



Original Article

Transformasi Kalimat Syartiyah dalam Kitab Fathul Qarib pada Pembahasan *Fardhu Wudhu* Karya Imam Ibnu Qassim Al Ghazi (Transformatif Generatif Noam Chomsky)

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Abstract:

This study analyzes the transformation of syartiyah (conditional) sentences in the book Fathul Qarib in the discussion of fardhu wudhu by Imam Ibn Qasim Al-Ghazi, focusing on Noam Chomsky's transformative generative theory. This study is motivated by the importance of Arabic in Islamic studies, especially the science of Nahwu and Sharaf, and the lack of specific studies on the transformation of syartiyah sentences. The research method used is qualitative descriptive with textual analysis. Data in the form of syartiyah sentences from Fathul Qarib fasal fardhu wudhu, collected through documentation. The analysis includes identification of deep and surface structures, application of transformational grammar, and analysis of transformations such as al-ibdal, i'adah al-tartib, al-ziyadah, and hadzf. The results of the study indicate that transformation affects the understanding of the law of ablution, and can be returned to the initial structure to find out the meaning before and after the transformation. This study also confirms the relevance of Chomsky's theory in analyzing classical Islamic texts. This study aims to reveal the types of transformations in conditional sentences and changes in meaning from deep to outer structure. This research is expected to increase understanding, improve the quality of worship, and develop transformation analysis methods.

Keywords : Syartiyah Sentences, Generative Transformation, Noam Chomsky, Fathul Qarib, Nahwu and Sharaf



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Introduction

Arabic has a central role in Islamic studies, being the main language in understanding sources of Islamic law such as the Qur'an and Hadith (*History of Hadith*, n.d.). The classical books, which are the main references in various Islamic disciplines, are also written in Arabic. Mastery of Arabic, especially Nahwu and Sharaf, is the main key to accessing and understanding the intellectual treasures of Islam (Ihwan et al., 2022).

Kitab Fathul Qarib is one of the fiqh books popular among pesantren in

Indonesia. This book, which discusses various aspects of Islamic law, is often used as a basis for learning fiqh because of its concise and easy-to-understand language. One of the important sections in Fathul Qarib is the discussion of the fard of ablution, which is a valid requirement for performing prayers and other acts of worship ([Agama et al., 2024](#)).

In understanding Arabic texts, including Fathul Qarib, the structure of syartiyah sentences (suppositional sentences) plays an important role. A syartiyah sentence is used to express a cause-and-effect relationship or a requirement in an action or event ([Andalusiy, 2006](#)). The transformation of syartiyah sentences - i.e. the change in the form and meaning of the sentence in different contexts - can affect the understanding of the laws or rules contained in the text ([Susiawati, 2018](#)).

Novelty and State of the Art Research on Fathul Qarib generally focuses on its influence on worship practices, such as the perfection of ablution ([Mauliddiyah, 2021](#)). Other studies highlight the importance of mastering Nahwu and Sharaf in understanding this book. (Thobib & Amirudin, n.d.). However, further studies on the transformation of syartiyah sentences in Fathul Qarib, especially in the chapter of ablution, are still limited.

There have been many studies on the science of Nahwu and Sharaf and its influence on the understanding of classical books. However, specific analysis of the transformation of syartiyah sentences as the key to unlocking deeper meanings in the book of Fathul Qarib still requires further research ([Prihatini et al., 2022](#)).

From several studies that researchers have read - including IMPLEMENTATION OF NAHWU AND SHARAF SCIENCE IN LEARNING KITAB FATHUL QARIB IN MADRASAH DINIYAH conducted by Muhammad Thobib, Noor Amirudin shows that understanding Fathul Qarib is highly dependent on Arabic language skills, especially in identifying sentence structures and understanding possible changes in meaning. Some studies emphasize the importance of mastering Nahwu and Sharaf as a tool for understanding classical books. In addition, there are studies that examine the effect of learning Fathul Qarib on the perfection of wudhu.

Gap Analysis The gap in this research lies in the lack of studies that specifically discuss the transformation of syartiyah sentences in Fathul Qarib. Existing studies focus more on the influence of this book on worship practices or the importance of mastering Nahwu and Sharaf in general. (*Loghat Arabi: Jurnal Bahasa Arab Dan Pendidikan Bahasa Arab*, n.d.). Therefore, this study aims to fill the gap by analyzing how the transformation of syartiyah sentences can affect the understanding of fardhu wudhu in Fathul Qarib.

This research aims to find out what transformations are found in the conditional sentences in the book of Fathul Qarib on the discussion of the fardhu wudhu and to find out the changes in the meaning of the inner structure to the outer structure.

This research is expected to provide a deeper understanding of the transformation of syartiyah sentences in the study of classical books, especially Fathul Qarib, help students and fiqh scholars in understanding Fathul Qarib more comprehensively, so as to improve the quality of worship, and also help develop methods of analyzing the transformation of syartiyah sentences that can be applied to the study of other classical books.

Methods

This research is a descriptive qualitative research that aims to reveal the phenomenon of sentence transformation ([M. Yusuf & Bahraen, 2021](#)). The approach

used is textual analysis with a focus on generative transformation, based on the theory developed by Noam Chomsky ([Safitri, 2024](#)). The research data is in the form of syartiyah sentences contained in the book of Fathul Qarib in the chapter on the fardhu wudhu. The main data source is the text of Fathul Qarib itself. The documentation technique is applied to identify and collect syartiyah sentences from the main source text ([Arifin, 2018](#)).

The first step to analyze the data to be studied is to identify the basic meaning or semantic representation of the syartiyah sentences. This involves understanding the logical relationship between the condition and the effect contained in the sentence. Next, the analysis focuses on the actual linguistic form of the syartiyah sentence in the text ([Aminallah et al., 2023](#)). This process includes analyzing the syntax, word order, and grammatical elements that make up the sentence ([Glanzberg, 2021](#)). After that, applying transformational grammar, at this stage, it is explained how the deep structure can be transformed into a surface structure through various syntactic transformations that occur in the sentence ([Sugiyono et al., 2019](#)). Then analyze the transformation. Namely: Al-Ibdal (Replacement/Substitution): Analyzing the replacement of words or phrases in sentences to understand changes in meaning or syntactic functions that occur. I'adah al-Tartib (Permutation): Examines changes in the position of words or phrases in a sentence and how these changes affect the overall structure and meaning of the sentence. Al-Ziyadah (Addition): Identifies the addition of linguistic elements that enrich the sentence, whether in the form of words, phrases or clauses. Hadzf (Omissions): Understanding the omission of a word or phrase in a sentence and its impact on the understanding of the sentence (*Pp-1-11-Fahri-Muhaimin-Fabrori, n.d.*). The next process is to compare the meaning contained in the deep structure with the meaning realized in the surface structure. This analysis aims to reveal how the transformation that occurs affects the understanding of the laws contained in the Fathul Qarib text, especially those related to ablution (*Perkembangan Makna Sebagai Ajang Semantik, n.d.*).

With this approach, the research tries to dig deeper into how the transformation of syartiyah sentences affects the way we understand the laws in the book of Fathul Qarib, especially in the discussion of ablution.

Results

The transformation in this theory can be seen as a process that connects deep structure and surface structure ([Krivochen, 2023](#)). For example, in a conditional sentence such as "If it rains, then I will bring an umbrella," the deep structure of this sentence conveys the logical relationship between the condition (rain) and the effect (I bring an umbrella). Surface structure, on the other hand, is the concrete form of the sentence used to convey this idea to others in everyday language ([Asiva Noor Rachmayani, 2015](#)).

Chomsky argues that transformational rules can be used to transform this conditional sentence into various other forms, while still maintaining the logical relationship between condition and effect ([Chomsky, 1968](#)). For example, this sentence can be transformed into "If it rains, I will definitely take an umbrella," by changing the word "if" to "when" and adding the word "definitely" for emphasis. This transformation process allows different sentences to express the same idea, but in different ways ([M. Yusuf & Bahraen, 2021](#)).

Moreover, in the context of Arabic, this theory can also be applied to understand the structure of conditional sentences which are often formed by using conjunctions such as “*إن*” (inna) or “*إذا*” (idha) ([Chomsky, 1968](#)). The Arabic language, with its unique grammatical system such as i'rab and the formation of nominal (jumlah ismiyah) and verbal (jumlah fi'liyah) sentences, provides its own challenges in applying the transformational-generative theory. However, the basic principles of the theory, such as the ability to generate infinite sentences through transformation, remain relevant ([Huruf et al., 2024](#)).

The application of Chomsky's theory in Arabic language learning helps students to better understand how conditional sentences can be transformed into different forms through proper syntactic processes ([Touqir et al., 2018](#)). By using transformational rules, students can learn to produce more varied and complex conditional sentences, which in turn enriches their understanding of the relationship between condition and effect in language ([Mahbubi et al., 2023](#)).

Overall, Chomsky's transformational-generative theory provides very useful insights in analyzing conditional sentences, whether in Indonesian, English, or Arabic ([Moukrim et al., 2020](#)). By utilizing transformation rules, we can understand how language works in conveying ideas and how different sentence forms can be used to convey the same meaning in different ways ([Moustafa & Younes, 2019](#)). This process not only enriches sentence structure, but also deepens our understanding of logic and the relationship between elements in language ([Kabiri & Darzi, 2009](#)).

