Jupiter: Jurnal Pendidikan Terapan
Homepage : https://journal.diginus.id/jupiter/index
Email: jurnalpendidikanterapan@gmail.com

p-ISSN : 2985-3214; e-ISSN : 2964-3171
Jupiter, Vol. 4, No. 5, November 2026
Page 659-671

Forms of Locutionary Speech Acts in Islamic Da'wah and Educational Communication within Hikayat Prang Sabi

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ARTICLE INFO

Article history:
Submitted: October 19, 2026
Final Revised: November 07, 2026
Accepted: November 12, 2026
Published: November 22, 2026

Keywords:
Da'wah Communication;
Hikayat Prang Sabi;
Locutionary Speech Acts;
Pragmatics

ABSTRACT

Purpose: This study examines the forms, functions, and use of locutionary speech acts in Islamic communication in Hikayat Prang Sabi, addressing the limited scholarly attention given to how these linguistic acts convey Islamic teachings within classical Acehnese literature. **Methods:** Using a qualitative descriptive design, this study analyzes selected textual passages from Hikayat Prang Sabi. Data were collected through documentation and close textual analysis, then examined through data reduction, categorization, interpretation, and conclusion drawing, guided by speech act theory. **Findings:** The analysis identifies declarative, imperative, and interrogative forms as the predominant locutionary speech acts. These forms communicate religious teachings, reinforce Islamic beliefs, encourage moral conduct, inspire courage in defending religious values, and strengthen collective identity among Acehnese Muslims. Their explicit meanings also support the persuasive and educational objectives of Islamic preaching (da'wah). **Research Implications:** The findings demonstrate the relevance of locutionary speech acts for understanding how linguistic expressions facilitate the transmission of religious messages through clear, direct, and culturally embedded communication. The study provides a theoretical basis for further research in pragmatics and Islamic communication and offers insights for educators and researchers examining religious discourse in traditional literature. **Originality:** This study contributes to pragmatic scholarship by specifically examining locutionary speech acts as a linguistic resource for Islamic communication in Hikayat Prang Sabi, highlighting the intersection of language, religious values, and Acehnese cultural identity in a classical literary context.

Doi: https://doi.org/10.61255/jupiter.v4i5.2360

INTRODUCTION

Language occupies a central position in Islamic communication because it functions not merely as a medium for conveying religious teachings but also as a social instrument for shaping beliefs, attitudes, and collective actions. Within Islamic preaching (da'wah), linguistic expressions extend beyond their literal meanings to perform persuasive, educational, and ideological functions that influence how audiences understand and respond to religious messages (Irwandi et al., 2023). This communicative dimension is particularly evident in classical Islamic literary traditions, where religious values are transmitted through culturally embedded narratives that integrate theological principles with local wisdom (Hisyam et al., 2023). Consequently, classical Islamic texts should not be regarded solely as literary artifacts but also as communicative events through which religious discourse is constructed, negotiated, and reproduced across generations (Muslim, 2022).

Among the classical literary works of the Malay-Islamic world, Hikayat Prang Sabi occupies a unique position within the intellectual and cultural history of Aceh. Written in Acehnese using the Jawi script during the prolonged Aceh War (1873–1942), this manuscript combines poetic aesthetics with Islamic teachings and has long functioned as an important medium of religious communication (Mukhlis et al., 2026). The title itself literally refers to "the story of war in the path of God," reflecting its central theme of jihad fi sabilillah. Historically, the text was repeatedly recited in mosques, meunasah, Islamic boarding schools (dayah), and public religious gatherings, where it encouraged moral commitment, strengthened Islamic identity, and inspired resistance against Dutch colonialism (Rusli et al., 2022). Rather than functioning merely as historical documentation, Hikayat Prang Sabi became a living discourse through which religious values were communicated and internalized within Acehnese society (Hadi, 2024).

The communicative power of Hikayat Prang Sabi lies in its ability to integrate Islamic doctrine with the socio-cultural realities of Acehnese Muslims. Instead of presenting abstract theological doctrines, the text transforms religious teachings into emotionally engaging narratives that are closely connected with the historical

experiences of colonial oppression (Syamsuar, 2020). Through poetic language, metaphorical expressions, and persuasive rhetoric, Islamic messages concerning faith, martyrdom, moral responsibility, and communal solidarity become accessible and meaningful to diverse audiences (Sanusi, 2021). This illustrates the essence of cultural da'wah, in which local literary traditions function as effective channels for communicating universal Islamic values while simultaneously preserving cultural identity (Amri & Indrastuti, 2026).

From the perspective of communication studies, meaning is not transmitted mechanically from speaker to audience but is actively constructed through interaction between linguistic forms, cultural contexts, and shared interpretations (Ridealgh, 2021). Consequently, the effectiveness of Islamic communication depends not only on what is said but also on how particular utterances are formulated and interpreted within specific socio-cultural environments (Do et al., 2022). In Hikayat Prang Sabi, every statement concerning faith, struggle, divine reward, and religious obligation represents a carefully organized communicative strategy designed to influence listeners through explicit linguistic expressions (Zhou et al., 2024). Therefore, investigating the linguistic realization of these messages is essential for understanding how the manuscript performs its communicative and educational functions.

