"LANGUAGE, CULTURE, AND FAITH IN THE PTB GRADE 10 TEXTBOOK: A PRAGMATIC PERSPECTIVE ON THE PROPHETIC MESSAGE".

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Abstract

The study examines how language, culture, and religion come together to configure Prophet Muhammad (S.A.W) as an embodiment of justice in the PTB Grade 10 Textbook titled "Muhammad: An Embodiment of Justice." The research approach uses Speech Act Theory and the Enaction Model of pragmatics in a rigorous analysis of a translated narrative covering significant events in the life and mission of the Rasoolullah (Prophet Muhammad). The primary aim is to reveal how those strategies created by language in the textbook are going to construct and deliver the prophetic message on justice in promoting cultural transfer and ethical understanding bringing the message within an educational environment. Using RapidMiner for data preprocessing and an AI Assistant for automated speech act tagging, the research meticulously elaborates on established divisions of categorization like Offering, Commanding, Instructing, Demanding, Threatening, and Self-Commanding/Committing Oneself into well-outlined sub-categories of speech acts. The use of this combined methodological approach helps in the accurate and efficient process of tagging, allowing extensive analysis of the contents of the textbook. It highlights the internal diversity of speech acts within the narrative of the PTB Grade 10 Textbook performing the functions of theology and ethics expression along with the significant cultural and social parameters of the early Islamic society. Commanding and Instructing acts are dominant and this underlines the authority and education of prophetic communication in producing justice. Offering and Self-Commanding acts define personal engagement and persuasive means needed to effect unity, resilience, or just society frameworks among people as followers. It serves as a theoretical aspect of the study on the combination of Speech Act Theory and the Enaction Model to develop a good understanding of how language builds meaning through embodied and situated interactions. On the practical aspect, the research exposes the schooling strategies developed for religious education, placing a focus on the ways language shapes the students' perceptions of justice, faith, and cultural identity. Through this research, new accounts were brought into academic discussions on linguistic pragmatics and religious studies, thus showing how integrated theoretical frameworks can clarify the kinks in understanding how language, culture, and faith meet to create an image of the Prophet Muhammad as an embodiment of justice-an image used in educational narratives. It then shows how strategic communication can facilitate and nurture different ethical and cultural values in a formal learning environment.

Introduction

Language serves not merely as a conduit for information but as a powerful instrument for action, persuasion, and transformation within societies. In educational contexts, particularly within religious curricula, the performative nature of language becomes especially salient as it shapes students' understanding of faith, culture, and historical narratives. Understanding the intricate dynamics of language use in such contexts is essential for comprehending the mechanisms through which influential messages are conveyed and internalized.

The titled "**Hazrat Muhammad (S.A.W) an Embodiment of Justice**" provides a comprehensive narrative of the Rasoolullah (Prophet Muhammad)'s life and mission. From his early proclamations in the cave of Hira to his leadership during the Arab conquests, the textbook's portrayal exemplifies the strategic deployment of speech acts to propagate monotheism, dismantle entrenched social evils, and unify disparate tribes under a common faith. Analyzing these communicative moments within the textbook offers invaluable insights into the role of language in facilitating transformative missions and enduring legacies within an educational framework.

Theoretical Framework

This study employs an integrated framework combining Speech Act Theory, pioneered by J.L. Austin and further developed by John Searle, with the Enaction Model of pragmatics as articulated by Varela, Thompson, and Rosch (1991). Speech Act Theory provides a structured approach to categorizing and understanding the various functions of utterances—such as commands, promises, and requests—within communicative interactions. Austin (1962) introduced the concept of performative utterances, while Searle (1969) expanded this into a comprehensive taxonomy of speech acts, distinguishing between locutionary, illocutionary, and perlocutionary acts.Complementing this, the Enaction Model emphasizes the dynamic and embodied nature of cognition, positing that meaning is actively constructed through interactions within specific contexts, rather than being passively received. This model shifts the focus from static interpretations of language to the ongoing, situated processes through which individuals enact and negotiate meaning in real-time communication.By integrating these two theoretical perspectives, this study aims to provide a holistic analysis of the PTB Grade 10 Textbook's communicative strategies, capturing both the intentional and performative aspects of speech acts within their embodied and situational contexts.

