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Penulis	: Nur Chalis, Achmad Syarifuddin, Nuruddin, Mohamad Sarip, Suraiya, Anshar Zulhelmi, T. Mulkan Safri
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## [peuradeun] Submission Acknowledgement

1 pesan

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28 Desember 2023 pukul 15.46

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Syahril Elvhantuny Syahril <syahril@scadindependent.org>

6 Maret 2024 pukul 10.51

Kepada: Nur Chalis <nurchalis@ar-raniry.ac.id>, Suraiya Suraiya <suraiya.yusuf@ar-raniry.ac.id>, Anshar Zulhelmi <anshar.zulhelmi@ar-raniry.ac.id>

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### Our decision is: Revisions Required.

It is a very interesting topic. Although we appreciate the work you have put into the paper, we have determined that your paper needs several developments to be considered for publication in the Jurnal Ilmiah Peuradeun. Several points of view should be considered in particular, which may construct the paper.

We have received comments and decisions from reviewers for your manuscript. Your manuscript should be pending publication due to some minor revisions that may construct it. Attached are the overall comments of the peer reviewer about your manuscript (*please see the attached file*).

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THE INFLUENCE OF THE PRANG SABI STORY ON SOCIETY  
(LITERATURE SOCIOLOGY STUDY)

Received: Filled Out by the Editor	Accepted: Filled Out by the Editor	Published: Filled Out by the Editor
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**Abstract**

*This research describes the influence of the tale of Prang Sabi on the reading public. The aim of this research is to reveal how the Hikayat Prang Sabi influences the reading public. The theory used is the theory of literary sociology which is oriented towards authors, literary works and the reading public. The methodology in this research used a descriptive qualitative method that relies on a literary sociology approach. The research results show that HPS's work is one of the literary works that has greatly influenced the reading public, especially the people of Aceh who received this work. The presence of HPS written by Tgk. Chik Pante Kulu could not be separated from the political conditions in Aceh, which at that time was fighting against Dutch military aggression. The influence of HPS on society was very obvious, during the Aceh-Dutch war, people read literature in the form of sabi war sagas before heading to the battlefield. So HPS was confiscated and destroyed by the Dutch. After the Aceh-Dutch war, HPS was still used as a reference by the people of Aceh in building political power.*

**Keywords:** *The Tale of Prang Sabi, Sociology of Literature, Reading Public.*

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The first sentence should describe the issue, research topic, or gap being addressed. The second sentence should introduce the research topic or hypothesis. The third sentence should discuss the subjects and methodology employed in the study. The fourth sentence should highlight the key findings of the investigation. Finally, the fifth sentence should summarize the main points of the discussion of those findings.

## A. Introduction

Literary works are not born from emptiness, the author of a literary work is a member of society, as Teeuw once expressed (Pradopo, 2009), a literary work is born in the historical and socio-cultural context of a nation in which a litterateur (poet) presents, in short the writer or writer is a member of society (A. Teeuw, 1984).

However, an author cannot be separated from previous literary conventions and aborted from the socio-cultural community background. Because, literary works are a structure that is related to the structure of society, in other words, the structure of society is part of social activity and can be seen from a sociological perspective, especially the sociology of literature (Halim & Sofyan, 2022).

This literary sociology departs from Plato's theory of mimesis, which considers literature to be an imitation of reality (N. Sofyan, 2019). The focus of attention in the sociology of literary works is on the content of literary works, aims, and other things implied in the literary work itself and which are related to social problems (Wellek & Austin Waren, 1988).

One form of literary work created by an author is a prose work in the form of a saga. As expressed by T. Ibrahim Alfian (Alfian, 1987), saga is a historical story in the form of prose which does not mean it is just a fictional story, but also contains matters relating to moral teaching and simple textbooks written in poetry. In this case it can be said that a saga is a part of past literary works written by an author, then presented in society (N. Sofyan, 2018).

The work Hikayat Prang Sabi (hereinafter abbreviated as HPS), is a literary work in the form of a saga which has a close relationship between the author and society. In this case, the HPS author is part of the community who understands the social conditions of the reading community (Hadi, 2011). HPS is thought to have been created at the end of the 19th century, namely around the 1880s, by Tgk. Chik Pante Kulu who is an Islamic religious leader in Aceh.

**Commented [U2]:** The need to justify the aims and objectives should be stated in the introduction. The authors need to discuss the significance of the study.

Anthony Reid (Reid, 2007) in the book *The Origins of the Aceh Conflict* states "the activities of the ulama in the 1980s produced new literature in the form of popular stories about heroism in the Acehnese language, namely the *Sabil War Hikayat*. It became a well-known work regarding the call to face the battlefield of sacred war, thus Tengku Chik di Tiro, Tengku Kuta Karang, and other scholars assisted to spread the work.

