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Introduction To *The Hikayat Prang Sabi* And Its Relationship To Literature Learning

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Abstract

Hikayat Prang Sabi is one of the traditional literary works from Aceh that is rich in religious, historical, and patriotic values. This work tells the story of the Acehnese people's struggle against Dutch colonialism, with an emotional narrative that portrays sacrifice and bravery. As a piece of literature, the hikayat holds great potential to be utilized in literary education at schools, particularly in shaping students' character, introducing local cultural heritage, and enhancing appreciation for the nation's literary legacy. The study of this hikayat aims to explore the core values it contains and relate them to the objectives of modern literature learning. Thus, using texts like *Hikayat Prang Sabi* can serve as an effective educational medium to instill values of nationalism, religiosity, and love for the homeland in students.

INTRODUCTION

Literature has a significant position in the world of education because of its role as a means of forming personality, developing imagination, and honing the emotional and social sensitivity of students (Saputra, 2020). More than simply conveying the beauty of language and aesthetic elements, literature serves as a link between individual and collective experiences, between the past and the present, and between local culture and universal values. In the context of learning, literature not only supports the intellectual development of language skills but also contributes to character formation, understanding of moral and spiritual values, and expanding students' cultural horizons (Al-Ma'ruf, 2017; Wajira, 2024). In Indonesian language learning, literature is an essential element in strengthening students' literacy skills. The goal of literature learning is not simply to understand the content of a text, but also to encourage students to examine the meaning, symbolism, and moral messages contained within literary works (Prawiyogi, 2025; Putra, 2024). Both ancient and modern literary works can reflect life's values and socio-cultural realities. Therefore, introducing various forms of Indonesian literary richness, including classical works, is crucial for maintaining the continuity of the cultural identity of the younger generation.

Classical literature has preserved the cultural history of every region in the archipelago for a long time. It contains various ideas, teachings, morals, advice, entertainment, and more. As a result, classical literature has cultural and didactic values that help readers enjoy it (Afrilla et al., 2025). Hikayat literature is an ancient form of literature written in Malay. Most of its stories revolve around court life. Fiction is a prominent feature, and it typically includes lengthy prose (Nurgiyantoro, 2018; Sumasari, 2014). Hikayat contains stories, laws, and genealogies that are fictional, religious, historical, biographical, or a combination of these characteristics. This literature is read to solace sorrow, raise fighting spirit, or simply to enliven a party (Big Indonesian Dictionary Online Edition VI). Hikayat is also considered ancient prose fiction and is often accompanied by events that have magical or extraordinary elements (Handayani, 2025). The fable contains six values: religious, moral, cultural, social, educational, and aesthetic. It is important for students to understand the values contained in the fable so they can apply them to their lives, as these values can serve as guidelines for living a meaningful life. Furthermore, studying the values of this fable also contributes to the preservation of our ancestors' cultural heritage. (Hasminur et al., 2024).

One example of an ancient literary work worthy of inclusion in learning is the *Hikayat Prang Sabi*. This work is a legacy of Malay Islamic literature born from the context of the Acehnese people's struggle against Dutch colonialism. Written by Acehnese scholars and fighters in verse, this hikayat contains a call to jihad in the path of Allah (fi sabilillah) and a strong spirit of patriotism. Literally, prang sabi means "holy war," indicating that this work is not only literary but also has an ideological and religious function as a driving force for the struggle of the Acehnese people. The content of this hikayat contains noble values such as faith, sacrifice, courage, and love for the homeland, packaged in a poetic, rhetorical, and uplifting style. This work is clear evidence that literature has the power to inspire, shape collective consciousness, and stir the spirit of nationalism. The classical Malay language style and distinctive form of poetry make *Hikayat Prang Sabi* an ideal example for introducing students to the structure and richness of ancient literary language.