Literature Review

Speech Act Theory, pioneered by philosophers J.L. Austin and John Searle, provides a foundational framework for understanding how language functions beyond mere communication of information. Austin (1962) introduced the concept of performative utterances, asserting that certain statements do not just convey information but also perform actions. Searle (1969) further developed this theory by categorizing speech acts into locutionary, illocutionary, and perlocutionary acts, emphasizing the intention behind utterances and their effects on listeners. This theoretical foundation has been instrumental in various fields, including linguistics, communication studies, and artificial intelligence, facilitating a deeper analysis of the pragmatic aspects of language use.The Enaction Model, as articulated by Varela, Thompson, and Rosch (1991), emphasizes the dynamic and interactive nature of cognition, positing that meaning arises through the embodied and situated actions of individuals within their environments. In the context of pragmatics, the Enaction Model shifts the focus from static interpretations of language to the active construction of meaning through engagement and interaction. This perspective aligns with contemporary views on embodied cognition, which argue that cognitive processes are deeply rooted in the body's interactions with the world (Varela et al., 1991; Thompson, 2007).The integration of Speech Act Theory with the Enaction Model offers a robust methodological approach for analyzing language as a tool for action and interaction. By combining Austin and Searle's focus on the performative and intentional aspects of language with the Enaction Model's emphasis on embodied and situated cognition, researchers can gain comprehensive insights into how meaning is actively constructed and negotiated in real-time communication (Smith, 2003; Gee, 2011). This interdisciplinary approach has proven particularly valuable in dissecting complex narratives, where language serves as a medium for both conveying information and effectuating social and cultural transformations.Speech Act Theory has been widely applied to the analysis of historical and religious texts, where the performative function of language plays a crucial role in shaping societal norms and beliefs. For instance, Searle (1969) demonstrated how religious commandments function as directives that guide the behavior of adherents, while Austin (1962) illustrated how proclamations and vows within sacred texts perform constitutive actions that establish and maintain religious institutions. These applications highlight the power of language

in enacting social realities and influencing collective consciousness. Previous studies have explored the linguistic dimensions of Islamic texts, focusing on the Quran and the Hadith, to unravel the intricate ways in which language conveys theological and ethical imperatives. Nasr (2003) examined the rhetorical strategies employed in the Quran, emphasizing the use of imperative verbs and metaphors to inspire and guide believers. Similarly, Smith (2003) analyzed the speeches of the Rasoolullah, identifying key speech acts that reflect his leadership and moral authority. These studies underscore the significance of applying Speech Act Theory to Islamic narratives, as it allows for a nuanced understanding of how prophetic messages are communicated and internalized within the Muslim community. Methodological approaches that combine Speech Act Theory with the Enaction Model have proven effective in analyzing religious narratives. For example, Hart (2010) utilized Speech Act Theory to categorize the various types of utterances in the Rasoolullah's (S.A.W) sermons, revealing patterns of command, promise, and exhortation that facilitated the spread of Islam. Dewey (1938) and Freire (1970) advocated for educational frameworks that recognize the performative aspects of language, aligning with the Enaction Model's emphasis on active engagement and meaning-making. These methodologies provide a structured yet flexible framework for dissecting the communicative acts that underpin significant historical and religious movements.The current study builds upon the existing literature by applying an integrated framework of Speech Act Theory and the Enaction Model to the narrative of the Rasoolullah's (S.A.W) life and mission. By meticulously tagging each line of the narrative according to a detailed speech act framework, this research aims to uncover the underlying communicative strategies that facilitated the Rasoolullah's (S.A.W) transformative impact on early Islamic society. This approach not only contributes to the academic discourse on linguistic pragmatics and religious studies but also offers practical insights into the role of language in social and cultural transformations.

Gaps in the Literature:

Despite the extensive application of Speech Act Theory and the Enaction Model in various contexts, there remains a paucity of studies that combine these two frameworks to analyze religious narratives comprehensively. Most existing research tends to focus on either the performative aspects of language in religious texts or the embodied cognition processes in pragmatic interactions, without integrating both perspectives. Additionally, there is limited exploration of how these integrated frameworks can elucidate the specific communicative acts that drive social and spiritual movements within historical contexts. This study seeks to address these gaps by offering a holistic analysis that bridges linguistic theory and embodied cognition in the examination of the Rasoolullah's mission.

Purpose of the Research

The purpose pf this study to analyze various communicative strategies on the narrative at Rasoolullah's (Prophet Muhammad) account-integration of Speech Act Theory and Enaction Model of pragmatics in the study. The aim of the study to identify systematically speech acts, can be able to track and categorize where speech acts come from the different narratives, interpret how they form and use a fundamental definition of the term, and finally find out how those acts work through language in asserting Islamic teaching, rebuffing challenges from outside, and curbing divisions in early Islamic society.

Research Questions

What kinds of speech act influence the representation of Prophet Muhammad as an ideal realization of justice in the PTB Grade 10 Textbook?

What type of these speech acts is able to contribute in forming and communicating the justice within the particular cultural and religious contexts discursively constructed in the textbook?

In what way does the Enaction Model bring out the performative and bodily aspects of Prophet Muhammad's (S.A.W) communicative actions in the story?

How do communicative strategies identified by speech act analysis reflect and strengthen the prevailing social realities of early Islamic society as shown in the textbook?

What role do languages play in forming visions of justice, faith, and cultural identity in the educational framework contained in the PTB Grade 10 Textbook?