The presence of HPS cannot be separated from the political situation in Aceh at that time. HPS's work is a saga text which contains history, ideology and advice. Of course, the content in it greatly influences the reading public, both in terms of aesthetics and the author's ideologies. Thus, the presence of HPS has strongly influenced the reading community.

Therefore, here the author sees that HPS is capable of influencing the reading public in accepting texts written by an author, namely Tgk. Chik at Pante Kulu. So here the researchers raise the issue of how HPS influences society by using a literary sociology approach (Z. Sofyan & Yuhamar, 2021).

## B. Method

This study employs a descriptive qualitative research. The descriptive qualitative research is a literature review and the research carried out directly on the research object, with the goal of obtaining the necessary data. As Bodgan and Taylor argue, the descriptive method is a method that produces descriptive data in the form of written or spoken words from people and observed behavior (Moloeng, 2006). The purpose of using this method is to make it easier to make adjustments to statements that have multiple dimensions, and to more easily present directly the nature of the relationship between the author and those who wish to be researched (Damono, 2009).

The subjects of this research are texts from HPS's works themselves, the general public, literary activists, literary academics, and

**Commented [U3]:** In the introduction, I did not see any research gap, so what is the background of this research from the factual conditions in the field is not clearly illustrated, and how the impact of the theory is there. Finally, I don't see what's new from this research from similar research ever done.

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community figures who have insight into HPS's works. So that it can facilitate the process of completing this research. Based on these considerations, the sample taken was eleven respondents. This is done to make data collection easier so that the results obtained are more effective and efficient (Sugiyono, 2012).

Regarding to data collection techniques, researchers used several steps, namely observation, interviews and documentation studies. Next, to obtain data from respondents, researchers conducted it in 3 (three) regions, namely Yogyakarta City, Pidie and Banda Aceh City (Wiyatmi, 2013). The determination of this location was based on the consideration that the author of the HPS work mentioned by literary experts was Tgk. Chik Pante Kulu, who came from Tiro, Pidie Regency, while the influence of the HPS spread throughout Aceh during the Aceh War with the Dutch, and to this day the HPS text is still used as a reference by the people of Aceh, both those living in Aceh and outside Aceh. The data analysis method in this research is carried out in this way, the data that has been collected is then analyzed by referring to the sociological theory of literature which is seen from the aspect of the relationship between literature and politics, and the influence of HPS texts on society, namely by interpreting, reconstructing and reflecting on the data mentioned above. Then, a conclusion is drawn from the results of the analysis (Mus & Berdan, 2021).

### C. Result and Discussion

The findings reveal that the influence of HPS written by Tgk. Chik Pante Kulu - obsessed fundamental Islamic ideology - cannot be parted from the author's background. In other words, HPS is one of the literary works that has a huge influence on the reading public.

#### 1. The Background of the Author's Life

The literary works do not come out from a vacuum, without a context around. In that sense, it will not appear suddenly without historical events or social conditions in a particular society in which the

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author lives as a member of that society. HPS's presence is not just out of thin air, HPS's work exists on the basis of the existence of authors, and the existence of people who read. The presence of authors as the creators of literary works, and society as the readers.

There would be no discussion of literature if there were no creation of literary works, and no one would deny this essence, because literary works would not exist if no one created them. Therefore, its creation is considered very important (Junus, 1985). Likewise, HPS is a literary work created by an author and accepted by the reading public.

HPS is thought to have been written between the 1880s towards the end of the 19th century by an Acehese cleric, namely Tengku Chik Pante Kulu. As stated by Anthony Reid (Reid, 2007) in the book *The Origins of the Aceh Conflict* "the activities of the ulama in the 1880s produced new literature in the form of popular stories about heroism in the Acehese language, namely the Hikayat War Sabil. This work became a popular work regarding the call to take a part in the battlefield of sacred war so that Tengku Chik di Tiro, Tengku Kuta Karang, and other scholars helped spread the work (Reid, 2007)".

In line with Anthony Reid, Ali Hasjmy (Hasjmy, 1977), also revealed that there is much debate among historians, literary experts and philologists about who the real author of HPS is. As was the habit of Acehese authors and poets in the past, they did not include their names on their books, whether prose or poetry. Likewise with the Acehese sagas, all of which are in the forms of poetry written by hand in Arabic letters. For this reason, literary researchers face difficulties because the author's name is not included in the work he created.