Hikayat, as a classic literary work preserved and studied in various educational institutions, possesses strong moral values. Therefore, the text of the hikayat remains a fundamental text (Berliannisa, 2023; Mahmud, 2020). Culture is the basis that forms the identity of a community group (Hartati et al., 2020). Hikayat is one of the most popular classic literature and plays an important role for the Acehnese people as a guide to life (Rusli, 2023). Hikayat helps you critically analyze reality by considering cultural aspects. Existing hikayat that contributed to Acehnese culture were used for communication and propaganda. As a result, hikayat functioned as a medium for conveying messages of resistance and connecting writers with their readers (Ichwan, 2024). One of the most famous tales in Acehnese society is the *Hikayat Prang Sabi*. It is said that Aceh survived decades against Dutch colonial rule thanks to this tale (Agustisa, 2023).

Unfortunately, in school teaching, classic literary works like these often receive little attention. Teachers' limited knowledge of ancient literature and a tendency to focus on modern works are key factors preventing many students from becoming familiar with the rich historical and cultural heritage of local literature. Therefore, integrating *Hikayat Prang Sabi* into literature instruction is a strategic step to revitalize local values that have begun to be neglected. Through studying this work, students can be invited to engage in critical discussions about important themes such as history,

religion, struggle, and their relevance to contemporary life. With a contextual and reflective literary analysis approach, *Hikayat Prang Sabi* can be used as a learning medium that trains critical thinking skills, interprets meaning, and understands the moral values contained in literary works. Students are not only encouraged to understand the structure and content of the text but also to reflect on the values contained within it and relate them to the social and cultural realities of everyday life.

Reviving the *Hikayat Prang Sabi* as a form of classical literature is an important step in preserving the cultural heritage of Malay Islamic literature. This work not only holds high historical value because it originates from the period of the Acehnese people's struggle against colonialism but also contains religious values and a strong spirit of nationalism. Therefore, the *Hikayat Prang Sabi* deserves to be re-established as part of a relevant literary treasure and is worthy of being introduced to the younger generation for study and appreciation. More than just a literary legacy, this work holds great potential as a teaching resource in literature learning in schools. The moral messages, values of struggle, and nationalism contained within it make the *Hikayat Prang Sabi* an appropriate medium for fostering students' appreciation of classical literature. Through introduction to this work, students not only learn about linguistic elements but also gain a broader understanding of the values of life and the nation's cultural identity.

The *Hikayat Prang Sabi* is strongly linked to the development of student character. This work conveys noble values such as piety, courage, sacrifice, and a spirit of love for the homeland, which can serve as a foundation for building nationalism and religiosity among students. These values are crucial to strengthen in the character education process, especially amidst the onslaught of global influences and the current crisis of cultural identity. Therefore, a literary learning approach is needed that can connect the text to the context of students' real lives. Analysis of the *Hikayat Prang Sabi* is not sufficient to stop at aspects of form and language but also needs to touch on the cultural values and symbolism contained within the text. This approach will encourage students to think critically, interpret meaning deeply, and be sensitive to the social and historical realities that underlie a literary work. In addition to enriching student literacy, the use of the *Hikayat Prang Sabi* can also be part of innovation in the development of teaching materials based on local wisdom. Utilizing this work as a learning resource will make learning more contextual and meaningful while strengthening the cultural roots of national education. This is an important strategy in building a learning system that remains connected to cultural identity but is able to adapt to the challenges of the times.

Therefore, in the context of literary learning, the *Hikayat Prang Sabi* has great potential as an alternative, meaningful teaching material. This work not only expands students' literary literacy with regard to classical texts but also contributes to instilling a spirit of nationalism, religious values, and cultural awareness. If delivered through an appropriate learning approach, literary learning through the *Hikayat Prang Sabi* can be an effective means of shaping the character of a young generation that is critical, cultured, and nationally aware.

