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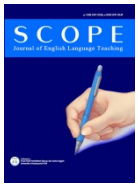

Research Article

The Hidden Meaning Construction in Pocut Muhammad Saga

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A B S T R A C T

The researchers would like to research an Acehnese saga or hikayat, titled Pocut Muhammad saga. The representation of power and social context in the text can be seen by applying Norman Fairclough's Critical Discourse Analysis (CDA) method to this story analysis. By using critical discourse analysis developed by Norman Fairlough, the analysis seeks to uncover hidden meanings throughout the story's sentences structure. Since critical discourse analysis by Norman A. Fairclough offers insight into how a text may represent social practice that takes place in society, this theory is decided to be the one that the researchers have chosen. The research method employed is descriptive qualitative, including text analysis technique. Based on the linguistic elements described in this research, the researchers concluded that the structure of the Acehnese language differs significantly from real Indonesian. The second result shows as a leader needs to be someone who can be trusted, who is fair, who values unity and his people above all else, and who never gives up. That is the hidden meaning of this story.

INTRODUCTION

Aceh is one of Indonesia's provinces and it has many literary works, like saga or hikayat that reflects their history. Acehnese, whether natives or foreigners, speak using Acehnese language. Each area has different dialect. In addition, the ureueng Aceh, or Acehnese people, usually use storytelling as a means of expressing their love for the environment. By combining beautiful words and rhythm, hikayat can verbally attracts listeners. Aceh has long been plagued by societal unrest. In the words of Herman et. al (2020), Aceh suffered societal disputes with foreign nations such as the Portuguese, Dutch, and Japanese. Before it was being Indonesia part Aceh, it was regarded as a combat zone. War and Aceh are viewed as inextricably connected. Ubaidilah et. al (2020) confirms that Aceh has fought wars with important international powers. As a result, the Acehnese are seen as a tribe, which must face deep misery during many conflicts.

This research is based on the thought that everyone in the society has to go through developments and changes; as it comes to the developments and changes that everyone in the society go through. Therefore, language and culture have an unbreakable connection. Every society has a language and culture that serve as both a medium for cultural formation and communication. Therefore, the way people interact is a main element as Acehnese society is a member of construction. On the other hand, Acehnese language can represent society's social realities. In Aceh, language function does not only represent a social relation. It also represents society's cultural identity, which makes it essential to the formation of social structures. The meaning of the words employed to describe and comprehend a

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person's social reality can so readily reveal anyone's identity.

Words, phrases and sentences inside a saga or hikayat become relevant when they are seen through critical discourse analysis. This is especially true for stories with events, settings, messages, and participants. The linguistic system, culture, communication, and other subjects are covered by discursive research in this researcher. The linguistic qualities of a person make it easy to recognize their actions. The construction process that a person must go through in order to live a culturally normal life, particularly in social interaction and society, is another aspect of the linguistic attributes. Every person comes from a culture that values cultural standards, particularly language. It implies that a person's language and social structure are inseparably connected.

Indeed, reading Acehnese literary can be difficult for foreigners. Nevertheless, by reading Acehnese literary works can build a new intellectual understanding. They also can up-grade people's knowledge about Aceh. Instead, comparing Acehnese's language and the language used in literary works is different. The language in Acehnese literary works has special from, because the language in literary works employs elegant and beautiful words. Additionally, Semi said in Siswanto (2008) that literary works have specific forms and styles that set them apart from other kinds of works. Saga and hikayat are examples of oral literature, which is a form of ancient literature. One of the classical literatures that is present in Acehnese society and continues to grow is hikayat. In the cultural texts, each saga or hikayat presents the key ideas that the people of Aceh have learned since ancient times, and Acehnese society continues to defend them today. The Acehnese people also spend their spare time with the Hikayat, which contributes to the region's reputation for having a rich literary heritage. Sagas or hikayat, like other literary works can be interpreted in a variety of ways. Those sagas or hikayat can widely interpret meanings. For this reason, there are numerous approaches and methodologies available for studying literary works. Texts in Acehnese express the beliefs, customs, and way of life of the Acehnese people. In an effort to build a prosperous and religious community, the content of Aceh's literary works relates to the Acehnese people cultural values both vertically and horizontally as well as their character. Hikayat Pocut Muhammad is the key source of data in this research. Tengku Lam Rukam authored this Saga in the 18th.