Noam Chomsky, a leading figure in modern linguistics, introduced the Transformative Generative theory, which states that humans have an innate capacity for language acquisition through the Language Acquisition Device (LAD) ([Safitri, 2024](#)). This theory states that language consists of deep structures and surface structures, which are interconnected through transformational rules¹. The “generative” aspect of this theory refers to the ability of language to generate new sentences (Hakim, 2019). Chomsky's work emphasizes the mental or innate nature of language ([Sharma Yadav, 2020](#)). He argues that every individual is born with an innate ability to learn language ([Safitri, 2024](#)).

Chomsky stated that language consists of competence (linguistic knowledge) and performance (actual use of language) ([Sampson, 2019](#)). This theory distinguishes between deep structure (underlying meaning) and surface structure (actual sentence form). Transformational rules connect these two levels ([Hoque, 2021](#)). Chomsky proposed that humans have a natural tendency to learn language, and that language has a basic structure that can be understood through transformational-generative linguistic methods ([Susiwati, 2018](#)).

Transformational-generative theory can be integrated into Arabic language learning, taking into account the unique characteristics of Arabic, such as the i'rab system, verbal sentences (jumlah fi'liyah), and nominal sentences (jumlah ismiyah) ([Permata, 2015](#)). This theory helps to produce an infinite number of sentences through a creative process (Kurnianta & Maharani, 2020).

A conditional sentence expresses a cause-and-effect relationship or condition for an action or event. The article “*REINTERPRETASI HADIST NABI TENTANG WANITA SEBAGAI SUMBER FITNAH PERSPEKTIF TEORI GENERATIF TRANSFORMATIF NOAM CHOMSKY*” deals with generative transformation (T. Yusuf & Syaifullah, 2024). Conditional sentences can be seen as surface structures or transformed sentences. The

application of generative transformation theory allows one to trace these sentences back to their underlying structure, potentially revealing nuances of meaning.

In Fathul Qarib, conditional sentences are used, particularly in the chapter on the conditions of ablution. These conditional sentences can be understood as surface structures resulting from transformation. By returning these transformed sentences to their original (deep) structure, it becomes possible to understand the meaning both before and after the transformation (Suwama, 1993). This approach helps in understanding the legal implications and conditions stipulated in Fathul Qarib related to fardhu wudu (obligatory aspects of wudu) (Sirulhaq et al., 2023). Transformed sentences can be returned to the initial (inner) structure and it is possible to know the meaning before and after the transformation where the sentence in the book of Fathul Qarib in question is as follows:

Table 1

البنية العميقة

ان لم يقل عن الحدث لم يصح

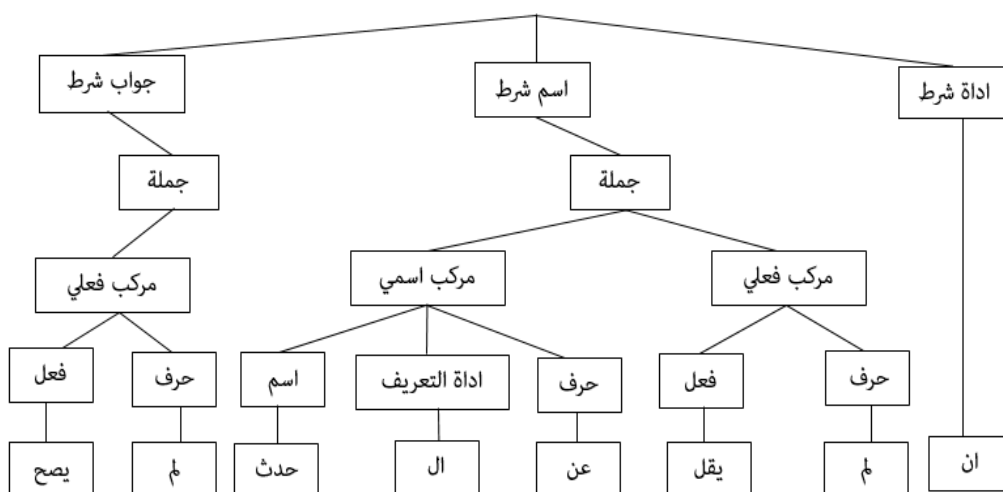
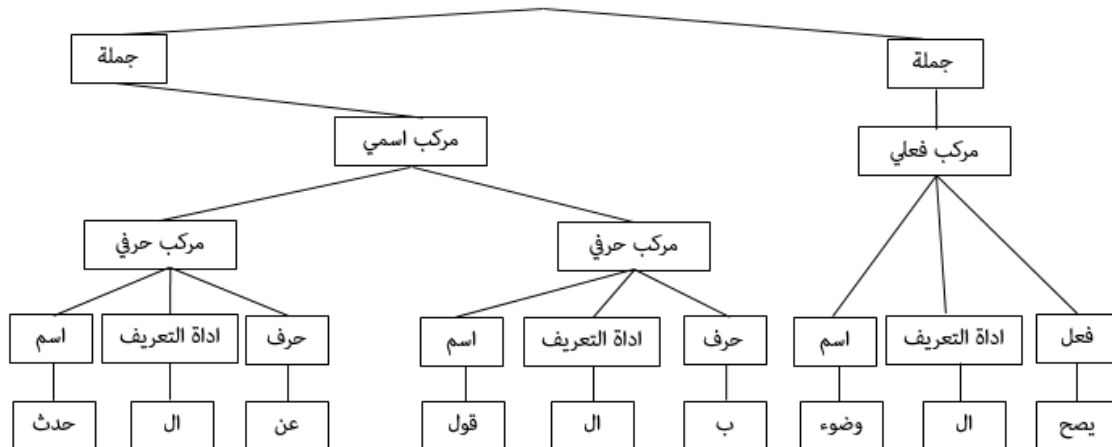


Table 2

البنية السطحية

يصح الوضوء بالقول عن الحدث



It appears from the structural tree above that the external structure consists of two verbs. The first verbal sentence consists of the compound verb and the nominal word

يقول which means “if he does not say ‘from hadast’”.

The first verbal sentence consists of ان (conditional letter), لم (nafy letter), يقول (present tense verb in the form يفعل), حدث (noun). The second verbal sentence of the compound verb “his ablution is invalid” لم (nafy letter), يصح (present tense verb in the form يفعل).

The internal structure behind this sentence is “يصح الوضوء بالقول عن الحدث”. It consists of the compound verb, يصح (present tense verb in the form يفعل), ال (devinite article), ب (jar), ال (definite article), قول (noun), عن (noun), ال (definite article), حدث (noun). It can also be seen that the superficial structure is a transformational structure whose addition is the addition of the condition letter and haraf juzm, namely ان لم يقول عن الحدث لم يصح, and what is omitted is the deletion of the word ablution, which is the active subject of the word يصح.

In fiqh studies, intention is a very important element in the validity of an act of worship, including the act of ablution. One of the main components that must be considered in the intention of wudhu is the explicit mention of the purpose of wudhu itself, which is to remove impurity. In many fiqh literature, the intention of wudhu is required to clearly state anil hadasi (to remove impurity), because by mentioning this phrase, a person confirms that the purpose of the wudhu he performs is to cleanse himself of minor impurities that prevent the validity of worship such as prayer. The mention of عن الحدث is a crucial condition of the validity of wudhu in the internal structure of the intention.

What is meant by deep structure in this context is the internal awareness that is developed when one intends to perform ablution. As explained in a number of fiqh works, in the intention of wudhu there must be the pronunciation of anil hadasi, because this is a valid requirement according to most madhhabs, including the Shafi'i and Hanafi madhhabs. The mention of anil hadasi indicates that a person performs wudhu for the purpose of cleansing himself from existing hadas, so that the wudhu performed is not only limited to physical activity, but also in a spiritual context to prepare himself for worship.

In this context, an intention that does not say anil hadasi will make the wudhu invalid, even though physically a person has performed the series of wudhu correctly. This shows that the requirement for the validity of wudhu lies not only in the physical activity, but also in the correct intention. Therefore, it is important for a Muslim to realize and understand that intention is an integral part of any act of worship, and ablution is no exception.

Furthermore, what is meant by the outer structure is a more visible or external condition, namely the rules governing the validity of an act of worship in terms of legal or fiqh provisions. In this case, the external structure refers to the requirement for the validity of ablution, which is required by fiqh to include the mention of anil hadasi. If the intention of wudhu does not mention anil hadasi or there is no intention at all, then according to fiqh law, the wudhu is considered invalid. In this case, there is the addition of haraf nafi (negation) to the outer structure, which means that if there is no intention or no mention of anil hadasi, then the ablution is not considered valid.

The addition of this haraf nafi or negation has an important role in distinguishing between valid and invalid ablutions. For example, if a person does not say the intention or does not intend by mentioning anil hadasi, even though he has physically performed wudhu correctly, his wudhu is still considered invalid. This is because there is an

incompleteness in the external structure of the intention, which does not meet the requirements of validity in the view of fiqh.