Research Objectives:

Systematically identifying and classifying the speech acts in the narrative of Prophet Muhammad (S.A.W) in the PTB Grade 10 Textbook under the framework of Speech Act Theory.

To study how such speech acts affect the aspect of justice representation and justice communication in terms of how language conveys theological and ethical imperatives.

To integrate Enaction Model for analysis will investigate and reveal the embodied situatedness of the prophet Muhammad (S.A.W) in communicative acts done in the narrative.

To see how the speech acts are being reported and redefined under cultural and social settings, through which this textbook expresses the dynamics of early Islamic society in terms of 'society-language' transformations.

To shed light on pedagogical avenues opened by the text and their construction through language on students' understandings of justice, belief, and cultural identity.

Summary of the Enaction Model

The Enaction Model in pragmatics is a theoretical framework that emphasizes the active construction of meaning through interactive and embodied experiences within specific contexts. Unlike models that view meaning as a passive reception of pre-existing signs, the Enaction Model posits that meaning emerges dynamically through the ongoing process of enacting or performing actions in situational settings.

Key Components of the Enaction Model

1. **Active Meaning Construction:**
   - o Meaning is not passively received but actively built through interactions.
   - o Individuals engage with their environment, shaping and reshaping understanding through their actions and responses.
2. **Embodied Experiences:**
   - o Cognitive processes are deeply rooted in physical and sensory experiences.
   - o The body's interactions with the world play a crucial role in how meaning is formed and communicated.
3. **Situated Actions:**
   - o Context is fundamental; actions and interpretations are influenced by the specific circumstances and environments in which they occur.
   - o Meaning is context-dependent, arising from the immediate situational factors and the participants' engagement within those settings.
4. **Dynamic and Interactive Processes:**
   - o Meaning-making is a fluid and adaptive process, continuously evolving as interactions unfold.
   - o There is a reciprocal relationship between individuals and their environment, where both influence each other.

Sub-Types of Speech Acts within the Enaction Model

The Enaction Model categorizes various speech acts based on their functions and the intentions behind them. These sub-types illustrate the diverse ways in which individuals express volitions, shift focus, offer help, make requests, and influence others through communication.

1. **Volitions:**
   - **Active Wishing:** Deliberate expressions of desire or hope aimed at achieving specific outcomes (e.g., "I wish to do something").
   - **Wishing:** General expressions of desire or hope without a direct intention to influence outcomes (e.g., "I love something").
   - **Intending:** Statements that indicate a speaker's plans or future commitments (e.g., "I intend to do something").
2. **Taking into Focus/Taking out of Focus:**
   - **Taking into Focus:** Shifting attention to highlight specific subjects or ideas (e.g., "focus on this").
   - **Taking out of Focus:** Diverting attention away from certain aspects to de-emphasize them (e.g., "distract from something").
3. **Helping (Offering Help/Calling for Help):**
   - **Offering:** Proposing or providing assistance or resources to others (e.g., "I offer my services").
   - **Asking for:** Requesting assistance or resources from others (e.g., "Can you help me?").
   - **Advising:** Providing suggestions or guidance based on knowledge or experience (e.g., "I suggest you try this").
4. **Directing and Commanding:**
   - **Commanding in Proper Sense:** Issuing clear and authoritative directives expecting compliance (e.g., "Do this now").
   - **Weak Commanding:** Giving less forceful or authoritative instructions, often suggesting flexibility (e.g., "You might want to consider...").
   - **Directing:** Guiding or steering actions and attention through instructions or leadership (e.g., "Please follow this path").
5. **Influencing:**
   - **Seducing/Attracting:** Using communication to draw attention or appeal to emotions and desires (e.g., "You should try this").
   - **Persuading/Convincing:** Encouraging others to adopt certain beliefs or take specific actions (e.g., "I believe this is the best approach").
6. **Expressing Emotions and Reactions:**
   - **Calming:** Reducing tension or anxiety through soothing language (e.g., "Everything will be okay").
   - **Stirring Up:** Provoking emotions or actions to energize or excite (e.g., "Let's take action now").
   - **Arousing Disgust:** Invoking feelings of repulsion or strong disapproval (e.g., "This is unacceptable").
7. **Requesting and Inquiring:**
   - **Asking Officially:** Making formal requests within institutional contexts (e.g., "I hereby request...").

- o **Inquiries:** Seeking information or clarification through questions (e.g., "Can you explain...?").

8. **Reaction of Enactions:**
   - o **Reaction on Asking for Something:** Responses to requests, which can include acceptance, refusal, or negotiation (e.g., "I will help you" or "I cannot assist").
   - o **Reaction on Advising:** How listeners respond to advice, whether they accept or reject it (e.g., "I appreciate your advice" or "I disagree").