The researchers would like to use Critical Discourse Analysis or CDA as a tool to analyze this saga. Critical discourse analysis is a method for finding the hidden meaning to get our deeper analyses. Critical Discourse Analysis, focus in comprehending language in use because language is more than just a communication media. In the words of Zaimar (2011:32), critical discourse can be used in a variety of scientific areas as well as language and literature. In referring to the topic of sagas as text in regional languages (Aceh), Saifudin (2019) notes that linguistics in Indonesian regional language studies has difficult problems. Based on the quotation, it can be analyzed that by seeing social issue and different Acehnese dialect, the interpretation of literary works can be the problems. The problems come out, because it is very possible for the same text to have different meanings for different social classes. In Aceh, each tribe has its own unique linguistic interpretation. For instance, Aceh Tamiang will have different dialect and different linguistic interpretation with Gayo.

Concerning Critical Discourse Analysis or CDA, Eriyanto in Hibtiyah (2022:2) defines it as a linguistic research which has deep relation to context. By seeing the quotation above, language has dynamic power in specific purpose or specific activities. This is the reason why the researchers would employ In the words of Fairclough in Badara (2014), there are three dimensions to analyze: text, discursive practice, and sociocultural practice. Text, as explained by Fairclough and Haryatmoko, (2016), has several levels since it describes relationships between defined items as well as how they are presented. Text is in micro structural level. Based on Fairclough (2013), analyzing linguistic minutiae in a text such as how a sentence's structure or word choice conveys power or inferred meaning, is known as microstructural level

When a text is written, it goes through a search process at the sociocultural practice level, where it is explained using the findings of its interpretation and comparisons to the sociocultural context. Institutional, social, and situational conditions are the three categories into which they fall. Situational, in the words of Fauzan (2013), is a special circumstance that arises during the production of the text. Institutional refers to an institution's impact on the text that was created. Furthermore, as defined by Fauzan (2013), social conditions refer to the larger social structures of a society, such as its political, economic, or cultural systems.

By learning Fairclough's approach, we can also research social structure, construction and power function in a society. His works also see, how awareness and cognition form and impact the texts under study. In a light of Fairclough & Fairclough (2013) defines that text, social cognition, and social context are the three dimensions or buildings. Instead, in researching language elements or meaning, discourse consider as a deep linguistic element. In the hierarchy, Chaer (2014) argued that discourse is the highest grammatical unite, because it can be made up more than one sentences and also the complete meaning. Based on the quotation, it might be explained that discourse

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cannot only consist of one sentence, but also more. Discourse is in meso-structural level. As it stated by Fairclough & Fairclough (2013), the background of the text's creation is examined at the meso-structural level, including the production company and the screenwriter. For instance, how people's ideas of gender norms or heroism are shaped by the media or popular culture. It means linguistics is the approach used to analyze texts. Many formal forms, including those related to vocabulary, syntax, and textual structure, produced by the linguistic method. These forms are elements that are examined to determine three things: experience value, relational value, and expressive value. Experiential value is how text creators represent the real world.

In using critical discourse analysis, the morphology, syntax, pragmatics and semantics are fundamental elements to understand, how language is used in critical discourse analysis or CDA. These concepts help to develop, preserve, or challenge power and ideology in society. Indeed, Fairclough's writings do not usually point out morphology, syntax, and semantics explicitly. Nevertheless, in order to comprehend how language functions in social and power situations, he acknowledges the significance of thorough linguistic examination, which includes morphology. However, the importance of the relationship between linguistic elements can be seen from how Vass defines speech in Titscher et al. (2009:38). Since language and dialogue are controlled behaviors that precede the emergence of a series or system, language is understood as a whole, covering the entire area of language that statements are connected.

Talking about semantics, the rational argument in regard to discourse analysis is that people do not need to understand the subjective meanings that underlie a statement. Hauser et al. (2023) states that in the context of discourse analysis, the most significant factor is the truth of the assertion. Stated differently, this perspective holds that discourse analysis is used to ascertain syntactic and semantic veracity of a text's system in level. Consequently, the primary objective of discourse analysis is to explain language, sentence structures, and textual meaning. It is related to Fairclough in Siswanto (2008), who argued that vocabulary, semantics, and sentence structure are all important factors to consider when analyzing texts linguistically. Based on the quotation, it means that Fairclough applies coherence and cohesion into discourse analysis, by using this expert perspective.

