

Analysis of Speech Acts of Ustadz Adi Hidayat's Lecture on Success and Happiness: A Study of Locutionary, Illocutionary, and Perlocutionary Acts

Alpan Noor Habib Rangkuti^a, Rinaldi Supriadi^b, Mohamad Zaka Al Farisi^c, Faisal Hamdani Sambo^d

Department of Arabic Language Education, Universitas Pendidikan Indonesia^{a,b,c},
Department of Arabic Language Education, Universitas Islam Negeri Sunan Gunung Djati^d

Corresponding Author:

^aalfannoorhabibrangkuti123@upi.edu

ABSTRACT

This study aims to analyze the forms of speech acts in Ustadz Adi Hidayat's lecture entitled "The Key to Success and Happiness", with a pragmatic approach through the theory of speech acts developed by J.L. Austin and John Searle. Austin's theory classifies speech acts into three types, namely locution, illocution, and perlocution, which are then further elaborated by Searle into five illocutionary categories: assertive, directive, commissive, expressive, and declarative. The method used in this study is descriptive qualitative with content analysis techniques on video transcripts of lectures. The results of the study showed that locutionary acts were used to convey literal information about Islamic values. Illocutionary acts were found in the form of assertive (affirmation), directive (advice and command), expressive (expression of emotion and belief), and interrogative (rhetorical questions). Meanwhile, perlocutionary acts successfully formed psychological and spiritual effects on listeners, such as religious awareness, increased motivation for worship, and a more transcendental orientation to life. These findings confirmed that religious lectures contained rhetorical and pragmatic power that had a significant impact on the audience. This study contributes to enriching the study of pragmatics, especially in the context of Islamic preaching communication.

Keywords : Speech Act, Locution, Illocution, Perlocution

INTRODUCTION

In the context of increasingly complex modern society, the issue of the search for happiness is becoming increasingly significant and urgent to be studied in depth (Achmad et al., 2023). Although technological advances and easy access to information have brought various conveniences to everyday life, many individuals are experiencing an existential crisis characterized by a lack of meaning in life, psychological stress, and alienation in social relations (House & Kádár, 2021). This condition reflects a paradox of civilization: the higher the technological and materialistic achievements, the deeper the feeling of loss of direction and inner peace felt by most individuals. In this kind of landscape, religious teachings again occupy a central position as an alternative that offers spiritual and emotional solutions that cannot be achieved through a purely materialistic approach (El-Dakhs & Ahmed, 2021). Religion is seen as being able to provide an orientation of meaning, peace of mind, and moral values that

function as a support for human life in facing the disruption of the times (Khakim & Ardiyanto, 2020).

Along with the increasing spiritual needs of the community, preaching activities have undergone significant transformations, especially in the form of lectures that are widely distributed through digital media (Nuryadin et al., 2023). Religious lectures are now not only a means of conveying knowledge, but also a complex communication practice that contains rich linguistic dimensions (H. Rafsanjani, 2017). In this context, linguistic phenomena are important to study because the language used by preachers, such as Ustadz Adi Hidayat, is not only informative, but also persuasive, expressive, and even directive (Tajeddin & Bagherkazemi, 2021). The choice of words, intonation, sentence structure, and delivery strategies in lectures play a major role in shaping understanding, emotional responses, and changes in audience behavior (Kaptiningrum, 2020; Salam, 2020). Thus, language analysis in religious lectures not only reveals the content of the preaching message, but also reveals how language works as an effective tool of social influence (Rababah, 2023). Therefore, a linguistic approach—especially one that examines the relationship between speech form and its function—is relevant for understanding more deeply how religious messages are constructed and received in contemporary da'wah communication (Huang et al., 2023).

