



An Investigation of Religious Messages in Arabic Sermon: Speech Act Analysis on Sermon Manuscript at Nagari Paninggahan West Sumatra

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ABSTRACT

This research aims to investigate the types and functions of speech acts through the lens of pragmatic studies on the Manuscript of the Eid al-Adha Sermon Text (MEAST). The data source used is the Eid al-Adha sermon text in Nagari Paninggahan, Solok Regency, West Sumatra. This research uses a qualitative descriptive method. The data analysis technique uses content analysis techniques, emphasizing analyzing the meaning, intent, message, or content contained in the research data based on the concept or theoretical view of the speech acts used. This research found several types of speech acts: Illocutionary speech acts with their classification: representative, directive, expressive, and declarative. The percentage shows that representative frequencies dominate 50.0%, which function as affirmative information; 30.6% directive frequencies, which function to prohibit and order; 16.7% expressive frequencies, which function to influence the listener psychologically in the form of requests and praise; and a declarative frequency of 2.8% which serves to declare. Based on analysis and percentages, it is concluded that the dominance of representative illocutions in the first order and directives in the second order is another form of affirmative strategy to realize Islamization in Indonesia in the past. Representative Speech is carried out as a strategy that is adaptive to culture by providing clarity and clarity of correct information first, with particles and language styles that do not have imperative elements, and with an orientation towards the greatness of God and the primacy of good deeds as the main priority.

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1. INTRODUCTION

The importance of speech acts studies in pragmatics lies in the dimension of action power in a speech. When someone speaks, communicates, and utters something with another speech partner, it is not merely stating something, but in the speech indirectly, there is an action that can indicate the function of the speech itself, which is motivated by a speech situation or speech context as an aspect considered in the study of pragmatics (Billig & Marinho, 2020; Kwintner, 2022).

As a communicative event carried out at certain times, especially in the religious dimension, the sermon cannot be separated from communicative acts related to the speaker and speech partner, which are full of various actions in his speech. If observed closely at the substance and essence, the sermon functions as a conveyor of messages to the congregation or listeners, which contains important rules and advice that the listeners must believe in (Mustapha, 2022). Thus, a sermon can be interpreted as a distinctive form of communicative action and does not only contain informative messages because it is related to religious ceremonial rules that should be carried out.

Although the delivery of sermons is spoken through the medium of speech and mouth, sometimes with several conditions and acculturation, the delivery of sermon content is also accelerated through the help of written media to ensure that sermon activities can still be carried out even though there are certain limitations (Garadian, 2021; Saputra, 2022). So that the text of the sermon still maintains its purpose as a medium for direction, guidance, and direction to the listeners to make them understand the directions and messages of goodness that are spoken (Lyngsøe & Stjernholm, 2022; Mahfuz, 2007). So that listeners can understand the direction, guidance, and direction of the preacher, various speech acts and their functions are used in their pronunciation. Among them, the aim is to influence, persuade, invite and convince listeners (Salam et al., 2023) with the concept and message that the preacher wants to convey so that the message is by its purpose (Khalil & Harun, 2024; Maktabi, 2005).

As a combination of religious phenomenon entities and cultural products, in several studies, religious sermons have been significantly used as research objects by researchers from various interdisciplinary scientific fields. In several previous studies, there was research on the phenomenon of sermons with a focus on social problems regarding the ambiguity of bilingualism regarding the implementation and existence of sermon texts (Farkhutdinova & Yakupov, 2022; Mustapha, 2022). Apart from that, there is research in the field of psychology analyzing the relationship between imperative speech and the cognitive subjectivity of the speaker to control the listener (Anatolievich, 2017). Meanwhile, research on speech acts was comprehensively accelerated in the analysis of Christian sermon texts (Oluoch, 2020) and on the text of the Prophet Muhammad's last sermon (Munazil & Rababah, 2022) which generally includes findings on the types of speech acts used and the percentage of speech dominance carried out.

The link between speech acts and massive analysis of sermon texts is carried out in sermon texts with a focus on the analysis of partial speech acts, which generally focus on directive speech acts (Malbar et al., 2023; Wardoyo & Marlina, 2019), or

imperative and declarative speech acts that have the power to order the interlocutor to do something (Mahmood & Kasim, 2021; Salam et al., 2023). Apart from that, there is also research on sermon texts with a focus on the analysis of deixis in the text (Alkhaldeh, 2022). As for the sermon text in manuscript form, specifically, so far, the analysis has focused on philological studies on the physical particulars, illumination, and decoration contained in the sermon manuscript, as well as analysis of the contextual existence of the physical form and mode of the sermon manuscript (Maksymchuk, 2024; Permadi, 2012; Saputra, 2022).