In many fiqh books, such as al-Majmu' Syarh al-Muhadzdzab by Imam Nawawi and al-Hidayah by al-Marghinani, it is stated that the intention in wudhu should be to mention anil hadasi as a sign that one is consciously doing wudhu to remove hadas. In these books it is explained that wudhu without a clear intention will invalidate its validity. Therefore, it is important for every Muslim to pay attention to and understand the valid requirements of ablution so that the worship performed is truly accepted by Allah.

Overall, both the inner structure and the outer structure in the context of the intention of wudhu play a very important role in determining whether or not the wudhu is valid. The correct intention with the mention of anil hadasi is the main requirement in the internal structure of the intention, while the absence of intention or vagueness of intention in the external structure will result in wudhu being invalid according to fiqh rules. As Muslims, we are encouraged to always maintain awareness in each of our worship, including in maintaining the correct intention in ablution, so that our worship is well accepted by Allah.

Table 3

البنية العميقة

ان لم يكن له مرفقان اعتبر قدرهما

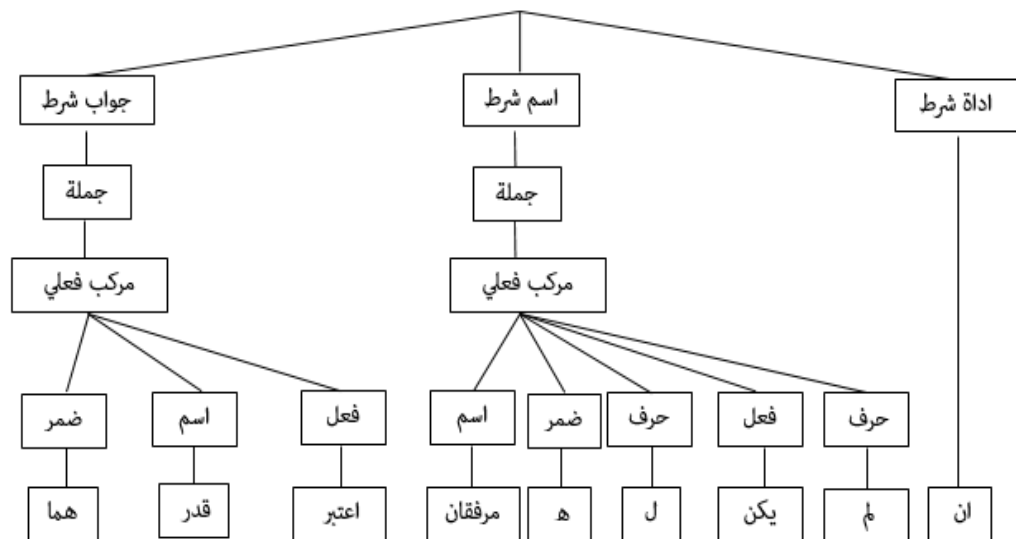
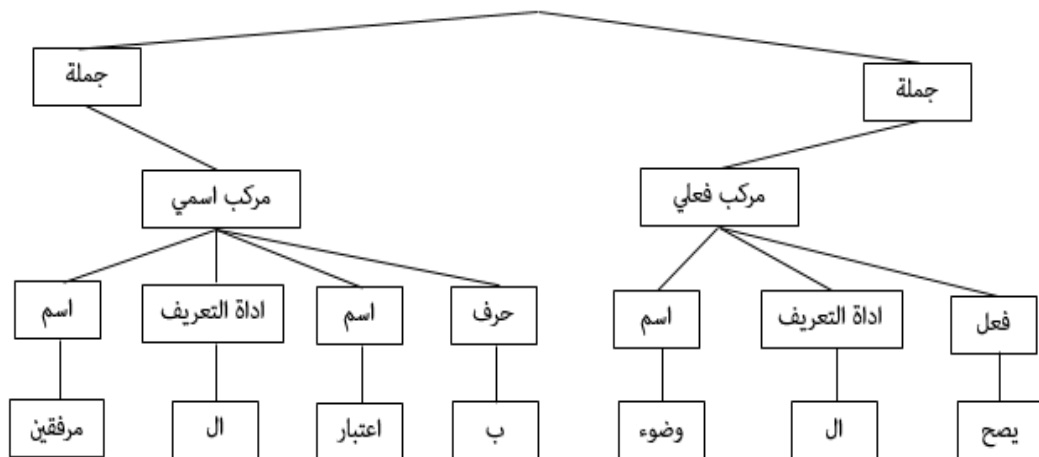


Table 4

البنية السطحية

يصح الوضوء باعتبار المرفقين



It appears from the tree diagram above that the outer structure consists of two verb phrases. The first verb phrase consists of a compound verb and a nominal word as follows: *ان لم يكن له مرفقان اعتبر قدرهما* which means “if the person doing ablution does not have two elbows (hands) then it is permissible to approximate the limits of his elbows in doing ablution”. The first verbal sentence consists of *ان* (conditional letter), *لم* (nafi letter), *يكن* (present tense verb in the form of *يفعل*), *مرفقان* (noun), *اعتبر* (past tense verb in the form of *افتعل*), *قدر* (noun), *هما* (pronomina).

The inner structure behind this sentence is “*يصح الوضوء باعتبار المرفقين*.” It consists of the compound verb, *وضوء* (noun), *ال* (devinite article), *اعتبر* (present tense verb in the form of *يفعل*), *ب* (jar), *ال* (devinite article), *قول* (noun), *عن* (noun), *ال* (devinite article), *حدث* (noun).

It can also be seen that the superficial structure is a transformational structure whose additions are in the form of conditional letters and haraf nafi, namely *ان لم يقل عن* and the deletion of the words *yasiyu* and *wudhu*, which are verbs and their active subjects.

In fiqh, especially in the discussion of ablution procedures, there are several provisions related to how a person should wash his limbs properly. One of the things that needs to be understood is the concept of the limits of the limbs that must be washed, especially on the arms that include the elbows. There is a difference between the inner structure and the outer structure related to the procedure of washing the limbs, especially in terms of estimating the limits of the elbow.

What is meant by internal structure in this context is the understanding or internal way of a person in doing wudhu, especially regarding elbow boundaries that need to be washed. In many fiqh literature, for example in *al-Majmu' Syarh al-Muhadzdzab* by Imam Nawawi, there is an explanation of how to wash the arm to the limit of the elbow. For most schools, what is meant by washing the arm to the elbow is by washing the arm to the clear part, i.e. the ends of the elbow. However, in certain circumstances, such as when a person has difficulty determining the elbow limit due to his different physical

condition, for example in people who do not have the elbow normally, it is allowed to calculate the elbow limit. This is referred to in the term *fiqh i'tinew mirfaqaini*, i.e. by calculating the elbow limit for people who experience special conditions, such as people who do not have elbows (or amputations on the elbow section). Reasoning this elbow limit can be done, provided there is maximum effort to determine the exact limit based on the physical condition of the person concerned. In this context, this inner structure is more related to the intent and understanding of the individual to wudhu in the most appropriate way based on his condition. Therefore, if a person who does not have elbows or cannot confirm the elbow limit, he is allowed to think about the limit in order to fulfill the obligation of washing the arm in wudhu. On the other hand, the outer structure refers to the rule of law or provisions of the *fiqh* that apply in determining the legitimate wudhu, especially in the case of washing the elbow. In this case, the outer structure regulates that wudhu performed by ridiculing the elbow limits are only allowed for people who do not physically have elbows. That is, if a person has anatomically clear elbow, he is obliged to wash the arm to the actual and visible elbow limit, and is not allowed to think about the limit.

Under normal conditions, when a person has elbows, wudhu should be done by washing the arm up to the elbow limit that can be seen and felt. This is the provision that applies in the *Shafi'i* and other schools, which requires us to wash our arms up the elbow, without being able to calculate the limits. This indicates that in the outer structure, the rules applied require a person to follow the clear provisions, namely by washing the arm to the elbow according to the body's anatomy. If someone who has an elbow keeps doing wudhu by mistaking the elbow limit, then the wudhu is considered illegitimate. This is due to the absence of compliance with the prevailing conditions in the outer structure of wudhu, which is washing to clear and real limits. In this case, wudhu will be considered illegitimate because there is a shortage in the washing process of limbs, which is contrary to the legitimate conditions of wudhu according to the law of *fiqh*. In the classical and contemporary *fiqh* literature, as in Imam Nawawi's *al-Majmu's al-Hidayah* and al-Marghinani's *al-Hidayah*, there is a very clear explanation of how to wash limbs in wudhu. In the washing section of the arm, there is a provision that the arm should be washed to the elbow limit that is visible and felt. However, under certain circumstances, such as in people who do not have elbows or in case of amputation, it is permissible to calculate the elbow limit with the intention of keeping the wudhu valid. This is explicitly explained in the *fiqh* books that recognize certain physical conditions that require adjustment in the way of wudhu. It is also explained by Imam al-Baghawi in his book *al-Sharh al-Saghir*, where he states that for those who do not have elbows, it is permissible to think about the elbow limit in the way most possible for him, as long as the intention and effort to fulfill the obligations of wudhu remain fulfilled. Thus, although there is no clear elbow, one can still legally do wudhu.