Speech Act Theory provides an appropriate analytical framework for examining this communicative phenomenon. Austin (1962) proposed that language should be understood as action rather than merely representation, distinguishing between locutionary, illocutionary, and perlocutionary acts (Stevani et al., 2023). Among these three dimensions, locutionary acts constitute the fundamental level because they concern the literal production of meaningful utterances. Every communicative action necessarily begins with a locutionary act, through which propositions, information, and grammatical structures are expressed before further pragmatic interpretations emerge (Maghrabi, 2022). In Islamic preaching, locutionary speech acts become the primary vehicle for conveying Qur'anic teachings, ethical principles, religious narratives, and doctrinal explanations. Understanding these literal forms is therefore indispensable before exploring deeper pragmatic intentions (Arsani et al., 2021).

Although numerous studies have investigated Hikayat Prang Sabi, existing scholarship has predominantly emphasized philological reconstruction, historical interpretation, ideological discourse, or cultural resistance. Likewise, previous research concerning speech acts in Islamic communication has generally examined contemporary sermons, classroom interactions, social media discourse, or political communication. Comparatively little attention has been devoted to the locutionary structures embedded within classical Islamic literary texts that function simultaneously as instruments of religious communication and cultural preservation. Consequently, the linguistic mechanisms through which Hikayat Prang Sabi explicitly communicates Islamic teachings remain insufficiently explored. This gap limits a comprehensive understanding of how literal linguistic expressions contribute to the effectiveness of Islamic preaching within traditional literary discourse.

Based on this context, the present study addresses the following research question: How are the forms, functions, and uses of locutionary speech acts realized in Islamic communication within Hikayat Prang Sabi? Answering this question is expected to provide a more comprehensive understanding of how explicit linguistic expressions operate as communicative strategies for transmitting Islamic values, strengthening religious identity, and preserving Acehnese cultural heritage through one of the most influential classical literary works in Indonesian Islamic history.

Speech Act Theory has become one of the most influential frameworks in pragmatics because it conceptualizes language as social action rather than merely a system of grammatical representation. Austin (1962) fundamentally challenged the traditional view that utterances simply describe reality by arguing that speaking itself constitutes a form of action. He proposed that every utterance consists of three interrelated dimensions: locutionary acts, illocutionary acts, and perlocutionary acts. Among these dimensions, locutionary acts refer to the production of linguistically meaningful expressions that possess grammatical structure and propositional meaning. This level of analysis is particularly significant because it provides the linguistic foundation upon which communicative intentions and audience responses are subsequently constructed. Without understanding locutionary structures, it is difficult to explain how religious messages are explicitly articulated before they acquire persuasive or ideological force.

Searle (1969) further developed Austin's framework by emphasizing that linguistic expressions should be interpreted according to their communicative functions within particular social contexts. While many speech act studies have concentrated on illocutionary intentions or perlocutionary effects, the locutionary dimension remains indispensable because it reveals how explicit meanings are linguistically organized. In religious discourse, literal expressions frequently function as the primary vehicle for transmitting theological concepts, ethical principles, scriptural narratives, and doctrinal guidance. Consequently, examining locutionary speech acts contributes not only to linguistic analysis but also to understanding how religious knowledge is systematically communicated.

The importance of contextual interpretation is further explained through pragmatic theory. Levinson (1983) argues that linguistic meaning cannot be fully understood without considering contextual relationships between speakers, hearers, and communicative situations. Similarly, Yule (1996) emphasizes that pragmatics investigates

how intended meanings are interpreted beyond grammatical structures while remaining grounded in observable linguistic forms. In Islamic communication, however, literal expressions themselves already carry considerable communicative significance because they explicitly encode religious teachings before broader pragmatic interpretations emerge. Therefore, analyzing locutionary speech acts enables researchers to identify how Islamic messages are linguistically formulated prior to examining their persuasive or ideological implications.

Within the field of Islamic communication, language functions not only as an instrument of information transfer but also as a medium for religious education, moral guidance, and social transformation. Da'wah communication seeks to influence individuals by presenting Islamic teachings through communicative strategies that correspond to the audience's cultural background and social experiences. Classical Islamic literature therefore occupies a strategic position because it integrates theological values with local traditions, enabling religious messages to be understood through culturally familiar forms of expression. Hikayat Prang Sabi represents one of the most prominent examples of this communicative tradition, where literary language becomes an effective medium for transmitting Islamic values while preserving Acehnese cultural identity.

Previous studies have demonstrated the significance of Hikayat Prang Sabi from several scholarly perspectives. Historical and philological investigations have primarily examined its authorship, textual authenticity, historical background, and contribution to Acehnese resistance against Dutch colonialism. Other studies have explored the ideological construction of jihad, Islamic identity, and cultural nationalism represented within the manuscript. Meanwhile, research on speech acts in Islamic communication has generally focused on Friday sermons, classroom interaction, religious lectures, online da'wah, and digital media communication. These studies consistently confirm that speech acts play an important role in conveying Islamic values and influencing audience behavior.

Despite these valuable contributions, several important limitations remain. First, previous research concerning Hikayat Prang Sabi has rarely approached the manuscript from a pragmatic perspective that systematically investigates its linguistic structures. Second, existing speech act studies predominantly emphasize illocutionary functions, persuasive intentions, or audience responses, whereas the explicit linguistic realization of locutionary speech acts has received considerably less scholarly attention. Third, few studies integrate classical Islamic literature with contemporary theories of pragmatics and Islamic communication to explain how literal linguistic expressions contribute to effective religious discourse. Consequently, the communicative mechanisms through which Hikayat Prang Sabi explicitly conveys Islamic teachings remain insufficiently understood.