In the speech act theory developed by J.L. Austin and refined by John Searle, every utterance not only functions as a conveyor of information, but also as a form of action. Speech acts are divided into three main aspects: locution, which is literal speech; illocution, which is the intention or purpose of the speaker; and perlocution, which is the impact or effect on the listener (Hadiwijaya et al., 2021; Saifudin, 2019; Ziraluo, 2020). These three aspects are important tools for exploring how language functions in persuasive and educational communication situations, such as preaching (Anshori, 2018). In the context of a lecture, as conveyed by Ustadz Adi Hidayat, religious speeches not only contain teachings, but are also designed to raise awareness, build beliefs, and encourage changes in attitudes (Patih et al., 2023). Through the speech act approach, it can be identified how messages of happiness are not only conveyed verbally, but also formed pragmatically through word choice, intonation, and discourse structure that impact the audience (Al-Khatib & Al-Khanji, 2022).

Research on speech acts has been widely conducted in various communication contexts, both formal and informal. (Ziraluo, 2020) analyzed locutionary, illocutionary, and perlocutionary speech acts in the 2019 presidential and vice presidential debates of the Republic of Indonesia, and showed how language strategies were used to build an image and influence public opinion. Meanwhile, Kaptiningrum, (2020) examined the dynamics of speech acts in digital conversations through academic WhatsApp groups, which showed how communication intentions and pragmatic influences remained strong in online media. Both highlighted the importance of the illocutionary and perlocutionary dimensions in interpreting the meaning of speech contextually.

In the realm of international studies, Al-Khatib & Al-Khanji, (2022) analyzed speech acts of advice in Qur'anic verses sociopragmatically, revealing a close relationship between language strategies, cultural values, and rhetorical effects. El-Dakhs & Ahmed, (2021) also developed a variational analysis of speech acts of complaint in two Arabic dialects, showing the importance of local perspectives in interpreting utterances. In addition, Tajeddin & Bagherkazemi, (2021)

highlighted the relationship between pragmatic learning strategies—both implicit and explicit—and understanding speech acts, which opens up space for strengthening theory in the context of cross-cultural learning and communication. However, research that specifically links locutionary, illocutionary, and perlocutionary speech acts in religious lectures—especially in the context of contemporary Islamic preaching—is still relatively limited, making it an important gap for further study.

Previous studies have primarily examined Austin and Searle's speech act theory—namely locution, illocution, and perlocution—in the context of political discourse (Ziraluo, 2020), academic social media (Kaptiningrum, 2020), or advice acts found in religious sacred texts (Al-Khatib & Al-Khanji, 2022). Consequently, a significant research gap exists in the analysis of contemporary Islamic preaching discourse delivered orally by popular preachers, such as Ustadz Adi Hidayat. This study aims to fill this gap by focusing on the pragmatic analysis of religious sermons that engage the emotional and spiritual aspects of the modern Muslim public. This approach is expected to offer a new perspective in viewing sermons not just as a means of transmitting Islamic values, but also as a strategic communication practice that contains rhetorical, persuasive, and transformative content. Thus, this study provides a theoretical contribution to the development of religious pragmatic studies and a practical contribution to the understanding of preaching communication as a tool for fostering community morals that is effective linguistically and socially.

This study holds significant theoretical and practical implications. Theoretically, the findings of the study broaden the scope of pragmatic studies by showing that locutionary, illocutionary, and perlocutionary speech acts can be used effectively to analyze persuasive and educative religious preaching discourse. This opens up space for the development of religious pragmatic studies as a subdiscipline that is relevant to the dynamics of contemporary spiritual communication. Practically, the results of this study can be a reference for Islamic preachers, educators, and practitioners of Islamic communication in designing preaching messages that are more communicative, strategic, and have psychological and social impacts on their audiences, especially in responding to the crisis of meaning and happiness in the modern era.