Table 5

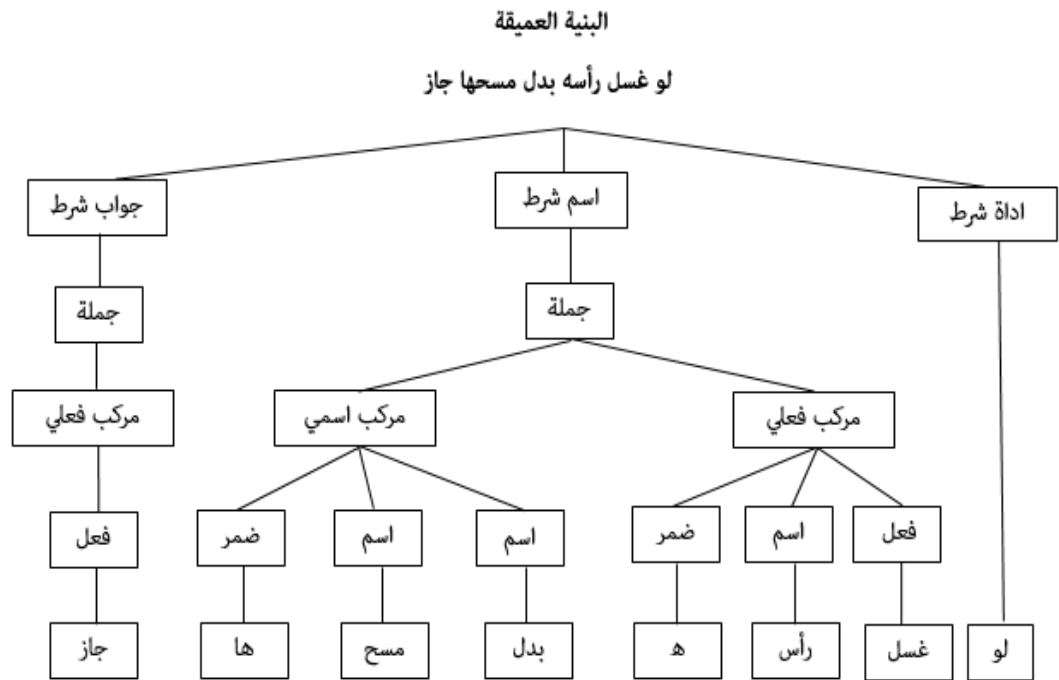
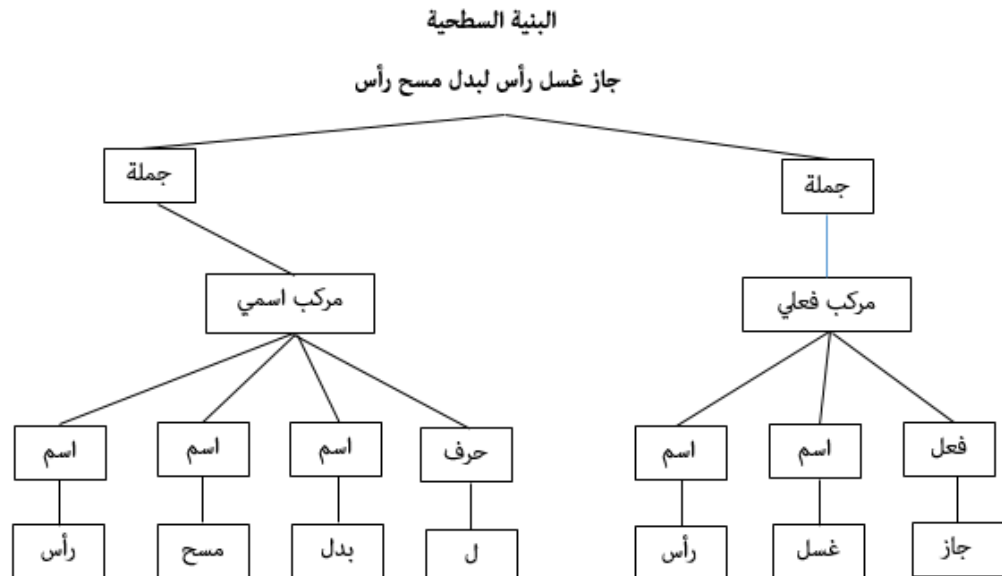


Table 6



It appears from the tree diagram above that the outer structure consists of two verb phrases. The first verbal sentence consists of compound verb and nominal verb “ لو غسل رأسه بدل مسحها جاز ” which means “If he washes the head instead of rubbing it, then it is permitted.” The first verbal sentence consists of لو (conditional letter), غسل (noun present tense verb يفعل), رأس (noun), بدل (noun), مسح (noun), ها (noun). "The second verbal sentence of the compound verb جاز (the verb past tense shaped فعل) The inner structure

behind this sentence is "جاز غسل رأس ليدل مسح رأس" Consisting of compound verb, جاز (present tense verb يفعل), غسل (noun devinit), رأس (noun jar), يدل (noun), مسح (noun), رأس (noun).

It is also seen that the superficial structure is a transformational structure that undergoes the addition of the requirement and undergoes the process of tartib (word arrangement) where the verb that originally at the end of the sentence becomes at the beginning of the sentence. The discussion of the Wudhu ordinance in fiqh is not only limited to technical matters, such as the order of limbs that must be washed, but also includes deeper aspects of understanding and provisions on how to wudhu correctly. One of the topics that is often discussed is the difference between washing and rubbing, especially in the context of washing heads. In many books of fiqh, as in Imam Nawawi's al-Majmu, there are various explanations of the ordinances of washing heads related to two structures, namely the internal structure and outer structure that each has an important role in understanding the terms and legitimacy of wudhu.

In the context of deep structure, the meaning is the understanding or consciousness of a person in doing wudhu. One of the most often debated elements in fiqh is whether washing the head can replace rubbing the head in wudhu. In the view of most scholars, rubbing the head is part of the sunnah wudhu which must be done by touching a little part of the head with a wet palm. However, there are opinions that allow swiping by washing your head, especially if certain situations or conditions require it. Head washing, although different from rubbing, in some circumstances is allowed in the structure in wudhu. That is, a person who is wudhu can replace rubbing by washing his head as long as the main purpose remains to clean the limbs.

This is permitted in the Shafi'i school and some other schools, which explain that washing the head can replace rubbing if urgent or under certain conditions. In Imam Nawawi's book al-Majmu, it is mentioned that, although rubbing is the way that is recommended, washing the head does not cause wudhu to be void, especially if it is based on the right intentions and understanding that the most important thing is to clean the head. However, it is important to note that this view is more flexible and takes into account the context and condition of the individual doing so. For example, if a person has difficulty rubbing the head due to physical factors such as thick hair or certain conditions that limit hand movement, then washing the head is considered legitimate. In this case, the structure in covers the awareness that the most important thing in wudhu is to clean the limbs according to the existing conditions, and if washing is more possible or easier for a person, then it is acceptable.

Meanwhile, the outer structure in this discussion refers to the rules or provisions of fiqh that govern the legitimate way of wudhu according to more formal laws or guidelines. In this context, it is mentioned that if a person washes his head instead of rubbing it, it is also permissible, even if there is only a change in the position of the word without changing the meaning in question. This means that in terms of fiqh, there is no substantive change in wudhu law if one washes the head instead of rubbing it, provided that the washing is done in the right way and the intention to qualify the wudhu remains maintained. This explanation suggests that despite the difference between rubbing the head and washing it, in the outer structure there is no significant difference in terms of the validity of wudhu, especially if what is practiced is washing the head with the right intentions.

Basically, the change in position of this word is only technical and does not change the legal meaning of the wudhu ordinance. In al-Hidayah, al-Marghinani's work,

for example, it is also explained that if there is a difference in practice, such as washing the head in place of wiping it, it does not reduce the legitimacy of wudhu as long as it is done in a manner that is in accordance with the Sharia. In al-Majmu' (Imam Nawawi) and al-Hidayah (al-Marghinani), there is a more detailed explanation of the ordinance of wudhu, especially in terms of washing the head. As part of the sunnah wudhu, rubbing the head should be done by touching the head using wet palms. However, head washing is also seen as legitimate under certain conditions, as previously described in the inner structure.

Some schools, such as the Hanafi school, are more strict in this regard and emphasize the importance of rubbing the head according to the recommended way. However, in the Shafi'i school, there is room to allow the washing of the head if rubbing is not possible or there is a certain reason that justifies it, provided it is done in the right way. The difference in position of the word between washing the head and rubbing the head is basically not changing the substance of the law, i.e. that the wudhu remains legitimate. Overall, both the internal structure and the outside structure play an important role in understanding the legitimate requirements of wudhu, especially in terms of washing the head. In deep structure, washing the head instead of rubbing is allowed if conditions or circumstances require it, and this is considered valid as long as the intention and purpose of cleaning the limbs are maintained. In the outer structure, although the words used may differ, the meaning of wudhu law does not change—that is, wudhu remains legitimate even though the washing of the head replaces rubbing it, provided it is done in the right way and in accordance with the sharia. This understanding is taken from various classic fiqh references that recognize flexibility in the implementation of wudhu, provided that the essence of cleanliness and fulfillment of the requirements of wudhu remains fulfilled.