In addition to being a tool for communication, Chouliaraki & Fairclough, (2021:21) point out that those parts of language (morphology, syntax, and semantics) are a vehicle for the expression and contestation power. Their analysis also relates to Chaer's statement, (2014:48) that lexical, grammatical, and semantic aspects serve as integration tools, connecting sentences to create a comprehensive discourse. Furthermore, D. Maingueneau, as quoted by Zaimar & Harahap, (2011), stated that speech consists of one word, one sentence, or multiple sentences. Based on the quotation above, it can be explained that discourse is one of the studies in linguistics.

In the last phase is socio practice. It is in macro structure level. In order to understand how Pocut Muhammad reflects or defies established standards like morality, justice, and identity. As Fairclough & Fairclough (2013) stated that macrostructure examines discourse within a larger social framework. The way the story reproduce or contradicts prevailing power ideals in society might also be included. Social structures that operate as a set of laws derived from human existence in cultural elements and institutional structures targeted at corporate entities that are directly involved as promotional media can be used to characterize the practical socio-cultural dimension (macrostructural). This acts as a set of societal usual guidelines that influence the context. All explanation based on Fairclough & Fairclough (2013) can be seen in the table below:

Tabel 1. All explanation based on Fairclough & Fairclough (2013)

Analysis Levels	Description	Analysis Elements
Microstructure (Text)	Grammar, word choice or lexis, and sentence structure are examples of minor textual aspects. The language forms that are readily apparent in the text are analyzed.	a. Cohesion, or the connection between phrases b. Style or rhetoric c. Vocabulary – d. Word choice e. Language grammar f. Cohesion, or the connection between sentences g. Rhetoric or style
Meso-structure (Discourse)	It is focusing on the social behaviors and institutional setting in which the text was created and circulated. This relates to who controls the discourse. This level also analyze how the text and society relate	a. Text-media relationship b. The creation and distribution of text, including who does so

Macrostructure (socio practice)	Focusing on how discourse is produced, understood, and used in connection to larger social structures including power, ideology, and cultural influences.	a. Context b. -Hidden Meaning underlying the text c. Social and cultural values

Based on the table, we can see that the discourse has a broader position than clauses and sentences, because discourse includes ideas and concepts. The researchers choose critical discourse analysis theory, because they recognize some urgent demands. First, texts and speech influence and mold political, social, and cultural beliefs as demonstrated, by critical discourse analysis. CDA, for instance, is useful for understanding how rhetoric and propaganda can influence public opinion. Furthermore, because CDA can reveal bias and inequality that may be hidden in the dominant discourse, by applying this theory is desperately needed. Moreover, by bringing attention to and taking action on societal concerns is of the utmost importance. The next significant challenge, particularly in the digital era, is for language experts to understand how the media communicates messages and influences viewers through critical discourse analysis theory (CDA).

As the previous research, in 2023, Sri Rahayu Rachman carried out research on the story as well. “Analysis of The Hikayat Si Miskin, using the Teun A Van Djik model” is the title of her research. In addition to differences in the data corpus, the present research applies a different theory than the one presented here. Finally, Sri Rahayu's research does not describe the “Hikayat Si Miskin” by describing its linguistic aspects in order to discover the hidden meaning within. From the explanation above, in this section, the researchers would create several questions to identify the problems of this research. The problem identification is as follows, what discourse is contained in the Pocut Muhammad saga? The second problem is how Fairlough’s critical discourse analysis is able to explain the meaning of the Pocut Muhammad saga or hikayat. Based on the problem formulation above, the aim of this research is to describe empirically how the sentences and the structure can analyze and find out the hidden meaning in the saga.