METHODS

This study uses a qualitative descriptive approach. This approach is a type of qualitative research that aims to describe a phenomenon or object of study in detail and systematically (Ruhansih, 2017). This research design uses a literature study. The literature study research method is a scientific process carried out by collecting various information relevant to the topic or problem

being studied, where the main sources of reference come from various literature or libraries (Fahrurrozi et al., 2020). The literature review serves as a means for researchers to obtain a strong theoretical basis to support the formulation of hypotheses. The literature used in this study contains the results of previous research or scientific works from other researchers. This information is used to understand a symptom or phenomenon, as well as to establish relationships between the findings of one study and those of another. The interconnectedness of these findings is then systematically compiled to provide a complete picture and draw conclusions from the study.

Qualitative research possesses a distinct characteristic in that the researcher serves as the key instrument (Anggito, 2018). In this study, the researcher plays a central role as the main instrument responsible for determining the focus of the inquiry, collecting data, interpreting, describing, and drawing conclusions based on the findings. The data source is *Hikayat Prang Sabi*, found in the book *Sastra Perang: Sebuah Pembicaraan mengenai Hikayat Perang Sabil*, written by Prof. Ibrahim Alfian. Data were obtained through a content analysis reading technique.

RESULT AND DISCUSSION

Based on a literature review and an examination of the content and cultural background of the *Hikayat Prang Sabi*, it can be concluded that this work is rich with literary values, history, religiosity, and national spirit. Composed in poetic form by prominent Acehnese scholars and fighters during the Dutch colonial period, the *Hikayat Prang Sabi* not only records the history of the Acehnese people's struggle but also articulates the spirit of jihad and serves as an instrument of ideological and spiritual communication in the Malay Islamic literary tradition.

The *Hikayat Prang Sabi* contains four main stories that form the core of its narrative. The first story depicts the figure of a young nobleman who has everything wealth, good looks, and intelligence but is willing to give up all the comforts of life to fight in the way of Allah. He sold all his possessions to buy war equipment and went to battle. In his dream, he saw a picture of heaven and was met by the angel Ainal Mardhiah, who then greeted him when he died as a martyr. This story emphasizes that heaven is not intended for those who live in comfort, but for those who dare to sacrifice completely for the sake of Allah.

The second story shows a king from the Children of Israel who was very obedient to God. He sent a thousand of his sons into battle, and all of them fell as martyrs. It didn't stop there; the king himself then joined the fight and was eventually martyred. This story depicts the extraordinary sacrifice of a father and leader who was willing to give up everything throne, children, and life to defend religion.

Meanwhile, the final story tells of a man with an unattractive appearance who was frequently rejected for marriage. When a woman finally agreed to marry him, he chose to postpone marriage to follow the Prophet Muhammad (peace be upon him) into battle. He was martyred before he could experience married life. This story emphasizes that sincerity and courage in jihad transcend worldly desires.

These four stories not only touch the mind but also stir the reader's feelings and souls. The *Hikayat Prang Sabi* conveys the message that fighting for truth and death in jihad is not defeat, but true victory. Through its meaningful narrative, this tale serves as a gentle yet powerful call: do not be afraid to make sacrifices, for God's promises will surely be kept.

Reintroducing classic works such as this is crucial in literature instruction, particularly to broaden students' literacy horizons while instilling cultural awareness and the nation's historical values. A qualitative study of this text demonstrates that the *Hikayat Prang Sabi* is more than just a work of literature; it is a collective expression of religious fervor and resistance to colonialism (Hasjmy, 1983; Azra, 2002). In literary education, this work needs to be reintroduced to the

younger generation as an authentic representation of Malay Islamic literature that combines elements of spirituality, struggle, and nationalism. The *Hikayat Prang Sabi* plays a crucial role in fostering students' love of classical literature, which is often marginalized by the dominance of modern texts. This work opens up a space for reflection for students to understand historical struggles, religious teachings, and the importance of maintaining cultural dignity and identity. From a character education perspective, the *Hikayat Prang Sabi* contains noble values such as sincerity, courage, a spirit of sacrifice, and love of the homeland, which are highly relevant to instill in students, especially in the context of today's moral and identity crisis. Thus, this text serves not only as literary reading material but also as an educational instrument in building character.