Previous studies indicate that the intensity of the scope of the sermon as an object of study is complex and dominates several relevant scientific aspects, especially those related to linguistic studies. The study also focuses on ambiguity in language use amidst the use of sermon texts and pragmatic studies, which dominate. In text analysis about the study of pragmatics and speech acts, the research focuses on partial category analysis of only one speech act type. However, a comprehensive analysis of speech acts in the sermon text is not yet dominant and significant. The analysis of the sermon text in manuscript form is limited to physical philological analysis and illumination ornaments, in addition to textual analysis, which is not very significant.

This means that, from previous studies, there has been no significant analysis of sermon manuscript texts and no comprehensive speech act analysis of sermon manuscript texts. Analyzing speech acts comprehensively and focusing on one area of speech acts will show the intensity of speech act strategies used in communication. Moreover, the object of analysis used in this research is manuscript text, which can be a primary source for writing and describing the social and intellectual history of Islam in the past (Fathurraman, 2011, 2022). So, in addition to text analysis, comprehensive speech act and linguistic research is also a form of effort (Baried et al., 1985; Bower & Lindemann, 2021; Wardah, 2022) to uncover various treasures that exist in past texts, which in these texts are related to various thoughts, knowledge, history, customs, and community behaviors that prevailed in the past (Fathurraman, 2015; Indarti, 2023).

Based on the occupation and research space, the material object in this research is the Manuscript of the Eid al-Adha Sermon Text (abbreviated to: MEAST), which researchers found in Nagari (Village/Kelurahan) Paninggahan, Kab. Solok, West Sumatra. The Eid al-Adha sermon is called the Sermon for the Feast of Sacrifice. Furthermore, this type of sermon is categorized as a type of *diniyyah* (religious) sermon in the sense that the sermon's content is related to religious messages, as well as reminding listeners of various aspects they should not ignore. The description of the sermon text is as follows:



Author	Anonymous – Not Found
Manuscript storage place	Rumah Gadang Pua Kotobaru, Nagari Paninggahan. Kab. Solok
Owner/Heir	Raudhatul Ushrati Family, and/ Chairullah
Type of manuscript base	Local Paper-Daluwang (attached with cloth)
Physical Condition of the Manuscript	Not good/damaged at the end.
Binding	-
Long of Manuscript	3.83 meter
Watermark & Countermark	-
Number of pages	1 page, extending downwards.
Illumination and Illustration	There are, in the section before the manuscript text, 5 different types of illumination decoration. And there is also illumination on the edge of the manuscript.
Language Used	Arab
Types of Khat (Arabic writing style)	Naskhi/Naskah
Ink color in writing	Black
Colophon	-
Summary of Manuscript text	In general, the text contains Eid al-Fitr sermons and Eid al-Adha sermons. The two sermons predominantly glorified the greatness of Allah SWT, and touched on the story of the Prophet Ibrahim AS.
The first quote from the text	<i>Eid al-Adha sermon text excerpt in manuscript:</i> الله أكبر مدبر الأمور و خالق الظلام و النور. و جاعل الضلل و الحروز و باعث من في القبور و ولي الذين امنوا يخرجهم من الظلمات الى النور و "اذ جعلنا البيت مثابة للناس و امنا و اتخذوا من مقام ابراهيم مصلى و عهدنا الى ابراهيم و اسماعيل ان طهر بيتي للطائفين و العاكفين و الركع السجود" <i>Eid al-Fitr sermon text excerpt in manuscript:</i> الله أكبر اهل الكبر و ولي الأمر ملك البرايا با القوة القاهرة و احتجب عن الأبصار. بالقدرة الظاهرة . ذو العزة و السلطان و المن و الأحسان. و الجود و الأمتنان الذي تغرد بالجبروت. و توحد بالملكوت. و هو حي دائم لا يموت

Then, the formal object of this research is to focus on examining the types and functions of speech acts based on the concept of classifying speech acts introduced by Austin and John Rogers Searle: locutionary acts, illocutionary acts, and perlocutionary acts, which then illocutionary acts are divided into five parts: representative, commissive, directive, expressive and declarative (Austin, 1962; Searle, 1969). Speech strategies based on delivery techniques, namely direct and indirect speech strategies, support the concept of classifying and identifying speech acts (Wijana & Rohmadi, 2011).

