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Linguistic Harmonization: Dissecting Alfiyah Ibn Malik with Chomsky's Transformational Generative Theory

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Abstract

This study is motivated by the need to update and deepen the understanding of Alfiyah Ibnu Malik through a modern linguistic perspective, given the complexity of the 1,002 stanzas that are difficult for students with a weak language foundation to comprehend, and the existing gap in the literature regarding the application of Transformational Generative Theory (TGT) in Arabic grammar, which can help elucidate language structure and enhance understanding and interest in learning. This research aims to examine Alfiyah Ibnu Malik using the modern linguistic approach of Transformational Generative Theory (TGT). The research method applied is library research with a descriptive qualitative approach. The findings indicate that Transformational Generative Theory has specific characteristics in linguistic studies, including deep and surface structures, the concepts of competence and performance, as well as specific and general transformations. Additionally, TGT includes a universal grammar that can be applied to Alfiyah Ibnu Malik. The application of TGT to Alfiyah Ibnu Malik reveals that specific transformations occur in various aspects of Arabic grammar, including optional and obligatory deletion, optional substitution, optional replacement, optional expansion, optional addition, and optional and obligatory permutation.

Keywords: *Generative Transformative, Noam Chomsky, Alfiyah ibn Malik*

Abstrak

Penelitian ini dilatarbelakangi oleh kebutuhan untuk memperbaharui dan memperdalam pemahaman tentang Alfiyah Ibnu Malik melalui perspektif linguistik modern, mengingat kompleksitas 1.002 bait yang sulit dipahami oleh siswa dengan dasar bahasa lemah dan adanya kesenjangan dalam literatur mengenai kajian TGT dalam tata bahasa Arab, yang dapat membantu menguraikan struktur bahasa dan meningkatkan pemahaman serta minat belajar. Penelitian ini bertujuan untuk mengkaji Alfiyah Ibnu Malik dengan menggunakan pendekatan linguistik modern, yaitu Teori Generatif Transformatif (TGT). Metode penelitian yang diterapkan adalah penelitian kepustakaan (library research) dengan pendekatan kualitatif deskriptif. Hasil penelitian menunjukkan bahwa teori generatif transformatif memiliki karakteristik khusus dalam kajian linguistik, yaitu struktur dalam dan struktur luar, konsep kompetensi dan performansi, serta transformasi tunggal dan transformasi umum. Selain itu, TGT juga memiliki tata bahasa universal yang dapat diterapkan pada Alfiyah Ibnu Malik. Penerapan TGT pada Alfiyah Ibnu Malik menunjukkan bahwa aturan transformasi tunggal terjadi pada beberapa aspek tata bahasa Arab. Transformasi ini meliputi penghapusan opsional dan wajib, penggantian opsional, penyingkatan opsional, perluasan opsional, penambahan opsional, dan pengulangan opsional dan wajib.

Kata Kunci: *Generatif Transformatif, Noam Chomsky, Alfiyah ibn Malik*

Introduction

The book of Alfiyah Ibnu Malik, written by Imam Ibnu Malik in the 13th century, holds significant importance in the study of Arabic grammar. This work consists of a thousand stanzas that explain the rules of Arabic grammar systematically and comprehensively. Each stanza in Alfiyah Ibnu Malik is written in a rhythmic and meaningful language that encompasses the essential elements of syntax and morphology.¹ Grammar is the main subject that students must master as a support for language skills.²

¹ Muhamad Jaeni, "Tafsiran Kiai Pesantren Terhadap Bait-Bait Alfiyah Ibn Malik dan Transformasi Nilai Moral Santri: Kajian Intertekstualitas dan Analisis Wacana Kritis Tafsiran Kiai Pesantren Terhadap Bait-Bait Alfiyah Ibn Malik dan Transformasi Nilai Moral Santri: Kajian Intertekstualitas dan Analisis Wacana Kritis," *International Journal Ihya' 'Ulum al-Din* 19, no. 2 (2 Oktober 2018), <https://doi.org/10.21580/ihya.19.2.2510>.

² Husnaini Jamil, Nur Agung, dan Takdir Takdir, "Penyusunan Materi Ajar Al Nahw Al Whazhifi dan Penerapannya Dalam Pembelajaran Bahasa Arab Untuk Mahasiswa PAI IAI Muhammadiyah Sinjai," *Alibbaa': Jurnal Pendidikan Bahasa Arab* 1, no. 2 (25 Agustus 2020): 175–96, <https://doi.org/10.19105/alb.v1i2.3571>.

However, there are several issues in studying Alfiyah Ibnu Malik. First, students often struggle to understand the complex grammar of Alfiyah, especially those who do not have a strong foundation in the Arabic language.³ Second, individual differences in learning styles and abilities lead to varying levels of understanding and retention.⁴ Third, non-native Arabic speakers face obstacles in understanding the vocabulary and grammatical structures, which limits their ability to grasp the concepts in Alfiyah.⁵ Fourth, the complexity of Alfiyah's content, with its 1,002 stanzas of Arabic grammar rules, makes it difficult for many students to understand without a strong foundation, leading to frustration and loss of interest.⁶

Noam Chomsky developed linguistic theories that can help address these issues. Chomsky argues that language acquisition depends on nature, contrasting with previous behaviorism that considers language acquisition influenced by the environment.⁷ A person is born with a specific tool that allows them to learn language naturally, known as the Language Acquisition Device (LAD). These tools can be used anywhere and work well when children learn a language.⁸ An average child learns his mother tongue quickly, not because he receives stimuli and responds,

³ Sri Guno Najib Chaqoqo, "Evaluasi Pembelajaran Nahwu dalam Bentuk Munaqasyah di PP Al-Luqmaniyyah Yogyakarta," *LISANIA: Journal of Arabic Education and Literature* 1, no. 1 (1 Juli 2017): 17, <https://doi.org/10.18326/lisania.v1i1.17-36>.

⁴ Nurul Hanani dan Ahmad Sapto Hudoyo, "Alfiyah Ibn Malik's Learning Transformation of Queen Al-Falah Mojo Kediri Islamic Boarding School During the Covid-19 Pandemic," *Didaktika Religia* 9, no. 2 (24 Desember 2021): 317–38, <https://doi.org/10.30762/didaktika.v9i2.3284>.

⁵ Insiyah R. Alfain dan Najih Anwar, "Analisis Penggunaan Kitab Alfiyah Ibn Malik dalam Pembelajaran Nahwu," *JiIP - Jurnal Ilmiah Ilmu Pendidikan* 7, no. 5 (1 Mei 2024): 4772–78, <https://doi.org/10.54371/jiip.v7i5.4302>.