Through textual analysis, it is known that this tale is composed in the form of narrative poetry that conveys moral, religious, and patriotic messages. The spirit of *jihad fi sabilillah*, embedded in every line, teaches readers to love their homeland and uphold justice (Iskandar, 1995). These values align with the objectives of literature learning in the national curriculum, which emphasizes not only the aesthetics of language but also character building and the development of students' critical thinking (Minister of Education and Culture Regulation No. 37 of 2018). As an alternative teaching resource, *Hikayat Prang Sabi* aligns with the view that literature learning should be contextual and contain reflective content that connects the text to students' life experiences (Sumardjo, 2010; Teeuw, 1984). With this approach, students not only learn to recognize language forms and styles but are also encouraged to explore the symbolic meaning, historical context, and moral messages contained within. Other research shows that local literary works containing historical and religious elements are highly effective in building students' cultural identity (Faruk, 2007; Ratna, 2009).

In the era of globalization and the onslaught of popular culture, reintroducing classic literary works is a crucial strategy for preserving the nation's noble values and cultural heritage. This aligns with the spirit of "Merdeka Belajar," which emphasizes the importance of diversity and freedom in choosing learning resources appropriate to the local context. Furthermore, many education experts emphasize the importance of integrating local wisdom-based teaching materials into literature learning (Moleong, 2013; Nurgiyantoro, 2002). The *Hikayat Prang Sabi*, as part of the richness of regional literature, holds profound meaning and narrative that can serve as a means of strengthening character education and historical literacy. By utilizing it as teaching material, students are not only trained to read and write literary texts but also empowered to understand and appreciate the history of struggle and the values that shape national identity.

Therefore, the findings of this literature review highlight that *Hikayat Prang Sabi* holds strategic value in literature education. It not only enriches students' literary knowledge but also strengthens character education, cultural literacy, and the preservation of the nation's intellectual heritage. Literature learning through this text, if carried out in an integrative and reflective manner, can foster a deeper, more contextual learning process that also touches the emotional and spiritual dimensions of the students.

The third story tells of a man who desperately longed for a child. When his wife was pregnant, he chose to follow the call of jihad alongside the Prophet, hoping to return and see his child. However, fate had other plans, and both his wife and child died. Despite his deep grief, he remained steadfast in his faith and accepted everything with sincerity and trust in God. This story teaches us about sincerity in accepting God's destiny.

Discussion

A. *Hikayat Prang Sabi*: A Literary Portrait of Struggle

The Hikayat Prang Sabi is a monumental literary work that made a significant contribution to the dynamics of the Acehnese people's struggle (Hariadi et al., 2025). This work was composed by Tgk. Chik Muhammad Pante Kulu in the form of heroic poems disseminated through oral tradition and written in Acehnese with Arabic-Malay script (Jawi). In the context of colonialism in

Indonesia, especially in Aceh, this hikayat functioned as a tool for ideological awareness as well as an effective means of jihadist preaching to arouse the spirit of resistance against Dutch colonial rule. Traditional Acehese literature has long had a close relationship with Islamic values. The poems that live in society not only function as entertainment but also convey religious messages and the spirit of liberation (Adiba, 2022). In this context, the *Hikayat Prang Sabi* became the pinnacle of literary expression that reflects the collective spirit of the Acehese people in defending sovereignty with a spiritual foundation in the form of jihad fi sabilillah. For more details, here are some excerpts from the poems stored in the Leiden Museum, the Netherlands