Table 7

البنية العميقة

لو وضع يده المبلولة ولم يحركها جاز

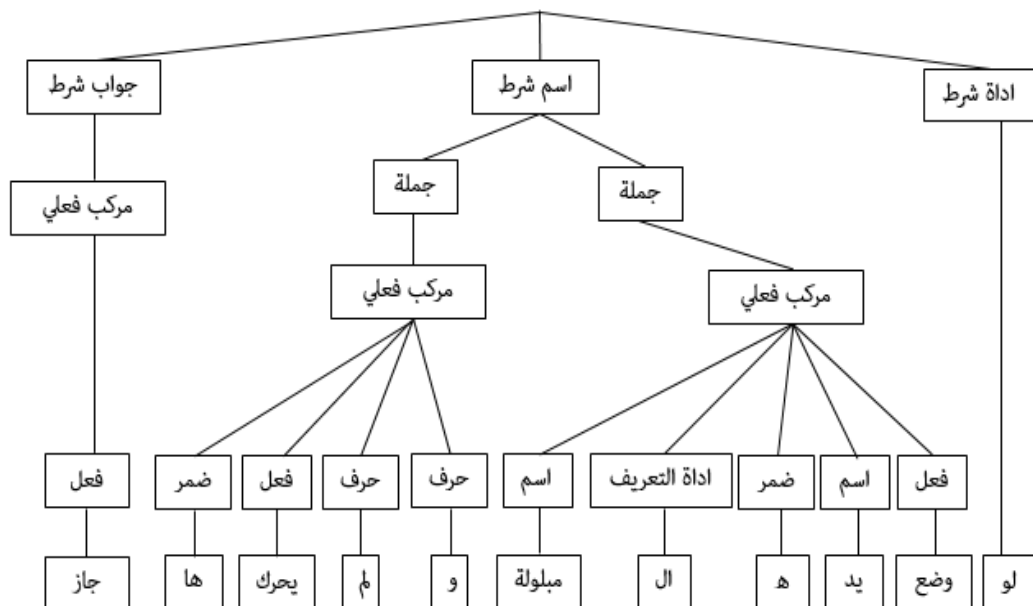
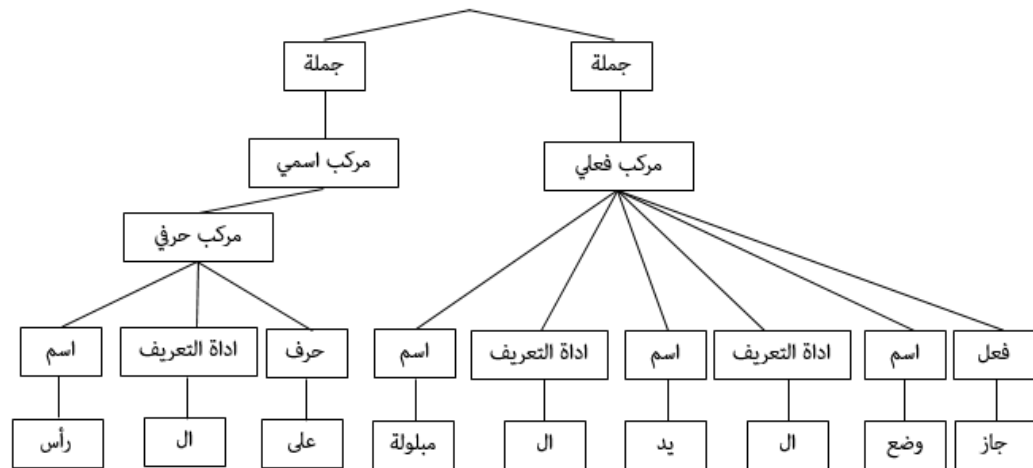


Table 8

البنية السطحية

جاز وضع اليد المبلولة على الرأس



It appears from the tree diagram above that the external structure consists of two verb phrases. The first verbal phrase consists of a compound verb and a nominal word **لو** which means “if he puts (on the head) his wet hand and does not move it, it is permitted.” The first verbal sentence consists of **لو** (conditional letter) **لم** (nafy letter), **و** (atahf letter), **هـ** (pronomina), **يد** (noun), **وضع** (past tense verb in the form **فعل**), **يحرك** (present tense verb in the form **يفعل**). The second verbal sentence of the compound verb **جاز** (a past tense verb that takes the form **فعل**).

The inner structure behind this sentence consisting of 1 verb phrase and one noun phrase is “**جاز وضع اليد المبلولة على الرأس**.” It consists of the compound verb, **جاز** (past tense verb in the form **فعل**), **وضع** (noun), **ال** (devinite article), **يد** (noun), **ال** (devinite article), **مبلولة** (noun), **على** (jar letter), **ال** (devinite article), **رأس** (noun).

It can also be seen that the superficial structure is a transformational structure whose addition is the addition of a conditional letter and haraf nafi, namely **لو وضع يده**, **المبلولة**, and what is omitted is the deletion of the word **ala ra'si**, which is an adverb, as well as the added expansion *walam yuharrikha*.

In the study of fiqh, especially in relation to the procedure of ablution, there is a difference between the internal (inner structure) and external (outer structure) aspects relating to the implementation of wiping the head during ablution. According to some scholars, although there is a general rule on how to wipe the head in wudhu, there is a difference in understanding and practice between what is considered valid internally (in personal understanding or individual awareness) and what is considered valid in fiqh law externally. In this paragraph, we will go into more depth about these two concepts, namely the internal structure and the external structure, and how they are applied in the practice of wudhu.

In the context of the inner structure, what is meant by the permissibility of keeping wet hands on the head when wiping them is to allow flexibility in the way one performs ablution, as long as it is within the legal limits. When one performs wudhu, it is required to wipe the head as part of the sunnah of wudhu, namely by touching it with the

wet palms of the hands. In general, wiping the head is done with hand movements that sweep the surface of the head from the front to the back, then back again to the front.

However, in some explanations, such as those found in Imam Nawawi's *al-Majmu'*, there is an exception regarding this hand movement. If a person wipes the head by placing a wet hand and leaving it there for a few moments, then he is not allowed to do so.

As for the external structure, what is meant are the provisions or rules of fiqh law that regulate the validity or invalidity of an act of ablution in the view of sharia. In this case, placing wet hands on the head without moving them is also permissible, but this must be understood in the context of the applicable laws in fiqh. In the Shafi'i school, for example, wiping the head is generally done by moving the hands from the front to the back of the head and back again to the front. This movement is intended to clean the head thoroughly.

However, in reality, there are scholars who allow a person to place wet hands on the head without moving them, on the grounds that the intention to wipe has been achieved, even if no physical movement is made. In *al-Majmu'* (Imam Nawawi) it is stated that if a person wipes the head by placing the wet hands on the head without moving them, then it is still valid, as long as he tries to follow the sunnah as best he can.

This can be considered valid within the external structure because in principle, the condition for the validity of wiping the head is that there is contact between the wet palm and the head, and this is fulfilled even if there is no movement. Some scholars are of the view that what is important in wiping the head is the contact and the correct intention, even if the movement is not complete. Thus, even if there is no movement or sweeping, as long as the wet hand touches the head with the intention of cleaning it, then the action is still considered valid in the context of fiqh law.

A discussion of the procedure for wiping the head in wudhu can be found in many classical fiqh books. For example, in *al-Majmu'* by Imam Nawawi, he explains in detail about how to wipe the head in wudhu. He explains that the correct way is to touch the head using the wet palms of the hands, then move the hands from the front to the back and back again to the front. This is the method that has been agreed upon by the majority of scholars.

However, in this case, there is leeway given in certain contexts. In *al-Marghinani's al-Hidayah*, for example, it is explained that although it is recommended to move the hands when wiping the head, if one is unable or finds it difficult to do so, it is permissible to place the wet hands on the head without moving them, with the correct intention of fulfilling the conditions of wudhu.

Within the Hanafi and Maliki schools, which also regulate the procedure for ablution, there are slightly different views on how to wipe the head. The Hanafi school, for example, places more emphasis on the need to wipe the head with the movement of the hands, and placing the hands on the head without movement can be considered invalid according to some views. However, there is also flexibility given in certain circumstances, especially in emergencies or if one finds it difficult to make the proper movements.

Overall, in both the inner structure and the outer structure, there is room for flexibility in the way the head is wiped in wudhu, especially in the case of placing the wet hands on the head without moving them. In the inner structure, this is allowed as long as the intention and purpose of cleaning the head is maintained, even without the movement of the hands. While in the external structure, placing wet hands on the head

without moving them is also considered valid in some fiqh views, although some argue that hand movement is preferable. Therefore, each individual performing ablution should understand and follow the procedure that suits their understanding of the Shari'ah and their personal circumstances, while maintaining the correct intention and following the stipulations in the fiqh.