METHODS

This study used a qualitative approach with a case study type, which aims to reveal the meaning and function of locutionary, illocutionary, and perlocutionary speech acts in Ustadz Adi Hidayat's lecture on "The Key to Success and Happiness" (Khater et al., 2024). Case studies were chosen because they are able to provide a deep understanding of linguistic phenomena in the context of contextual da'wah communication (Laia & Zai, 2020). The population in this study were all of Ustadz Adi Hidayat's lectures available online, and the purposive sampling technique was used to select one lecture video that explicitly discussed the theme of success and happiness. The video was transcribed manually after going through a verification process from the automatic transcript, to ensure the accuracy and suitability of the data.

Data collection was carried out by identifying and classifying each utterance based on Austin and Searle's speech act categories. Data analysis was descriptive-analytical with stages of data reduction, categorization of types of utterances, and interpretation of meaning and function in the context of preaching. The focus of the analysis was directed at how moral and spiritual

messages were constructed pragmatically to influence the audience, both from the literal aspect (locution), communicative intent (illocution), and the emotional and cognitive effects caused (perlocution). The validity of the findings was strengthened through limited theory triangulation and peer review to increase the sharpness of interpretation. The selection of Ustadz Adi Hidayat's video lecture discussing the theme "The Key to Success and Happiness" was based on the relevance of the topic to the spiritual and psychosocial needs of modern society who are facing various life pressures, crises of meaning, and inner unrest (Musbihin & Khatimah, 2024). This theme is not only universal and contextual, but also contains preaching messages that are rich in pragmatic content, making it the right object to be analyzed using speech act theory.

RESULTS AND DISCUSSION

Analysis of speech acts contained in Ustadz Adi Hidayat's lecture entitled "The Key to Success and Happiness", focusing on three main types of speech according to Austin and Searle's theory, namely locution, illocution, and perlocution. This analysis aims to reveal how the language structure used in the lecture not only conveys information, but also builds influence, persuades, and moves the audience towards changes in religious attitudes and behavior (Adiputro et al., 2024). The presentation in this chapter is compiled based on categorized speech data, then analyzed qualitatively with a pragmatic approach to understand the function and communicative impact of each type of speech act in the context of Islamic preaching. Then the results will be presented in several tables below:

Table. 1 Locutionary Speech Acts

NO	Utterance (Locutionary Act))	Literal Meaning Explanation
1.	Every human being will face death, whoever he is.	The fact that death is something certain for every human being.
2.	To achieve true happiness, strengthen your relationship with God and others.	True happiness is determined by spiritual and social relationships.
3.	Worldly life is not the only goal; the afterlife must also be prepared.	Life does not only focus on this world, but also the afterlife.
4.	Prayer is the key to open the door to a peaceful life.	Prayer brings inner peace and tranquility.
5.	True success is not only about the world, but also provisions for the afterlife.	The meaning of success includes spiritual aspects, not just worldly ones.
6.	If you want to live a focused life, then follow the guidance of the Qur'an.	The Qur'an acts as a guide to life.
7.	Provisions are not only in the form of material things, but also peace and blessings.	The concept of sustenance has a broad meaning, not just wealth.
8.	Never leave prayer, because it is the pillar of religion.	Emphasizes the importance of maintaining the main worship in Islam.

9.	People who are grateful will have more blessings from Allah.	The law of cause and effect between gratitude and increasing favors.
10.	Happiness is not sought outside, but built from within the soul	Happiness is internal, not dependent on external things.

In table 1, the locutionary acts displayed reflect literal statements that are full of reflective and educational meaning. The first utterance, "Every human being will face death, whoever he is," literally conveys the universal fact of the inevitability of death as an inseparable part of life, regardless of one's status or social position; this statement instills a deep existential awareness in the listener (Darmawan et al., 2024). The second utterance, "To achieve true happiness, strengthen your relationship with God and others," illustrates the literal meaning that happiness is not individualistic or materialistic in nature, but is the result of spiritual connectedness with God and harmonious social interactions (Rasyid, 2019). Meanwhile, the third utterance, "Worldly life is not the only goal; the afterlife must also be prepared," explicitly states that worldly life is temporary and not final, so that every individual is required to prepare for the afterlife through good deeds and piety (Putrawidjoyo & Azzuhry, 2022). These three locutionary acts not only convey information literally, but also form a normative framework of thought that reflects Islamic values in viewing the meaning of life, death, and happiness more holistically (Apriastuti, 2019).