Addressing these limitations is academically important because locutionary speech acts constitute the linguistic foundation upon which broader communicative processes are established. Investigating their forms, functions, and uses within Hikayat Prang Sabi provides new insights into the relationship between language, religion, and culture in classical Acehnese literature. Furthermore, such analysis contributes to contemporary discussions concerning the role of traditional literary texts as enduring media of Islamic communication capable of preserving religious values across different historical periods while maintaining their cultural relevance.

Based on the theoretical and empirical considerations discussed above, this study aims to analyze the forms, functions, and uses of locutionary speech acts in Islamic communication as represented in Hikayat Prang Sabi. Specifically, the study seeks to identify the linguistic forms of locutionary utterances, explain their communicative functions in conveying Islamic teachings, and examine how these utterances are employed within the manuscript to communicate religious values, moral principles, and cultural identity. By concentrating on the locutionary dimension, the research emphasizes the explicit linguistic realization of Islamic messages before broader pragmatic interpretations are considered.

The present study offers several academic novelties. First, unlike previous investigations that have predominantly examined Hikayat Prang Sabi from philological, historical, ideological, or literary perspectives, this research approaches the manuscript through the lens of pragmatics by focusing specifically on locutionary speech acts. This perspective expands the application of Speech Act Theory to a classical Islamic literary text that has historically functioned as an influential medium of religious communication. Second, the study integrates Speech Act Theory with Islamic communication studies to explain how literal linguistic expressions operate as communicative strategies for transmitting religious teachings within culturally embedded discourse. Third, by employing qualitative textual analysis supported by ethnographic understanding of Acehnese religious traditions, this research demonstrates that classical literary texts continue to function as dynamic communicative resources rather than merely historical documents.

The expected contributions of this study are both theoretical and practical. Theoretically, the findings enrich pragmatic studies by providing empirical evidence regarding the realization of locutionary speech acts in classical Islamic literature. They also contribute to Islamic communication scholarship by illustrating how explicit linguistic expressions facilitate the effective transmission of religious knowledge through culturally meaningful narratives. Furthermore, the research broadens interdisciplinary discussions linking pragmatics, Islamic studies, literary discourse, and communication studies within the context of Southeast Asian Muslim societies.

Methodologically, the study demonstrates the applicability of qualitative pragmatic analysis to historical literary texts, thereby offering an analytical framework that may be adopted in future investigations of Islamic manuscripts and other forms of traditional religious discourse. Rather than limiting speech act analysis to contemporary spoken interaction, this research shows that classical manuscripts may also be examined as communicative texts whose linguistic structures reveal systematic strategies of religious communication.

Practically, the findings are expected to benefit scholars of pragmatics, Islamic communication, and Malay-Islamic literature by providing a deeper understanding of the linguistic mechanisms underlying religious discourse in Hikayat Prang Sabi. The study may also support educators, preachers, and cultural practitioners in utilizing classical literary heritage as an educational resource for strengthening Islamic values while preserving local cultural traditions. Moreover, documenting the communicative functions of this manuscript contributes to broader efforts aimed at safeguarding Acehnese intellectual heritage and promoting indigenous literary traditions within contemporary academic discourse.

Overall, this study positions Hikayat Prang Sabi not merely as a historical literary artifact but as a communicative text through which Islamic teachings are explicitly articulated and culturally contextualized. Examining the forms, functions, and uses of locutionary speech acts provides a deeper understanding of how language serves as a bridge between religion, culture, and society in Acehnese Islamic tradition. Consequently, the study contributes to the continuing development of pragmatics and Islamic communication by demonstrating that classical literary works remain valuable sources for understanding the dynamics of religious discourse and the enduring role of language in shaping collective religious consciousness.

METHOD

This study employed a qualitative descriptive research design to investigate the forms, functions, and uses of locutionary speech acts in Islamic communication as represented in *Hikayat Prang Sabi*. A qualitative approach was considered appropriate because the research focused on interpreting linguistic expressions and understanding their communicative meanings within their cultural and religious contexts. The study adopted a pragmatic perspective grounded in Speech Act Theory, particularly Austin's concept of locutionary acts, complemented by principles of Islamic communication to explain how explicit linguistic expressions function as vehicles for conveying religious teachings. The investigation was conducted through document-based textual analysis without experimental intervention.

The primary data consisted of utterances containing locutionary speech acts identified in *Hikayat Prang Sabi*. The manuscript served as the principal source of data because it represents one of the most influential classical Acehnese literary works employed as a medium of Islamic preaching (*da'wah*). The unit of analysis comprised words, phrases, clauses, and sentences that explicitly conveyed Islamic messages related to faith (*iman*), worship (*ibadah*), morality (*akhlak*), *jihad*, reward, and other religious values. Data selection was conducted purposively by identifying textual segments relevant to the objectives of the study. Secondary data were obtained from books, peer-reviewed journal articles, and scholarly publications concerning pragmatics, speech act theory, Islamic communication, Acehnese literature, and *Hikayat Prang Sabi*.

The principal research instrument was the researcher, who conducted the processes of identifying, classifying, interpreting, and validating the data. To ensure systematic analysis, several supporting instruments were employed, including a document analysis guideline, a data classification sheet based on categories of locutionary speech acts, and a coding matrix for recording linguistic forms, communicative functions, contextual meanings, and interpretations. Reference management software and qualitative data coding tables were also utilized to organize the collected data and maintain analytical consistency throughout the study.