METHOD

The Pocut Muhammad story was used in the present research as the main data. We will provide a descriptive and qualitative explanation of the significance found in the Pocut Muhammad Saga. It will receive both a descriptive and qualitative explanation. The descriptive qualitative approach, as defined by Wijayanti (2013), is characterized by the presentation of research findings in the form of comprehensive, detailed, and sentence descriptions at all times. Critical discourse approaches view reality as unbalanced and frequently as a source of conflict and social struggle. Critical research, according to Halik (2018:168), seeks to rectify reality, which is by its very nature uneven, and provide feedback and modifications to social interactions, turning them into social construction. Qualitative research is recognized as a valid research methodology in linguistics and education. In support of the claim made in the present research that the place of qualitative methodologies in educational research has to be made apparent, the paper provides a set of six criteria. These themes finally coalesce into a discussion of pertinent research projects for the training requirements of next researchers. Sugiyono (2012: 37) defines a literature analysis inside a study as either objective or intrinsic. In comparison, Sandelowski & Barroso (2003:227) suggest that if no analysis was performed within the scope of the research, the synthesis would be incorrectly identified as qualitative meta-analysis or qualitative a systematic review.

As has been stated previously, the present research employs Norman Fairclough's idea of critical discourse analysis, which make up the key sources of information used in research employing this conceptual framework. These texts are frequently examined to learn how concepts and information are communicated and how that influences the construction of an ideology or a hidden meaning. Since this is not a field research, interview transcripts are not used in this investigation. Every word, sentence, and linguistic component in the narrative was scrutinized by the researchers. To do thus, the researchers consulted literature and publications pertaining to critical discourse analysis theory, especially those written by Norman Fairclough.

Reading and comprehending the Pocut Muhammad story provides the research's method of data collecting. Next, in order to examine discourses that are pertinent to the issues or queries in the study, the researchers gathered information from sources that were connected to their research on the Aceh myth. The approach for this story research began with the researchers thoroughly analyzing the text structure, including language use, sentence structure, and word choice. After that, by outlining Fairclough & Fairclough's (2013) three (3) primary phases, the researchers were able to determine the text's linguistic function, such as the way in which information is presented. The first step is to describe the first point: text analysis in micro structural level.

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The third phase in Fairclough's analysis is to characterize the color of the text. The final phase in the study is to apply it to social practice. The researchers focused their text analysis on how arguments are constructed using language characteristics such as morphology, syntax, and semantics in meso-structure. Then, by relating it to social practice, we can uncover the hidden meaning or ideology in the hikayat or saga text in macro structure.

RESULTS AND DISCUSSION

Hikayat Pocut Muhammad served as the data source for this investigation. Most likely many Acehnese writers' name have been lost, the Hikayat Pocut Muhammad. In the story, princes fought for the title of ruler hip, reflecting Aceh's tumultuous political climate. The first son of Sultan Alaudin, Raja Muda, is portrayed in this story as the ruler of the state of Aceh. Raja Muda has three younger siblings named Pocut Keling, Pocut Sandang, and Pocut Muhammad.. Pocut Muhammad does not like dual leadership, because he believes it undermines the state's unity and eventually degrades it. Only by making dynastic history the cornerstone can the essential chronological foundation be established. Accepting Acehnese history is conceivable since it has been eloquently expressed in poetry, prose, philosophy, and religion.

Result

The data for the present research was analyzed by using Norman Fairclough's critical discourse analysis. Descriptive exercises seek to unearth hidden meanings in the saga or hikayat. The topic of Achenese bravery and their indigenous wisdom can be seen through analyzing this.. The rivalry between the two princes occurred roughly a century earlier. It may have been exploited by the author of the Hikayat Pocut Muhammad to caution against dual government and preserve historical memories and information. Those explanations will be seen clearer below:

a. Text

Text research looks closely at texts' structure, discourse and meaning. The content is essentially data analysis done on texts.. The analysis data, which closely interprets the text elements into meaning construction or discourse, called a text analysis in micro structure. In texts and discourses research they are comprehended, referring everything. In text analysis, there are some elements, like morphology, syntax etc. that can be researched. Some of those will be explained bellow, related to the discourse in Pocut Muhammad saga.

a. Morphology

The Hikayat Pocut Muhammad also contains linguistic elements such as nouns, verbs, pronouns, , and adjectives to express information, messages, and themes, like any other texts. Those are combined by affixation occurring at the morphological level. This saga contains some morphological systems, like the examples below