HIKAYAT PERANG SABI BISMILLAHIRRAHMANIRRAHIM

*Alhamdulillah khalikul asyja', dum perkara pecnue-jened Rabbi
'Arasy keurusi syeuruga nuraka, langèt dōnya bumi beurangri
Kōmdian seulanenut saleem hulōn, ateueh Junjōngan pangbulēē Nabi
Ateueh wareh sahabat sajan, dum sikeulian Mubajir Anshari*

*'Oh teulheueh pujoe seulanenut sudah, bi hidayah hamba faqī
Tulōng Tuhan Insya Allah, ulōn pengah keu bhaih prang sabi
haba kitab lōn meung karang, surōh cut abang uba' kami
Lōn meuda'wa pi han reumbang, bah lōn karang beurangkari
Lom peureubuet ateueh keubajikan, mudah-mudahan pabala neubi*

*Jened pen'ingat sigala tēlan, warēh rakan dum beurangri
Geulantoe lōn bri keurib meudulang, baday lōn pulang krōng meuriti
Geulantoe tampō' pucō' keurawang, baday keunarang intan ngon pudi
Tentapi nyang na jened syubhat, lōn seumurât keu hulēē budi
Beu that meunan pi lōn seumurât, keu 'ibarat dumna akhi*

*Jakalēe karōt deungon salah, bè' ta marah keu hamba faqī
Ulōn seumurât li wajbillah, karena Allah kon beurangkari
Wabé teungku adé' abang, bè' lé lanteng taja' prang sabi
Bè' takira keu hulēēbalang, ka ji pasang lé jēn pari
Hé teungku cut dōnya akhè, agama tan le sigala nanggri*

In Indonesian

HIKAYAT PERANG SABI BISMILLAHIRRAHMANIRRAHIM

*Alhamdulillah khalikul asyja', segala hal ciptaan Rabbi
Arasy kursi surga neraka, semua langit dunia dan bumi
Kemudian selawat salam hamba, kepada junjungan Penghulu Nabi
Kepada waris bersama sahabat, termasuk sekalian Mubajir Anshari*

*Setelah selesai puji selawat, berilah hidayat hamba yang fakir
Insya Allah dengan tolong Tuhan, hamba berkabar hal perang sabil
Kabar kitab hamba 'kan karang, disuruh abang kepada kami
Hamba bertengkar rasanya tak pantas, biarlah kukarang yang mana jadi
Hamba perbuat atas kebajikan, mudah-mudahan pabala diberi*

*Boleh mengingatkan segala taulan, saudara dan rekan semua sekali
Pengganti kuberi keris berdulang, ganti kuserahkan berlambung padi
Pengganti mahkota pucuk kerawang, ganti disusun intan permata
Tetapi yang ada timbul keraguan, hamba mengarang demi budi nan tinggi
Meskipun demikian hamba menyurat, untuk ibarat semua akhi*

*Jikalau kacau serta salah, janganlah marah pada fakir ini
A k u menulis di pihak Allah, semata-mata karena Illahi
Wahai tuan adik dan abang, jangan hindari berperang sabil
Jangan hitung para hulubalang, sudah dirasuki jin dan pari
Wahai tuan dunia akhir, agama tak lagi di segala negeri*

B. Structure of the Hikayat Prang Sabi

Narratively, the *Hikayat Prang Sabi* is divided into four main parts, each carrying a profound ideological message. The first part tells the story of Ainul Mardhiah, an angel from heaven who awaits martyrs as a form of spiritual respect for fallen fighters. The second part depicts the great rewards for martyrs, such as the guarantee of entering heaven without being accounted for. The third part tells the story of Said Salmay, a dark-skinned and unattractive slave but considered noble because of his sincerity in jihad, conveying the message that glory is not determined by appearance but by faith and sacrifice. Meanwhile, the fourth part presents the story of a brave young man who willingly left the world to fight on the battlefield, becoming a role model for the younger generation of Aceh. These four segments are structured with a strong rhetorical approach aimed at arousing the emotional and spiritual aspects of society. With its repetitive style and distinctive rhythm of Acehnese poetry, this hikayat is easy to memorize and recite, thus spreading widely across various levels of society. In terms of narrative structure, the following is the structure that forms the plot of the *Hikayat Prang Sabi*.