The research was conducted through five sequential stages. First, the researcher collected the primary manuscript and relevant supporting literature concerning pragmatics, Islamic communication, and Acehnese classical literature. Second, the manuscript was read intensively and repeatedly to obtain a comprehensive understanding of its linguistic and communicative characteristics. Third, utterances representing locutionary speech acts were identified and extracted from the text according to predetermined selection criteria. Fourth, each utterance was classified according to its linguistic form, including declarative, imperative, and interrogative constructions, before being interpreted based on its communicative function within the context of Islamic preaching. Finally, the findings were verified through continuous comparison between textual evidence, theoretical concepts, and relevant scholarly references to ensure the credibility and consistency of interpretation.

Data analysis followed the interactive qualitative analysis model consisting of data reduction, data display, interpretation, and conclusion drawing. During the reduction stage, utterances unrelated to the research objectives were excluded, while relevant locutionary expressions were retained for further analysis. The selected data were subsequently organized into analytical categories according to their linguistic forms and communicative functions. Interpretation was then carried out using Speech Act Theory and the principles of Islamic communication to explain how explicit linguistic expressions conveyed religious messages within the socio-cultural context of Acehnese society. To enhance the trustworthiness of the findings, theoretical triangulation was employed by

comparing interpretations with relevant literature in pragmatics, Islamic communication, and classical Malay literary studies. The analysis ultimately produced a comprehensive description of the forms, functions, and uses of locutionary speech acts in *Hikayat Prang Sabi*.

RESULTS

Forms of Locutionary Speech Acts in *Hikayat Prang Sabi*

The analysis shows that locutionary speech acts in *Hikayat Prang Sabi* are realized through explicit linguistic expressions that convey religious, moral, and social messages. In accordance with the operational definition adopted in this study, locutionary acts are identified at the level of diction, phrases, sentence structures, and literal meanings of utterances. The analysis therefore focuses on what is linguistically said in the text rather than on the speaker's implicit intention or the psychological effects produced in the audience. This distinction is important because the locutionary dimension constitutes the textual foundation from which broader pragmatic meanings can subsequently be examined.

The textual data indicate three prominent linguistic forms: declarative, imperative, and interrogative constructions. These forms occur within expressions related to Islamic faith, religious obligation, struggle, martyrdom, divine reward, and moral conduct. The following table summarizes the forms identified from the analytical framework and textual descriptions contained in the research materials.

Table 1. Forms of Locutionary Speech Acts in Hikayat Prang Sabi

Nu.	Linguistic form	Characteristics	Dominant semantic content
1.	Declarative	Statements presenting information, descriptions, assertions, or propositions	Islamic teachings, religious truth, martyrdom, divine reward, moral values
2.	Imperative	Expressions formulated as commands, exhortations, invitations, or calls for action	Religious obligation, obedience, struggle, courage, and moral conduct
3.	Interrogative	Questions expressed through interrogative constructions	Reflection, confirmation of religious understanding, and emphasis on particular messages

The declarative form represents utterances that provide explicit propositions concerning religious and social realities. Within *Hikayat Prang Sabi*, declarative expressions include statements concerning the status and virtues of individuals who die in the struggle. The research materials specifically identify expressions in which fallen fighters are described as *syahid*. At the locutionary level, such expressions constitute statements that linguistically assign a particular religious description to the person concerned.

Imperative constructions are also evident in the representation of exhortations and calls related to religious struggle. The research materials describe the presence of expressions containing invitations, commands, and encouragement to engage in the struggle against the colonial enemy. At the locutionary level, these expressions are characterized by their grammatical form as directives or exhortative constructions. The linguistic realization makes the intended action explicit rather than merely describing an event.

Interrogative constructions constitute another linguistic form identified within the analytical framework. Unlike declarative and imperative constructions, interrogatives are structured as questions. In the context of *Hikayat Prang Sabi*, questions may be positioned within religious narratives or rhetorical sequences to direct attention toward a particular proposition. Because the present analysis is limited to the locutionary level, the classification of an interrogative expression is based primarily on its grammatical and literal characteristics rather than on assumptions concerning its deeper rhetorical intention.

Taken together, these forms demonstrate that the linguistic realization of Islamic messages in *Hikayat Prang Sabi* is not restricted to a single sentence type. Religious propositions can be stated directly, actions can be formulated through imperative constructions, and questions can be used to structure the presentation of religious discourse. Thus, the locutionary layer provides a heterogeneous linguistic structure through which the content of Islamic communication is articulated.

Semantic Content of Locutionary Expressions

The analysis further indicates that the literal content of the locutionary expressions is closely associated with several recurring themes: faith, religious obligation, jihad, martyrdom, divine reward, moral commitment, and collective identity. These themes are not treated here as perlocutionary effects but as semantic domains represented explicitly within the linguistic expressions of the text.

Table 2. Semantic Domains of Locutionary Expressions

Nu.	Semantic domain	Textual manifestation
1.	Faith and religious commitment	Expressions referring to Islamic belief and obedience to religious principles
2.	Religious obligation	Statements and exhortations concerning duties associated with Islam
3.	Jihad and struggle	Expressions referring to struggle and resistance against the colonial enemy
4.	Martyrdom	Descriptions of fighters who die in the struggle as *syahid*
5.	Divine reward	Expressions associating religious struggle with paradise and eternal reward
6.	Moral values	Expressions concerning courage, sacrifice, obedience, and religious commitment
7.	Collective identity	Expressions connecting Islamic commitment with Acehnese social and cultural identity

One particularly prominent semantic field is associated with martyrdom and divine reward. The research materials describe the use of religious symbols in which bullets are associated with the path to paradise, the battlefield is represented through spiritual imagery, and the blood of fighters is associated with eternal honor. At the locutionary level, these expressions constitute explicit lexical and semantic choices that connect physical experiences of war with religious concepts.