Anzib (Kulu, Teungku Pante; Anzib, 1980), as an Acehese writer, in his foreword to the copy of the HPS manuscript, also stated that the history of the HPS was actually written by Tengku Chik Pante Kulu, but in every copy of the ancient Acehese manuscripts the author's name was not clearly stated so it was difficult to identify who he was. the original authors of these manuscripts. However, many trusted sources say that HPS was written by Tengku Chik Pante Kulu. As has been mentioned, it is

very clear that the authorship of HPS's work deserves to be attributed to Tengku Chik Pante Kulu (Salam, 2020).

Teungku Chik Pante Kulu's full name is Tengku Haji Chik Muhammad Pante Kulu. In a history written by Hasballah Saleh, Chik Pante Kulu was born in 1836 AD/1251 H, in Pante Kulu Village, Keumala subdistrict, Pidie Regency, Aceh. As a child, he studied the Koran and some religious knowledge in Jawoe (Arabic-Malay) from his mother, besides that, he also learned to write Arabic from his father in his homeland.

However, to increase his knowledge in the field of Islam, Chik Pante Kulu continued his education at Dayah Cut Tiro. At Dayah, Chik Pante Kulu became good friends with Haji Muhammad Saman (Tengku Chik di Tiro), who was a fighter and also a famous cleric in Aceh. Then, one day, with the permission of his teacher who taught religion at Dayah Cut Tiro, where he studied Islam, Chik Pante Kulu left for the holy land of Mecca. During his existence in the City of Mecca, Chik Pante Kulu did not waste his time, he often held dialogues with figures and leaders of the Wahabiyah movement, which revolved around the war against infidel Jews and Christians in the past (Wibowo, 2006).

Apart from his main goal of going to Mecca to perform the Hajj, Chik Pante Kulu also deepened his religious knowledge such as fiqh, history, philosophy, Arabic language and literature. However, he also read a lot of books that told about the resistance during the struggle of the Prophet (Hasjmy, 1977). It was also stated that Tengku Chik Pante Kulu was an artistic person, very fond of reading Arabic poetry, such as the works of Hasan bin Thabit, Abdullah bin Malik, Ka'ab bin Zuhair and other Arab poets (Hasjmy, 1977).

However, after four years in Mecca, around 1880 he returned to Aceh. At that time, Aceh was in the throes of war launched by Dutch soldiers against Aceh. Heard news about the commotion, and received news that the person leading the war against the Dutch was his close friend, Tengku Chik di Tiro.

Meanwhile, on his return journey from Mecca to Aceh, namely between Jeddah and Penang, at that time Tengku Chik Pante Kulu composed a literary work HPS, with the aim of presenting this work to his friend and the people of Aceh as his contribution to raising the spirit of jihad against the Dutch. HPS was written by the author on the ship on the return trip to Aceh between Jeddah-Penang. Then when he arrived in Aceh, Tengku Chik Pante Kulu presented the work to his friend, Tengku Chik di Tiro, in a procession at Aneuk Galong (Hasjmy, 1983).

Therefore, because of his love for his homeland, and it is also said that it is based on the author's experience while in the city of Mecca, with the turbulent conditions of Saudi Arabia, the emergence of the Islamic thought renewal movement spearheaded by Muhammad Abdul Wahab and Jamaluddin al Afghani, as well as coupled with his knowledge of Arabic poetry which is often read. This was the initial trigger for Chik Pante Kulu in influencing his spirit to write the work HPS until the work appeared and became an epic work that could influence the spirit of jihad of the Acehnese people in fighting Dutch colonialism.

## 2. Author's Ideology

Literature is an imaginative product of society using language as a medium. Literary works presented by authors in society can be used as a reflection to describe the social structure and culture of society itself. A literary work is said to be a structure, because it has elements or a systematic arrangement. So, between one element and another element there is a reciprocal relationship that is interrelated (Zulhelmi & Pamusti, 2022).

Literary works are a combination of the author's imagination with complex social life. Therefore, it is often said that literary works can be considered as a reflection of the social life of society because the problems depicted in literary works are problems that exist in the author's life environment as a member of society (Santosa, 2011).

A writer cannot be separated from pre-existing literary conventions and also cannot be separated from the socio-cultural

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background of society. Basically, an author voices the world view of a social group (transindividual subject), this view is not a reality, but something that can only be expressed imaginatively and conceptually in the form of a great literary work (Goldmann, 1977).

