



Pragmatics of Prophetic Pedagogy: A Discourse Analysis of Directive Speech Acts in Hadith Literature

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Abstract

This study aims to analyze the forms of directive speech acts in *al-Rasūl al-Mu'allim* and explain its pedagogical functions. This research uses a descriptive qualitative approach with a pragmatic perspective and speech act theory. The research data is in the form of utterances that contain directive illocution in the *hadiths* collected in *al-Rasūl al-Mu'allim*. Data were analyzed through identification, classification, and interpretation of the illocution function based on the context of *hadith*. The results of the study show that the directive speech act is realized through three main forms, namely instruction as a pedagogical directive, advice as a persuasive directive, and guiding and instructional directive. These findings show that the Prophet's pedagogical communication is not only oriented to the direction of actions and behaviour, but also to the formation of understanding and internalization of values. This research contributes to enriches the understanding of prophetic pedagogy from a linguistic-pragmatic perspective.

Keywords: *al-Rasūl al-Mu'allim, directive speech act, hadith, prophetic pedagogy, pragmatics*

Introduction

Directive speech act is one of the most dominant forms of speech act in learning interactions. According to the Searle's speech act theory, directive speech is speech that aims to encourage a speech partner to perform a certain action (Ramadhanty & Suseno, 2022). In pedagogical practice, directive speech is not always present in the form of direct commands, but can also be realized through language in persuasive questions, suggestions, prohibitions, advice, motivation, and invitations (Hennebry-Leung et al., 2023). The proper use of directives has an important role in creating effective learning communication because it can influence learners' responses, attention, and engagement in the learning process. Thus, the study of directive speech acts is important to understand the communication strategies used by an educator in achieving learning goals (Aini et al., 2023).

In the Islamic tradition, the Prophet Muḥammad (PBUH) is known not only as a messenger, but also as an educator who succeeded in building social transformation through effective and humanist communication. Various *hadiths* show that the Prophet used a variety of communication strategies in educating the companions, either through

dialogue, questions, parables, motivation, and direct directions delivered contextually (Rashwan, 2024). The way the Prophet interacted with the companions showed a pedagogical ability that was not only oriented to the delivery of material, but also to the formation of character, emotional closeness, and deep understanding. Therefore, the Prophet's communication in educational *hadiths* has a strong relevance to be studied through a pragmatic perspective, especially in relation to directive speech.

One of the works that specifically documents the Prophet's teaching methods is *al-Rasūl al-Mu'allim* by Abdul Fattāh Abū Ghuddah. This book collects *hadiths* that describe the way the Prophet taught, guided, and built educational interactions with the companions. The *hadiths* contained in the book show a variety of pedagogical communication strategies that are rich in the use of directive speech, both in the form of commands, prohibitions, advice, and invitations that are persuasive and dialogical. Therefore, this book is a relevant source of data to examine how the Prophet used language as a pedagogical instrument in the educational process.

In pragmatic studies, speech act theory is one of the important approaches to understand the function of language in communication. This theory was first introduced by J. L. Austin who stated that when a person speaks, he is essentially not only saying words, but also performing certain actions through his speech. Austin distinguishes speech into three main dimensions, namely locution, illocution, and perlocution (Austin, 1970; Farinde & Oyedokun-Alli, 2020). Austin's ideas were later developed by John Searle who classified the act of illocutional speech into several categories, such as representative, directive, commissive, expressive, and declarative (Searle, 1979).

Searle explained that directive speech is speech that is intended to make the speech partner perform a certain action according to the will of the speaker. The form of directive can be realized through various language strategies, such as commands, requests, prohibitions, encouragements, advice, invitations, or questions that contain a specific purpose (Ana & Chotimah, 2020). In the practice of communication, directives are not always manifested directly and explicitly, but can also be conveyed indirectly through more subtle and persuasive forms of speech. Therefore, understanding the act of directive speech is not enough to be done through the analysis of language structure alone, but it is necessary to consider the social context, the relationship between the speaker and the speech partner, and the communicative purpose behind the speech (Choiriyah et al., 2022).