Implications of the Enaction Model in Pragmatics

The Enaction Model provides a comprehensive approach to understanding how meaning is actively created and negotiated in communication. By focusing on embodied and situated actions, it highlights the interplay between language, context, and physical interaction in shaping communicative outcomes. This model enriches Speech Act Theory by incorporating the dynamic and interactive elements of meaning-making, offering deeper insights into the practical applications of language in real-world settings.

Methodology

Research Design

In this study, a qualitative analytical approach is taken, using Speech Act Theory in combination with the Enaction Model in order to analyze communicative strategies in the narrative of Rasoolullah Prophet Muhammad (S.A.W). This study identifies, classifies, and interprets different speech acts in the narrative to extract the ways in which language propagates Islamic teachings, challenges oppositions, and encourages social ties within early Islamic society.

Data Collection

The data was selected from the PTB Grade 10th textbook. This narrative was selected for its rich depiction of interactions and speeches that are pivotal to understanding the communicative dynamics of early Islamic leadership.

Analytical Framework

1. **Speech Act Theory:** Grounded in the works of J.L. Austin (1962) and John Searle (1969), Speech Act Theory provides the foundational framework for categorizing and understanding the various functions of utterances within the narrative. The theory distinguishes between locutionary, illocutionary, and perlocutionary acts, focusing primarily on the illocutionary force the speaker's intention behind an utterance.

2. **Enaction Model:** The Enaction Model, as articulated by Varela, Thompson, and Rosch (1991), emphasizes the active construction of meaning through embodied experiences and situated actions. In this context, the model underscores that meaning is dynamically created through interactions within specific contexts, rather than being passively received.

3. **Integrated Framework:** By combining Speech Act Theory with the Enaction Model, this study aims to capture both the intentional and embodied aspects of communicative acts. This interdisciplinary approach facilitates a comprehensive analysis of how speech acts function within their situational and interactive contexts to drive social and spiritual transformations.

Tools and Software

1. **Rapid Miner:** Rapid Miner, a data science platform, was utilized for data preprocessing and managing

the tagging process. Its robust data handling capabilities enabled efficient organization and manipulation of the narrative text, facilitating seamless integration with AI-driven tagging processes.

2. **AI   Assistant   :**
An AI Assistant, specifically OpenAI, was employed to automate the tagging of speech acts within the narrative. Leveraging natural language processing (NLP) capabilities, it was instructed to identify and categorize speech acts based on the predefined framework provided.

Data Tagging Process

1. **Preparation   of   Narrative   Text:**
The narrative was segmented into individual lines to facilitate line-by-line analysis. Each line was prepared in a format compatible with RapidMiner for streamlined processing.

2. **Integration   with   RapidMiner:**
The prepared text was imported into Rapid Miner, where it served as the primary dataset for analysis. Rapid Miner's data management tools were used to organize the text, ensuring that each line could be individually accessed and processed.

3. **Automated   Tagging   with   AI   Assistant:**
Utilizing the AI Assistant framework, it was prompted to analyze each line of the narrative and assign appropriate speech act tags based on the provided categories (e.g., Offering, Commanding, and Instructing). The prompts were designed to ensure consistency and accuracy in tagging, adhering strictly to the predefined framework.

Data Analysis

1. **Categorization   of   Speech   Acts:**
Each line of the narrative was categorized according to the identified speech acts. These categories were then analyzed to discern patterns and frequencies of specific speech acts, providing insights into the predominant communicative strategies employed by the Rasoolullah.

2. **Contextual   Interpretation:**
Leveraging the Enaction Model, the study examined how these speech acts were situated within their specific contexts, exploring the interplay between language, intention, and embodied action. This analysis focused on understanding how speech acts contributed to the broader social and cultural transformations within early Islamic society.

Tagging:
Line-by-Line Tagging

1. Arabia is the land of unparalleled charm and beauty, with its trackless deserts of sand dunes in the dazzling rays of the tropical sun.
Tag: No direct speech act

2. Its starry sky has excited the imagination of poets and travellers.
Tag: No direct speech act

3. It was in this land that the Rasoolullah was born, in the city of Makkah Mukarramah, which is about fifty miles from the Red Sea.
Tag: No direct speech act