Table 1. Structure of the *Hikayat Prang Sabi*

Structure	Content / Example of Text	Explanation
1. Opening (Mukadimah)	"Alhamdulillah khaliqul asyya', segala hal ciptaan Rabbi..." "Kemudian selawat salam hamba, kepada junjungan Penghulu Nabi..."	An opening with praise to Allah and blessings upon the Prophet.
2. Introduction to the Purpose of Writing	"Setelah selesai puji selawat, berilah hidayat hamba yang fakir..." "Hamba berkabar hal perang sabil..." "Hamba perbuat atas kebajikan, mudah-mudahan pahala diberi"	Expressing the intention of writing the hikayat, namely to deliver news about jihad.
3. Call and Invitation	"Boleh mengingatkan segala taulan, saudara dan rekan semua sekali..." "Pengganti kuberi keris berdulang..." "Hamba mengarang demi budi nan tinggi"	A call to fellow Muslims to join in jihad and to appreciate the struggle.
4. Apology & Clarification	"Jikalau kacau serta salah,	An apology for any shortcomings

5. Advice & Closing	janganlah marah pada fakir ini..." "Aku menulis di pihak Allah..." "Wahai tuan adik dan abang, jangan hindari berperang sabil..." "Wahai tuan dunia akhir, agama tak lagi di segala negeri"	in the writing and a clarification that the intention is for the sake of Allah. A message advising not to abandon jihad in defense of religion.
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From the results of the structural analysis discussed by several researchers above, the *Hikayat Prang Sabi* has a storyline as follows.

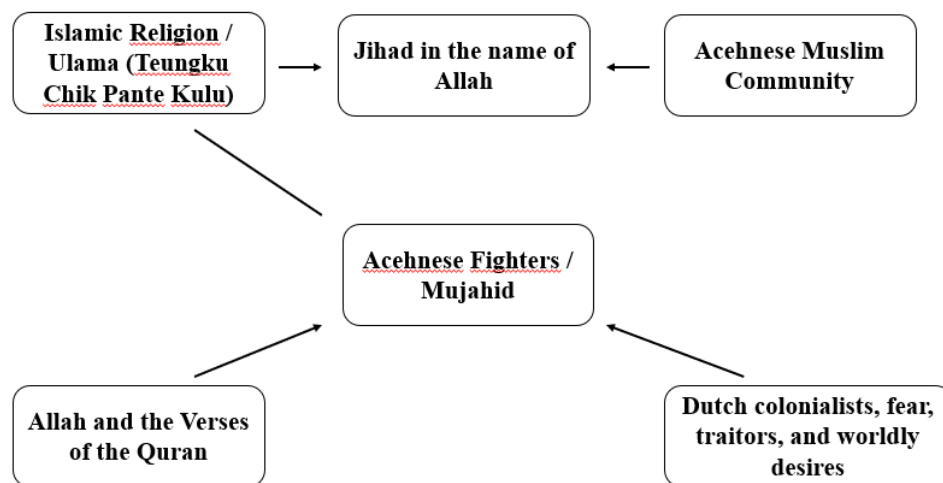


Fig.1 Actantial Scheme of Hikayat Prang Sabi

This section contains the entire series of stories from the *Hikayat Prang Sabi*. The initial situation in this section describes the social and spiritual conditions of Muslims. This section begins with praise of Allah and the Prophet Muhammad. The author states that he wrote this story to warn Muslims not to neglect their religious obligations, especially jihad fi sabilillah (holy war). Harsh criticism is directed at Muslims who have been influenced by worldly interests (wealth, women, and power). The ulama who remain silent and do not call for war. The nobility who do not care about the fate of religion and the nation. The world is in moral and religious decline, while the Dutch (infidels) colonize and destroy the Islamic order.