HPS's work is one of the literary works that is closely related to political content. The presence of HPS cannot be separated from the political conditions in Aceh, which at that time was fighting against Dutch military aggression. HPS is a literary work that has fostered the fighting spirit of the Acehnese people to fight against Dutch colonialism. When the power of the Dutch East Indies Government was very firmly established in Indonesia, the Colonial Government was still facing remnants of war resistance in areas that it had not yet fully controlled until the beginning of the 20th century, such as Aceh and the island of Bali. In Aceh, people read war literature in the form of the Sabil War Hikayat before heading to the battlefield. In fact, parents often read stories in the form of dodaidi poetry to their children when rocking them at bedtime which contains moral messages and struggle (Idris, 2019). The tradition of reading saga before people enters the battlefield has long been embedded in Malay culture as described in the book Malay History (Alfian, 2003).

Ali Hasjmy in his book *Why the People of Aceh were Able to Fight for Decades Against Dutch Aggression* revealed that "the declaration of war on March 26 1973", apart from destroying tens of thousands of Dutch soldiers and hired troops as well as Acehnese fighters. The Aceh War has shown the international world that Aceh has given birth to famous mujahideen and war heroes, such as Tengku Muhammad Saman Tiro (Tengku Chik di Tiro), Teuku Panglima Polem, Teuku Lung Bata, Teuku Umar Johan Pahlawan, Cut Nyak Dhien, Cut Mutia, Panglima Nyak Makam, tengku Haji Nyak Muhammad (tengku Chik Pante Kulu) and there are too many other big names that were not mentioned. If the declaration of war on March 26 1973 did not exist, of course the 50 years Aceh war would never have happened, likewise, if there had not been an Aceh war against the Dutch, of course Tengku Chik Pante Kulu would not



have emerged as a "war" poet in the world with his literary work, Hikayat Prang Sabi. (Hasjmy, 1977).

The Aceh War which lasted for half a century is said to be the longest and most wasteful Dutch war in the 19th and 20th centuries. The declaration of war by the Dutch against the sovereign kingdom of Aceh on March 26 1873 was the beginning of a long war, known as the "Aceh war". Despite the impact, this prolonged conflict did not produce positive results but instead led to negative things (Tando, CE; Sudarmo, S; Haryanti, 2021). The Dutch actually know the situation in Aceh at the end of March 1873. As information from the Dutch states, Aceh only has five old cannons from the Iskandar Muda era, only three of which can still be used (Said, 1981).

The beginning of the Aceh war was triggered by the attitudes and behavior of the Dutch colonial government which the people of Aceh considered an insult. The government in Batavia sent the Deputy Chairman of the Dutch East Indies Council, Nieuwenhuijzen, to meet Sultan Alauddin Mahmud Syah to express his insistence that the Sultan of Aceh recognize the sovereignty of the Dutch East Indies over the Aceh region. This request was flatly rejected by the Sultan of Aceh. This incident was used as an excuse by the Dutch East Indies to declare war on the people of Aceh.

Furthermore, without further ado, the Dutch immediately carried out aggression on 10 Muharram (5 April 1873) under the leadership of Major General Kohler with a force of 168 officers and 3,800 Dutch and hired soldiers. The brave Acehnese army mercilessly destroyed the Dutch troops within 18 days of fighting, so that the Dutch soldiers ran helter-skelter to their ships, leaving many bodies of those who died on the battlefield. Meanwhile their warlord Major General Kohler died along with his troops on April 15 1873, while Commissioner Nieuwenhuijzen who sent troops to Aceh first fled to Penang on the warship "Citadel van Antwerpen", on April 1 1873 after he delivered the war proclamation to the Sultan of Aceh (Hasjmy, 1977).

**Commented [U8]:** The discussion and/or analysis must be relevant to the study results, and needs more narration about how the data can be linked to the problem. Then, what is the argument of this paper? Please add the argument and start by saying what the author really wants to argue in this article. A conceptual framework needs to be made clear to get the appropriate discussion.

After the capital was controlled, the Sultan and the royal leaders moved around while re-assembling their forces to retake Aceh. At one of the deliberations around 500 prominent leaders declared and called for total resistance called Jihad fi Sabilillah or sabil war for all the people of Aceh to fight and expel the Dutch infidels. After consolidation was carried out in various regions, Tengku Haji Muhammad Saman, who was famous for his play *Teungku Chik di Tiro*, was appointed as the Supreme War Commander in the Sabil War. During this consolidation period, in 1881, Tengku Chik Pante Kulu came and presented a work called *Hikayat Prang Sabi (HPS)* to *Teungku Chik di Tiro*.

In this case, the sabil war is an ideology outlined by the author in HPS to help the people of Aceh who are facing military aggression carried out by the Dutch against Aceh. This ideology is proven to have influenced the reading public in facing the Dutch colonialists at war. The Dutch, who were considered infidels by the people of Aceh, whose majority population was Muslim, were considered enemies of religion. Because of this, the people of Aceh worked together to fight the Dutch onslaught by using HPS's work as a reference for the ideology of sabil war.