The lexical selection is therefore an important component of the locutionary structure. Terms associated with *kafir*, *syahid*, paradise, struggle, and religious obligation create a recognizable Islamic semantic field. The research materials emphasize that these terms operate as culturally meaningful expressions within the discourse of *Hikayat Prang Sabi*.

The semantic content is also presented through literary and figurative expressions. The text employs imagery involving paradise, death, blood, flowers, and spiritual marriage to construct representations of martyrdom and sacrifice. Such expressions demonstrate that the literal linguistic layer of the text cannot be reduced to isolated lexical items; it also includes patterned combinations of words and figurative constructions that form the semantic architecture of the hikayat.

Semantic Content of Locutionary Expressions

The findings demonstrate that locutionary expressions constitute the textual foundation of Islamic communication in *Hikayat Prang Sabi*. The manuscript presents religious concepts through explicitly structured linguistic units, ranging from individual lexical choices to complete propositions. This finding is consistent with the theoretical framework developed in the research, which positions locution as the initial layer of speech-act analysis. The research framework explicitly defines locution as the physical and linguistic realization of an utterance, including diction, language style, and literal meaning. The relationship can be represented as follows (Table 3).

Table 3. Relationship between Linguistic Form and Islamic Communication Content

Locutionary form	Linguistic realization	Islamic communication content
Declarative	Statements and propositions	Religious truth, martyrdom, divine reward, moral values
Imperative	Commands, exhortations, invitations	Religious obligation, struggle, courage, obedience
Interrogative	Questions	Religious reflection and emphasis
Figurative expression	Metaphorical and symbolic constructions	Paradise, martyrdom, sacrifice, spiritual honor

The findings indicate that the linguistic organization of the hikayat enables religious content to be communicated through forms that are recognizable at the textual level. The manuscript does not communicate Islamic values solely through abstract theological propositions; rather, those values are embedded in concrete lexical, syntactic, and literary constructions. This characteristic supports the positioning of *Hikayat Prang Sabi* as a literary text that simultaneously functions as a medium of Islamic communication.

This textual characteristic is particularly relevant when the manuscript is considered within its sociocultural context. The research framework positions *Hikayat Prang Sabi* not simply as a static literary artifact but as part of an Acehnese speech community and as a text that has been articulated within religious communication events. The methodological design therefore combines textual-pragmatic analysis with observation of preaching events and interviews to understand the relationship between the text and its communicative environment.

Semantic Content of Locutionary Expressions

The findings reinforce the importance of distinguishing the locutionary level from the illocutionary and perlocutionary levels of speech-act analysis. The research framework explicitly separates these dimensions: locution refers to the linguistic form and literal meaning, illocution concerns communicative intention, and perlocution concerns effects or responses. Such a distinction is particularly important in analyzing *Hikayat Prang Sabi*, because the manuscript contains expressions with strong religious and ideological associations. Without first identifying the linguistic form and literal content, subsequent interpretation of communicative intention may become insufficiently grounded in the textual evidence.

The declarative expressions concerning martyrdom provide an example of this relationship. At the locutionary level, the text describes a fallen fighter using the religious category of *syahid*. The research materials identify this phenomenon as an important example of declarative language in the hikayat. The literal statement therefore provides the textual basis for subsequent analysis of its religious and communicative significance. The present study deliberately stops at this level when classifying the locutionary form.

Similarly, expressions concerning struggle and religious obligation can first be identified through their lexical and grammatical construction. The research materials describe exhortations and calls to struggle as prominent forms of speech within the text. At the locutionary level, their significance lies in the fact that the actions, participants, and religious concepts are explicitly represented through language.

The findings also demonstrate the importance of cultural context in understanding the semantic content of the text. The methodological framework emphasizes that language in this research is situated within an Acehnese sociocultural environment involving religious authority, customary institutions, and preaching events. Consequently, the linguistic expressions found in *Hikayat Prang Sabi* cannot be treated as culturally neutral sentences. Their lexical choices and literary forms belong to a communicative tradition in which Islamic teachings are articulated through Acehnese literary aesthetics.

The use of literary imagery further strengthens this observation. The research materials identify repeated symbolic associations between bullets and paradise, the battlefield and spiritual fulfillment, and the blood of fighters and eternal honor. These expressions demonstrate that locutionary analysis should not be restricted to grammatical sentence classification. It must also account for lexical selection, semantic relations, figurative construction, and the literal textual representation of religious concepts.

The study consequently positions locutionary speech acts as the textual entry point for understanding Islamic communication in *Hikayat Prang Sabi*. The linguistic forms identified in the manuscript provide the observable data from which broader pragmatic and communicative analyses can be developed. This position is consistent with the research design, which treats locution as the basic textual data before moving toward analysis of illocutionary force and perlocutionary effects.

At the same time, the findings indicate that the communicative significance of the text cannot be adequately explained through linguistic form alone. The research design therefore incorporates ethnographic communication as a contextual foundation, recognizing the relationship between the text, religious authorities, preaching events, and the Acehnese speech community. This interdisciplinary orientation allows the analysis to maintain a clear distinction between the textual evidence of locution and the broader sociocultural meanings associated with its use.

In this respect, *Hikayat Prang Sabi* demonstrates how classical Islamic literature can function simultaneously as literary expression and religious communication. Its declarative, imperative, and interrogative constructions provide different linguistic pathways for presenting Islamic concepts, while its lexical and figurative choices create a culturally recognizable semantic environment. The locutionary dimension is therefore not an isolated grammatical phenomenon but a fundamental component of the text's communicative architecture.