In table 1, the fourth utterance that reads "Prayer is the key to opening the door to a peaceful life" is a locutionary act that literally states that peace of mind can be achieved through prayer. This utterance emphasizes the aspect of Islamic spirituality as a calming psychological foundation, and shows that religious practice is not only a ritual obligation, but also a profound mental therapy (Asadzandi, 2020). In the fifth utterance, "True success is not only about the world, but provisions for the afterlife," explicitly expands the concept of success to be multidimensional, namely not only assessed from material and worldly achievements, but also readiness for life after death. This utterance encourages listeners to balance worldly achievements and preparation for the afterlife as a form of true success according to an Islamic perspective (Anwar, 2024). Furthermore, the sixth utterance, "If you want to live a directed life, then follow the instructions of the Qur'an," displays a literal and normative command, namely making the Qur'an the main guideline in living life. This statement implies that the direction and purpose of a Muslim's life must always refer to the values and teachings contained in the holy book, so that every decision and action has a solid spiritual and ethical foundation (Rahman, 2024). These three locutionary acts as a whole represent the Islamic approach that unites inner peace, success orientation, and life direction in one comprehensive value system. In the seventh point, the statement "Provision is not only in the form of material, but also peace and blessings" contains a locutionary meaning that broadens the understanding of provision as not just material wealth, but also includes peace of mind and spiritual blessings of life. This statement emphasizes the importance of a holistic understanding of the concept of provision in Islam, which includes emotional and spiritual dimensions as part of God's grace that should be appreciated (Bsoul et al., 2022). In the eighth point, "Never leave prayer, because it is the pillar of religion," is an imperative and normative locutionary act, with a literal message emphasizing prayer as the main pillar in Islam which is the foundation of faith and strengthens the

relationship between servants and the Creator (Nurhuda et al., 2023). Furthermore, in the ninth point, "People who are grateful will have their blessings increased by Allah," there is a clear causal meaning, where the act of gratitude is directly linked to the addition of blessings from Allah, showing the law of cause and effect that is derived from the teachings of the Qur'an in a straightforward and explicit manner (Ali et al., 2020). Finally, the tenth point, "Happiness is not sought outside, but built from within the soul," locutionarily conveys that true happiness is the result of an internal process rooted in inner peace and spiritual awareness, not merely the influence of external factors. This statement illustrates the introspective and reflective principle in achieving a deep and authentic meaning in life (Adeoye & Omiwole, 2024).

Table. 2 Illocutionary Speech Acts

No	Types of Illocution	Speech	Communicative Function
1	Assertive	Every human being will face death.	Stating the unavoidable reality of life.
2	Directive (Advice)	Strengthen relationships with God and others.	Provides moral and spiritual direction.
3	Expressive & Directive	Prayer is the key to a peaceful life.	Expressing confidence and giving encouragement.
4	Assertive	not just material success.	Emphasizing that success must include spiritual aspects.
5	Directive (Motivation)	Don't let the world neglect you from the afterlife.	Remind us not to get caught up in materialism.
6	Imperative	Follow the guidance of the Qur'an in your life.	Directions to make the Koran the main guide for life.
7	Interrogative	Why are there still many who neglect their prayers?	Rhetorical criticism to raise religious awareness and improve worship discipline.
8	Interrogative	Who gives us real sustenance?	Building theological awareness that God is the only provider of sustenance.
9	Imperative	Get closer to Allah.	A spiritual invitation for the audience to improve their vertical relationship with God.
10	Imperative	Don't leave prayer.	Emphasizing the importance of maintaining worship as the foundation of Islam.

