya can convey moral messages and religious teachings in a subtle and meaningful way, without having to criticize or prohibit them directly. An Indonesian's character education that contained in this research are honesty, discipline, hard work, responsibility, independence, and caring are reflected in every one of his speeches, which teaches the importance of self-control, effective communication, and responsibility in living life. These words also reflect the depth of Kyai Yahya's thinking in educating students to have good character and noble values in religion and society. Based on this study it can be concluded that the character education implemented by Murabbi Ruhina K.H. Yahya Syabrowi plays a crucial role in shaping students' personalities through a metaphorical approach. The metaphors used are not merely a means of communication but also serve as a tool for internalizing moral and spiritual values aligned with the 18 character education values, such as religiosity, hard work, discipline, and responsibility. This approach enables students to comprehend character concepts more deeply and contextually, ensuring that these values are not only learned but also applied in daily life. Thus, metaphor-based character education proves to be an effective method in developing students with integrity, noble character, and readiness to face life's challenges.

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