### **3. The Influence of Texts on Society**

Literary works are a structure, because literary works have elements or a systematic arrangement; Between one element and another element there is a reciprocal relationship that is interrelated. Then, literary works do not appear from a vacuum and without the context surrounding them. Even from an ecological perspective, literature must focus on how humans, technology, policies and other activities can minimize damage to the environment (Muhamad, MM; Abdullah, SISS; Arsad, 2021). In that sense, literary works will not appear suddenly without historical events or social conditions in a particular society in which the author lives as a member of that society. The relationship between text, author and society is very closely related. So that every literary work has its own director for the reading public (H.T, 2010).

(Damono, 2009), literary works must be understood as meaningful totalities. The author as part of a social class tries to see the world as a whole, in its entirety and totality, where this is the author's awareness in seeing his world in the form of ideas, aspirations and feelings as a form of theoretical expression of the author in the work he creates in a condition experienced by him as an individual from a certain social class. Therefore, literary works must be understood as a whole, both in terms of the structure of the work itself and everything around the literary work itself, both the author and the universe, so that the literary work is formed. So that a literary work presented by an author can influence the reader himself (Zulhelmi & Rizkia, 2022).

The Aceh-Dutch war became the thread that gave rise to HPS literary works. The Dutch government saw the Acehnese people as a force that needed to be contained and organized, so the Dutch East Indies government was forced to send a spy, namely Snouck Hurgronje, to find out why the Acehnese people were so brave in opposing politics of the Dutch East Indies, and what was considered the most frightening was the spirit of sabil war which was engendered by the spirit of Islam. According to Dutch observations, the ulama, most of whom came from the Dayah community, were the basic foundation for the unstoppable movement of Muslims in Aceh. rebellion after rebellion was carried out in the name of jihad fi sabilillah (Benda, 1985).

The colonial authorities were worried that the existence of the HPS, which had been created by a cleric, whose contents taught about the values of jihad, made the Dutch adopt another strategy. The Dutch view HPS as a subversive literary work, therefore it is a work that is prohibited from keeping or reading it. The Dutch were so active in eradicating HPS manuscripts which they considered dangerous, that after 1924, HPS was practically only presented orally, because most of the manuscripts had been confiscated or burned by the Dutch authorities. In the following period the Dutch tried to break this relationship. The Dutch supported the army and limited the role of the ulama. This is different from Japan which is more supportive of the role of ulama (Sjamsuddin, 1990).

Zentgraaff, a Dutch war journalist who was assigned to cover news of the war in Aceh, stated that the people of Aceh were fighting like raging lions and would never completely submit to the Dutch government. "The Acehnese fought like lions; Some of them would rather be buried alive in a burning fire than surrender. A very bitter "hand-to-hand-fighting," he wrote (Zentgraaff, 1983).

The never-ending resistance of the people, especially from the ulama, has proven the very effectiveness of the spirit of jihad, martyrdom and theological dimensions of life after death. And the important role that ulama have in determining change in society (Saby, 2001) 1). Zentgraaff, like other Dutch circles, refers to this because the ulama always preached sabil war, including HPS. The latter is mentioned several times, and especially in the book *Atjeh (Aceh)* Zentgraaff mentions one of the stories in HPS, namely the story of Abdul Wahid, a young man who had the desire to die as a martyr.

Zentgraaff (Zentgraaff, 1983) explains the story in HPS about a person named "Abdo Wahed, which gives a strong picture of an Acehnese person with an emotional soul, who prefers calm and definite peace in the afterlife. And for this he was willing to sacrifice his life in this world full of hardship and poverty." Zentgraaff also revealed that, "HPS is written in beautiful language, full of enthusiasm, and has a big impact on a person's soul. This work has helped thousands of those who hesitate to face death" (Zentgraaff, 1983). Zentgraaff's comments in his book emphasize that he assessed HPS as a literary work that had a very large influence. The sabil war ideology described by the author in the text is a form of religious doctrine that was successfully created by the *garang*.

Meanwhile, (Reid, 2012) stated that HPS is a text that raises enthusiasm regarding the rights and obligations of martyred fighters. According to him, furthermore, HPS contains this extraordinary epic containing stories in the Koran and Arabic literary books as a source of enthusiasm to take part in the sabil war. Some parts of this saga reveal more about Dutch crimes, but the whole emphasizes the insignificance of

the world when compared with the rewards that will be obtained by those who strive in God's way.