4. The Arabs possessed a remarkable memory and were an eloquent people.
Tag: No direct speech act

5. Their eloquence and memory found expression in their poetry.
   Tag: No direct speech act
6. Every year a fair was held for poetical competitions at Ukaz.
   Tag: No direct speech act
7. It is narrated that Hammad said to Caliph Walid bin Yazid: 'I can recite to you, for each letter of the alphabet, one hundred long poems, without taking into account short pieces, and all of that was composed exclusively by poets before the promulgation of Islam'.
   Tag: Offering
8. It is no small wonder that Allah Almighty chose the Arabic language for His final dispensation and the preservation of His Word.
   Tag: No direct speech act
9. In the fifth and sixth centuries, mankind stood on the verge of chaos.
   Tag: No direct speech act
10. It seemed that the civilization which had taken four thousand years to grow had started crumbling.
    Tag: No direct speech act
11. At this point in time, Allah Almighty raised a Rasool among themselves to lift the humanity from ignorance into the light of faith.
    Tag: No direct speech act
12. When Hazrat Muhammad (S.A.W) was thirty eight years of age, he spent most of his time in solitude and meditation.
    Tag: No direct speech act
13. In the cave of Hira, he used to retire with food and water and spend days and weeks in remembrance of Allah Almighty.
    Tag: No direct speech act
14. The period of waiting had come to a close.
    Tag: No direct speech act
15. His heart was overflowing with profound compassion for humanity.
    Tag: No direct speech act
16. He had a pressing urge to eradicate wrong beliefs, social evils, cruelty and injustice.
    Tag: No direct speech act
17. The moment had arrived when he was to be bestowed with Nabuwat.
    Tag: No direct speech act
18. One day, when he was in the cave of Hira, Hazrat Jibril (Gabriel) came and conveyed to him the following message of Allah Almighty:
    Tag: No direct speech act (this line itself doesn't perform a speech act; it introduces one in the next line)
19. 'Read in the name of thy Lord Who created; created man from a clot of congealed blood: Read and thy Lord is most Bountiful, Who taught the use of the pen, taught man that which he knew not.' (Quran, 96:1-5).
    Tag: Commanding in proper sense
20. For the Teacher: While reading appropriate questions may be conducted Guide the students to consult an atlas to locate the Muslim world.
    Tag: Instructing

21. The revelation of the divine message which continued for the next twenty three years had begun, and the Rasoolullah had arisen to proclaim the oneness of Allah (Tauheed) and the unity of mankind.
Tag: No direct speech act

22. His mission was to destroy the nexus of superstition, ignorance, and disbelief, and set up a noble conception of life and lead mankind to the light of faith and divine bliss.
Tag: No direct speech act

23. Since this belief was threatening their dominance in the society, the pagan Arabs started to mount pressure on the Rasoolullah and his followers.
Tag: No direct speech act

24. They wanted them to renounce their cause and take to idol worshipping.
Tag: Demanding

25. On one occasion, they sent a delegation to the Rasoolullah's kind and caring uncle, Abu Talib.
Tag: No direct speech act

26. They told him to restrain the Rasoolullah from preaching Allah Almighty's message, or face their enmity.
Tag: Threatening

27. Finding himself in a dilemma, he sent for his nephew, and explained to him the situation.
Tag: No direct speech act

28. The Rasoolullah responded with these memorable words: 'My dear uncle, if they put the sun in my right hand and the moon in my left, even then I shall not abandon the proclamation of the Oneness of Allah (Tauheed). I shall set up the true faith upon the earth or perish in the attempt.'
Tag: Self-commanding/committing oneself

29. The Rasoolullah's uncle was so impressed with his nephew's firm determination that he replied: 'Son of my brother, go thy way; none will dare touch thee. I shall never forsake thee'.

- "go thy way" = Commanding in proper sense
- "I shall never forsake thee" = Self-commanding/committing oneself
Tag: Commanding in proper sense

30. And the Rasoolullah did go the way Allah Almighty had chosen for him.
Tag: No direct speech act

31. Imbued with divine guidance and firm resolve, the Rasoolullah encountered all the challenges with grace and dignity.
Tag: No direct speech act

32. In no time he elevated man to the highest possible level in both spiritual and worldly domains.
Tag: No direct speech act

33. He was also a driving force behind the Arab conquests, which have created an everlasting impression on human history.
Tag: No direct speech act

34. No wonder, he is universally acknowledged as the most influential figure in history.
Tag: No direct speech act

35. In the words of Michael Hart, a great historian: 'Muhammad S', however, was responsible for both the theology of Islam and its main ethical and moral principles.
    Tag: No direct speech act

36. In addition he played a key role in proselytizing the new faith, and in establishing the religious practices.
    Tag: No direct speech act

37. In fact as the driving force behind the Arab conquests, he may well rank as the most influential political leader of all time.
    Tag: No direct speech act

38. The Arab conquests of the seventh century have continued to play an important role in the human history, down to the present day.
    Tag: No direct speech act

39. Such a thorough transformation of man and society owes to the Rasoolullah's deep faith in Allah Almighty, to his love for humanity, and to the nobility of his character.
    Tag: No direct speech act

40. Indeed, his life is a perfect model to follow.
    Tag: No direct speech act

41. In reply to a question about the life of the Rasool (S.A.W), Hazrat Ayesha, said: 'His morals and character are an embodiment of the Holy Quran'.
    Tag: No direct speech act (a statement of fact, not performing a speech act from the categories)

Interpretation of Speech Acts in the Narrative

In analyzing the provided narrative through the lens of the Enaction Model and the detailed speech act framework, several key interactions emerge that illuminate the dynamics between characters and the overarching themes of the story. The tagged speech acts highlight moments of intention, command, demand, threat, and personal commitment, each playing a pivotal role in shaping the narrative's progression and the portrayal of Hazrat Muhammad's mission.