Tabel 1. Morphology

ACEHNESE	MEANING	MORPHOLOGY
Sakét até **Pangulee Peunaroe**	**Pangulee Peunaroe** feels hurt	adjektiva polimordem
Pocut Muhammad eu asab beude	Pocut Muhammad sees smoke	In Acehnese, the word eu is monophonemic Asab is the third type from ba' (see)
Ureueng meukapai bungka meulaot	Pocut Muhammad and his courtiers exhibited their maritime heritage by traveling by boat to their allies.	Adjectives that have been formed from different word categories are called derivatives. Besides that there are two words that have been given prefix.
Aceh *ngon* Pidie *mumat-mat* jaroe	Aceh and Pidie are in a good relation	Coordinative endocentric Affixes Repitition
Peuet *geutan*yoe ureueng lakoe		Afix (plural)
Keumeung mupeh ngon Poteu Raja	They aim to attack the king	Validator Stem

After mentioning several sentences contained in the Pocut Muhammad saga, he can analyze that the morphological process in words causes changes in phonemes, also known as morphophonemic. Based on the statistics presented above, it is possible to conclude that affixation, reduplication, and composition are examples of the morphological process, which transforms words from their natural form to an artificial form. As an example, the prefix keu in the word keumeung, in relation to the affixation system, generates a passive verb with no action. When a prefix keu is placed before a noun, it indicates intention or hits. Furthermore, the results indicate the presence of a

poly-morphemic adjective system, exemplified by the terms "feels hurt" and Sakét até. These words have several morphemes, which is why the adjective is known as poly-mordemic in English. The words pain and hurt also don't exist by themselves. Second, Acehnese adds a prefix to the beginning of a term. It's distinct from English. In English, the addition is typically inserted at the end of the word.

b. Sintax

In researching Acehnese saga or hikayat, the researchers need to carefully analyze the sentence's structure, in order to understand the first clause in Hikayat Pocut Muhammad's explanation of Acehnese syntax. The following are the basic steps for conducting syntactic analysis

Table 2 Syntax

ACEHNESE	Syntax Explaination
Sakét até **Pangulee Peunaroe**	Word order in Acehnese is flexible, so speakers of the language can nevertheless accept and comprehend the line Sakét até Pangulee Peunaroe.
Pocut Muhammad eu asab beude	Although word order in Acehnese can be highly variable based on the subject matter and context clarity, in this sentence the order is S + P + O, with the particle ***eu*** signifying the aspect of an ongoing action. Action is occurring when ***eu***, an aspect identifying particle, is present.
Ureueng meukapai bungka meulaot	In this sentence, the syntactic analysis is in: bungka + meulaot. Th e word ***bungka*** is consider as head noun, and **meulaot** is consider as modifier
Aceh *ngon* Pidie *mumat-mat* jaroe	This sentence has two subject: Aceh and Pidie. According to this interpretation, Pidie is a person. In this case, the word. Pidie performs the role of an actor. Howerver, the word ngon is considered as preposition
Peuet *geutan*yoe ureueng lakoe	The word peuet is an adverb that is placed at the beginning of a sentence. Then, the word geutanyoe and the word positioned as an object is the word ureueng. The predicate in this sentence is instead placed at the end of the sentence. From this sentence, it can be analyzed that there are many sentences in the Acehnese language whose sentence structure seems unusual. Given that the predicate is often positioned before the object and after the subject in Indonesian, this arrangement may seem a little unusual. On the other hand, this sequence in Acehnese highlights how intelligent the topic is by starting the phrase with it.
Keumeung mupeh ngon Poteu Raja	In passive sentences, the predicate word "keumang" is being used. Meanwhile, Mupeh is used as a second-person singular pronoun to indicate the subject. Ngon is a preposition in the case. Poteu Raja, on the other hand, is a noun phrase that means "Your Majesty the Emperor."

In Pocut Muhammad's research, sentence structure and clause coordination in Acehnese are analyzed. To coordinate the sentence structure, a system of processing coordinate and subordinate sentences is used by noun phrases, standing as the center. After researching and interpreting various words, the researchers identified significant structural discrepancies between Acehnese and Indonesian. Acehnese does not always follow a Subject - Predicate - Object in their structure.It shows, for instance in: Ureueng meukapai bungka meulaot

c. Semantic

Language study focused on the meaning of words is called semantics. The study of semantics focuses on the connections between mental processes or symbols in speech action and linguistic distinctions. One of the three levels of language analysis is semantics, or the theoretical study of meaning.