At the first point, the utterance "Every human being will face death" is a form of assertive illocutionary speech act because it states the objective truth regarding the certainty of death that applies to all humans. This statement is not only informative, but also contains a deep communicative function, namely as a spiritual reminder that life in the world is temporary and must be lived with full awareness of the end of life (Fadhli et al., 2021). This utterance inspires self-reflection and fosters a sense of moral responsibility to prepare provisions for charity in

preparation for the afterlife. Meanwhile, at the second point, the utterance "Strengthen relationships with Allah and others" is included in directive speech acts, especially in the form of advice. This utterance functions to encourage the audience to build a balance between the spiritual and social dimensions, according to the principle of *hablum minallah wa hablum minannas* (Kurnianingsih et al., 2025). This sentence is not only persuasive, but also educational, because it directs the listener to strengthen two important relationships that are the basis of a meaningful life from an Islamic perspective (Subhan, 2019).

In the third point, the statement "Prayer is the key to a peaceful life" shows a combination of expressive and directive illocutionary functions. Expressively, Ustadz Adi conveys his deep spiritual beliefs and experiences regarding prayer as a way to achieve inner peace, which reflects emotional aspects and personal beliefs (Kallang, 2020). However, at the same time, this statement is also directive because it contains an implicit invitation to the listener to consistently perform prayer as a form of solution to the various anxieties of modern life (Sitek, 2023). In the fourth point, the assertive illocutionary form is manifested in the statement "Success is not just material," which presents a proposition regarding the true meaning of success from an Islamic perspective. This statement not only conveys information, but also functions as a correction to purely materialistic views, and directs the audience to broaden their horizons of thinking that success is also determined by readiness to face life after death (Jauss, 2022). As for the fifth point, "Don't let the world neglect you from the afterlife," is included in the directive illocutionary with a strong motivational nuance. This statement aims to raise spiritual awareness and warn of the dangers of a purely worldly orientation in life. Rhetorically, this statement contains the urgency for the audience to reflect on their life priorities and rearrange their intentions and goals to remain in line with the values of the afterlife (Hakim & Khadijah, 2020).

The sixth point conveys an imperative command in the utterance "Follow the guidance of the Qur'an in your life." This utterance is authoritative and directs the audience to make the Qur'an a guideline in living a meaningful life (Rangkuti et al., 2024). Furthermore, the seventh and eighth points are included in interrogative speech acts. The utterance "Why are there still many who are negligent in their prayers?" functions as rhetorical criticism to arouse religious awareness, while "Who actually gives us sustenance?" aims to build theological awareness of *tauhid rububiyah*, namely the recognition that Allah is the only giver of sustenance (Supiandi, 2020). The ninth and tenth points, "Get closer to Allah" and "Don't leave prayer," are forms of imperative illocutionary acts that directly invite the audience to improve the quality of worship and strengthen the vertical relationship with Allah as the main foundation of happiness and success from an Islamic perspective (Nasution, 2019).

Table. 3 Perlocutionary Speech Acts

No	Speech That Triggers Effects	Effect on Listener (Perlocutionary Act)
1	Every human being will face death.	Listeners feel compelled to reflect on life and death.
2	Strengthen relationships with God and others.	Motivation arises to improve spiritual and social relationships

3	Prayer is the key to a peaceful life.	Motivated not to underestimate worship
4	Worldly life is not the only goal.	Awareness of the importance of preparing provisions for the afterlife
5	Follow the guidance of the Qur'an.	There is an urge to read and practice the Qur'an
6	Don't let the world neglect you from the afterlife.	The feeling of fear of neglecting the afterlife because of being busy with the world
7	Don't leave prayer.	The spirit arises to remain istiqamah in worship
8	Provisions are not only...but also.. in the form of material.	Listeners feel motivated to see the meaning of sustenance in a broader sense
9	Be grateful, then your blessings will be increased.	Cultivate a sense of gratitude for the little things that are often forgotten
10	Happiness is not sought outside, but built from within.	Listeners are encouraged to build happiness from within, not relying on the outside.