From the explanation above, it can be concluded that the research in this article aims to reveal the form and function of the speech acts used by the preacher in the Eid al-Adha sermon text manuscript at Nagari Paninggahan. Because the material object of this research is in manuscript form, the research results indirectly help describe historically the types of speech acts used in sermons in the past, especially in Nagari Paninggahan. So it can be concluded that the problem formulation in this research is as follows: What is the form and function of the speech acts used in the Eid al-Adha sermon text manuscript?

2. METHOD

The research instrument used in this research is based on qualitative descriptive research. Because this research aims to reveal the functions and speech acts in the Eid al-Adha sermon text manuscripts, an in-depth analysis and exploration of the material objects in question is needed based on the speech act theory used, then the analysis is described. The data collection technique used is the look, sort, and note technique. The technique begins by reading and observing the entire contents of the Eid al-Adha sermon text manuscript, then sorting out which data are categorized as speech acts based on 3 types: locutionary, illocutionary, and perlocutionary. So after going through the sorting process, it is continued with the recording process to obtain the following data results:

Table 1. Data Result

No	Illocutionary speech act	Amount of Data
1	Representative	18
2	Directive	11
3	Expressive	6
4	Declarative	1
5	Commissive	-
Total Number		36

Based on the amount of data above, especially the amount of data on illocutionary speech acts, the researcher considers that the data is large and there are similarities in the editorials of several utterances. Filtering and data reduction are needed. Because the data that has gone through the reduction and filtering process is likely to represent other data that is considered the same, the illocutionary data that will be analyzed are 5 representative speech act data, 4 directive speech act data, 2 expressive speech act data, and 1 declarative speech act data. So overall, the amount of data to be analyzed amounts to 12. The data analysis technique uses content analysis techniques by emphasizing analysis of the meaning, intent, message, or content in the research data based on the concept or theoretical view of the speech acts used.

3. RESULT

Illocutionary speech acts are "the act of doing something". The utterance expressed is not just to inform or say something but also to do something, or there is something the speaker wants to achieve in the utterance. Moreover, illocutionary

speech acts are grouped into five parts: representative, directive, commissive, expressive, and declarative. However, based on the data, this research only discusses representative, directive, expressive, and declarative.

a. Representative Speech Acts

Example (1)

أَمَرَ اللَّهُ بِهِ إِبْرَاهِيمَ بِذَبْحِ وَلَدِهِ إِسْمَاعِيلَ فَأَنْقَادَ إِسْمَاعِيلُ بِالتَّسْلِيمِ. فَفَدَاهُ
اللَّهُ بِذَبْحِ عَظِيمٍ

On that day, Allah ordered Ibrahim to slaughter his son, (namely) Ismail. Moreover, Ismail obeyed (the order) willingly. Then Allah replaced Ishmael with a large sacrifice.

The speech above was expressed by the preacher as speaker and the congregation as speech partners. The essence of this story explains to the congregation that Allah ordered Abraham to slaughter his son. Even though the speech seems to only be an explanation, in the text above, the preacher acts to state and represent something to the listener. The preacher tries to bind the listener with the narrative of Ismail's slaughter as the basis for the monumental background of the Eid al-Adha holiday. In conclusion, the khatib, as the speaker of the speech above, provides statements and information regarding the history and chronology of the shari'ah of sacrificing to his speech partners, namely the listeners.

Example (2)

اللَّهُ أَكْبَرُ مُدَبِّرِ الْأُمُورِ وَخَالِقِ الظُّلَامِ وَالنُّورِ. وَجَاعِلِ الظِّلِّ وَالْحُرُورِ وَ
بَاعِثِ مَنْ فِي الْقُبُورِ وَوَلِيِّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ

Allah is the planner of all affairs, the creator of darkness and light, the creator of heaven and hell, raising people from the graves, and the protector of believers by bringing them out of complete darkness into light.

This story explains that Allah Ta'ala is the regulator of all affairs in various aspects. Based on the type of speech, apart from having locutionary power, this speech also has illocutionary power, namely representative. In addition to the preacher's speech providing information to the congregation as a speech partner, the preacher also binds the congregation to the truth of the proposition or perception expressed by the preacher. This can be identified from the style of language or speech the preacher uses.