In the context of pedagogy, directive speech act has a strategic function because it is closely related to the process of guiding, directing, and shaping student behavior. An educator not only imparts knowledge, but also uses various forms of directive to build attention, increase participation, instill value, and direct learners' actions toward specific learning goals (Christianto, 2020). Therefore, the effectiveness of educational communication is greatly influenced by the strategy of using appropriate and contextual directive speech. This perspective becomes relevant in understanding the pedagogical communication of the Prophet Muḥammad PBUH because educational *hadiths* show that the Prophet used various forms of directive speech in a communicative, humanist, and persuasive manner when guiding the companions.

A number of previous studies have examined the communication of the Prophet Muḥammad PBUH and educational *hadiths* from various perspectives. In the field of Islamic education, several studies highlight the Prophet's teaching methods, such as the dialogical approach (Budiyanto, 2025), the example (Hijrayanti Sari & St. Maghfirah Nazir, 2025), the use of stories (Rashwan, 2024), as well as motivational strategies in guiding the companions (Ritonga, 2020). However, the majority of research is still oriented towards the normative exploration of educational values and methods without paying adequate attention to the linguistic aspects and communication strategies used by the Prophet in the teaching process.

In linguistic and pragmatic studies, research on the *hadith* of the Prophet has also developed through the approach of speech acts (Alhamidi & Purnanto, 2020; Jazuli, 2020), politeness of language (Ahmed, 2023; Fathurrosyid, 2012), and discourse analysis (az-Zuhri et al., 2018; Munawir & Musta'in, 2022). However, most pragmatic *hadith* research still uses *hadith* data in general and has not specifically focused attention on pedagogical *hadiths* that describe the educational interaction of the Prophet with the Companions.

In addition, research on directive speech act in the context of educational communication has also been conducted in various modern learning settings, such as the interaction of teachers and students as well as lecturers and students in the classroom (Azhari et al., 2018; Christianto, 2020; Prasetyo & Mulyani, 2018), and faith-based learning practices (Aghayeva, 2024). However, the study of directive speech in prophetic pedagogy is still very limited, especially those that connect modern pragmatic theory with the educational *hadiths* of the Prophet Muḥammad (PBUH).

Although much has been done on the Prophet's educational methods, most of the research still focuses on the normative, moral, and conceptual aspects of Islamic education. These studies generally focus on the educational values contained in the *hadith* without examining in depth the linguistic and pragmatic dimensions of the Prophet's communication. Based on these problems, this research aims to contribute to the development of pragmatic studies in the study of *hadith* and Islamic education. This research is expected to enrich the linguistic perspective in understanding the communication of the Prophet Muḥammad SAW, especially through the speech act approach. In addition, the results of this research are expected to be a conceptual reference in the development of humanistic, persuasive, and contextual educational communication, both in academic studies and contemporary learning practices.

Method

This study uses a descriptive qualitative approach with a pragmatic perspective, especially speech act theory. Methodologically, this research is included in *library research* because all data is obtained from textual sources, especially the *hadiths* in the book *al-Rasūl al-Mu'allim* by Abdul Fattāh Abū Ghuddah. The research data in the form of words, phrases, sentences, and dialogue units that show the existence of directive illocution in the book *al-Rasūl al-Mu'allim*. In this study, data is not only understood

based on literal linguistic structure, but also based on the context of communication behind the *hadith*. Data analysis is carried out through several stages. First, the researcher reduced the data by selecting *hadiths* that were relevant to the focus of the research. Second, the data is classified based on the form of directive speech and its pedagogical context. Third, the researcher analyzed the illocution power of each speech using a pragmatic approach to speech acts. Fourth, the researcher interprets the pedagogical function of the use of directive speech in the interaction of the Prophet with the companions. In the final stage, the results of the analysis are presented in a descriptive-interpretive manner to explain the pedagogical communication pattern of the Prophet Muḥammad PBUH in the book *al-Rasūl al-Mu'allim*.