Historically, the *Hikayat Prang Sabi* played a strategic role as a tool of struggle against Dutch colonial domination. The poems contained within it proved successful in inspiring many Aceh youth to engage in jihad. In his work Atjeh (1983), Zentgraff noted that this saga directly fostered a spirit of sacrifice and extraordinary courage among Aceh youth. The extent of this saga's influence even led the Dutch East Indies colonial government to strictly prohibit its distribution. Anyone caught keeping or reading it could face severe sanctions, including exile to remote areas such as Papua or Nusa Kambangan. This demonstrates that literature not only has an aesthetic function but also plays a role as a real and effective medium for ideological struggle. According to Herdiansyah (2010) in his research, scholars even equate the power of the *Hikayat Prang Sabi* with world revolutionary works, such as La Marseillaise from the French Revolution and Common Sense from the American Revolution. However, according to Zentgraff (1983), no other work has been able to match the intensity of emotion and the urge for jihad that this tale evokes.

In the initial stage, the author builds a theological argument that jihad is a command from God and the highest form of worship in Islam. Verses from the Qur'an and the Prophet's Hadith are cited to support his ideas. The people are tested in their willingness to understand the truth and abandon worldly fears. The author presents a choice between heaven (jihad) or hell (silence). This stage includes a direct call to rise up against the Dutch colonialists. He describes the rewards of martyrdom: heaven, angels, and eternal bliss. He affirms that martyrdom is more noble than ordinary death. The author states that war is obligatory because the homeland has been occupied by infidels. Furthermore, the author also provides parables and metaphors (drinking a sip of water = the deliciousness of martyrdom) used to strengthen emotions and persuasive power. The next situation depicts a great victory for those who participate in jihad. Eternal life in heaven, resurrection with the Prophet, honored by angels and Messengers. It is even stated that the dust from the steps of the holy war is more fragrant than musk in heaven. The author claims that the history of the previous peoples and the Prophet himself always fought against infidels, so following in their footsteps means walking the path of ultimate truth. The Final Situation contains spiritual hope and victory. Prayers for the victory of Islam. Hope for the restoration of the Aceh kingdom. Calls for the people to awaken and unite. There is divine optimism that through jihad, Allah will give victory to the Muslims. The Islamic state will be victorious again. The fighters will receive immeasurable rewards in the afterlife.

C. Genealogy of Creation and Historical Context

There are two versions regarding the background of the creation of the *Hikayat Prang Sabi*. The first version states that Tgk. Chik Pante Kulu wrote this saga on his journey home from Mecca to Aceh, so the creative process took place in a spiritual atmosphere after the Hajj pilgrimage. The second version states that this saga was written at the initiative of Tgk. Chik Abdul Wahab Tanoh Abee as part of his support for the struggle of Tgk. Muhammad Saman Ditiro. In one narration, when Tgk. Chik Ditiro asked Tgk. Chik Tanoh Abee for permission to launch jihad, he stated that those who would be fought were "Dutch infidels," not fellow Muslims. This statement became the theological basis that strengthened the legitimacy of the struggle so that full blessing was given. To support this movement, Tgk. Chik Tanoh Abee composed the jihad saga in Arabic for the war commanders, while Tgk. Chik Pante Kulu composed an Acehnese version for the troops.

The *Hikayat Prang Sabi* has now become a symbol of resistance and Acehnese cultural identity, living in the collective memory of the people. Historian Ali Hasjmy praised this work as one of the greatest Islamic struggle poems on a global scale. He even compared it to the poems of Hasan bin Thabit (a poet of the Prophet Muhammad), which are known to have inspired Muslims in facing the enemies of religion. From a world literary perspective, the *Hikayat Prang Sabi* can be compared to classical epics such as Homer's Iliad and Odyssey in the ancient Greek literary tradition. Its influence lies not only in the beauty of its language but also in its ideological prowess, which shaped collective consciousness to defend religion and the homeland. Thus, the *Hikayat Prang Sabi* holds not only aesthetic literary value but also has a strategic dimension as a builder of national character and a symbol of collective courage that changed the course of history.