In his narrative, the preacher not only explained that Allah Ta'ala is the regulator or designer of all affairs. However, the statement regarding Allah as the regulator and designer of all affairs is further strengthened, focused and proven by the next statement that Allah Ta'ala is خَالِقِ الظُّلَامِ وَالنُّورِ (*khaliqu az-zulami wa an-nuri*: creator of darkness and light), جَاعِلِ الظِّلِّ وَالْحُرُورِ (*ja'ilu az-zilli wa al-hururi*: creator of heaven and hell), وَبَاعِثِ مَنْ فِي الْقُبُورِ (*wa ba'isu man fi al-quburi*: generator man from the grave). As

for the language style used by the preacher in this speech, in the Science of Balaghah (Arabic Rhetoric Science) it is included in the Ithnab section which explains the mention of general lafadz after specific lafadz. And its function is that in mentioning the general lafadz after the specific one, the speaker emphasizes and focuses the importance of the specific lafadz (Khamim & Subakir, 2018). In this speech the special pronunciation is *اللَّهُ أَكْبَرُ مُدَبِّرُ الْأُمُورِ* (*Allahu akbar mudabbiru al-umuri*).

Furthermore, based on the style of language spoken, this also includes repetition, or in balaghah science it is termed *tikrar al-ma'nawi* (repetition) which functions as an emphasis. So the repetition in the speech is in the phrase *خالق الظلام والنور* (*khaliqu az-zulami wa an-nuri*) until the end of the speech, meaningfully the repetition is still related to the phrase *اللَّهُ أَكْبَرُ مُدَبِّرُ الْأُمُورِ* (*Allahu akbar mudabbiru al-umuri*). So it can be concluded that the speech above is a direct speech by the preacher to the congregation as a representative illocution. Apart from providing information about the greatness of Allah Ta'ala, in this speech, the preacher, as the speaker, takes action by confirming other propositions expressed regarding Allah as the organizer/designer of all affairs.

Example (3)

تُسَبِّحُ لَهُ الْأَرْضُ وَالسَّمَاءُ وَالظُّلُمُومُ وَالضِّيَاءُ وَالسَّحَابُ وَالْأَفْيَاءُ وَالطَّيْرُ وَالنُّجُومُ
وَالْهَوَاءُ وَالْوَحْشُ وَالْأَفْئَاءُ وَالصَّخْرُ وَالطَّحَاءُ وَالْجِبَالُ وَالْبَطْحَاءُ

The earth, sky, darkness, light, clouds, birds, wind, wild animals, foals, large rocks, pebbles and mountains always glorify Him (Allah).

This speech act is included in the representative illocutionary speech act. The preacher here, in addition to saying, also takes action to confirm the proposition expressed that what is always glorifying or glorifying Allah Ta'ala is not only the heavens and the earth but is strengthened by the utterance of the contents of all that is in the heavens and on the earth: darkness, light, clouds, birds, big rocks, mountains, even pebbles glorify Allah Ta'ala.

Furthermore, this speech indirectly also contains an illocutionary speech act: a directive. In this speech, "humans" are not categorized according to the classifications in heaven and earth. Even though his speech partners are the congregation, namely humans, creatures other than humans, even the smallest creature elements (pebbles) always glorify Allah, especially humans, as creatures who are blessed with special qualities. So, this speech is also indirect. The Khatib also ordered the congregation to always praise Allah Ta'ala.

Example (4)

قَدْ نَزَلَ عَلَيْكُمْ يَوْمَ الْعِيدِ مَوْسِمُ الْبَرَكَةِ وَالْمُنْدِيدِ ضَيْفَاءَ لَكُمْ مِنَ اللَّهِ كَرِيمٍ

This holiday has truly been revealed to you as a blessed day. And this holiday is a banquet from Allah for you

Example (5)

إِنَّ اشْفَى الذِّكْرِ لِلْقُلُوبِ وَ انْفَذَ الزَّجْرِ لِلذُّنُوبِ

Indeed, dhikr is medicine for the heart and denouncing it leads to sin

The speech in example (4) is a representative illocutionary speech. The preacher, as a speaker, states to the congregation the special features of the Eid al-Adha holiday and, at the same time, convinces this statement to the congregation. The preacher's way of convincing can be identified from using the word قد which means "really," which in structural syntax is located before fi'il madhi (past verb). In Arabic syntax, if the word comes before fi'il madhi, then the function of the utterance is to strengthen and convince the statement of the utterance (Ni'mah, 2007). It can be concluded that this is a representative illocutionary speech because the preacher's goal is to convince the interlocutor of the specialness of the Eid al-Adha holiday.