⁶ Annisa Khairunnisa, Mohammad Pribadi, dan Sugeng Sugiyono, "Epistemologi Pemikiran Ibnu Malik dan Representasi Pemikiran Basrah dalam Kitab Alfiyahnya," *Al Mi'yar: Jurnal Ilmiah Pembelajaran Bahasa Arab dan Kebahasaaraban* 7, no. 1 (11 April 2024): 481, <https://doi.org/10.35931/am.v7i1.3176>.

⁷ Usep Dedi Rostandi dan Fajar Rohandy, "Language acquisition and identity negotiation: Discursive positioning of Indonesian adolescents learning English," *Indonesian Journal of Applied Linguistics*, 13 No. 3, 2024: 562–72. <https://doi.org/10.17509/ijal.v13i3.66919>.

⁸ Aysha Almineeai, "Investigating the Problem of Language Acquisition within the Context of Chomsky's Linguistics Models," *Journal of Harbin Engineering University*, 44, no. 12, 2023.

but because he has been equipped with the tools to use it since birth.⁹ An unlimited number of new sentences may make children criticize these sentences based on their understanding.¹⁰

Chomsky directs his thoughts on the linguistic innate in the human mind. Taking the analogy between humans and other animals as his field of application, he believes that language is a characteristic of the human race and that learning it is not related to human intelligence.¹¹ People who have pathologically low levels of intelligence can speak language better than animals, even if they are more intelligent than human imbeciles.¹² Chomsky researched a child's speaking ability based on the hypothesis of innate theory.¹³ The research resulted in a theory known as transformative generative theory, which can be abbreviated as TGT.¹⁴

TGT has specific features related to language. It separates language into two parts: the deep structure and the surface structure.¹⁵ The deep structure is where the actual language process occurs, and the surface structure is the outward form transferred from the deep structure. TGT also introduces the terms competence and performance in

⁹ Abdillah Mahbubi et al., "Implementasi Teori Generatif Transformatif Dalam Pembelajaran Bahasa Arab," *An-Nidzam : Jurnal Manajemen Pendidikan dan Studi Islam*, 10, no. 2, 2023: 211–28, <https://doi.org/10.33507/an-nidzam.v10i2.1127>.

¹⁰ Magnus Boström et al., "Conditions for Transformative Learning for Sustainable Development: A Theoretical Review and Approach," *Sustainability*, 10, no. 12, 2018: 4479, <https://doi.org/10.3390/su10124479>.

¹¹ Tribhuwan Kumar, "Assessing Language Need and Proficiency of English Graduates of Prince Sattam bin Abdulaziz University for Designing Pre-Placement Training and Workshops," *The Asian ESP Journal*, 16, no. 4, 2020. <https://doi.org/10.21744/lingcure.v5nS1.1400>

¹² Afifah Fatihakun Ni'mah Wahidah dan Eva Latipah, "Pentingnya Mengetahui Perkembangan Bahasa Anak Usia Dini Dan Stimulasinya," (*JAPRA*) *Jurnal Pendidikan Raudhatul Athfal (JAPRA)*, 4, no. 1, 2021: 43–62. <https://doi.org/10.15575/japra.v4i1.10940>

¹³ Marcello Barbieri, "The Semantic Theory of Language," *Biosystems* 190, 2020: 104100. <https://doi.org/10.1016/j.biosystems.2020.104100>.

¹⁴ András Kertész, "American Linguistics II Transition: From Post-Bloomfieldian Structuralism to Generative Grammar," *Acta Linguistica Academica*, 2024. <https://doi.org/10.1556/2062.2024.00777>.

¹⁵ Miklós Szabó, "The Possibility of Universal Semiotics of Law," *Hungarian Journal of Legal Studies*, Vol. 60, No. 4, 2021: 317–31. <https://doi.org/10.1556/2052.2019.00019>.

language.¹⁶ Competence is identical to grammar, which is independent, not tied to a particular role, and not derived from meaning. Grammar is regarded as the idealized ability and knowledge about language that humans already possess. This is relevant to the theory of something that humans have innately, namely Universal Grammar.¹⁷

Research on the TGT approach in Alfiyah Ibn Malik remains scarce despite abundant literature on TGT's application in grammar. Yibing Zhang demonstrated TGT's effectiveness in resolving sentence ambiguity and crafting interrogative sentences in English grammar instruction for Chinese learners.¹⁸ In Arabic studies, Muhammad Ali highlights that the generative-transformative theory, which views language as an internal system within the user, bolsters grammar-centric Arabic language education.¹⁹ Muhammad Agil Munawwar critiqued tenth-grade Arabic textbooks for their scant attention to grammar from the perspective of Noam Chomsky.²⁰ Additionally, Muhammad War'i observed that the Alfiyah text encompasses extensive language philosophy principles, addressing both tangible and intangible forms and the harmony between words and actions.²¹ Research by Habib Maulana and associates revealed that Jorge J.E. Gracia's interpretive method enhances the learning of Alfiyah by elucidating the text's original meaning, revealing underlying implications, and connecting them to

¹⁶ Ahmed Alduais et al., "Psycholinguistics: Analysis of Knowledge Domains on Children's Language Acquisition, Production, Comprehension, and Dissolution," *Children*, 9, no. 10, 2022: 1471. <https://doi.org/10.3390/children9101471>.

¹⁷ Ahmed Alduais et al., "Biolinguistics: A Scientometric Analysis of Research on (Children's) Molecular Genetics of Speech and Language (Disorders)," *Children*, 9, no. 9, 2022: 1300. <https://doi.org/10.3390/children9091300>.

¹⁸ Yibing Zhang, "Revelation on Grammar Teaching Based on an Analysis of Syntactic Structure Transformational Generative Grammar and Metafunctions of System Functional Grammar," *International Journal of Linguistics, Literature and Translation*, 5, no. 10, 2022. <https://doi.org/10.32996/ijllt.2022.5.10.9>

¹⁹ Muhamad Ali Abdul Basit dan Rahma Putri Kholifatul Ummah, "Aplikasi Teori Generatif-Transformasi Dalam Pembelajaran Bahasa Arab Di Pondok Pesantren Nurussalam Krapyak Yogyakarta," *Lisanan Arabiya: Jurnal Pendidikan Bahasa Arab* 2, No. 2, 2018: 155–71. <https://doi.org/10.32699/liar.v2i02.648>.