“Allah loves war mujahids  
The high heavens are vast and brilliant  
Bestari virgin ladies-in-waiting  
Seventy angels  
Heaven's virgin heart lover  
More ladies in waiting  
Seventy age peers...  
Appeal with all worship  
The reward of jihad is more important  
Don't think so, friend  
Poor lives are quickly lost..  
Come on, brothers and sisters, wake up for jihad  
All assets will be donated immediately  
One reply doubled  
Thus the reward comes double (Reid, 2012)”.

In another perspective, for Imran T. Abdullah (Abdulah, 2008) Teungku Chik Pante Kulu is seen as "a poet who cleverly utilized this harsh and rigid social reality to encourage the enthusiasm of young people to advance into the sabil field." It was stated that because the educational background of the Acehnese people at that time was Dayah education, the spirit of sabil war with religious ideology was welcomed by the community. For them, clerics are teachers who are on a par with "mystical fathers" so that their calls and invitations such as HPS are seen as having a certain power because they are written by karamah hands.

Abdullah in this aspect emphasizes erotic reviews and descriptions of the pleasures of heaven as a strategy to invite war. "Skillfully, this scholarly poet describes the erotic aspects of the angel, her face, her physique, her voice that captivates the heart. The poet compares the angels in heaven with women in the world, one with the fresh scent of musk, while the other smells stale." (Abdulah, 2008).

In general, HPS tells four stories, first the story of Ainul Mardhiah, a beautiful angel from heaven who was intended for people who were martyred in war. The second tells the story of Abrahah's army attacking the Kaaba with an army of elephants. The third tells the story of Sa'id Salmi, a pitch-black slave who lived during the time of Rasullullah. In the story, it is told that no woman wanted to marry the young man. However, in the end, with Allah's permission, he was able to marry the beautiful daughter of Umar bin Khatab. The last story tells the story of a slave who died and came back to life (Kulu, Teungku Pante; Anzib, 1980).

The four stories depicted by the author in the work have influenced the reading public towards the content of the work. This, as said by HM. Zainuddin (Kulu, Teungku Pante; Anzib, 1980):

It would be better for me to express my experience as a child, probably in 1903. One day someone was busy reading HPS in the Keude Ndjong meunasah, then someone came and told me that not far from this place, there was a Dutch patrol that was going to enter Keude Ndjong from the direction of the rice fields. However, some of those who read HPS immediately stopped reading, and then the people who heard it dispersed and went home to their respective places. One of the people who heard the saga was still young, named Abdul Hamid, whose hometown is Ndjong Meunasah Gampong Jurong Mamplam. Abdul Hamid silently went towards Bale Aceh Sabee with a *rencong* on his waist. After he arrived near Bale Aceh Sabee, he met a line of infidels entering Keude Ndjong. When he met the Dutch infidels, this young man pulled out the *rencong* from his waist, then stabbed one of the Dutch soldiers. So Abdul Hamid was arrested, then his body was cut into pieces by Dutch soldiers until he died. With this incident, the Dutch immediately returned to their base in Leung Putu (Kulu, Teungku Pante; Anzib, 1980).

Meanwhile, a year later after the Abdul Hamid incident, the same thing happened again in the same place. At that time there were people who were busy reading HPS, the Dutch troops returned to

patrolling Keude Ndjong, suddenly a man named Husen Pande came out from a shop and immediately stabbed one of the Dutch soldiers using a keris until the soldier fell and died, while Husin Pande immediately killed and martyred there (Kulu, Teungku Pante; Anzib, 1980).

This incident was not only carried out by men, in a different place a woman killed De Boer, who had the rank of inspector. When he was about to leave Medan for Sigli and Kuta Raja (Banda Aceh), by boarding a class I train, when he arrived at the station, Idi De Boer was immediately killed and seriously injured, while the woman died. However, when he took his last breath, he was asked by the people around him, why did you kill the Dutchman, "to find the answer to heaven" (Kulu, Teungku Pante; Anzib, 1980).

The power of the HPS in the religious field has shaken the position of the Netherlands to a state of despair. With the various inhumane actions carried out by the Dutch against the people of Aceh, however, the position of the Acehnese fighters was difficult to overthrow "of course it is because of this fact that the Dutch writer Zentgraaf admitted that HPS was a dangerous literary work (Sodiq, Ibnu; Alfian, 1977).

Thus, it can be said that HPS has had a huge influence on the reading public. In this case, the author of HPS, Tengku Chik in Pante Kulu, has succeeded in presenting a great work in people's lives, especially the people of Aceh, who at the time this work was born, were facing Dutch military aggression. The text in HPS's work was used as a sabil war ideology by Acehnese ulama and fighters. Likewise, after independence, HPS was still used as a reference by the people of Aceh.