Overall, the results establish that locutionary speech acts in *Hikayat Prang Sabi* are realized through diverse linguistic forms and semantic domains, particularly declarative, imperative, and interrogative constructions associated with faith, religious obligation, jihad, martyrdom, divine reward, morality, and collective identity. The discussion further demonstrates that these linguistic forms constitute the textual foundation of Islamic communication in the hikayat. The findings support the broader research framework in which *Hikayat Prang Sabi* is understood as a communicative text embedded within Acehnese religious and cultural practices rather than merely as a historical literary artifact.

DISCUSSION

The findings of this study demonstrate that locutionary speech acts in Hikayat Prang Sabi constitute an important linguistic foundation for the transmission of Islamic messages. The analysis identified declarative, imperative, and interrogative constructions, together with lexical and figurative expressions associated with faith, religious obligation, jihad, martyrdom, divine reward, moral commitment, and collective identity. These findings indicate that the communicative structure of the hikayat is constructed not only through its narrative content but also through the selection and organization of linguistic expressions that make religious propositions explicitly

accessible to its audience. This finding is particularly significant because the present study concentrates on the locutionary dimension, whereas much previous research on Hikayat Prang Sabi has emphasized its historical, ideological, theological, or cultural functions.

The finding concerning the diversity of locutionary forms confirms that the religious discourse of Hikayat Prang Sabi is linguistically heterogeneous. Declarative constructions provide propositions concerning religious realities, moral principles, martyrdom, and divine reward; imperative constructions formulate exhortations and calls related to religious obligations and struggle; while interrogative constructions structure questions and reflective sequences within the discourse. From the perspective of Austin's speech-act framework, these forms constitute the linguistic realization of saying something before the analysis proceeds to what the speaker does in saying it or what effect the utterance produces. Thus, the present findings reinforce the importance of treating locution as an autonomous analytical layer rather than immediately collapsing linguistic form into communicative intention.

This position differs from a substantial body of speech-act research in Islamic discourse that concentrates primarily on illocutionary force. For example, Alwan's study of directive illocutionary acts in Qur'anic discourse examines commands, prohibitions, requests, advice, and related directive forms from a pragmatic perspective. The study emphasizes how such forms are employed according to context, intention, and the relationship between addresser and addressee. Similarly, research on Sari et al. (2022) da'wah videos focuses specifically on the types and functions of illocutionary speech acts in contemporary Islamic lessons (Sari et al., 2022). These studies are important because they demonstrate the pragmatic dimensions of Islamic discourse; however, the present study takes a different analytical starting point by foregrounding the linguistic realization of religious expressions in a classical Acehnese literary text. The distinction is consequential because the same communicative intention may be realized through different linguistic structures, while the analysis of locution identifies the actual textual resources through which such intentions are articulated.

The findings also complement research on Arabic and Islamic literary discourse. A recent study of Arabic speech acts in The Message employs a qualitative pragmatic approach and analyzes dialogue using locutionary, illocutionary, and perlocutionary dimensions (Alwan, 2025). Its findings show that speech acts in the film function not only as communication but also as representations of Arab social, religious, and moral values. The similarity with the present study lies in recognizing a religiously embedded literary or cinematic text as a communicative resource rather than merely an aesthetic object. The difference is that Hikayat Prang Sabi belongs to the Acehnese Islamic literary tradition and has historically functioned within a particular sociocultural environment. Therefore, the linguistic expressions identified in this study cannot be separated from the cultural meanings attached to Acehnese Islamic discourse.

The semantic content of the locutionary expressions provides another important finding. The prominence of faith, jihad, martyrdom, divine reward, and moral commitment demonstrates that the literal linguistic layer of Hikayat Prang Sabi is strongly organized around Islamic theological and ethical concepts. This finding is consistent with Rusli et al. (2022), who examined the conceptualization of jihad in Hikayat Prang Sabi and identified three major conceptual dimensions: jihad for religious reasons, jihad for defending the homeland, and jihad for peace (Rusli et al., 2022). The present research extends this observation from the level of conceptual interpretation to the level of linguistic realization. Whereas Rusli et al. (2022) explain how jihad is conceptually constructed, the present study asks how religious propositions concerning such concepts are linguistically expressed through locutionary forms (Rusli et al., 2022).

This distinction is important for understanding the relationship between language and religious meaning. A concept such as jihad does not enter communication as an abstract theological category alone. It is communicated through words, phrases, propositions, commands, descriptions, and literary constructions. The locutionary analysis therefore reveals the textual mechanisms through which the concept becomes linguistically available to the audience. In this sense, the present findings complement the hermeneutic approach of Rusli et al. (2022) by demonstrating that the conceptualization of jihad can also be approached through the linguistic forms that encode its semantic content (Rusli et al., 2022).

The finding concerning martyrdom is likewise consistent with more recent scholarship on the literary construction of syahid in Hikayat Prang Sabi. Andalas & Qur'ani (2022) found that the meaning of syahid in the hikayat is constructed through symbolic language, Qur'anic legitimation, and narratives that position martyrdom as a form of eternal life. The present study confirms the importance of this semantic field but approaches it from a different theoretical position (Andalas & Qur'ani, 2022). Rather than treating syahid primarily as an ideological or literary construction, the present analysis identifies the lexical and declarative expressions through which this religious category is represented in the text. The two perspectives are therefore complementary: the literary approach explains how the meaning of martyrdom is constructed, whereas the locutionary approach identifies the linguistic forms through which that construction is explicitly articulated.