²⁰ Muhammad Agil Munawwar, Wahyu Retno Ningsih, dan Abdul Wahab Rasyidi, "Transformational-Generative in Class X Senior High School Arabic Book," *Insyirah: Jurnal Ilmu Bahasa Arab Dan Studi Islam* 6, no. 1, 2023: 97–114. <https://doi.org/10.26555/insyirah.v6i1.8095>.

²¹ Muhammad War'i, "Prinsip-Prinsip Filsafat Bahasa dan Etika Dalam Pemaknaan Kalam Ibnu Malik," *Al-Fathin: Jurnal Bahasa dan Sastra Arab* 1, no. 02, 2019: 120–35. <https://doi.org/10.32332/al-fathin.v1i2.1203>.

broader contexts.²² While attempts have been made to align classical Arabic grammar with contemporary linguistic theories, a research void persists in employing a generative-transformative lens to analyze Alfiyah Ibn Malik, signaling an avenue for further investigation.

Therefore, this study aims to examine Alfiyah Ibn Malik using the modern linguistic approach of Transformative Generative Theory (TGT). The focus of the study includes the process of sentence transformation and the application of TGT theory to understanding the grammar rules presented in the book.

Method

This study utilizes library research employing a descriptive qualitative approach. Literature is defined as research focusing on core issues observed through papers and books.²³ Primary data in this study comes from the book of Alfiyah Ibn Malik. At the same time, secondary data is obtained from various references, such as literature, journals, articles, books, or other sources that support to completion of the research data. The analysis process begins with an in-depth examination of the Alfiyah text, with special coding on sections relevant to TGG principles, such as syntactic structures and transformational rules described by Chomsky. Next, the coded data is reduced by categorizing the information into specific categories relevant to TGG principles, such as addition, deletion, substitution, abbreviation, expansion, and permutation. The final step is to formulate conclusions that reflect the application of transformational generative theory in Alfiyah.

Result and Discussion

Transformative Generative Theory

Noam Chomsky is a renowned figure in contemporary linguistics, best known for his Generative Transformational Theory (GTT). The term 'generative' has two distinct meanings. The first is that of productivity and creativity. Language is a product of the speaker's

²² Habib Maulana Maslahul Adi dan Nur Romdlon Maslahul Adi, "Pembelajaran Nahwu-Şarf di Pesantren dengan Pendekatan Interpretatif: Implikasi Teori Interpretasi Jorge JE Gracia dalam Pembelajaran Kitab Alfiyah Ibn Mālik," *Alibbaa': Jurnal Pendidikan Bahasa Arab*, 3, no. 1, 2022: 20–37. <https://doi.org/10.19105/ajpba.v3i1.5474>.

²³ Cohen Louis, Lawrence Manion, dan Keith Morrison, *Research Methods in Education* (New York: Routledge, 2018).

creativity, not constrained by the inherent limitations of the language itself. The second meaning is that of formality and explicitness. From this perspective, language is composed of fundamental elements such as phonemes, morphemes, and so forth.²⁴ Muhammad Ali al-Khuli defines transformative as the process of "changing the internal abstract structure of a sentence's meaning into an external concrete structure that represents the sentence's incomplete form and structure."²⁵ Subsequently, Chomsky refined this concept into a generative transformational model, illustrating that speakers can grammatically construct sentences based on both surface structure (البناء الظاهري) and deep structure (البناء الأساسي).²⁶

The deep structure of meaning is an abstract cognitive construct within the mind, manifesting as a basic syntactic structure that conveys the intended meaning. As Wilkins noted, with grammar, more can be conveyed.²⁷ This core is crucial for understanding the sentence and determining its semantic meaning, even in its absence.²⁸ The example below clarifies the mental foundation of the sentence:

يشرح المدرس الدرس بالطباشير يكتب بها على السبورة

This sentence has three origins, each embodying a rational meaning accepted by the speaker's heart. This sentence is

يشرح المدرس الدرس

يكتب المدرس بالطباشير

يكتب المدرس على السبورة

The three sentences in their group represent the relationship between the main points (teacher, lesson, blackboard, chalk), and this

²⁴ Gorys Keraf, *Linguistik bandingan tipologis* (Jakarta: Gramedia, 1990).

²⁵ Muhammad Aly Al-Khuli, "*Qowaid Tahwiliyah li al-Lughot al-Arabiyah*" (Oman Ardan: Dar al-Falah li al-Nasyr wa al-Tauzi', 1999).

²⁶ Achmad Hafi, Izzatun Naimah, dan M. Yunus Abu Bakar, "Strategi pembelajaran bahasa arab melalui psikolinguistik generatif transformatif dalam meningkatkan efektivitas pembelajaran bahasa arab," *Tarbiyatuna: Jurnal Pendidikan Islam*. 17, no. 1, 2024: 17–31. <https://doi.org/10.54471/tarbiyatuna.v17i1.2682>.

²⁷ Rabiah Tul Adawiyah Mohamed Salleh, Bruno Di Biase, dan Wan Nur Madiha Ramlan, "The Acquisition of English Grammar Among Malay-English Bilingual Primary School Children," *Gema Online: Journal of Language Studies* 20, no. 4, 2020. <https://doi.org/10.17576/gema-2020-2004-10>

²⁸ Svetlana Ivanova, "Review of Mel'čuk, Igor & Milićević, Jasmina. 2020. An Advanced Introduction to Semantics. A Meaning-Text Approach. Cambridge: Cambridge University Press," *Russian Journal of Linguistics* 26, no. 4, 2022. <https://doi.org/10.22363/2687-0088-32324>

constitutes the deep structure. The deep structure is then realized in the spoken word sequence in the surface structure.

Whereas the surface structure is the representation of the sentence as it is used in the communication process, that is, in its physical form as a set of sounds or symbols, and according to the two transformations, both are sentences:

كَتَبَ أَحْمَدُ الرِّسَالَةَ
كَتَبْتُ الرِّسَالَةَ مِنْ قَبْلِ أَحْمَدَ

They differ only in terms of structure, i.e., at the level of the outer structure, but are closely related at the level of the inner structure.