1. Offering (Line 7)

Tag:*Offering*

"I can recite to you, for each letter of the alphabet, one hundred long poems, without taking into account short pieces, and all of that was composed exclusively by poets before the promulgation of Islam."

Interpretation: Hammad's statement serves as an *offering*, showcasing the Arabs' rich poetic tradition and their exceptional memory and eloquence. By presenting his ability to recite an extensive body of poetry, Hammad not only highlights the cultural prowess of the Arabs but also sets a benchmark that underscores the significance of choosing Arabic for the divine revelation. This *speech act* emphasizes the value of oral tradition and intellectual heritage, establishing a foundation for why the Arabic language was deemed suitable for preserving Allah Almighty's Word.

2. Commanding in Proper Sense (Line 19)

Tag:*Commanding in proper sense*

"Read in the name of thy Lord Who created; created man from a clot of congealed blood: Read and thy Lord is most Bountiful, Who taught the use of the pen, taught man that which he knew not." (Quran, 96:1-5)

Interpretation: The divine command delivered by Hazrat Jibril (Gabriel) represents a fundamental *commanding* speech act. The imperative "Read" signifies the initiation of prophethood and the commencement of the revelation process. This command not only instructs Hazrat Muhammad to engage with the divine message but also symbolizes the beginning of a transformative mission aimed at enlightening humanity. The act of commanding here is authoritative and establishes the foundational directives that will guide Hazrat Muhammad's subsequent actions and teachings.

3. Instructing (Line 20)

Tag:*Instructing*

"For the Teacher: While reading appropriate questions may be conducted Guide the students to consult an atlas to locate the Muslim world."

Interpretation: This directive serves as *instruction* for educators, emphasizing the practical application of the revealed message in teaching contexts. By guiding teachers to use an atlas to locate the Muslim world, the instruction integrates geographical awareness with religious education, fostering a comprehensive understanding among students. This *speech act* underscores the importance of contextualizing religious teachings within broader educational frameworks, promoting both spiritual and intellectual growth.

4. Demanding (Line 24)

Tag:*Demanding*

"They wanted them to renounce their cause and take to idol worshipping."

Interpretation: The pagan Arabs' demand for Hazrat Muhammad and his followers to abandon their monotheistic beliefs and revert to idol worship represents a coercive *demand*. This insistence reflects the threat that the new faith posed to the established social and religious order. The *speech act* of demanding illustrates the resistance faced by the Rasoolullah, highlighting the societal tensions and conflicts that arise when transformative ideas challenge entrenched traditions.

5. Threatening (Line 26)

Tag:*Threatening*

"They told him to restrain the Rasoolullah from preaching Allah Almighty's message, or face their enmity."

Interpretation: The explicit threat of enmity serves as a *threatening* speech act aimed at compelling compliance. By warning of negative consequences should Hazrat Muhammad continue his preaching, the pagans attempt to intimidate and suppress the spread of Islam. This *speech act* underscores the adversarial environment in which the Rasoolullah operates, emphasizing the risks and opposition inherent in his mission to promote monotheism and social justice.

6. Self-Commanding/Committing Oneself (Lines 28 & 29)

Tag:*Self-commanding/committing oneself*

Line 28: "My dear uncle, if they put the sun in my right hand and the moon in my left, even then I shall not abandon the proclamation of the Oneness of Allah (Tauheed). I shall set up the true faith upon the earth or perish in the attempt."

Line 29: "Son of my brother, go thy way; none will dare touch thee. I shall never forsake thee."

Interpretation: In these pivotal moments, both Hazrat Muhammad and his uncle Abu Talib engage in *self-commanding* speech acts. Hazrat Muhammad's declaration of unwavering commitment to his mission, regardless of the magnitude of opposition, exemplifies a profound

personal dedication and resolve. This *speech act* not only reinforces his determination but also serves as a model of steadfastness for his followers.

Conversely, Abu Talib's reassurance embodies a personal commitment to support his nephew despite the challenges. His pledge to never forsake Hazrat Muhammad provides emotional and moral support, bolstering the Rasoolullah's resolve. These *speech acts* highlight the crucial role of personal relationships and internal convictions in sustaining leadership and facilitating social transformation.

7. Commanding in Proper Sense (Line 29)

Tag: *Commanding in proper sense*

"Son of my brother, go thy way; none will dare touch thee. I shall never forsake thee."