Result and Discussion

The results of the study show that directive speech act is founded in fourty three *hadiths* in the book *al-Rasūl al-Mu'allim*. Based on the analysis of the research corpus, directive speech acts are realized through various forms of speech act that not only function as verbal instructions, but also as a means of guiding, advising, directing, and building the awareness of companions. Directive speech acts in this study are classified into three main forms, namely instruction as pedagogical directive, advice as persuasive directive, and guiding and instructional directives.

Commands as Pedagogical Directives

In this category, the Prophet Muḥammad PBUH used directive speech in the form of direct orders to establish a legal basis or fundamental worship practice.

Data (1) Hadith No. 7

ارجعوا إلى أهليكم، فأقيموا فيهم وعلموهم ومروهم - وذكّر أشيَاءَ أَحْفَظُهَا أَوْ لَا أَحْفَظُهَا - وصلوا كما رأيتموني أصلي، فإذا حضرت الصلاة فليؤدّن لكم أحدكم، وليؤمّمكم أكبركم (رواه البخاري ومسلم)

"Return to your families, stay with them, teach them, command them, pray as you see me pray. So when the time for prayer comes, let one of you recite the azan, and let the eldest among you be the imam." (HR. al-Bukhari 3/93, Muslim 5/174)

This *hadith* was conveyed by the Prophet Muḥammad (peace be upon him) to a group of young men from an Arab tribe who came to Medina to learn Islam directly from the Prophet. They are the younger generation who have just converted to Islam or are still in the stage of deepening Islamic teachings. Since they are relatively the same age, they study collectively in a conducive atmosphere. This event occurred in the Medina period after Islam had a relatively stable social structure. This can be seen from the existence of Muslim communities who came from various tribes to learn religion from the Prophet. In the narration it is stated that they stayed with the Prophet for twenty days and twenty nights. After twenty days of intensive learning, the Prophet saw a psychological change in the young men. He estimated that they began to miss the families they left behind. This shows the emotional sensitivity of the Prophet as an

educator. He not only pays attention to the cognitive achievements of students, but also their affective and social needs.

In this *hadith* there are several directive speech acts that appear in order:

ولِيؤمّمكم أكبركم وارجعوا إلى أهليكم، فأقيموا فيهم، وعلموهم، ومروهم، صلوا كما رأيتموني أصلي، فليؤذن لكم أحدكم،. In these speeches, the Prophet Muḥammad used two types of *sighat* to give orders, namely *fi'l amr ḥaqīqī* or direct directives and *fi'l mudbāri'* preceded by *lām al-amr*. The *sighat fi'l amr* used in this *hadith* is seen in the words: صلوا and ارجعوا، فأقيموا فيهم، وعلموهم، ومروهم. This *fi'l amr* is formed by removing the *mudbāra'ah* letter at the beginning of the verb, then substituting the last letter or removing the 'illat/ nun letter. The use of *fi'l amr* in sentences has a spontaneous, sharp meaning, direct instruction, and gives a sense of high urgency because there are no additional letter breaks between the speaker and the action being ordered. While the *sighat fi'l mudbāri'* which is preceded by *lām al-amr* is found in the speech: وليؤمّمكم and فليؤذن. *Fi'l mudbāri'* which has a present or future meaning can change to have a command meaning if it is preceded by *lām al-amr* with the hope of *kasrah*. The actual letter *lām kasrah* turn into *sukun* because it begins with the letters *fā'* and *wāwū* as connecting letters. The use of *sighat fi'l mudbāri'* which begins with the letter *lām al-amr* has a more formal, objective, and non-intimidating meaning of command. This is because the orders delivered by the speaker are addressed to a third person and are general, not aimed at specific people.

The speech in this *hadith* contains a directive illocutionary act because the Prophet intends to give several commands to the companions. Among them, the Prophet ordered the companions to leave the city of Medina and return to their hometowns. In addition, the Prophet also ordered the companions to interact and blend in the midst of society, teach religion in their community, and encourage the community to practice the teachings of Islam by making him a model in worship. This includes an order to regulate the mechanism for the implementation of congregational prayers and regulate the leadership structure in groups.