Table 3. Semantic

ACEHNESE	Semantic Explaination
Sakét até **Pangulee Peunaroe**	It is a metaphior, because ir has aa hidden meaning inside, like vulnerable or misery.
Pocut Muhammad eu asab beude	In Achenese eu means angry, asab means ember and beude means heavy or hard. Therefore, those three words are metaphor represent a misery.
Ureueng meukapai bungka meulaot	In denotative meaning, this sentence means a person, who wants to take a flower in a deep sea. In this sentence, the word bungka or bunga in Indonesian or flower means a hope, In addition, semantically, it is a metaphor.
Aceh *ngon* Pidie *mumat-mat* jaroe	The words mumat-mat jaroe to means stake out. As a king and a

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	warrior Pocut Muhammad must be highly attentive to face the enemy.
Peuet *geutan*yoe ureueng lakoe	Acehnese solidarity

Based on the data, the researchers would like to explain that Acehnese people are known for their struggle, bravery, and selflessness, qualities that are reflected throughout the epic. Characters are presented in a way that conveys their meaning in detail through their actions, meaning, and details. Through journey, conflict, and conquering, it revolves around travel, combat, and conquest, which creates themes like as heroism, sacrifice, and victory to face evils. The saga typically uses metaphors and similes to depict individuals and events. For example, people should not be scared to venture into the jungle to demonstrate courage. Numerous phrases and expressions are metaphors or have various meanings.

1. Discourse

In this section, the discourse and linguistic analyses simultaneously interact. It represents a symbol of a system of bravery, sacrifice, and allegiance that involves unpleasant emotions. Pocut Muhammad shown courage, in changing, the injustice required by his father, Sultan Alaudin, without interfering with the contestation of Jamaloialam's power, which contributed to the negada. Furthermore, Bentara Keumangan's bravery in differentiating between compassion and injustice is the second lesson to be drawn from this story. By responding to the constant disturbances brought about by the fighting, this hikayat illustrates the tragic effects of war.

The situation that distinguishes between caring and injustice began since Jamalul Alam Badrul Munir's rise to power from 1703-1726. He claimed to still have the right to rule as king and was a member of the Syarif dynasty. This is due to a coup that occurred during his rule, after which he was banished. Sultan Jamalul revolted, with some help from Uleebalang, and took control of the Gampong Jawa area. This can serve as a marker. The implication here is that, in the event of the king's death, there has to be a successor to the throne who believes he is most deserving of power. The Sultanate of Aceh was thus compared to a ship with two commanders at that point in its history. Due to his recollection of his father's warning not to meddle in Sultan Jamalul's affairs, Sultan Alauddin Johan Syah refrained from acting. This can be crucial. From the Syarif dynasty asserted that he was still entitled to the title of monarch. The reason for this is that he was banished after a coup occurred during his reign.

3. Social Practices

To find out, how the text is written in the socio-cultural framework of a society, in the context of the Acehnese communities shows the analytical purpose of the sociocultural practice dimension in macro structure. By examining how the discourse in the text shapes the political, cultural, and social circumstances of Acehnese society at the time, social analysis of Fairclough's practice in the context of Hikayat Pocut Muhammad takes a critical approach to this text. The following is the application of this framework to the Hikayat Pocut Muhammad, based on Fairclough's thoughts.

In the Pocut Muhammad saga, it represent that the rebel was started by Sultan Jamalul, who controlled the Gampong Jawa region, with some assistance from Uleebalang. This serves as a significance element. The meaning, what is shown in the Pocut Muhammad saga is he is the most powerful man in the event of the king's death. At that point, the Sultanate of Aceh was compared to a ship with two captains in the team Due to his recollection of his father's warning not to meddle in Sultan Jamalul's affairs; Sultan Alauddin Johan Syah refrained from acting. This has the potential to become important. At this point, Pocut Muhammad came to realize that it was improper if two people were crowned. Pocut Muhammad is irritated to see his brother so feeble. Pocut Muhammad is shown his expresion his, by seeing the lines Hanna gob, na di geutanyoe, saboh nanggroe. These are also the first lines of Teungku Lam Rukam's heroic ballad. The king's proscription was ineffective. Pocut Muhamat's plans did not alter, and his two other brothers declared that they were prepared to assist with the financial support required carrying them out.