Table 9

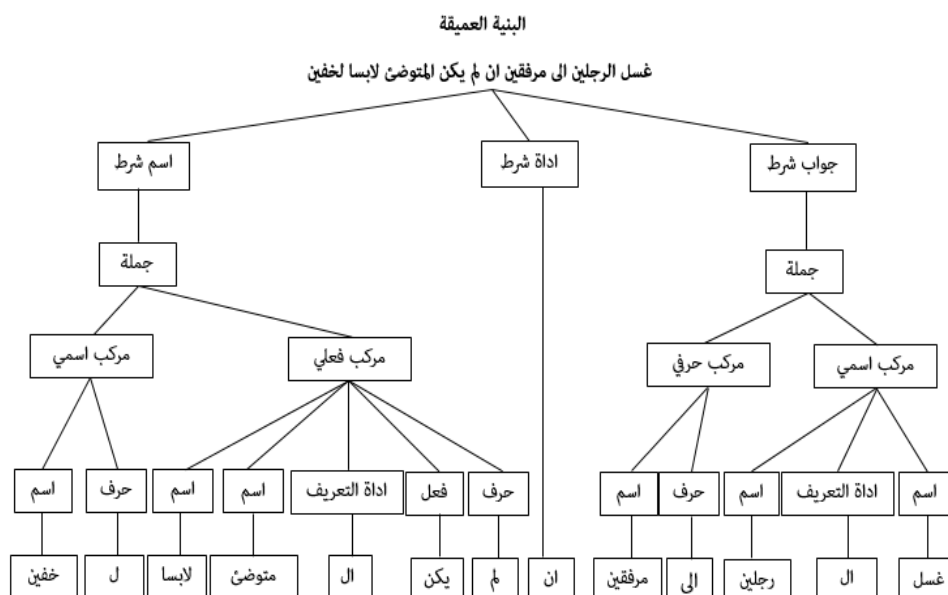
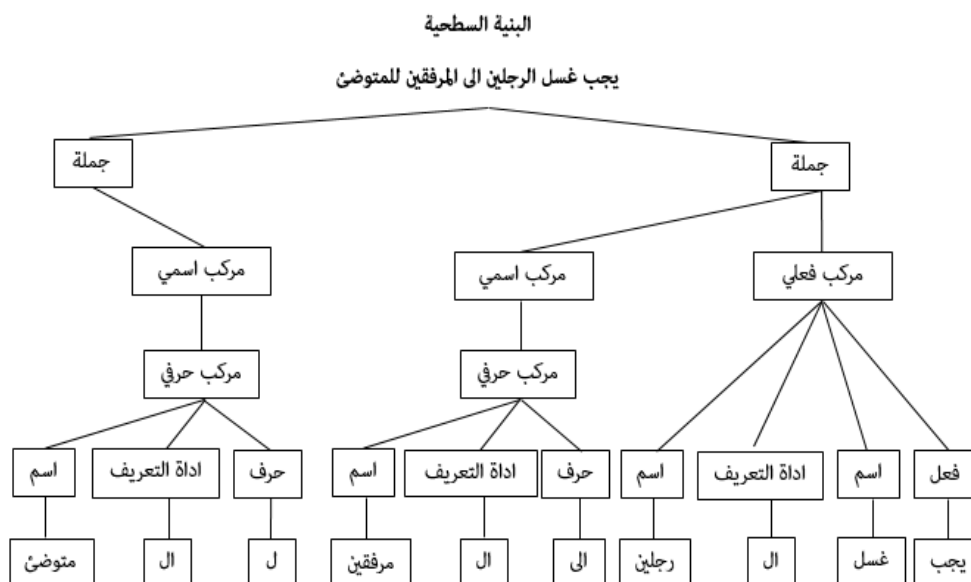


Table 10



It appears from the tree diagram above that the external structure consists of two verb phrases. The first verbal phrase consists of a compound verb and a nominal word غسل الرجلين الى مرفقين ان لم يكن المتوضئ لابسا لخفين which means “to wash the feet up to the ankles, if the person performing wudlu' is not wearing two muzas.” The first sentence consists of غسل (past tense verb with the form فعل), ال (devinite article), الى (huruf jar), مرفقين (noun), ان (conditional article), لم (nafy article), يكن (present tense verb in the form of يفعل), ال (devinite article), متوضئ (noun), لابسا (noun), ل (

(jar article), خفين (noun).

The inner structure behind this sentence consisting of 1 verb phrase and one noun phrase is “يجب غسل الرجلين الى المرفقين للمتوضئ”. It consists of the compound verb, يجب (present tense verb in the form يفعل), غسل (noun), ال (devinite article), رجلين (noun) الى (jar), ال (definite article), مرفقين (noun), ل (noun), ال (definite article), متوضئ (noun).

It can also be seen that the outer structure is a transformational structure whose addition is the addition of a conditional letter, haraf nafi which is لم غسل الرجلين الى مرفقين ان لم يكن المتوضئ لابسا لخفين and the expansion of the word al mutawadi.

The inner structure and outer structure in the context of ablution have a deeper understanding of the procedures or conditions that must be met in performing ablution.

The deep structure referred to here is the obligation to wash the two feet up to the ankles. This is part of the pillars of wudhu that must not be missed. The washing of the feet up to the ankles is one of the parts that must be done correctly for wudhu to be considered valid. The inner structure here refers more to the implementation of the obligation in principle, namely the parts of the body that must be washed in accordance with religious requirements. In this case, even if there are various additional conditions or rules, the obligation to wash the feet up to the ankles must still be carried out by the person doing wudhu.

Meanwhile, the external structure relates to an additional condition that applies to the performance of wudhu, namely the condition of whether or not a person wears two muza' (shoes or other footwear that can be used to wash them). In this case, if the person performing wudhu is not wearing muza', then they must wash their feet up to the ankles directly. However, if the person is wearing a muza', then it is only the muza' that must be washed, not the feet directly. This is an additional rule that makes it easier to perform ablution for people who wear footwear, while still maintaining the validity of the ablution performed.

Overall, the inner structure refers to the obligation to wash the feet up to the ankles as a pillar of ablution, while the outer structure relates more to additional conditions, such as whether one is wearing certain footwear that may affect the way the feet are washed during ablution.

Table 11

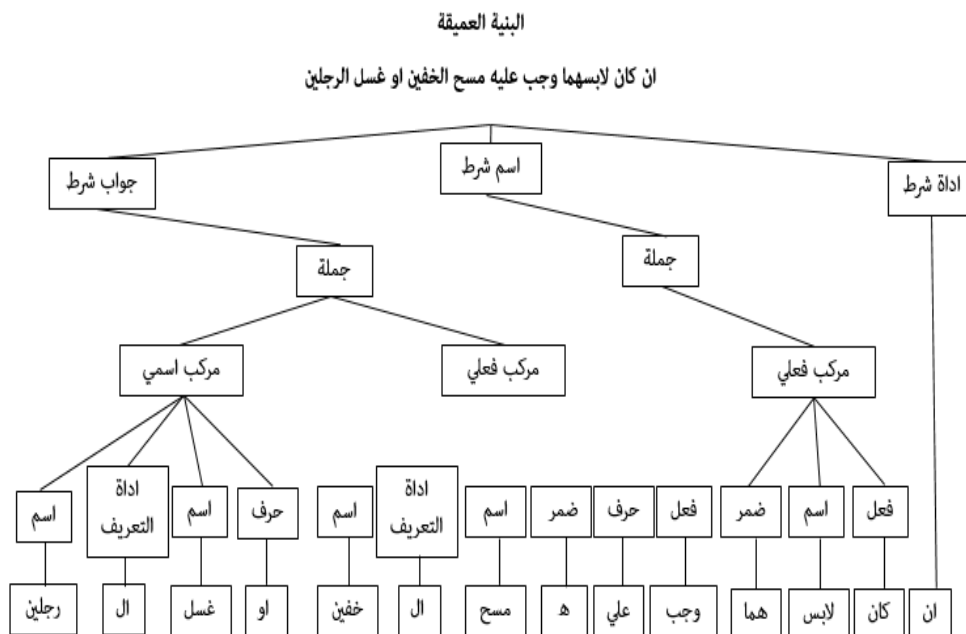


Table 12

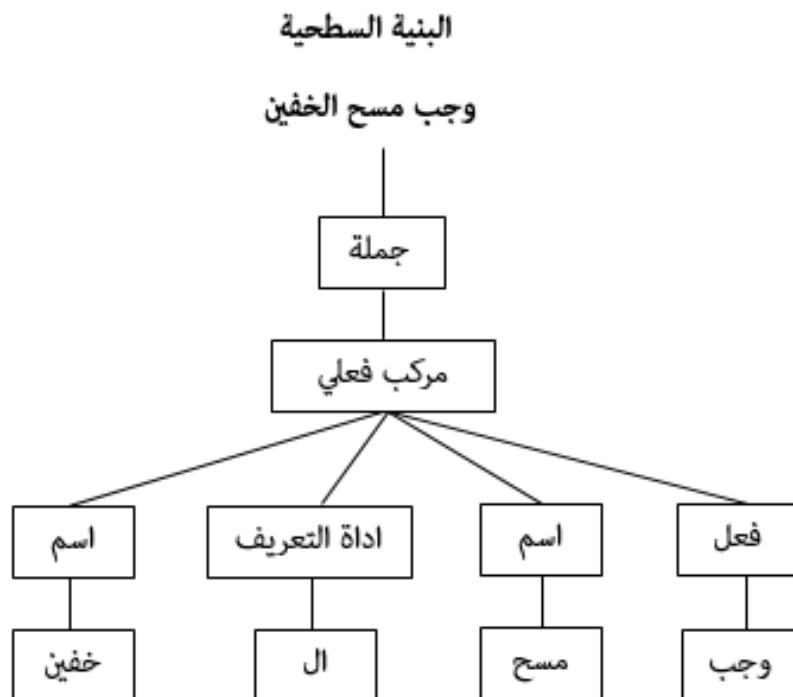
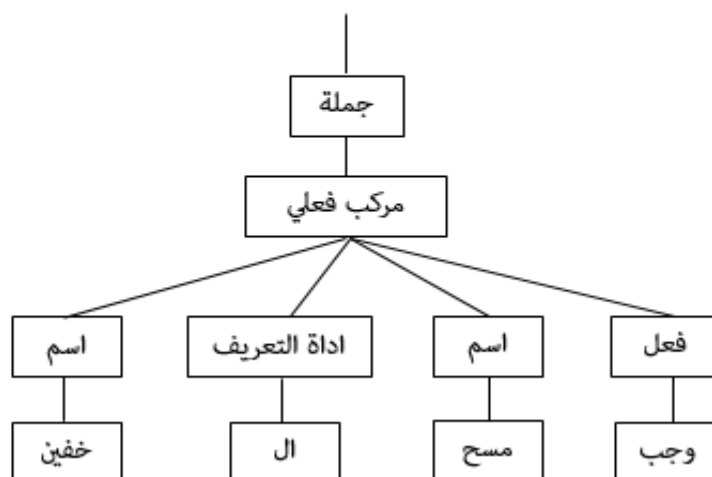