The findings in this *hadith* show that the Prophet's directive speech was realized through the form of direct orders that function as pedagogical instructions and social regeneration. The utterance ارجعوا إلى أهليكم، فأقيموا فيهم، وعلموهم ومروهم not only directs the individual actions of the companions, but shapes the transformation of their role from students to community educators. In Searle's perspective, speech falls into the category of directive because it contains the speaker's attempt to make the speech partner perform certain actions (Barrero, 2023). However, the action in question does not stop at momentary obedience, but is oriented towards sustainable social change. Therefore, the directive function in this *hadith* is educational-transformative (Ritonga, 2020). The Prophet not only taught religious knowledge, but also distributed educational authority to the companions so that a wider network of knowledge transmission was formed. Thus, this *hadith* shows that the act of directive speech in the Prophet's educational

communication functioned as an instrument of regeneration, empowerment, and reproduction of knowledge in early Muslim society.

Data (2) Hadith No. 19

أن رجلاً سأله عن وقت الصلاة، فقال له: «صَلِّ معنا هذين» يعني اليومين (رواه مسلم)

"A man asked him about the time of prayer. He said to him, 'Pray with us for these two days,' meaning the two days." (HR. Muslim 5/114)

The Prophet Muḥammad as the speaker in this *hadith* conveyed to a speaking partner, namely a companion who came to the Prophet to ask about prayer times. Unlike friends who simply ask for the law, this friend needs a practical understanding of the beginning and end of prayer time. This question actually requires a fairly complex explanation because each prayer has a different time span. Instead of giving lengthy theoretical answers, the Prophet opted for a hands-on, hands-on learning method. The Prophet deliberately did not answer the question verbally at first. Instead, he invited the friend to observe the implementation of prayers for two days. On the first day, the prayer is performed at the beginning of the time: Zuhr as soon as the sun slips, asar at the beginning of the time, maghrib right after sunset, isha at the beginning of the loss of *shafaq*, and *subh* at dawn. Meanwhile, on the second day, prayers are carried out near the end of time, zuhr prayer in the end time, asar also ends, isha ends until one-third of the night, and subh ends until the sky begins to brighten.

According to John Searle's theory, the speech of the Prophet صَلَّى معنا هذين in this *hadith* is included in directive illocution because it is intended for the speech partner to perform a certain action (Ramadhanty & Suseno, 2022). The directive illocution in this *hadith* is interesting because the entire process of delivery and learning is built through a series of directives that direct students to experience the object of learning for themselves. After the observation was completed, the Prophet explained that the time of prayer was between the two conditions that had been indicated. Thus, the Prophet taught the concept of prayer time span through direct experience.

The findings in the *hadith* about the explanation of prayer times show that the Prophet's directive speech was used as an *experiential learning* instrument. The utterance صَلَّى معنا هذين is illocutionally an order that directs the speaking partner to pray with the Prophet for two days. However, the main purpose of the directive is not solely the implementation of prayer, but the creation of a learning experience that allows students to understand the concept of prayer time empirically. In Searle's perspective, this directive directs the actions of speech partners, but it becomes a means to achieve a broader pedagogical goal, namely the formation of conceptual understanding through observation and direct practice. These findings show that the Prophet's educational communication is not always realized through verbal explanations, but often uses real experiences as a medium of learning. Thus, the directive function in this *hadith* is both instructional and demonstrative at the same time, as it is used to organize learning activities that allow learners to build their own knowledge based on first-hand experience (Skulmowski, 2024).