In example (5), the speech act is classified as a representative illocutionary speech act. Apart from stating the virtues of dhikr and the dangers of criticizing/speaking dirty words, this statement is also confirmed by being emphasized by the particle إِنَّ (inna: verily), which in Arabic serves as ta'kid (affirmation). So that the khotib in this speech conveys and convinces the congregation directly about the virtues of dhikr and the dangers of criticizing.

b. Directive Speech Acts

Example (6)

وَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِّنُوا ضِحَايَاكُمْ فَأَتَتْهَا عَلَى صِرَاطِ
مَطَايَاكُمْ

Rasulullah SAW said: Fatten your sacrificial animals because these animals will truly be vehicles when you pass through Shirat in the future

In example (6) it is included in the type of directive illocutionary speech. The directive element in the speech is indicated in the use of the imperative/command form. Imperative sentences are command sentences used by speakers if the speaker wants to order or forbid the speaker to do something (Idris, 2016). Apart from stating the speech, which is adapted from the hadith of the Prophet Muhammad SAW, the preacher as a speaker also does and binds something to the congregation, namely ordering them to fatten the sacrificial animal. This is a form of effort that the preacher desires so that the congregation does what the preacher orders, namely fattening the sacrificial animal. The indication of this command lies in the use of the command verb سَمِّنُوا (samminu), namely an order to the congregation as speech partners to fatten the sacrificial animal. Apart from that, this speech is indirectly a form of declarative speech.

Example (7)

نَهَاكُمْ اللَّهُ عَنْهُ مِنْ قُبْحِ مَعْصِيَةٍ فَلَا تَعْصُوهُ

Allah forbids you from committing sins, so do not disobey him

For example, speech (7) is included in the directive illocutionary speech act. Because in this speech, the preacher, as the speaker, takes action so that the congregation does what the preacher wants. Moreover, this can be seen in the use of imperative sentences in the form of prohibition which is indicated by the use of the verb prohibition: نَهَا (*naha*) and the particle prohibition: لَا (*la*). So, in this speech, apart from the khatib stating a statement prohibiting people from committing immoral acts, the speech also contains an attempt by the khatib to prevent the congregation from committing immoral acts and always obeying the forbidden commands from Allah.

Example (8)

اللَّهُمَّ اصْلِحْ صَلَاتَيْنِ الْمُسْلِمِينَ وَأَنْصُرْ عَسَاكِرِ الْمُؤْمِنِينَ وَأَخْذُلْ الْكُفْرَ وَالْمُشْرِكِينَ

O Allah, bless the Muslim sultans, help the soldiers, and deliver the infidels and polytheists

The speech in example (8) is a directive illocutionary speech act. The speaker is the preacher; in this case, the speaker's partner is Allah SWT. This utterance is a directive speech act because the speaker here, apart from stating the order to pity the sultans, help the soldiers, and abandon the infidels and polytheists, also attempts to ask Allah Ta'ala for hope and prayer so that the request in imperative form is immediately granted.

Example (9)

فَاتْمِرُوا يَا أَهْلَ الْإِسْلَامِ بِمَا أَمَرَكُمُ اللَّهُ بِالتَّضَحِّيَةِ فِي هَذِهِ الْأَيَّامِ

So consult, O Muslim ummah, regarding what Allah has commanded you to sacrifice today

The speech in example (9) is a directive illocutionary speech act. The preacher, as the speaker in this speech, also acts, namely ordering the Muslims as speech partners to discuss the command from Allah Ta'ala to make sacrifices. This is indicated by the use of the imperative element, namely the command verb in the word فَاتْمِرُوا (*fa'tamiru*).

c. Expressive Speech Acts

Expressive speech acts are speech acts carried out to express the speaker's psychological attitude towards something.