Table 13

البنية السطحية

وجب غسل الرجلين



It appears from the tree diagram above that the external structure consists of two verb phrases. The first verbal phrase consists of a compound verb and a nominal word **ان** which means “if he is wearing two muzas, then it is obligatory for him to wipe both muzas or wash both feet.” The first verbal sentence consists of **ان** (conditional letter) **كان** (past tense verb in the form of **يفعل**), **لابس** (noun), **هما** (pronomina). The second verbal sentence of the compound verb **وجب** (past tense verb in the form of **فعل**) **علي** (noun) **ه** (pronomina), **مسح** (noun), **ال** (devinite article), **خفين** (noun), **او** (conjunction), **غسل** (noun), **ال** (devinite article), **رجلين** (noun).

The outer structure above has 2 inner structures:

1. The inner structure behind this sentence consists of 1 verb phrase is “**وجب مسح** **الخفين**.” It consists of the compound verb, **وجب** (past tense verb in the form of **يفعل**), **مسح** (noun), **ال** (devinite article), **خفين** (noun).

2. The inner structure behind this sentence consisting of 1 verb phrase is “**وجب غسل** **الرجلين**.” It consists of the compound verb, **وجب** (past tense verb in the form of **يفعل**), **مسح** (noun), **ال** (devinite article), **رجلين** (noun).

It can also be seen that the outer structure is a transformational structure whose addition is the addition of a condition letter, and the addition of one verb and 1 phrase, namely **ان كان لابسهما وجب عليه مسح الخفين او غسل الرجلين** and the expansion of the word **mashu al khufain**, namely **au gaslu rijlain**.

In the discussion of ablution, there are many provisions and rules that govern the procedures and conditions for the validity of ablution. One of the things that is often debated is the application of **muza** (shoes or gaiters), especially in the context of the different schools of **fiqh**. In this paragraph, we will further discuss two concepts known in **wudhu**, namely the inner structure and the outer structure, which are related to the obligation to wipe or wash two muzas for someone wearing them.

In **fiqh**, the inner structure refers to the basic understanding or principles that a Muslim should adhere to when performing **wudhu**. As mentioned above, in this context, the deep structure emphasizes that for a person wearing two muzas (gaiters), it is

obligatory to wipe over both muzas. Wiping the muza or gaiters is one of the alternatives given in wudhu for those who wear them. It is a concession granted by sharee'ah, in lieu of the obligation to wash the feet directly.

According to the Shafi'i school of thought, it is permissible for a person wearing muza to wipe over the muza in place of washing the feet if the circumstances permit. This has been discussed in many books of fiqh, including Imam Nawawi's *al-Majmu'*, which states that wiping the muza is one way to replace foot washing if one is traveling or in certain conditions that make it easier. Imam Nawawi explains that wiping over the muza, as long as the condition meets the specified conditions (such as within a limited time), is valid and fulfills the conditions of ablution.

This view indicates that the inner structure obliges one to wipe over the two muzas if he is wearing them in a state of wudhu, rather than washing the feet as is commonly done by those who do not wear gaiters. This means that this inner structure emphasizes the understanding that wiping over the two muzas is part of the leniency given by the Shari'ah, with the aim of making it easier for a person to perform ablution.

On the other hand, in the external structure, what is meant are the fiqh provisions or formal rules that regulate whether or not an action in wudhu is valid according to the applicable legal guidelines. In this case, the external structure stipulates that for a person wearing two muzas, there is an option to wipe over both muzas or wash both feet, depending on the preference or choice of the individual concerned.

For example, in the Hanafi school, a person wearing a muza is allowed to wipe over it instead of washing the feet, subject to certain conditions, such as a limited period of time and certain sufficient conditions. For example, in al-Marghinani's *al-Hidayah*, it is stated that it is permissible for a person wearing muza to wipe over them in certain circumstances, such as when traveling or in an emergency, where foot-washing is not possible. This applies for a certain permitted period, which is one day for a traveler and three days for a person who is not traveling (*muqim*).

However, the external structure also gives the option of washing the feet, especially if one does not want to wipe over the muza or if the conditions do not warrant wiping over them. In this case, washing the feet is a valid option according to sharee'ah, which does not depend on whether one is wearing a muza or not. This is in accordance with the stipulations in the *madhhabs* that emphasize the importance of washing the feet as part of wudoo', as found in Imam Nawawi's *al-Majmu'* and *al-Hidayah* al-Marghinani, where there is a choice between wiping the muza or washing the feet, which is more suitable to the individual's circumstances and convenience.

In the Shafi'i school of thought, for example, wiping over the muza is permissible only under certain conditions, namely when one is wearing the muza during a journey or under certain possible circumstances. If this is not the case, then one should wash the feet directly, as it is explained in *al-Majmu'* that wiping over the muza is a concession granted in sharee'ah.

In the Hanafi school, as explained in *al-Hidayah*, there is a clearer stipulation regarding the time period for wiping the muza, which is one day for travelers and three days for residents. In addition, wiping the muza is also permitted under certain conditions, if one is wearing it, but still with certain conditions such as the time period and the situation that is favorable.

Classical fiqh books such as *al-Majmu'* by Imam Nawawi, *al-Hidayah* by al-Marghinani, and *al-Mughni* by Ibn Qudamah, give different views regarding the

obligation to wipe or wash the feet of those wearing muza. Imam Nawawi in al-Majmu' explains that wiping over two muzas is a concession granted in certain circumstances, especially for travelers, as long as it fulfills the conditions of the time allowed. Similarly, Ibn Qudamah's al-Mughni explains that for someone wearing muza, he is given the option of wiping over both muzas or washing the feet, depending on the circumstances.

Overall, in both the inner and outer structures, there is an emphasis on flexibility in performing ablution for someone wearing a muza. In the inner structure, there is an obligation to wipe over both muzas for those wearing them, which is considered a leniency in the Shari'ah to facilitate one's ablution, especially in certain circumstances such as travelers. Whereas in the external structure, there is a choice between wiping the muza or washing the feet, depending on the situation and condition of the individual performing it. This choice makes it easier for Muslims to perform ablution, in accordance with the principles of fiqh that are flexible but still in accordance with the provisions of the Shari'ah.

Table 14

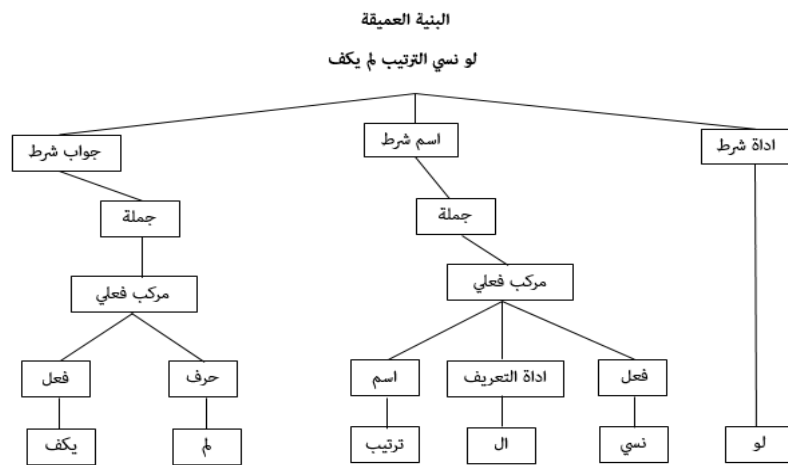
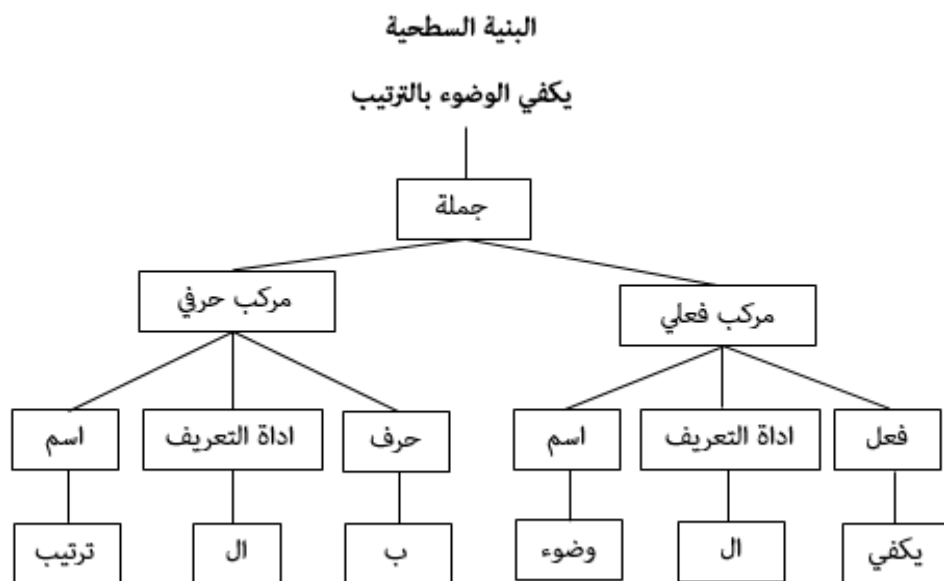