Generative Transformative Alfiyah Ibn Malik

Noam Chomsky proposed the theory of universal grammar, suggesting that all languages share common grammatical principles.²⁹ This theory argues that humans have an inherent capacity to grasp and use language independent of experience or environmental influences.³⁰ The grammatical frameworks laid down by ancient Arabic scholars, including Abdul Qahir al-Jurjani, form the foundation of generative grammar, which acknowledges a subtle differentiation between deep and surface elements of language. The theory of *'amil* demands is considered the cornerstone of Arabic grammar, showing the interaction between sounds and letters and how word endings change. According to Chomsky, *'amil* is a theory of conjunction based on two bases, namely, pronouns and effects.³¹

According to Jonathan Owens, Ibn Jinni (321-392 AH) used the TGT in Arabic by applying the theory of *ashl* (base) and *far'u* (branch). Ibn Jinni explained that *ashl* is the structure in Arabic before the word or sentence changes, while *far'u* is a derivative structure.³² Tammam Hasan stated that *ashl* is the primary form of words or sentences that are

²⁹ Kyle Hamilton et al., "Is neuro-symbolic AI meeting its promises in natural language processing? A structured review," ed. by Monireh Ebrahimi et al., *Semantic Web*, 2022, 1–42, <https://doi.org/10.3233/SW-223228>.

³⁰ Wati Susiawati, "Implementasi Teori Chomsky dalam Bahasa Alquran," *Arabiyat: Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban* 5, no. 2 (2018): 274–91, <http://dx.doi.org/10.15408/a.v5i2.8896>.

³¹ Al-Khuli, "*Qowaid Tahwiliyah li al-Lughot al-Arabiyah*".

³² Jonathan Owens, "*The foundations of grammar: an introduction to medieval Arabic grammatical theory*, *Amsterdam studies in the theory and history of linguistic science*, v. 45" (Amsterdam: (Amsterdam ; Philadelphia: J. Benjamins Pub. Co, 1988).

converted into *far'u*.³³ The definition of *ashl al-qa'idah* is a rule that must be applied in a sentence, such as the *asl* rule that states that a sentence must contain *musnad* and *musnad ilaih*. If a sentence removes one of them or adds another element, then *far'u* is the basic form of the sentence.³⁴

There are two types of transformations: Singularity transformations and generalized transformations. Singularity transformations are sentence structure changes involving only one core sentence, the simplest sentence structure.³⁵ Generalized transformations are the process of changing the sentence structure involving two or more input sentences that are transformed into one surface-structure sentence. There are two types of this operation in transformational grammar: the obligatory rule and the optional rule. Obligatory rule (إجباري قانون) is a mandatory rule that must be applied to every sentence in the language to be a grammatically correct sentence, which is equivalent to the term obligatory in Arabic grammar. An optional rule (قانون اختياري) is an optional rule that refers to a rule that may or may not be applied. This concept is akin to "jawaz" in Arabic grammar.³⁶

With the explanation of Alfiyah ibn Malik, Chomsky's transformation rules and their types can be applied to Arabic grammar. The details are as follows:

A. Deletion (الحذف)

Deletion is a change made by removing. The formula is: $A + B \Rightarrow B$.

Deletion can occur in *isim*, *fi'il*, and *harf*. The details are as follows:

1. Deletion of *isim*

The deletion of nouns in the structure of *mubtada'* and *khobar* can occur in both *mubtada'* and *khobar*. This deletion

³³ Susiawati, "Implementasi Teori Chomsky dalam Bahasa Alquran."

³⁴ Tammam Hasan, "Al-Usul: Dirasah Istimolijiyah li al-Fikr al-Lughawiy 'inda al-'Arab'" (Kairo: al-Hai'ah al-Misriyyah al-'Ammah al-Maktabah, 1982).

³⁵ I. Kadek Adhi Dwipayana, Putu Andyka Putra Gotama, dan Ida Bagus Putrayasa, "Pemanfaatan Linguistik Generatif Transformasional Dalam Pengajaran Pengembangan Kalimat Berbasis Muatan Lokal Pada Siswa Sekolah Dasar," *Academy of Education Journal* 15, no. 1 (1 Januari 2024): 227–39, <https://doi.org/10.47200/aoej.v15i1.2163>.

³⁶ Al-Khuli, "Qowaid Tahwiliyah li al-Lughot al-Arabiyah".

is optional when the context of the sentence is already clear and sufficient for understanding without explicitly mentioning the deleted part. Ibn Malik explains this phenomenon in his verse from Alfiyah: *وَحَذَفُ مَا يُعْلَمُ جَائِزٌ كَمَا # تَقُولُ زَيْدٌ بَعْدَ مَنْ عِنْدَكُمْ*. An example of the application of deletion from this verse can be seen in the response "زيدٌ," which results from the surface structure after transformation from the deep structure of "زيدٌ عندنا." This deletion is optional because the previous context provides enough clues to understand the sentence.

In addition to optional deletion, there is also obligatory deletion of *khavar*. Ibn Malik mentions several conditions in his Alfiyah where the deletion of *khavar* becomes mandatory:

وَبَعْدَ لَوْلَا غَالِبًا حَذَفُ الْخَبَرِ # حَتَّمُ وَفِي نَصِّ يَمِينٍ دَا اسْتَقَرَّ
وَبَعْدَ وَاوٍ عَيَّنْتُ مَفْهُومَ مَعٍ # كَمِثْلِ كُلِّ صَانِعٍ وَمَا صَنَعَ
وَقَبْلَ حَالٍ لَا يَكُونُ خَبَرًا # عَنِ الَّذِي خَبَرَهُ فَذُ اضْمِرًا

The details of these verses are as follows: First, deletion after the word "لولا" can be seen in the example: *لولا زيدٌ لأتيتُكَ* (if it were not for Zaid, I would have come to you). In this example, the *khavar* "موجود" is deleted because the context of the sentence is already clear. The word "لولا" (if it were not for) indicates that the existence of Zaid, which should be followed by the *khavar* "موجود," can be omitted as it is understood from the context. This deletion aims to avoid redundant information, making the sentence more concise.

Second, deletion of *khavar* in oath statements, such as in the example: *لَعَمْرُكَ لأفعلنُ* (by your life, I will certainly do it). In this example, "قسمي" as the *khavar* is deleted because the context of the oath in the sentence is already clear. The oath "لَعَمْرُكَ" (by your life) inherently implies the *khavar* "قسمي" which can be omitted. In Arabic, the use of oaths often indicates something very strong and sufficiently clear without additional explanation, thus the *khavar* can be deleted.

Third, deletion of *khavar* after "waw" that indicates the meaning of "مع" (together with), as seen in the example: *كُلُّ صَانِعٍ وَمَا صَنَعَ* (every maker and what he made). In this example, "مقترنان" (together with) is deleted because the context is already clear. The use of "و" which implies "مع" is sufficient to understand that "كُلُّ صَانِعٍ" and "مَا صَنَعَ" (every maker and what

he made) are two things happening together. This deletion makes the sentence more compact and efficient without losing its intended meaning.