Example (10)

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ

Glory be to your Lord, who has might in what they say. Moreover, prosperity was bestowed upon the apostles. Furthermore, all praise be to Allah, Lord of all the worlds

The speech act in example (10) is expressive. Apart from stating the speech, the preacher, as a speaker, also takes action to express an attitude of admiration for Allah Ta'ala in front of his speech partner. This is indicated by the use of the word سُبْحَانَ رَبِّكَ (*subhana rabbika*), which means Glory to be to your Lord. So, in this speech, the preacher also carries out an act of expression towards his speech partner, namely praising the omnipotence and omnipotence of Allah Ta'ala.

Likewise, in the speech وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (*walhamdu lillahi rabbi al-'alamin*), the khatib conveys this statement by making an expressive gesture in the form of praising Allah Ta'ala in front of the congregation as speech partner. This can be identified from the use of the word وَالْحَمْدُ لِلَّهِ (*walhamdulillah*), which means "and all praise is due to Allah." From this speech, the preacher expressed that the one who has the right to be praised and all forms of praise are only for Allah Ta'ala.

Example (11)

نَفَعَنَا اللَّهُ وَإِيَّاكُمْ بِمَا نَقُولُ وَرَزَقْنَا وَإِيَّاكُمْ بِصِحَّةِ الْعُقُولِ

May Allah Ta'ala benefit us from what we say and give us good fortune for our minds

The speech act in example (11) is an expressive illocutionary speech act. Here, the preacher, apart from saying the statement, also expresses a request to Allah Ta'ala in front of his speech partner. This can be identified from the use of نَفَعَنَا اللَّهُ (*nafa'ana Allah*) and وَرَزَقْنَا (*wa razaqna*), namely, the preacher expresses hope and beneficence in his speech to Allah ta'ala in order to provide benefits to what the preacher conveys and so that Allah ta'ala also provides benefits. Provision of mental health for preachers and congregations.

d. Declarative Speech Acts

Declarative speech acts relate the content of speech to reality, creating things such as status or circumstances. These speech acts are applied in the form of vows, baptism, dismissal, decision, marriage, and so on.

Example (12)

أَيُّهَا النَّاسُ أَصْبِحْكُمْ عِبَادَ اللَّهِ وَ إِيَّايَ بِتَقْوَى اللَّهِ.

O people, I promise you and myself always to worship and be devoted to Allah

This utterance is a declarative illocutionary speech act. Because in this statement, the preacher declares himself by pledging and bequeathing himself to worship and be devoted to Allah. So apart from the preacher making the statement, the preacher also takes declarative action, namely declaring himself to make a will to Allah Ta'ala. As for the utterances *أُصِيكُمُ عِبَادَ اللَّهِ* (*usikum 'ibadallah*) and *بِتَقْوَى اللَّهِ* (*bitaqwallah*), these utterances are intended for speech partners, namely the congregation, which is indirectly an illocutionary speech act the directive, namely the command. So, in an informative speech, "I beg you to worship and be devoted to Allah," indirectly also carries out an order to the speech partner to be devoted to Allah Ta'ala.

4. DISCUSSION

Based on the investigation of the MEAST text as a whole and comprehensively using the concept of speech acts, as well as analyzing the delivery strategies carried out directly or indirectly, it can be found that there is a clear picture of the purpose, meaning of the content and relationships of the text as a whole conveyed by the preacher. From a comprehensive analysis, microscopic lingual particles can also be observed, and microscopic lingual particles that contribute to form representative, directive, expressive, and declarative speech acts can be found. So this comprehensive effort on the sermon text is a clear and open effort if observed and find out what the intentions and objectives of a preacher are in delivering the sermon, compared to previous research and studies which only focused on partial scopes, such as directive speech acts (Anatolievich, 2017; Wardoyo & Marlina, 2019), which, of course, this speech act cannot be separated from the basic combination of imperative functions of commanding or prohibiting.

Based on the data found and analysis of the MEAST text, there is one locutionary speech act with a direct strategy that functions as informative communication to the listener. Meanwhile, perlocutionary speech acts were not found due to limited reach, which made it impossible to see the conditions directly in the past. Then, the side that can indicate the urgency of the text content can be seen in the percentage of illocutionary speech acts carried out by the preacher in the MEAST text, as follows:

Table 2. MEAST Illocutionary Percentage

No	Illocutionary speech act	Frequency	Percentage
1	Representative	18	50.0%
2	Directive	11	30.6%
3	Expressive	6	16.7%
4	Declarative	1	2.8%
5	Commissive	-	0%
Amount		36	100%