The use of symbolic and figurative language is particularly important in explaining why the semantic content of Hikayat Prang Sabi cannot be reduced to ordinary propositional statements. The research materials identify recurring imagery that associates bullets with the path to paradise, the battlefield with spiritual fulfillment, and the blood of fighters with eternal honor. Such expressions create a semantic network in which physical experiences of warfare are articulated through religious vocabulary and imagery. This observation is closely related to the findings of Hariadi et al. (2025), who describe Hikayat Prang Sabi as a public communication instrument that transmits Islamic values and the spirit of struggle through symbolic language. Their study concludes that the hikayat contributed to the internalization of Islamic legal values, jihad, and solidarity within Acehnese collective consciousness (Hariadi et al., 2025).

The present study therefore provides a linguistic explanation for a communicative function that previous research has largely described from sociological or communication perspectives. If symbolic language functions as a mechanism for public communication, as demonstrated by Hariadi et al. (2025) then the locutionary expressions constitute the observable textual material through which that symbolic communication is constructed. In other words, the present study moves the discussion from the question of what social role the hikayat performs toward the more specific question of how that role is linguistically encoded at the level of utterance form and literal meaning (Hariadi et al., 2025).

A similar relationship can be observed in Rizki's study, Hikayat Prang Sabi: Acehnese Jawi as a Medium of Successful Da'wa. Rizki argues that Hikayat Prang Sabi demonstrates the effectiveness of Acehnese Jawi as a medium for transmitting da'wah and inculcating Islamic values associated with jihad. The study particularly emphasizes the orthographic and linguistic characteristics of Acehnese Jawi that contributed to the readability and transmission of the religious message. The present study complements this argument by shifting attention from the writing system to speech-act structure. Rizki demonstrates that the linguistic medium made da'wah transmissible; the present findings show that the utterances within that medium are organized through identifiable linguistic forms and semantic domains.

This distinction also strengthens the interpretation of Hikayat Prang Sabi as a form of Islamic communication. Communication does not occur merely because a text contains religious information; it depends on the way that information is linguistically packaged. Declarative expressions make religious propositions explicit, imperative expressions formulate actions and obligations, while interrogative constructions provide another means of structuring religious reflection. The combination of these forms enables the text to operate as a communicative discourse rather than merely as a collection of theological statements.

The finding is further supported by Aziz et al. (2020), who investigated archaic Acehnese words in Hikayat Prang Sabi. Their study demonstrated that the hikayat contains original Acehnese lexical items that are no longer fully understood by younger speakers and emphasized the importance of documenting such vocabulary. This finding is particularly relevant to the present study because locutionary analysis is fundamentally concerned with the linguistic form and literal meaning of utterances (Aziz et al., 2020). The presence of archaic lexical items means that the interpretation of locutionary expressions requires sensitivity to historical and cultural language use. Consequently, the linguistic form of the text cannot always be interpreted solely through contemporary Acehnese usage.

The relationship between language form and cultural context is also consistent with Rizki's study of the changing meanings of Prang Sabi verses. Rizki (2020) demonstrates that the verses have undergone different actualizations throughout Aceh's history and that their conceptualization of holy war has changed across historical periods, including the Dutch colonial period, the Darul Islam rebellion, and the Free Aceh Movement. This historical flexibility is significant for the present research because it demonstrates that the literal expressions of Hikayat Prang Sabi exist within changing interpretive environments. The locutionary form may remain relatively stable as a textual expression, while the broader pragmatic and sociocultural interpretation can change according to historical circumstances (Rizki, 2020).

This point is particularly important in distinguishing locution from illocution and perlocution. The present study identifies the linguistic form and semantic content of the utterance as the locutionary layer, while the broader communicative intention and audience effect require contextual analysis. The research framework itself establishes this distinction by defining locution as diction, phrases, sentence structure, and literal meaning, while illocution concerns communicative intention and perlocution concerns effects or responses. Therefore, the historical changes identified by Rizki (2019) do not invalidate the locutionary analysis; instead, they demonstrate why the three levels should not be treated as identical (Rizki, 2019).

The transformation of the meaning of Hikayat Prang Sabi from a "song of war" into a "song of peace" after the 2005 Aceh peace agreement provides an especially important illustration. The study published in Cogent Arts & Humanities argues that the hikayat originally served to stimulate jihad and Acehnese ethnonationalism during the colonial period, while its meaning later shifted in accordance with changing understandings of jihad and Acehnese ethnonationalism. This finding indicates that communicative meaning is historically dynamic. The literal expression remains an essential textual reference point, but its pragmatic and ideological interpretation is

not permanently fixed. Accordingly, the present locutionary analysis provides a stable linguistic foundation for understanding how subsequent interpretations can vary across historical contexts.

The findings also correspond with Fadhli, Ichwan, and Machasin's analysis of Hikayat Prang Sabi as a form of resistance hermeneutics. Their study examines the hikayat's interpretation of the Qur'an using Gadamerian concepts of preunderstanding, fusion of horizons, and historical consciousness. Their approach demonstrates that the meaning of the hikayat emerges through an interaction between textual content and historical interpretation. The present study contributes a complementary linguistic perspective: before a text can be interpreted through historical consciousness or hermeneutic horizons, its linguistic expressions constitute the textual material upon which interpretation operates.