Fourth, deletion of *khavar* before *hāl* which cannot be a *khavar*, such as in the example: ضَرَبِي الْعَبْدَ مُسِيئاً (my hitting the servant who is at fault). In this example, the *khavar* "إذا كان" is deleted because the *hāl* "مُسِيئاً" (the one who is at fault) already provides sufficient explanation. The use of *hāl* "مُسِيئاً" (who is at fault) indicates a state that automatically explains the context of the sentence without needing to mention the *khavar* explicitly. In this case, the *hāl* is enough to provide the necessary additional information, so the *khavar* can be omitted without reducing the clarity of the sentence.

With this understanding, we can see how deletion in Arabic sentences can affect the structure and meaning of the sentence. Deletion not only makes sentences more concise but also emphasizes the importance of context in understanding sentences. Understanding context is crucial in determining whether a part of a sentence needs to be deleted and how this can help in simplifying sentences without reducing their meaning. Deletion in Arabic reflects the language's tendency towards efficiency and clarity. Through proper deletion, speakers can convey messages in a more succinct and direct manner without sacrificing the intended meaning. In learning Arabic, understanding when and how to perform deletion is an important skill that can enhance fluency and comprehension of both classical and modern Arabic texts.

In the generative-transformational theory developed by Noam Chomsky, the concepts of deep structure and surface structure are highly relevant in explaining deletion in Arabic sentences. Deletion occurring in the sentences above can be viewed as a transformation from deep structure to surface structure. Deep structure reflects the basic or original form of a sentence that includes all the necessary elements for complete meaning, such as "زيدٌ عندنا." Surface structure is the final form of the sentence after various transformations, including deletion, resulting in a more concise sentence, such as "زيدٌ." Deletion in Arabic is a form of transformation that changes deep structure into surface structure. This transformation follows

specific rules determined by the context and meaning of the sentence. In the context of generative-transformational theory, deletion can occur when the deleted element can be understood from the context. This aligns with the principle of economy in language, where redundant information can be removed without sacrificing comprehension.

2. Deletion the *fi'il*

In Arabic, the deletion of verbs (*fi'il*) can be either optional or obligatory. To understand this phenomenon more deeply, we can use the concepts of surface structure and deep structure from Chomsky's generative-transformational theory. This theory explains that there are two levels in sentence analysis: the deep structure, which is an abstract representation of the sentence that includes all grammatical and semantic information, and the surface structure, which is the visible form of the sentence after various transformations are applied.

Optional deletion of verbs typically occurs when the context of the sentence is clear enough that the reader or listener can understand the intended meaning without the verb being explicitly mentioned.³⁷ For example, when someone asks: "من يقرأ؟" (Who is reading?), the answer can be: "زيد" (Zaid). In this case, "زيد" is the surface structure of the deep structure "زيد يقرأ". The verb "يقرأ" is omitted because the context of the sentence is clear enough to understand that it means "زيد يقرأ". From the perspective of generative-transformational theory, this process involves transforming the deep structure into the surface structure, where the verb is deleted because it is deemed unnecessary for understanding.

On the other hand, obligatory deletion of verbs occurs in certain conditions, such as when the subject (*fā'il*) appears after "إن شرطية" or "إذا شرطية". For example, after "إن شرطية", we can see the sentence: "وإن أحد من المشركين استجارك" (and if one of the polytheists seeks your protection). The deep structure of this sentence is: "وإن استجارك أحدًا، استجارك" (and if one of the polytheists seeks your protection, he seeks your protection). Similarly, after "إذا شرطية", we can see the sentence: "إذا السماء"

³⁷ Gehad. A. Amin, "Raising and Verb Serialization in English and Arabic: A Generative Transformational Approach," *Ijaz Arabi: Journal of Arabic Learning* 7, no. 2 (2024).

"انْشَقَّتْ" (When the sky is split open). The deep structure of this sentence is: "إِذَا انْشَقَّتِ السَّمَاءُ، انْشَقَّتْ" (When the sky is split open, it is split open). From the perspective of generative-transformational theory, transformation is the process that changes the deep structure into the surface structure. This transformation involves the deletion of the verb in conditional sentences to avoid repetition and maintain the correct sentence structure. This process shows how elements that are not necessary for understanding can be deleted in the journey from deep structure to surface structure.

The explanation above can be applied to understanding the verses of Alfiyah ibn Malik, which show how the subject (*fā'il*) is raised by the hidden verb (*fi'il*). For example, in the verse: "وَيَرْفَعُ الْفَاعِلُ فِعْلًا أَضْمِرًا كَمَثَلِ زَيْدٍ فِي جَوَابِ مَنْ قَرَأَ" (and the verb that is hidden raises the subject, like Zaid in response to who read). In this verse, the verb "قرأ" is hidden after the question "من قرأ؟" (Who read?), and the answer is "زيد" (Zaid), where the hidden verb "قرأ" is understood from the context. In generative-transformational theory, this verse shows how the deep structure (زيد قرأ) is transformed into the surface structure (زيد) through a process of transformation involving the deletion of the verb. The deletion of verbs in Arabic can be optional or obligatory, depending on the contextual clues or certain grammatical rules.

3. Deletion the *harf*

In the verse of Alfiyah ibn Malik, the phenomenon of the deletion of the preposition (*harf jar*) is explained as follows: "وَعَدَّ لِأَزْمَا بِحَرْفِ جَرٍّ # وَإِنْ حُذِفَ فَالْتَّصِبُ لِلْمُنْجَرِّ، نَقْلًا وَفِي أَنْ وَأَنْ يَطْرُدُ # مَعِ أَمِنْ لَيْسَ كَعَجِبْتُ أَنْ يَدُوا"

Ibn Malik's explanation indicates that an intransitive verb (*fi'il lāzim*) can become transitive (*muta'addy*) with the addition of a preposition (*harf jar*). However, if the preposition is deleted, the word that should be in the genitive case (*majrūr*) becomes accusative (*manshūb*) due to other grammatical conditions. For example, the surface structure "عَجِبْتُ أَنْ يَدُوا" is the result of the deletion of the preposition in the deep structure "عَجِبْتُ مِنْ أَنْ يَدُوا."

Within the framework of generative-transformational theory, the deep structure is the original form of the sentence

that includes all necessary grammatical elements. This structure transforms to become the surface structure, which is the final form of the sentence used in speech or writing. The deletion of the preposition is one form of this transformation.