Based on the percentage of speech acts in this MEAST research, Representative (50.0%) and Directive (30.6%) speech acts dominate, with Representative speech acts being the most dominant with a difference of 19.4%. Previous research which analyzed speech acts in the last sermon of the Prophet Muhammad, also showed

relevant research results by showing that the two most dominant percentages of speech acts carried out in the Prophet Muhammad's sermons were Directive speech acts (48%), and Representative (28%), with Directive speech acts, are at the top of the percentage with a difference of 20% (Munazil & Rababah, 2022). Meanwhile, let us look closely at previous studies outside the context of sermons, focusing on analyzing an interview with actor Tom Cruise. It is found that representative (48.7%) and expressive (38.5%) speech acts dominate (Haucsa et al., 2020). A speech act analysis of the film *London Has Fallen* shows that directive and expressive speech acts dominate (Tutuarima et al., 2018). Meanwhile, in the pedagogical context of speech acts spoken by a teacher, it was found that directives dominate and are above representative (Yulian & Mandarani, 2023).

This means that from the results of previous studies and in this research, it was found that a person's communicative actions when speaking cannot be separated from the dominance of one form or type of speech act carried out by the speaker, according to the context of the speech. It is quite proportional if, in the context of an interview, an actor will often use representative and expressive speech acts. Likewise, the film *London Has Fallen* is dominated by directive and expressive because it tells and expresses the psychological aspects of acts of war and terrorism. Meanwhile, in the context of teaching and guiding someone or analyzing the text of the Prophet Muhammad's sermons, directive speech acts dominate.

Based on statistics and percentages, cross-cultural studies in the study of pragmatics and speech acts also show that the dominance of strategies and speech acts used by speakers as part of the largest social group tends and depends on the specifics of cultural tendencies and social situations speaker (Alkhonini et al., 2024; Jakučionytė, 2020; Pang et al., 2024; Yazdanfar & Bonyadi, 2016). Specifically, in the MEAST text, an 18th-century sermon text that aims to guide and direct the congregation and listeners, speech acts are more dominated by representative speech acts that contain truth values and attempt to justify a speech, compared to directives that aim to order someone.

Thus, this phenomenon seems to indicate a problematic possibility that must be questioned, considering that the MEAST text is a text originating from Indonesia, where Islam's efforts to enter Indonesia were not through coercion but through socialization and cultural Islamization (Nirmala et al., 2024; Ronaldi et al., 2023). Is this representative effort a form of persuasive acculturation action carried out by preachers in the past so that the congregation first believes and is familiar with the message delivered by the preacher, compared to ordering the congregation to do something that can indicate? Of course, this is an interesting form of occupation that must be accelerated further by future researchers regarding the MEAST manuscript.

5. CONCLUSION

Based on the analysis of MEAST, illocutionary speech acts were found with their classification: representative, directive, expressive, and declarative. In representative speech, what is conveyed is not only informative speech, but the preacher also acts to affirm the proposition spoken using the style of relevant lingual particles. So, the representative speech functions as confirmation and justification for the speech being spoken. Then, in directive speech, the speech used is imperative to prohibit and

order the listeners to do something. Then, in expressive speech, the preacher also expresses psychological conditions through requests and praise so that the speech functions as a request and praise. Moreover, in declarative speech, the preacher carries out the act of making a vow and making a will to himself. From observing direct and indirect strategies in speech, it was found that the preacher also indirectly gave directive signals in representative speech. Likewise, in declarative speech acts, the preacher indirectly gives a directive signal to do something.

Then, from the illocutionary speech acts which went through the analysis and percentage process, if they are related to the style and method of the Islamization process in Indonesia, it can be concluded that the existence of the MEAST text is another form of the strategy of realizing Islamization in Indonesia in the past, with Representative speech acts dominating in MEAST text compared with Directive speech acts. With Representative dominance, the strategy used is to provide clarity and truth of information first with lingual particles and styles that do not have elements of imperative and compulsion, which first provides an orientation towards the greatness of God and the virtues of being good towards the listener. However, this research would be more sustainable if there was research on contemporary Eid al-Fitr sermons.

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7. AUTHORS' CONTRIBUTIONS

Generally, each author contributed to this research. Partially, the first author contributed to writing, classification, and data analysis. Then, the second author contributed to further data mapping and classification and justifying the data classification. The third author contributed to translating and designing dictions that were considered relevant in the text.

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