Pocut Muhammad organized an attack on Gampong Jawa, which he saw as his own homeland, with the assistance of his two brothers. Knowing his brother's plan, the young king quickly disallowed it and warned his father, Sultan Alaudin, not to jeopardize Jamaloialam's position in Gampong Jawa. He requested that all of the commanders reject Pocut Muhammad's forceful, dynamic, and unrelenting plan. In a similar vein, Pocut Muhammad persisted in his struggle until he was able to persuade that his family line would carry on the kingdom. The explaination of the linguistically critical discourse analusis can be seen in the table below:

Table 4. Linguistic Element System

Language Systematics	Language Elements		
	Morfology	Semantic	Discourse
Text	In the Pocut Muhammad tale, the lexical dispersal effectively lessens the acceptable meaning of phrases that symbolized the Acehnese people's bravery.	Acehnese Bravery.	Sharp words and linguistic optimization
Interpersonal	Words used throughout affixation polimordem etc	It is the tone of voice, context, and objectivity of the express message or meaning.	Object, tone, and impression are text norms and language and poetry systems.
Social Practice	Bravery, Sacrifies and Louyalty	The Acehnese discourse's intended meaning is determined by its word choice..	The text's hidden meaning is identified by the words choice.

By seeing the tabele explaination, at this point the benefits of Ramli's poetry's description of the secret meaning of willing and sacrificing are described as follows: Pocut Muhammad possesses great bravery in upholding the nation's sovereignty, making him a noble man. By seeing his brother so weak, that it appears as though there are two kings ruling the country, akin to a single ship with two leaders, greatly infuriated Pocut Muhammad. Jamaloialam leads Gampong Java, which generates a lot of it, while Raja Muda leads the palace. Pocut Muhammad thought Gampong Jawa to be his home land, so he plotted an invasion on it with the aid of his two younger brothers. When the young king learned of his brother's plan, he promptly banned it and told his father, Sultan Alaudin, not to interfere with Jamaloialam's position in Gampong Jawa. He urged every commander to oppose his strategy, as is shown in

Han tom di gob na di geutanyoe

Saboh nanggroe dua raja

Nyankeuh sabab Tuanku droe

Bangta jinoe jikeumeung bungka

Pocut Muhammad realized that it was unacceptable if two people died as kings. Seeing his brother so frail infuriated Pocut Muhammad. Pocut Muhamad expresses his rage through the words of Hanna gob, na di geutanyoe, saboh nanggroe, two kings, which serve as the start to Teungku Lam Rukam's heroic poem. There was no outcome from the king's ban. Pocut Muhamat stated that his plans would not alter, and his two other brothers prepared to assist with the money required to carry them out. The concept-form relationship is damage and distorting, which is the hidden meaning distortion. The form is warped by the thought. Therefore, the meaning in the first-level system is no longer a meaning which leads to the real fact. This explanation is proven in:

Adat tan tuah keuji nama

Na tadeungo bungong riwat

Beh susah that bungong jeumpa

Nibak ulon ikot meuhat

Beumupakat lhee seureuta

In regard to the quote above, the sentence used by the royal family to the people of Aceh is informative in inflaming the spirit; the role of leadership based on Islamic values is critical in instilling a spirit of resistance in the Acehnese people. The same case is particularly seen during the colonial period. Pocut Muhammad's involvement in numerous battles has positioned him as a protector of his family dynasty and his country. Finally, by attacking the Jamaloialam, he joins to the long battle.