In the example provided by Ibn Malik, the deep structure "عَجِبْتُ مِنْ أَنْ يَدُوا" includes the preposition "مِنْ" that changes the intransitive verb "عَجِبْتُ" into a transitive one. The deletion of this preposition results in the surface structure "عَجِبْتُ أَنْ يَدُوا," where the phrase "أَنْ يَدُوا" that was previously in the genitive case now becomes accusative. This transformation follows the Arabic grammatical rule that the deletion of the preposition leads to a change from genitive to accusative to maintain the clarity of the sentence.

This transformation process reflects the principle of linguistic economy, where elements that can be understood from context can be deleted without sacrificing meaning. In generative-transformational theory, this demonstrates that redundant information can be omitted if the meaning can still be clearly understood. For an additional example, consider the deep structure sentence "تَفَكَّرْتُ فِي أَمْرِهِ," the transformation or deletion of the preposition "فِي," and the surface structure sentence "تَفَكَّرْتُ أَمْرَهُ."

In this case, the preposition "فِي" is deleted, and the word "أَمْرَهُ" which was originally in the genitive case, changes to the accusative case, yet the meaning remains clear without causing confusion.

B. Replacement (التعويض)

Replacement is a linguistic process where an element in the deep structure is replaced by another element in the surface structure. In the generative-transformational theory developed by Noam Chomsky, this replacement can be explained by the formula $A + B \Rightarrow A + C$, where element B is replaced by element C.³⁸ This process allows for changes in the surface form of a sentence without altering its underlying meaning.

³⁸ Wildana Wargadinata dkk., "Chomsky's Transformational Linguistic Theory in Writing Skill at Islamic Senior High School: Transforming Language Learning Pedagogy," *Izdihar : Journal of Arabic Language Teaching, Linguistics, and Literature* 4, no. 2 (31 Agustus 2021): 127–52, <https://doi.org/10.22219/jiz.v4i2.16490>.

Ibn Malik explains this concept of replacement in his *Alfiyah* verses, one of which is: "وبعد أن تعويض ما عنها ارتكب # كمثل أما أنت برا "فاقترب". In this example, the verb "كان" is omitted after "أن," which suggests a verbal noun (*mashdar*) meaning, and it is replaced by the letter "ما" derived from "كان." Thus, the surface structure "أما أنت برا" replaces the deep structure "إن كنت برا فاقتراب." In generative-transformational theory, this process illustrates how elements in the deep structure can be replaced by other elements in the surface structure to achieve a more concise form without changing the underlying meaning.

Replacement is also applied in the concept of *nā'ibul fā'il*, where the direct object (*maf'ūl bih*) replaces the subject (*fā'il*) in the sentence structure. Ibn Malik notes this in his verse: "يَنْوِبُ مَفْعُولٌ بِهِ "عَنْ فَاعِلٍ # فِيمَا لَهُ كَثِيرٌ خَيْرٌ نَائِلٌ نال زيد خير". In this verse, the surface structure "نائل" is the result of transforming the deep structure "زيد خير" through replacement. Here, the direct object "خير" replaces the subject "زيد" in the surface structure, reflecting how replacement can be used to reduce and simplify the sentence structure without losing meaning.

Additionally, replacement is applied to *isim fi'il*, which are words derived from verbs in terms of meaning and usage. Ibn Malik explains this in the verse: "ما ناب عن فعل كشتان وصه # هو اسم فعل وكذا أوه". For example, the word "صه" is a surface structure resulting from the replacement of the deep structure "اسكت" (Be quiet!). This process shows how the surface structure can replace the verb form to simplify or adjust to the sentence context.

Replacement is also used in the chapter on *taḥdīr*, which aims to warn the listener about something to be avoided. Ibn Malik explains: "إياك والشر ونحوه نصب # محذر بما استتاره وجب". In this example, "إياك والشر" is the surface structure produced by replacing the deep structure "احذر الشر" (Beware of evil). This replacement reflects how elements in the deep structure can be replaced by more direct or efficient forms in the surface structure for more effective communication.

C. Reduction (التقلص)

Reduction is a linguistic process where elements in the deep structure are omitted or reduced in the surface structure. Within the framework of generative-transformational theory developed by Noam Chomsky, the reduction can be explained by the formula A1

+ B => A + B, where element A is the contracted result of A1.³⁹ This process allows for sentence simplification without losing the underlying core meaning.

Ibn Malik explains the phenomenon of reduction in his verse: "وما يلي المضاف يأتي خلفا #. عنه في الإعراب إذا ما حذفًا". In this context, the verse indicates that reduction occurs when the *mudhāf ilaih* (additional descriptor) replaces the position of *i'rāb mudhāf* (the descriptor that is omitted). In the deep structure, *mudhāf ilaih* often requires additional elements such as *i'rāb mudhāf* to clarify the context or relationship within the sentence. However, in the surface structure, these additional elements can be omitted without significantly changing the sentence's meaning.

For example, the surface structure "وَسئَلِ الْقَرْيَةَ" results from reducing the deep structure "وَسئَلِ أَهْلَ الْقَرْيَةَ". In this case, the element "أهل" (the people) is omitted, and the *mudhāf ilaih* "القرية" replaces the position of the omitted *i'rāb mudhāf*. This reduction simplifies the sentence without losing the key meaning of the instruction, which is to ask the people of the village.

In generative-transformational theory, this reduction reflects the principle of linguistic economy, where information that can be inferred from the context can be omitted to achieve a more efficient sentence form without sacrificing or diminishing the contained meaning. The changes brought about by reduction affect not only the syntactic elements but also have implications for the semantic interpretation of the sentence.

D. Expansion (تمدد)

Expansion is a linguistic process where elements in the deep structure are expanded or added to the surface structure. In Chomsky's generative-transformational theory, expansion is explained by the formula $A \Rightarrow B + C$, where element A in the deep structure is expanded into elements B and C in the surface structure.⁴⁰ This process is optional, not mandatory, and allows for

³⁹ Ashief El Qorny, "Analisis Generatif-Transformatif dalam Hadits Nabi tentang Keutamaan Ilmu," *Lisanan Arabiya: Jurnal Pendidikan Bahasa Arab* 2, no. 01 (24 Januari 2019): 79–95, <https://doi.org/10.32699/liar.v2i01.554>.

⁴⁰ Dr. Hassan Obeid Alfadly dan Dr. Atef Abdel Aziz Moawad, "Transformational - Generative Theory: A Study on Al-Jurjani's Linguistic Theory," *International Journal of Linguistics and Communication* 6, no. 1 (2018), <https://doi.org/10.15640/ijlc.v6n1a3>.

the addition of syntactic and semantic information in a sentence, enhancing detail and context.