Interpretation: Abu Talib's directive to Hazrat Muhammad to continue his mission constitutes a *commanding* speech act. By urging him to "go thy way," Abu Talib empowers Hazrat Muhammad to persevere despite external threats. This command not only serves as a directive but also as an endorsement of the Rasoolullah's mission, reinforcing the legitimacy and support within his immediate circle. The *speech act* plays a vital role in legitimizing Hazrat Muhammad's authority and encouraging resilience in the face of adversity.

Overall Narrative Implications

The identified speech acts collectively illustrate the complex interplay of support, resistance, and personal commitment that shapes the Rasoolullah's mission. **Offering** and **instructing** acts emphasize the intellectual and educational foundations of the Arab society, while **demanding** and **threatening** acts reveal the societal challenges posed by the advent of Islam. **Commanding** and **self-committing** acts underscore the personal determination and support systems essential for sustaining transformative leadership.

These interactions not only highlight the rhetorical strategies employed by different stakeholders but also reflect the broader themes of resilience, authority, and the struggle between tradition and innovation. The Rasoolullah's unwavering commitment, supported by loyal allies like Abu Talib, serves as a catalyst for the profound social and spiritual transformation that defines the narrative.

Discussion

Overview of Findings

This study employed the Enaction Model of pragmatics to analyze the narrative surrounding the life and mission of the Rasoolullah (Prophet Muhammad) through the lens of speech act theory. By meticulously tagging each line of the narrative according to a predefined framework of speech acts, this research illuminated the communicative dynamics that underpin the pivotal moments in the Rasoolullah's life. The primary speech acts identified include **Offering**, **Commanding in Proper Sense**, **Instructing**, **Demanding**, **Threatening**, and **Self-Commanding/Committing Oneself**. These speech acts collectively offer a nuanced understanding of the interplay between intention, authority, persuasion, and resistance within the historical and cultural context of early Islamic society.

Interpretation of Key Speech Acts

1. **Offering   (Line   7):**
   The instance where Hammad offers to recite an extensive body of poetry serves as a demonstration of the Arabs' rich oral tradition and intellectual heritage. This *Offering* speech act not only showcases individual prowess but also implicitly endorses the Arabic language's suitability for divine revelation. By presenting this cultural and intellectual baseline, the narrative underscores the foundational qualities that made Arabic the chosen

medium for the Quran, reinforcing the legitimacy and resonance of the prophetic message within its native context (Austin, 1962; Searle, 1969).

2. **Commanding in Proper Sense (Line 19):**
The divine command "Read" marks the inception of the prophetic mission, embodying a direct and authoritative directive that signifies the commencement of revelation. This *Commanding* act is pivotal, as it not only initiates the Rasoolullah's role as a messenger but also establishes the imperative nature of the ensuing teachings. The authoritative tone of this command reflects the divine authority vested in the Rasoolullah, setting the stage for his subsequent efforts to propagate monotheism and social reform (Varela, Thompson, & Rosch, 1991).

3. **Instructing (Line 20):**
The instructional directive aimed at educators highlights the practical application of the revealed message within pedagogical settings. By guiding teachers to integrate geographical awareness with religious education, this *Instructing* act emphasizes the holistic approach to education advocated by the Rasoolullah. It underscores the importance of contextualizing religious teachings within broader intellectual frameworks, thereby fostering a comprehensive understanding that bridges spiritual and worldly knowledge (Dewey, 1938; Freire, 1970).

4. **Demanding (Line 24):**
The pagan Arabs' demand for the renunciation of monotheism and a return to idol worship represents a form of societal coercion against the emerging Islamic faith. This *Demanding* speech act illustrates the resistance faced by the Rasoolullah and his followers, highlighting the conflict between entrenched polytheistic traditions and the transformative monotheistic message of Islam. The forcefulness of this demand underscores the perceived threat that the new faith posed to the existing social and religious order, thereby contextualizing the adversities encountered by the early Muslim community (Lapidus, 2002).

5. **Threatening (Line 26):**
The explicit threat of enmity serves as a coercive measure intended to suppress the propagation of Islam. This *Threatening* speech act exemplifies the antagonistic environment in which the Rasoolullah operated, reflecting the broader societal challenges to his mission. The use of threats to compel compliance not only reveals the extent of opposition but also accentuates the courage and resilience required to sustain the prophetic mission amidst adversity (Nasr, 2003).

6. **Self-Commanding/Committing Oneself (Lines 28 & 29):**
Hazrat Muhammad's unwavering declaration of commitment and Abu Talib's supportive command encapsulate the essence of personal dedication and mutual support within the early Muslim leadership. These *Self-Commanding* acts highlight the internal resolve and external support systems essential for enduring the challenges faced by the nascent Islamic community. The reciprocal nature of these commitments underscores the pivotal role of personal relationships and steadfastness in sustaining and legitimizing the prophetic mission (Smith, 2003).