#### D. Conclusion

From this research, it can be concluded that the HPS work is a literary work written by the author Tgk. Chik Pante Kulu wrote on a voyage from the city of Jeddah to Penang with the aim of presenting the

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You must explain the important points of your findings so that there is a correlation with the discussion. The analysis of the paper must be clear and comprehensive. The author must be explained research findings in the specific sub-topic. Strengthen statements or findings with data evidence from the data collection techniques used.

**Commented [U10]:** The conclusion needs to be discussed comprehensively. That section needs to be synthesized comprehensively, especially in terms of the author's critical evaluation of research findings, and must explain your contribution to knowledge. Correspondence of conclusions with results is highly recommended. Conclusions must certainly be able to answer the purpose of this study.

work to his friend, Tgk. Chik di Tiro, and the people of Aceh as their contribution to raising the spirit of jihad against the Dutch.

Furthermore, the content of the HPS text cannot be separated from the influence of the author's ideology which is very strong in its Islamic values, the religious teachings that the author had when studying in his hometown, plus his trip to Arabia to study religion was the initial basis for the author in composing the content of the story. which can raise the enthusiasm of the reading public in fighting the Dutch colonialists who were considered enemies of Islam, when the Dutch were fighting Aceh.

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1 Mei 2024 pukul 13.28

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After we checked, we found that you have not yet completely revised your manuscript entitled "***The Influence of the Prang Sabi Story on Society (Literature Sociology Study)***" based on the suggestions of the reviewers. Please re-check the note from the reviewer and editor that was sent to you.

**Some of our comments that you should look at:**

1. xxxxxxxx
2. xxxxxxxx
3. You need to improve the structure and grammar. Extensive editing should be undertaken, since some errors in some parts of sentences in order to make sure zero errors.

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*Dear Authors,*

We have sent you the **revision request** for your submission to **Jurnal Ilmiah Peuradeun**, entitled "**The Influence of the Prang Sabi Story on Society (Literature Sociology Study)**", with a revised time of two weeks from the date of the notice. However, until now, when we sent this email, you had not responded and sent the results of your revised manuscript to us.

**Please immediately revise your manuscript.** Make sure you revise the manuscript based on the suggestions and comments from the reviewers. In addition, the revised manuscript you re-submitted to us is final, is already in the JIP template, and has followed the [JIP author's guidelines](#).

In addition, **please highlight the results of corrections and revisions to your paper in yellow directly in the manuscript.** This will greatly assist us in examining and re-evaluating the paper.

**The Deadline for revision and re-submit** of the manuscript is **within ONE WEEK** from the date of the notice. And then, **please make a Table of Corrections** to make it easier for editors to assess your revised manuscript. **The Table of Corrections contains the reviewer's comments, your revision, and the page.** You can see the **Table of Correction format** on the journal's website, in the author's guidelines section. The Table of Corrections is sent with your revised manuscript as a separate file. If you have any questions, please do not hesitate to contact us.

Thank you for your contribution and cooperation.

*Best Regards,*

**Editor**

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Jurnal Ilmiah Peuradeun

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## [peuradeun] Article Accepted

1 pesan

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**Tabrani ZA** <tabraniza@scadindependent.org>  
Balas Ke: Tabrani ZA <tabraniza@scadindependent.org>  
Kepada: nur chalis <nurchalis@ar-raniry.ac.id>

30 Agustus 2024 pukul 15.21

### Article ID: 1161

*Dear Authors/Contributors,*

Thank you for submitting your manuscript to **Jurnal Ilmiah Peuradeun**.

After Editorial Board and Reviewers inspect and review your manuscript, we have reached a decision regarding your submission about "**The Influence of the Prang Sabi Story on Society (Literature Sociology Study)**".

**Our decision is to: Your Article is Accepted.**

Furthermore, we need your favor to release the Article Processing Charge (APC) in accordance with the policies applicable to this journal. Regarding the technical process, please wait for further information which will soon be sent to you by our finance team via your account and email. To make it easier for our finance team to contact you, please complete the authors' principal contact. **Please Click: [Author's Primary Contact Data](#)**

If you have any questions, please do not hesitate to contact us via email at [info.jip@scadindependent.org](mailto:info.jip@scadindependent.org).

Thank you for your contribution and cooperation.

*Best Regards,*

**Editor in Chief**

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## [peuradeun] Participation Charge Notice

1 pesan

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**Siti Rahmi** <finance.jip@scadindependent.org>  
Balas Ke: Siti Rahmi <finance.jip@scadindependent.org>  
Kepada: nur chalis <nurchalis@ar-raniry.ac.id>

31 Agustus 2024 pukul 15.42

### Article ID: 1161

*Dear Authors/Contributors,*

Thank you for submitting your manuscript to **Jurnal Ilmiah Peuradeun** about " The Effect of Hikayat Prang Sabi on The Community: A Sociology of Literature Study". Based on the editorial decision your article is **Accepted for Publication**.