Discussion

Heroism is the central theme of the Hikayat Pocut Muhammad, a theme that appears frequently in other Acehnese sagas or hikayats. The following are some points that this saga should make clear if we read it carefully: In order to avoid interfering with Jamaloialam's power contestation, which had contributed to the negada, Pocut Muhammad first displayed courage by standing up to the injustice that his father, Sultan Alaudin, had ordered. The bravery of Bentara Keumangan to discriminate between kindness and injustice is then the second lesson that may be drawn from this tragic story. As the son of the king, Pocut Muhammad would undoubtedly attempt to obey his late father; yet, he came to the realize that it was improper to obey his parents at the expense of the nation and its citizens. This is the underlying message that is put forward. The absence of government and law regulations contributes the chaotic environment in Banda Aceh. It follows jungle laws; whoever is powerful is in power. Death is an inherent part of conflict. Fortunately, the conflict in Banda Aceh was short-lived following Jamaloialam's loss. On the other hand, Bentara Keumangan behaves similarly to Pocut Muhammad.

Bentara Keumangan's decision to fight the person who had saved his life, Jamaloialam, has demonstrated that he is more concerned with.

The practice discussed in this saga is the basic nature of Acehnese. In critical discourse analysis, discourse is not understood solely as the study of language, but also relates to context, which means that language is considered to be used for purposes or practices. In this song, the practice examined is how to represent the real Acehnese, since Aceh was still a kingdom. This thing can be seen in:

Tabel 4. Discursive Analysis of Acehnese Practices in Cultural Saga

N 0	Discourse Dimension	Discourse Elements	Research Result
1	Text Analysis (Micro Structure)	Choice of Vocabularies Meta-function	Using many metaphors. A. Ideasional: Aesthetic and not imaginative and optimizing B. Interpersonal: Text conventions and language and poetry systems, as follows: object, tone and impression C. Textual
2	Discourse Practice (Mesostructure)	Schematic Framework	Producing texts on the background, experience, and knowledge is the main goal of discourse practice, by seeing morpholpgy, syntax and semantic Background elements depicted about never give up and heroic point
3 .	Socio cultural Practice (Macro Structure)	Word choice, sentence structure, and style all contribute to a text's hidden meaning.	Structure: building elements starting from the title, stanza, and the meaning of using the words represented about loyalty, braveness and heroism The saga writer intend to tell is producing texts on the background, experience, and knowledge is the main goal of discourse practice.

CONCLUSION

From this research it can be concluded that the social and cultural circumstances that were in place in Aceh. Stories from the Alaudin sultanate's rule in Hikayat Pocut Muhammad serve as a depiction of the realities of that era's governance and leadership. In order for the idea in micro structure, the text idea is a leadership in creating government at that time to serve as a lesson for both the present and the future, readers are inspired and motivated by the leadership character that the author describes. It can help audiences and the larger society comprehend that the old sagas contain a variety of wisdom, including the charisma of a leader in addressing various societal problems, which makes this a very intriguing subject to be researched.

When analyzing through meso-structure level, the discourse in hikayat or saga text is also a linguistic construction elements, related to the research object. Communication is primarily viewed as a mediation or inter-subjective component in critical discourse analysis. CDA, as an interpretation theory, does more than just interpret texts and treat them as such; it also makes texts communicate, even about things other than themselves. The interchange of linguistic elements is the fundamental knowledge of communication in critical discourse analysis. Furthermore, it may be inferred from this research that the story teaches state defense. Pocut Muhammad expressed his displeasure that another monarch had taken over his country.

Furthermore, in macro-structure level, it concludes that heroism is the central theme of the Hikayat Pocut Muhammad, a theme that appears frequently in other Acehnese sagas or hikayats. Upon careful analysis, the following truths from the present story should become clear: Pocut Muhammad first displayed courage by standing up to the injustice that his father, Sultan Alaudin, had ordered. The bravery of Bentara Keumangan to discriminate between kindness and injustice is then the second lesson that may be drawn from the saga’s story.

The Hikayat Pocut Muhammad, research which uses Fairclough CDA had not been done before. Most previous research has focused on literary or historical issues. Nonetheless, we may find out how the language in this work is employed to uphold or refute the prevailing power and ideology by employing AWK. By analyzing the

connection between colonialism, aristocratic characters, and gender representation in the discourse of power is one way to do this kind of research. By applying Fairclough's AWK theory to a classic book like the Hikayat Pocut Muhammad, which hasn't been extensively examined from a critical linguistic standpoint, is one of the novelty components of this research. Therefore, this research is innovative (novel) in that it highlights the power and ideological dynamics concealed in conventional texts by applying a critical language method..

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