The relationship between locutionary form and Islamic communication can consequently be understood as a layered process. At the first level, the text provides linguistic expressions with identifiable grammatical and semantic structures. At the second level, those expressions can be interpreted in relation to communicative intentions and religious discourse. At the third level, the discourse can be examined in relation to its effects, reception, and sociocultural consequences. The present study deliberately concentrates on the first level while acknowledging its relationship with the other two. This analytical limitation is not a weakness but a methodological strategy for ensuring that claims concerning linguistic form remain directly grounded in textual evidence.

This approach also differentiates the present study from research that interprets Hikayat Prang Sabi primarily through its ideological function. Herman et al. (2020), for example, examined the saga as a source of character education and identified patriotic values within the Acehnese cultural tradition. Such research demonstrates that the hikayat contains values that remain relevant to contemporary education. The present study does not dispute this interpretation; instead, it identifies the linguistic level through which those values are communicated. Religious and patriotic values must first be represented through words, propositions, and literary expressions before they can become objects of interpretation, education, or cultural reception.

The broader implication is that speech-act analysis can bridge linguistic and cultural approaches to classical Islamic literature. Previous research has already established that Hikayat Prang Sabi is simultaneously a literary work, a medium of da'wah, a repository of Islamic values, a representation of jihad, and an important component of Acehnese cultural identity. What remains less developed is a systematic account of the linguistic structures through which these communicative functions are realized. The present study addresses this gap by locating the analysis at the level of locutionary speech acts.

The contribution of this study is therefore not simply the identification of declarative, imperative, and interrogative forms. More importantly, it demonstrates that the analysis of locutionary speech acts can serve as an analytical bridge between textual structure and Islamic communication. The linguistic forms provide evidence of how religious content is organized, while the semantic domains reveal the recurrent Islamic concepts embedded in those forms. When interpreted alongside the historical and cultural scholarship on Hikayat Prang Sabi, these findings demonstrate that the communicative power of the hikayat is rooted in the interaction between linguistic structure, religious meaning, and sociocultural context.

In comparison with previous studies, the present research occupies a distinct position. Dipta & Sholeh (2024) emphasizes Acehnese Jawi as a medium of da'wah; Rusli et al. emphasize the conceptualization of jihad; Aziz et al. focus on archaic vocabulary; Fadhli et al. (2024) examine character education; Rizki (2019) examines the historical flexibility of Prang Sabi discourse; and Hariadi et al. analyze the hikayat as an instrument of public communication. The present study extends these perspectives by examining the linguistic realization of Islamic communication through locutionary speech acts. This makes the study particularly relevant to pragmatics because it demonstrates how a classical religious text can be investigated not only as an ideological or cultural artifact but also as a structured communicative text (Fadhli et al., 2024).

The discussion ultimately suggests that Hikayat Prang Sabi should be understood as a multidimensional communicative artifact. Its religious significance is carried by explicit linguistic expressions; its cultural significance is sustained through Acehnese literary conventions; and its historical significance emerges through changing interpretations across different periods. Locutionary speech acts constitute the textual foundation of these processes because they provide the concrete linguistic forms through which Islamic concepts are represented. The findings therefore reinforce the value of integrating pragmatic analysis with Islamic communication and Acehnese literary studies.

Accordingly, the principal contribution of the present study lies in demonstrating that the study of locutionary speech acts can reveal a dimension of Hikayat Prang Sabi that is not fully captured by historical, literary, ideological, or theological approaches alone. By focusing on the actual linguistic forms and semantic content of religious expressions, the study provides a more precise account of how Islamic messages are encoded within the text. This perspective complements previous scholarship while establishing a clearer connection between speech-act theory, Islamic communication, and the linguistic heritage of Acehnese classical literature.

CONCLUSION

This study concludes that locutionary speech acts in *Hikayat Prang Sabi* are realized through diverse linguistic forms, particularly declarative, imperative, and interrogative constructions, as well as lexical and figurative expressions that explicitly convey Islamic concepts. The semantic content of these expressions centers on faith, religious obligations, jihad, martyrdom (*syahid*), divine reward, moral commitment, and collective identity. These findings demonstrate that the linguistic structure of the hikayat provides a textual foundation for communicating Islamic teachings through explicit propositions, exhortations, and religiously meaningful expressions. The use of such forms enables religious values to be embedded within Acehnese literary discourse while maintaining their connection with the historical and sociocultural context of the Acehnese Muslim community.

The study contributes to pragmatic and Islamic communication scholarship by positioning *Hikayat Prang Sabi* not merely as a historical or literary artifact but as a communicative text whose linguistic structures facilitate the transmission of Islamic values. By focusing specifically on the locutionary dimension, this research complements previous studies that have predominantly examined the hikayat from historical, ideological, hermeneutic, literary, or broader communication perspectives. The study therefore demonstrates the value of integrating speech-act analysis with Islamic communication and Acehnese literary studies, particularly for understanding how religious meanings are linguistically encoded and preserved within classical Islamic literature.

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JH contributed to conceptualization, research design, and manuscript preparation. S contributed to the literature review, theoretical framework, and data interpretation. MHR contributed to the methodological design, data analysis, and validation of findings. A contributed to the analysis of Islamic communication and the interpretation of religious discourse. F contributed to the literature review, data categorization, and manuscript editing. R contributed to the interpretation of findings, critical revision, and refinement of the discussion. A contributed to the review of the manuscript, refinement of the conclusions, and final approval of the manuscript. All authors reviewed and approved the final version of the manuscript.

AI DISCLOSURE STATEMENT

The authors declare that this research was prepared, researched, written, and edited without the aid of artificial intelligence (AI) techniques.

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