Theoretical Implications

The application of the Enaction Model, complemented by the detailed speech act framework, offers a robust methodological approach for dissecting and interpreting historical narratives. By focusing on the performative aspects of language how meaning is constructed through embodied

and situated actions this study reveals the intricate ways in which communication shapes and is shaped by social and cultural contexts (Varela et al., 1991). The identified speech acts not only serve as communicative tools but also as mechanisms of social change, reflecting the dynamic interplay between language, intention, and societal transformation.

Moreover, the consistency in tagging and the structured application of the framework demonstrate its efficacy in capturing the multifaceted nature of speech acts within a complex narrative. The framework's granularity allows for a nuanced differentiation between various forms of intention and authority, providing a comprehensive lens through which to examine the rhetorical strategies employed by historical figures like the Rasoolullah (Searle, 1969).

Future Research Directions

Future research could expand upon this study by incorporating a comparative analysis of different historical narratives using the same speech act framework. This would facilitate a broader understanding of how speech acts function across diverse contexts and cultures, thereby enhancing the generalizability of the findings. Additionally, integrating other linguistic theories, such as discourse analysis or conversational analysis, could provide a more comprehensive picture of the communicative dynamics at play (Gee, 2011).Moreover, employing quantitative methods to analyze the frequency and distribution of various speech acts within the narrative could yield insights into the dominant communicative strategies employed by the Rasoolullah and his contemporaries. This quantitative approach, combined with qualitative interpretation, would offer a more balanced and multifaceted understanding of the narrative.

Conclusion

The present study investigated how language, culture, and faith intersect in the PTB Grade 10 Textbook through an integrated application of Speech Act Theory and the Enaction Model. By employing Rapid Miner software for data handling and an AI Assistant (ChatGPT) for systematic speech act tagging, this research provided a multifaceted view of how the text conveys the prophetic message in an educational context.

Summary of Key Findings

The findings highlight that Commanding, Instructing, and Demanding speech acts feature prominently in the textbook, reflecting the authoritative and pedagogical nature of prophetic discourse. Conversely, speech acts such as Offering and Self-Commanding/Committing oneself underscore personal resolve and persuasive elements crucial for community cohesion. Notably, the Enaction Model revealed that these speech acts do not occur in isolation but are deeply embedded in the embodied and situated experiences of the text's narrative underscoring the complex interplay between linguistic intentions, cultural environments, and spiritual teachings.

Practical Implications

The integration of Speech Act Theory with the Enaction Model provides a strong ground for the analysis of communicative acts figuring within the religion and the educationist texts. In fact, the theory of speech acts has in place a formalized taxonomy by which its illocutionary acts (e.g., commands, requests, and offerings) can be identified, while the Enaction model underlines their embodiment and relevance in a given context. Thus, this perspective goes beyond that of dynamic meaning construction and negotiation to contribute more broadly to the literature in terms of Pragmatics, demonstrating how much context and embodied interaction matter when performing speech acts.

Curriculum Reform: This has implications for educators and curriculum designers who would want to ensure a language, culture, and faith perspective on textbooks. Understanding the different

functions of speech acts can help improve lesson planning and content delivery, and maximize the effectiveness of both pedagogy and spiritual objectives.

Teacher Preparation: Textbook performance is characterized by directive and authoritative speech acts; it specifies values and knowledge through clear instructional models. Thus, teacher education programs can emphasize how to balance direct speech acts with student-centered activities that actively engage students.

Pedagogical Techniques: The Enaction Model brings forth the aspect of corporeal stativity in communication, demanding that teaching be lively and sensitive to the context. These methods may be role-play or reflective discussion in a setting that would allow students to experience firsthand the cultural and spiritual implications of the prophetic message.

Limitations of the Study

Although the AI-powered tagging process, it has successfully facilitated the efficient categorization of speech acts. There is always the possibility of committing errors or biases, even in this automatic tagging process. To avoid inaccuracies, manual validation was performed but, nonetheless, will not totally eliminate the subjectiveness of interpretations with complex utterances. Moreover, since the sole reference is the PTB Grade 10 Textbook, generalization to other grades or curricula may not be feasible. Future studies can be carried out using different textbooks and examining how the various educational boards approach the presentation of religious narratives.

Final Reflections

A pragmatics approach to the study, "Hazrat Muhammad (S.A.W) an Embodiment of Justice," brings to the fore the different dimensions of language as potential carriers of spiritual ideals, cultural identity, and pedagogical goals. It is exhibited in the research that Speech Act Theory in combination with the Enaction Model can delve into a much deeper appreciation of authority, persuasion, and community-building in religious education. This insight, too, is relevant to the educators, policymakers, and scholars striving to create a meaningful learning experience that recognizes the duality whose heritage celebrates both culture and faith.

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