Advice as Persuasive Directives

This category includes speech acts that serve as advice, where the Prophet delivers directions by touching the heart and logic of the companion, so that the speaking partner does not feel distressed:

Data (3) Hadith No. 51

فقال: ادنه، فدنا منه قريبا، قال: فجلس، قال: أتجبه لأمك؟، قال: لا والله، جعلني الله فداك، قال: ولا الناس يحبونه لأمهاتهم، قال: أفتجبه لابنتك؟، قال: لا والله، يا رسول الله جعلني الله فداك، قال: ولا الناس يحبونه لبناتهم، قال: أفتجبه لأختك؟، قال: لا والله، جعلني الله فداك، قال: ولا الناس يحبونه لعمامتهم، قال: لا والله جعلني الله فداك، قال: ولا الناس يحبونه لخالاتهم، قال: فوضع يده عليه وقال: اللهم اغفر ذنبه وطهر قلبه، وحصن فرجه (رواه أحمد)

“The Prophet said, ‘Come closer.’ So the young man came near and sat down. The Prophet asked, ‘Would you like it if this were done to your mother?’ He replied, ‘No, by Allah. May Allah make me your ransom.’ The Prophet said, ‘Neither do people like it for their mothers.’ He then asked, ‘Would you like it for your daughter?’ He replied, ‘No, by Allah, O Messenger of Allah. May Allah make me your ransom.’ The Prophet said, ‘Neither do people like it for their daughters.’ He asked, ‘Would you like it for your sister?’ He replied, ‘No, by Allah. May Allah make me your ransom.’ The Prophet said, ‘Neither do people like it for their sisters.’ He asked, ‘Would you like it for your paternal aunt?’ He replied, ‘No, by Allah. May Allah make me your ransom.’ The Prophet said, ‘Neither do people like it for their paternal aunts.’ He asked, ‘Would you like it for your maternal aunt?’ He replied, ‘No, by Allah. May Allah make me your ransom.’ The Prophet said, ‘Neither do people like it for their maternal aunts.’ Then the Prophet placed his hand on him and prayed: ‘O Allah, forgive his sin, purify his heart, and guard his chastity.’” (HR. Ahmad 5/256)

In this *hadith*, the Prophet Muhammad speaks as a teacher, moral guide, and educator who is facing real problems experienced by a young man. While the main speech partner is a young man who comes directly to the Prophet and expresses desires that are socially and religiously considered deviant. Unlike many other friends who came to ask for a legal fatwa, this young man came with a very personal psychological and biological problem. This speech took place in the state that the young man was experiencing strong sexual urges so that he asked for legitimacy for the act of adultery. His request was shocking because it was contrary to the Islamic norms that the Muslim community of Medina already knew. The Companions viewed the statement as inappropriate, so they immediately rebuked him. However, the Prophet saw the problem not as a form of disobedience, but as anxiety that needed guidance.

The findings in the *hadith* of the youth who asked for permission to commit adultery show that the Prophet's directive speech was realized through a combination of direct and indirect directives. The utterance *ادنه* and *اجلس* represent directives in the form of orders that function to control the communication situation and create a conducive dialogue space. However, the core of the educational process lies precisely in a series of reflective questions such as *أتجبه لأمك؟*, *أتجبه لابنتك؟*, and *أتجبه لأختك؟*. Structurally, the utterance is interrogative, but pragmatically it functions as a directive that directs the speech partner to re-evaluate his beliefs and desires. In Searle's perspective, this

phenomenon shows the use of *indirect directive speech acts*, which are when the purpose of the illocution is not explicitly stated through an imperative form. This strategy allows for a change in attitude born from the internal awareness of students, not from external pressure. Therefore, the directive function in this *hadith* is not only regulative, but also transformative because it succeeds in changing the moral orientation of youth through empathic dialogue, rational argumentation, and spiritual reinforcement (Guleryuz Erken et al., 2021). These findings show that the Prophet's educational communication placed persuasion, reflection, and consciousness formation as the main instruments in the educational process.