Table 15



It appears from the tree diagram above that the external structure consists of

two verb phrases. The first verbal phrase consists of the compound verb *لو نسي الترتيب* which means “if you forget to be orderly, ...” the second verbal phrase consists of the negation verb *لم يكف* which means “then his ablution is not enough”. The first verbal sentence consists of *لو* (condition letter) *نسي* (past tense verb in the form *فعل*), *ال* (devinite particle), *ترتيب* (noun). The second verbal sentence of *لم* (nasy letter), *يكف* (present tense verb that takes the form *يفعل*).

The inner structure behind this sentence consisting of 1 verb phrase is “*يكفي* *الوضوء بالترتيب*.” It consists of the compound verb, *يكفي* (present tense verb in the form of *يفعل*), *ال* (devinite article), *وضوء* (noun), *ب* (jar), *ال* (definite article), *ترتيب* (noun).

It can also be seen that the outer structure is a transformational structure whose addition is the addition of a conditional letter, and the letter nasy is *لو نسي الترتيب* *لم يكف*.

The discussion of the order and fard affairs in ablution is one of the important aspects of fiqh law that determines whether an act of worship is valid or not. Wudhu itself is one of the conditions for the validity of prayer and involves a series of actions that must be performed in the correct manner. In practice, there are two definitions that can be used to describe the completeness and validity of ablution: the inner structure and the outer structure. Both provide a more in-depth description of the requirements of ablution.

In the context of the inner structure, what is meant is the realization that ablution will be considered valid or sufficient if one follows the sequence of fardhu wudhu correctly. Wudhu consists of several steps that must be performed in sequence, starting from the intention, washing hands, rinsing the mouth, inhaling water into the nose, washing the face, washing both hands up to the elbows, wiping the head, washing the feet up to the ankles, and finally, reciting the prayer after wudhu.

It is important to understand that this order is not just an order to be followed by chance, but rather it is an order prescribed by Shariah. Following the order of the fardhu of wudhu is one of the conditions for the validity of wudhu. This is confirmed in various fiqh books, such as Imam Nawawi's *al-Majmu'*, which explains that the order in wudhu is part of the provisions that must be fulfilled by everyone who performs wudhu. In the book, Imam Nawawi reminds us that washing each of the parts of the body that are part of the pillars of wudhu must be done in order, as stipulated in sharia.

If a person follows this sequence correctly, then his wudhu is considered valid, as it fulfills all the conditions and pillars of wudhu. This is the core of the inner structure, which is the understanding that the validity of wudhu depends on the order and execution of it in accordance with the guidance laid down by the Shari'ah. Each step performed in wudhu, such as washing the face, hands, and foot, is valid.

Unlike the inner structure, in the outer structure there is a more formal rule that explains that if a person performs ablution and forgets to perform the sequence correctly or is not orderly in its execution, then his ablution is invalid. In other words, even if a person has performed all the steps of ablution, if the sequence is not in accordance with the provisions of the Shari'ah, his ablution will be considered invalid or insufficient.

This view is in line with what is explained in Imam Nawawi's *al-Majmu'* and in other fiqh books, which mention that the order in wudhu is very important. If one forgets or does not follow the correct order, then the wudhu performed is not

acceptable in Islamic law. In the Shafi'i school of thought, which is also adopted by most fiqh scholars, there is a stipulation that the order in wudhu is something that must be adhered to. Each step in wudhu must be performed in order, and if this order is reversed or something is missed, then the wudhu is considered invalid.

For example, if a person washes the feet first before washing the hands, or if he wipes the head after washing the feet, the wudhu is invalid. This is based on the principle that the order of the obligatory parts of wudhu is not just a sequence that can be ignored, but is a rule that has been established by Shariah. Imam Nawawi in *al-Majmu'* states that if a person performs wudoo' without the order of the fards, then the wudoo' is invalid.

This opinion is based on an understanding of the order in ablution taken from the traditions of the Prophet Muhammad SAW. In several hadiths, the Prophet emphasized the importance of following the order in ablution, although there is no hadith that explicitly says that the order of ablution is a pillar that must be followed in every condition. However, many scholars state that the order is a requirement that cannot be ignored. In Ibn Qudamah's *al-Mughni*, it is explained that the order in wudhu is part of the conditions that must be fulfilled for the wudhu to be valid. This is also confirmed in *Fath al-Qadir* by Ibn al-Humam who states that the sequence is part of the obligations that must be properly performed in wudhu.

Most schools of fiqh, such as the Shafi'i, Hanafi and Maliki schools, agree that the order in wudhu is very important. However, there is a slight difference of opinion as to whether non-observance of the order invalidates wudhu outright or whether there is leeway if one forgets the order but still completes all the steps of wudhu.

The Hanafi school, for example, gives some leeway by stating that if one forgets the order but still performs all the steps of wudhu correctly, the wudhu remains valid. However, in the Shafi'i and Maliki madhhabs, non-observance of the order is considered to invalidate the wudhu and one must repeat it from the beginning. This means that although there are no very significant differences in the performance of wudhu, the madhhabs still have strong principles regarding the importance of the correct order in wudhu.

Overall, in both the inner and outer structure, the order of ablution plays a very important role in determining whether or not it is valid. In the inner structure, following the order of fardhu in wudhu is a condition of validity, while in the outer structure, any disorganization in the order of wudhu is considered to invalidate or make wudhu invalid. Therefore, every individual who performs ablution must understand and follow the order of the fardhu of ablution as stipulated by Islamic law in order for their ablution to be valid and accepted. This not only has an impact on the validity of prayer, but also reflects one's adherence to established religious provisions.

Conclusion

In the book *Fathul Qarib*, there is a discussion of the seven numbers of syartiyah which function to explain the conditions that must be met in carrying out worship, especially related to ablution. These syartiyah sentences provide clear instructions on what must be done to fulfill the requirements for the validity of an act of worship, such as ablution. The transformation process of syartiyah sentences in this book can be seen from the changes between the deep structure and the surface structure that occur due to linguistic transformation. This transformation process involves several mechanisms, such as adding elements, expanding sentences, deleting certain parts, and changing the

position of words or phrases. All of these contribute to changes in linguistic form, but do not always change the meaning or essence of the sentence. One example of a transformation that affects meaning can be found in the sentence "إن لم يقل عن الحدث لم يصح" which has a deep structure that ablution is considered valid even though the word "anil hadasi" is not said. However, in the external structure after transformation, this sentence shows that pronouncing the word "anil hadasi" is obligatory to state that one's ablution is valid. In this case, the transformation affects the meaning, because the change in the form of this sentence emphasizes the obligation to pronounce the word, which if not done, then the ablution is considered invalid. This transformation emphasizes an important aspect contained in the syartiyah sentence, namely the intention that must be accompanied by pronouncing the word. On the other hand, there are also examples of syartiyah sentences that show that transformation does not affect the meaning of the sentence. One of them is the sentence "لو غسل رأسه بدل مسحها جاز" which means "If he washes his head instead of wiping it, then it is valid." In this sentence, the transformation process that occurs does not change the meaning contained in the sentence. Although there is a change in the position and form of the sentence structure, the essence of the meaning remains the same, namely that in the worship of ablution, both washing and wiping the head are valid. Thus, the transformation in this sentence does not affect the legal substance regulated in the text.

From the two examples, we can see that transformation in syartiyah sentences can affect or even not affect the meaning depending on the context and purpose of the sentence. If the transformation results in a change in form that emphasizes an important aspect, such as the obligation in pronunciation, then the transformation has a significant impact on understanding the meaning. Conversely, if the transformation only changes the position or order of words without changing the substantive meaning, then the transformation does not have an impact on the interpretation of the law or understanding the conditions contained in the sentence. This analysis shows how important language structure is in understanding the rules and laws contained in fiqh texts such as Fathul Qarib.

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