Furthermore, we need your favor to release the article processing charge (APC). **Your invoice: 1161**.

The author/corresponding author must be to release the article processing charge as the method determined by the executive editor. The waiver policy is not applicable. We regret that the charge for publication cannot be waived or reduced in any case. The manuscript that has been accepted will not move to the editing of publications until we receive your participation charge notification. **Letter of Article Acceptance (LAA)** will be sent after we receive confirmation of your participation charge.

**Please confirm your payment via the following link: [PAYMENT CONFIRMATION](#)**

Due to the long queues and several waiting periods involved before the article is finally published, your patience is greatly appreciated for a predetermined time of the process. If you have any questions, please do not hesitate to contact us.

Thank you for your contribution and cooperation.

*Best Regards,*

**Finance Team**

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## [peuradeun] APCs Received

1 pesan

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**Siti Rahmi** <finance.jip@scadindependent.org>  
Balas Ke: Siti Rahmi <finance.jip@scadindependent.org>  
Kepada: nur chalis <nurchalis@ar-raniry.ac.id>

3 September 2024 pukul 06.52

### Article ID: 1161

*Dear Authors/Contributors,*

Thank you for the participation charge that you transferred to **Jurnal Ilmiah Peuradeun** for the title "**The Effect of Hikayat Prang Sabi on The Community: A Sociology of Literature Study**". Your Article Publishing Charges (APCs) has been received.

Your paper will be sent right away to copyediting along with the Letter of Article Acceptance (LAA). As a result of long lines and repeated wait times before manuscripts are sent for publication editing, we really appreciate your patience during the predetermined time of the process. If you have any questions, please do not hesitate to contact us.

Thank you for your contribution and cooperation.

*Best Regards,*

**Finance Team**

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## [peuradeun] Editor Decision

1 pesan

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**Ramzi Murziqin** <ramzimirziqin@scadindependent.org>

3 September 2024 pukul 07.06

Kepada: Nur Chalis <nurchalis@ar-raniry.ac.id>, Suraiya Suraiya <suraiya.yusuf@ar-raniry.ac.id>, Anshar Zulhelmi <anshar.zulhelmi@ar-raniry.ac.id>

### Article ID: 1161

Dear Nur Chalis, Suraiya Suraiya, Anshar Zulhelmi, Achmad Syarifuddin, Nuruddin Nuruddin, Mohamad Sarip (Author):

Thank you for submitting your manuscript to **Jurnal Ilmiah Peuradeun**, about " *The Effect of Hikayat Prang Sabi on The Community: A Sociology of Literature Study*".

**Our decision is to: Accept Submission to Publish.**

[Download Your LAA & Certificate of Publication.](#)

Thank you for considering this journal as a venue for your work. If you have any questions, please do not hesitate to contact us.

Thank you for your contribution and cooperation.

*Best Regards,*

Ramzi Murziqin  
SCAD Independent, Aff. Ar-Raniry State Islamic University, Indonesia  
[ramzimirziqin@scadindependent.org](mailto:ramzimirziqin@scadindependent.org)

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## **LETTER OF ARTICLE ACCEPTANCE**

Dear Authors/ Contributors,

Thank you for your contribution and interest in the Jurnal Ilmiah Peuradeun.

We are pleased to inform you that your paper has been accepted for publication in the Jurnal Ilmiah Peuradeun (JIP), the Indonesian Journal of Social Sciences.

After a review by the Editorial Board and Reviewers, the decision is: **ACCEPTED FOR PUBLICATION**.

**Title of Paper** : The Effect of Hikayat Prang Sabi on The Community: A Sociology of Literature Study

**Author(s)** : Nur Chalis, Suraiya & Anshar Zulhelmi

**Received on Date** : November 4, 2023

**Accepted on Date** : August 30, 2024

**Issue** : Vol. 12, No. 3 (2024)

**Publication on Date** : September 30, 2024

**DOI** : <https://doi.org/10.26811/peuradeun.v12i3.1161>

All accepted papers have undergone a strict peer-reviewed process and are therefore qualified to be published in the JIP based on Terms and Conditions as follows:

<https://journal.scadindependent.org/index.php/jipeuradeun/editorialpolicy>.

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Due to the long queue and some waiting periods involved before the paper was finally published, your patience is much appreciated.

Congratulations on the acceptance of your paper, and thank you for your contribution and interest in the Jurnal Ilmiah Peuradeun.

Best Regards,



**Ramzi Murziqin**  
Editor in Chief



Note: DOI will be active after the date of publication

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