Data (4) Hadith no. 36

قلت يا رسول الله أوصني. قَالَ: اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ وَأَتَّبِعِ السَّبِيَّةَ الْحَسَنَةَ تَمَحُّهَا، وَخَالِقِ النَّاسَ بِخُلُقِي حَسَنٍ

(رواه أحمد)

"I said, 'O Messenger of Allah, advise me.' He said: 'Fear Allah wherever you are. Follow a bad deed with a good one, and it will erase it. And treat people with good character.'" (HR. Ahmad 5/158))

The Prophet Muhammad PBUH was giving personal guidance to one of the companions in this *hadith*. In this context, the Prophet was not delivering a public sermon, nor was he sending a companion to carry out a specific task. He acts as a spiritual guide who gives direction to life. And his speaking partner is a companion who comes directly to the Prophet and asks for advice. The word *أوصني* indicates that the companion is not asking for a specific legal fatwa, but rather asking for a principle of life that can be a long-term guideline.

Grammatically speaking, the third speech of the Prophet *اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ وَأَتَّبِعِ السَّبِيَّةَ الْحَسَنَةَ تَمَحُّهَا، وَخَالِقِ النَّاسَ بِخُلُقِي حَسَنٍ* is a directive speech act because it directs the speaking partner to perform certain actions. The verbs used are also in the form of *fi'l amr* or command sentences: *خالق* and *اتق*, *أتبع*. But pragmatically it is more appropriately categorized as advice because it appears as an answer to a request for a will, there is no demand for direct obedience to a particular action, and the Prophet is giving directions for the guidelines for life. The Prophet focused on character building, not the execution of certain tasks to the companions. Therefore, its illocution function is more appropriately referred to as an Advisory Directive.

The first directive is oriented to man's relationship with God, the second directive to self-development through moral improvement mechanisms, while the third directive is to harmonious social relations. Thus, this *hadith* shows that the directive function in the Prophet's educational communication is not only used to regulate momentary behavior, but also to form a value system that becomes a guideline for students' lives in a sustainable manner. This shows the pedagogical character of the Prophet who places character education as the core of the learning process (Fadil, 2020).

Guiding and Instructional Directives

This point focuses on the role of the Prophet as a guide who directs the behavior of the companions through gentle correction in maintaining manners and ethics.

Date (5) Hadith No. 3

قال صلى الله عليه وسلم . : إن هذه الصلاة لا يصلح فيها شيء من كلام الناس ، إنما هو التسبيح والتكبير وقراءة القرآن (رواه مسلم)

“He said: Indeed, this prayer is not suitable for any ordinary human speech. It is only for glorifying Allah, proclaiming His greatness, and reciting the Qur’an.” (HR. Muslim 5/20)

The speaker in this *hadith* is the Prophet Muhammad PBUH who is correcting the mistakes of a companion after finishing performing congregational prayers. In this context, the Prophet plays the role of a teacher who provides feedback on students' mistakes. While his speaking partner is Mu'awiyah bin al-Hakam al-Sulami. Mu'awiyah was a friend who had relatively recently converted to Islam, so he did not know the various provisions of Islam. Including he did not know that in prayer, it is not allowed to speak other than saying prayer readings. His ignorance can be seen from the spontaneous answer he gave when he heard a pilgrim sneezing. Mu'awiyah said *يرحمك الله* (May Allah have mercy on you). In Islamic culture, the speech is a common response to a person sneezing (Irfan et al., 2025). However, because it was said during prayer, the companions viewed his actions as a mistake. They looked at him hard. Mu'awiyah who did not understand what they meant instead spoke again: *ما شأنكم تنظرون إلي؟* (Why do you look at me like that?). So, that there are two mistakes in one prayer. After the prayer was over, the Prophet used the event as a moment of learning.

The findings in the *hadith* of Mu'awiyah bin al-Hakam show that the Prophet's directive speech was realized through the form of providing educational guidance. The *speech* *إن هذه الصلاة لا يصلح فيها شيء من كلام الناس* grammatically takes the form of a statement, but pragmatically serves to direct the speaking partner to abandon the behavior of speaking when praying. In contrast to directives that are realized through imperatives or direct prohibitions, the Prophet chose to explain the characteristics of prayer and the activities allowed in it. In Searle's perspective, speech is directive because it aims to influence the behavior of speech partners, even though it is done through a declarative form. These findings suggest that the Prophet's educational communication emphasized the formation of understanding more than just obedience. By explaining the reasons behind the rules, the Prophet helps students construct their own knowledge so that behavior changes occur consciously. Therefore, this *hadiths* represents the use of directive speech as an instrument of pedagogical guidance that integrates correction, explanation, and the formation of understanding in one humanistic communication process (M. Dahlan, 2020).