In the first point, the utterance "Every human being will face death" creates a perlocutionary effect in the form of encouragement for the listener to reflect on the nature of life and death. This effect arises because the delivery of this universal fact raises existential awareness of the transience of life (Bahadur, 2020). The second point, "Strengthen the relationship with Allah and others," creates motivation in the listener to improve the quality of spiritual (*hablum minallah*) and social (*hablum minannas*) relationships, because the message touches on two important aspects in religious and social life (Sukma & Albina, 2024). The utterance in the third point, "Prayer is the key to a peaceful life," produces a perlocutionary effect in the form of encouragement for the listener not to underestimate the prayer service, because the message emotionally confirms the value of prayer as a source of inner peace (Anton et al., 2024). Meanwhile, the fourth point, "Worldly life is not the only goal," fosters collective awareness of the importance of preparation for the afterlife, encouraging the audience not to get caught up in worldly orientations alone (Rani et al., 2025).

The fifth point, "Follow the guidance of the Qur'an," creates a fairly strong perlocutionary effect, namely the internal drive to read, understand, and practice the teachings of the Qur'an as a guide to life (Annisa & Susanti, 2024). This shows the success of the utterance in arousing real action at the spiritual level. In the sixth point, "Don't let the world distract you from the afterlife," feelings of fear and worry arise in the listener, which function as a self-control mechanism so as not to fall into misleading materialism (Azalia & Muna, 2018). In the seventh point, the utterance "Don't leave prayer" arouses the spirit to remain steadfast in carrying out the obligatory worship. This effect reflects the success of the message in triggering concrete moral and spiritual reactions (Crisp et al., 2019).

Then, in the eighth point, "Provision is not only... but also...in the form of material," produces a perlocutionary effect in the form of opening the listener's awareness to understand provision in a broader dimension, including peace, health, and blessings ((Marujo, 2023). Meanwhile, in the ninth point, "Be grateful, then your blessings will be increased," fosters a sense of gratitude for the little things that were previously often overlooked. This utterance effectively internalizes the value of gratitude in everyday life (Allemand & Hill, 2019). Finally, the tenth point, "Happiness is not sought outside, but built from within," encourages the listener to reflect back on the source of true happiness and build inner peace independently, without relying on external factors. These ten perlocutions show how religious utterances can form real psychological, moral, and spiritual effects in the listener's life (Cutamora et al., 2025).

CONCLUSION

Based on the results of the analysis of speech acts in Ustadz Adi Hidayat's lecture on the key to success and happiness, it can be concluded that the three types of speech acts—locution, illocution, and perlocution—function in an integrated manner in conveying effective preaching messages. The locutionary acts in this lecture convey the literal meaning of each utterance containing statements, advice, or commands that are based on Islamic values (Ristianah, 2020). For example, statements about death, the importance of prayer, and the meaning of sustenance contain basic information that can be directly understood by listeners denotatively. These utterances do not stop at the information aspect (T. A. Rafsanjani & Razaq, 2019). But they also contain illocutionary dimensions, such as suggesting, advising, ordering, and questioning rhetorically. These illocutionary acts form the communicative function of each statement—whether as a command, invitation, strengthening of belief, or moral motivation.

Furthermore, the power of this lecture is seen in the perlocutionary effects it creates. The utterances analyzed have been proven to be able to have psychological and spiritual impacts on listeners, such as encouragement to improve relationships with Allah, increase gratitude, interpret sustenance more broadly, and the spirit to be consistent in worship (Hidayati, 2022). This perlocutionary speech act is proof that the message conveyed is not passive, but actively influences the audience in thinking and acting. Thus, the integration between informative locutionary acts, communicative illocutionary acts, and transformative perlocutionary acts makes this lecture a model of da'wah communication that not only touches on cognitive aspects, but also affective and conative aspects in the listener (Lambert & Aubrey, 2025).

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