In generative-transformational theory, the deep structure includes basic elements sufficient to convey the core meaning of the sentence. Expansion as a form of transformation allows for the addition of extra elements in the surface structure, resulting in more complex and informative sentences. This includes the development of *khavar* and *ḥāl* from a singular form into a more detailed form.

For example, expansion is often applied to *khavar* which is initially *mufrad* (singular) and expanded into a *jumlah* (sentence). Ibn Malik illustrates this in his verse: " وإن تكن إياه معنى اكتفى # بها كنطقي " الله حسبي وكفى "نطقي الله حسبي وكفى". In this verse, the surface structure "نطقي الله حسبي وكفى" is the result of the expanded transformation of the deep structure " الله حسبي". Here, the addition of elements "نطقي" and "وكفى" provides additional detail and richer context to the *khavar*, making it more informative and clear. This transformation reflects how additional elements in the surface structure can be derived through expansion from basic elements in the deep structure, in line with the principle of linguistic economy in generative-transformational theory.

Expansion is also applied to *hal*, which initially appears as a singular sentence and is expanded into a more detailed form. Ibn Malik explains this principle in his verse: " وموضع الحال تجيء جملة # "كجاء زيد" وهو ناو رحله جاء زيد وهو "وهو ناو رحله" is the result of the expanded transformation of the deep structure " جاء زيد ". The addition of the element "وهو ناو رحله" expands the meaning of the sentence by providing additional information about Zaid's state, namely that he is preparing for a journey. This transformation demonstrates how the deep structure can be expanded to provide more detailed contextual information, consistent with the principle of expansion in generative-transformational theory.

Overall, in generative-transformational theory, expansion illustrates how the deep structure can be expanded to create a more complex and informative surface structure. Expansion allows for the addition of elements such as *khavar* and *ḥāl*, providing additional context and richer details to the sentence. This process follows the principle of linguistic economy, where additional elements enrich the meaning of the sentence without altering the underlying core meaning.

E. Addition (زيادة)

Addition is a transformational process in sentence structure that involves introducing new elements. In Chomsky's generative-transformational theory, addition is explained by the formula $A \Rightarrow A + B$, where element B is added to the deep structure A to form a more complex surface structure. This addition is optional and allows for the inclusion of additional syntactic information and meaning within a sentence.

In the context of generative-transformational theory, addition occurs when new elements are incorporated into the deep structure to produce a more detailed and informative surface structure. This process enhances the richness of the sentence's meaning without altering its underlying basic structure.⁴¹ Addition is often applied in several structures, such as *maf'ul muthlaq*, *maf'ul ma'ah*, and *hāl*. Here are the applications of addition transformation in sentences integrated with generative-transformational theory:

1. *Mashdar*

Addition in *maf'ūl muthlaq* involves adding elements that function as explanations about the type or manner of the action. In generative-transformational theory, this addition can be explained as a process where an additional element (B) is introduced in the surface structure to clarify information about the action stated by the deep structure (A). An example of this application can be seen in the following verse:

"تُوكِيداً أَوْ نَوْعاً يُبَيِّنُ أَوْ عَدَدَ كَسْرَتَيْنِ سَيَّرْتَيْنِ سَيَّرَ ذِي رَشْدٍ"

In this verse, the surface structure "سَيَّرْتَيْنِ سَيَّرْتَيْنِ سَيَّرَ ذِي رَشْدٍ" results from adding the elements "سَيَّرْتَيْنِ" and "سَيَّرَ ذِي رَشْدٍ" to the deep structure "سَيَّرْتَيْنِ". This process illustrates how adding elements in the surface structure provides additional explanations about the type or amount of action without changing the basic meaning of the deep structure. In Chomsky's theory, this is an example of how new elements can be introduced to expand the meaning and provide further details to the sentence.

⁴¹ Ahmad Pasha Zalous, Mostafa Parsaeipour, dan Laela Sadeghi Naghdeali, "تحليل آراء"، *Journal of Studies on Arabic Language and Literature* 14, no. 37 (September 2023), <https://doi.org/10.22075/lasem.2023.30681.1378>.

2. *Maf'ūl Ma'ah*

Addition in *maf'ūl ma'ah* involves an element that follows "wawu" (و) to provide additional information regarding the state or situation accompanying the action. In generative-transformational theory, this addition can be considered a transformation that introduces a new element (B) in the surface structure to add context to the deep structure (A). An example of this application can be seen in the following verse:

"ينصب تالي الواو مفعولا معه في نحو سيرى والطريق مسرعه"

In this verse, the surface structure "سيرى والطريق مسرعه" results from adding the element "والطريق مسرعه" to the deep structure "سيرى". This process enriches the sentence's meaning by adding information about the state or situation accompanying the action, consistent with Chomsky's transformational principle showing how additional elements can provide extra context without changing the basic structure.

3. *Hāl*

Hāl is an adverb that provides additional information about the state of the subject or object in the sentence. In generative-transformational theory, adding *hāl* can be understood as a process where a new element (B) is introduced in the surface structure to describe the state of the subject or object in more detail, based on the deep structure (A). An example of this application can be seen in the following verse:

"الحالُ وصنفُ فضلةٍ مُنتصبٌ مُفهمٌ في حالِ كُفُرداً أذهب"

In this verse, the surface structure "أذهب كُفُرداً" results from adding the element "كُفُرداً" to the deep structure "أذهب". This process illustrates how adding elements to the surface structure provides additional information about the state in which the action is performed, consistent with Chomsky's principle of adding elements to expand the sentence's meaning.

4. *Maf'ūl lah*

Maf'ūl lah is a *masdar* that is *nasb* to explain the reason or cause of the action. In generative-transformational theory, adding *maf'ūl lah* can be considered a process where an additional element (B) is introduced in the surface structure to explain the reason or cause, based on the deep structure (A). An example of this application can be seen in the following verse:

"يُنصَبُ مَفْعُولاً لَهُ الْمَصْدَرُ إِنْ أَبَانَ تَعْلِيلًا كَجَدِ شَكَرًا وَدَن"

In this verse, the surface structure "جد شكرا" results from adding the element "شكرا" to the deep structure "جد". This addition provides additional meaning about the reason or cause of the action, i.e., "out of gratitude", consistent with Chomsky's transformational principle that illustrates how additional elements can provide further information without changing the basic meaning of the deep structure. In summary, addition in generative-transformational theory demonstrates how deep structures can be expanded with new elements to create more complex and meaningful surface structures. This process enriches the sentence with additional syntactic and semantic information, adhering to the theory's principle of enhancing meaning without altering the core structure.