Data (6) Hadits No. 18

قال أيكم يجب أن يعرض الله عنه بوجهه ثم قال إن أحدكم إذا قام يصلي فإن الله قبل وجهه فلا يبصقن قبل وجهه ولا عن يمينه وليبزيق عن يساره تحت رجله اليسرى فإن عجلت به بآدرة فليقل بثوبه هكذا (رواه مسلم)

"Who among you would like it if Allah turned away from him? ... Indeed, if one of you stands up to pray, then Allah is before him. Therefore, he should not spit in front of his face, nor on his right side. He should spit on his left side under his left foot. If he can't help it, then do it to his clothes..." (HR. Muslim 18/136)

The Prophet Muḥammad PBUH as the speaker in this *hadits* was briefing and providing corrections on the behavior of worshippers at the Prophet's mosque. The speaking partners in the *hadits* are the companions who were in the mosque when the Prophet saw an ethical violation in the worship hall. That is, the Prophet found phlegm in the direction of the qibla of the mosque. Instead of just cleaning it, the Prophet used the incident as a means of education to explain the manners of prayer and respect for places of worship. Although the perpetrator of the violation may be only one person, the Prophet made the event a moment of collective education for all pilgrims.

According to John Searle's theory, directive is speech that aims to direct the actions of speech partners (Safitri et al., 2021). In this *hadits*, there is a directive speech of the Prophet which is manifested in a combination of indirect directive and direct directive. The Prophet intended to direct and give instructions to the companions about the manners of spitting while praying. This can be seen in the speech *أيكم يجب أن يعرض الله عنه بوجهه؟* structurally it is in the form of interrogation, but pragmatically it functions as an indirect directive that aims to raise the awareness of the congregation about the importance of maintaining manners in prayer. After this awareness was formed, the Prophet conveyed prohibitions and instructions explicitly through the speech *فلا يبصقن قبل وجهه* and *وليبيزق عن يساره*. In Searle's perspective, these speeches fall into the category of directives because they are intended to direct the behavior of speech partners.

However, what is interesting is the order in which it is delivered. The Prophet did not start with a prohibition, but rather with a reflective question that encouraged students to understand the reasons behind the given rules. These findings show that the Prophet's educational communication integrates regulative and persuasive functions simultaneously. Directives are used not only to control behavior, but also to form a moral consciousness so that obedience arises from understanding, not solely from authority (Pallathadka et al., 2023). Thus, this *hadits* shows how directive speech acts function as an instrument for the formation of manners and the internalization of values in the process of Islamic education.

Conclusion

This research shows that the directive speech act is one of the main elements in the pedagogical communication of the Prophet Muḥammad PBUH as illustrated in the *hadits* collected in *al-Rasūl al-Mu'allim*. The results show that directive speech acts are

realized through three main forms, namely instruction as a pedagogical directive, advice as a persuasive directive, and guiding and instructional directives. These three forms show that the Prophet's communication was not only oriented to the delivery of information, but also directed to form actions, foster understanding, and guide the moral development of the companions. The variation in the form of the directive found shows the flexibility of communication that allows educational messages to be conveyed effectively according to the context of interaction and the needs of the speaking partner.

However, this study has limitations because it only focuses on directive speech acts in the corpus of *al-Rasūl al-Mu'allim*. Therefore, further research can expand the study corpus by involving more diverse sources of *hadits*, examining other categories of illocution such as expressive, representative, and commissive, or integrating pragmatic approaches with educational communication theory. This step is expected to produce a more comprehensive understanding of the characteristics of pedagogical communication of the Prophet Muḥammad PBUH and his contribution to the development of contemporary communication and educational theory.

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