D. The Relevance of the *Hikayat Prang Sabi* in Literature Learning in High School

The *Hikayat Prang Sabi*, as part of Aceh's classical literary heritage, holds significant literary and historical value, deserving inclusion in literature lessons at the senior high school level. This work stands out not only for its beautiful language but also for its rich religious content, heroic spirit, and nationalistic values. Therefore, it is highly suitable for strengthening literary literacy and character building in students.

Within the Indonesian Language Curriculum at the high school level, literature instruction is not merely intended to introduce the beauty of form but also as a medium to foster students'

understanding of life's values (Purwati, 2020). Students are encouraged to appreciate literary works, analyze their structures, and draw on moral and social values for inspiration. In this context, the *Hikayat Prang Sabi* is highly representative because it has a narrative flow typical of a hikayat, poetic language, and a theme of struggle that can strengthen national character (Umar, 2020). The primary contribution of learning this text is in fostering a spirit of patriotism and love for the homeland. The *Hikayat Prang Sabi* demonstrates that literary works can function as a tool for the struggle against colonialism while simultaneously raising collective consciousness in society through the power of language. This opens up space for students to reflect on the important role of the younger generation in maintaining cultural identity and national sovereignty amidst the challenges of the times.

In terms of language development, this tale is highly beneficial in honing students' literacy skills. Learning activities can focus on in-depth reading skills, understanding the intrinsic and extrinsic elements of classical texts, and writing critical responses or literary reviews. Activities such as poetry performances, dramatic readings, and discussions on the values of struggle, jihad, and humanity will also strengthen students' participation and critical thinking (Sutrisno, 2022). In addition to supporting literacy development, this work also plays a role in strengthening Character Education (PPK), particularly in aspects of religiosity, nationalism, integrity, and responsibility. In fact, this tale can also be used as interdisciplinary teaching material in subjects such as history and Islamic religious education to enrich students' perspectives.

Thus, the *Hikayat Prang Sabi* is not only worthy of study as a classic literary legacy but also as an effective educational tool for building historical awareness, a spirit of struggle, and pride in national identity. The use of meaningful local texts such as this aligns with the vision of Merdeka Belajar (Freedom to Learn), which prioritizes a contextual, meaningful learning process centered on developing students' holistic potential

CONCLUSIONS

Understanding the *Hikayat Prang Sabi* not only adds to the richness of regional literature that can be utilized in learning activities but also plays a crucial role as a medium for instilling noble values in students. This work presents a concrete example of courage, sincerity of sacrifice, and a spirit of struggle that is worthy of being emulated. In the context of literary education, this tale has the power to foster historical awareness and strengthen students' character through its religious messages, national spirit, and the humanitarian values it contains. Therefore, the application of the *Hikayat Prang Sabi* in literary learning is highly appropriate for shaping a generation that not only excels academically but also possesses a strong character and an appreciation for culture.

CONFLICTS OF INTEREST STATEMENT

The authors declare that there are no conflicts of interest associated with this manuscript. All authors have reviewed and approved the contents of the manuscript and have no financial relationships to declare. We guarantee that this work is original and has not been published or reviewed elsewhere.

AUTHOR CONTRIBUTIONS

Julika Lissa Ilhamida conceived the topic and designed the main structure of the paper. She was also responsible for compiling the introduction and outlining the relationship between *Hikayat Prang Sabi* and literature learning. Sumiyadi contributed to strengthening the theoretical framework

and examining the historical aspects and cultural values within the tale. Rudi Adi Nugroho examined the relevance of the tale material within the context of the curriculum and literature learning strategies in schools. The three authors intensively discussed the content of the paper and contributed to the preparation of the final manuscript.

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