F. Permutation (*i'adah al-tartib*)

The permutation is a change in sentence structure that involves altering the positions of one or more words within the sentence, such as transforming a nominal sentence (*jumlah ismiyyah*) into a verbal sentence (*jumlah fi'liyyah*) or vice versa. In Chomsky's generative-transformational theory, permutation can be explained with the formula $A + B \Rightarrow B + A$, where element B is moved to the position previously occupied by element A to form a new surface structure.⁴² This process allows for flexibility in conveying information without changing the underlying meaning of the deep structure.

Permutation in Arabic sentences is often applied to two main types of sentence structures: nominal sentences (*jumlah ismiyyah*) and verbal sentences (*jumlah fi'liyyah*). Here is the application of permutation in sentences with the integration of generative-transformational theory:

1. Permutation of *jumlah ismiyyah*

In the *Jumlah ismiyyah*, the original ruling of *khavar* is to come last. However, *khavar* may come first if it does not cause ambiguity.⁴³ The basis in Alfiyah Ibn Malik is:

"وَالأَصْلُ فِي الأَخْبَارِ أَنْ تُؤَخَّرَ # وَجَوَزُوا النَّقْدِيمَ إِذْ لَا ضَرَرَ"

While the obligatory permutation of order in Isaiah is found in four situations:

⁴² Ali Taheri, "القلب النحوي في العربية في ضوء النظرية التوليدية التحويلية," *Iraqi Academic Scientific Journal* 1, no. 41 (2019).

⁴³ al-Asymuni, "Syarh al-Asymuni li Alfiyah Ibn Malik".

a. *Khabar as Zharaf or Jar Majrūr*

When the *khabar* is a *zharaf* (adverb of time or place) or *jar majrūr* (prepositional phrase), it can be placed at the beginning of the sentence if the *mubtadā'* is an indefinite noun (*nakirah*) without a clarifier (*musawwigh*). An example from Alfīyah Ibn Malik is:

"ونحو عندي درهم ولي وطر # ملتزم فيه تقدم الخبر"

In generative-transformational theory, the deep structure "عندي درهم" is transformed into the surface structure "عندي درهم" through permutation. Placing the *khabar* at the beginning of the sentence provides additional information without changing the basic meaning, following Chomsky's principle of shifting elements to enhance clarity in the surface structure.

b. *Khabar Containing a Dhamir*

The *khabar* can be placed at the beginning of the sentence when the *mubtadā'* includes a pronoun (*dhamir*) that refers back to the *khabar*. An example from Alfīyah Ibn Malik is:

"كذا إذا عاد عليه مضمرا # مما به عنه مبينا يخبر"

For example, the surface structure "في الدار صاحبها" is transformed from the deep structure "صاحب الدار في الدار". This transformation explains how a *khabar* containing a pronoun is placed at the beginning of the sentence to provide additional explanation about the subject, consistent with Chomsky's theory allowing flexibility in element placement to clarify meaning.

c. *Khabar as a Sentence Opener*:

The *khabar* can be at the beginning of the sentence when it functions as an opener, especially in questions. An example from Alfīyah Ibn Malik is:

"كذا إذا يستوجب التصديرا # كآين من علمته نصيرا"

In generative-transformational theory, the surface structure "كآين من علمته نصيرا" is transformed from the deep structure "اين من علمته نصيرا". This transformation illustrates how a *khabar* functioning as an opener can be placed at the beginning of the sentence to provide emphasis or start a question, following Chomsky's principle of element placement for rhetorical purposes.

d. *KhabarMahsur*

The *khavar mahsur* is prioritized when it is placed at the beginning of the sentence. Ibn Malik explains:

"وَحَبَرَ الْمَحْصُورَ قَدِيمٌ أَبَدًا # كَمَا لَنَا إِلَّا اتِّبَاعُ أَحْمَدًا"

In generative-transformational theory, the deep structure "اتِّبَاعُ أَحْمَدًا نَحْنُ" is transformed into the surface structure "مَالْنَا إِلَّا اتِّبَاعُ أَحْمَدًا". This transformation explains how placing the *khavar* at the beginning of the sentence can provide emphasis or exclusivity, consistent with Chomsky's principle of element placement to add focus to the sentence's meaning.

2. Permutation of *jumlah fi'liyyah*

In the *jumlah fi'liyyah*, repetition of order is optional by giving precedence to the *maf'ul bih* and delaying the *fi'il*, provided that it does not cause ambiguity. The basis for this in Alfiyah Ibn Malik is:

"والأصل في الفاعل أن يتصلا # والأصل في المفعول أن ينفصلا
وقد يجاء بخلاف الأصل # وقد يجيء المفعول قبل الفعل"

The origin of mentioning the *fa'il* must be continuous between the *fi'il* and *fa'il* without any separation. The origin of the mention of the *maf'ul* must be separated between the *fi'il* and the *maf'ul*, separated by the *fa'il*. Example: The original deep structure "عَمْرًا ضَرَبَ زَيْدٌ" (Zaid hit Amr) and transforms into the surface structure: "ضَرَبَ زَيْدٌ عَمْرًا"

Permutation of order in a *jumlah fi'liyyah* occurs under the following conditions::

a. *Maf'ul Bih* at the beginning of the Sentence

The *maf'ul bih* can be placed at the beginning of the sentence if it is a word that should be at the beginning of the sentence. An example from Alfiyah Ibn Malik is: "أَيَا تَضْرِبُ", in generative-transformational theory, the surface structure "أَيَا تَضْرِبُ" is transformed from the deep structure "تَضْرِبُ أَيَا". This transformation shows how moving the *maf'ul bih* to the beginning of the sentence can emphasize the direct object without changing the basic meaning of the sentence, consistent with Chomsky's principle of flexibility in element placement for emphasis.

b. *Maf'ul Bih* in the Form of a Separate Pronoun

If the *maf'ul bih* is a separate pronoun (*dhamir munfashil*), it should be converted to a connected pronoun (*dhamir*

muttashil) in the surface structure. An example is: "إياك نعبد", In generative-transformational theory, the surface structure "إياك نعبد" is transformed from the deep structure "نعبدك". This transformation explains how changing the form of the pronoun in permutation can affect the placement of elements to clarify the sentence's meaning, following Chomsky's theory of element placement for syntactic purposes.

In summary, permutation in generative-transformational theory demonstrates how deep structures can be rearranged to create new surface structures while maintaining the original meaning. This process allows for greater flexibility in sentence construction, enhancing the clarity and emphasis of the conveyed information without altering the fundamental meaning of the deep structure.

Conclusion

Transformative generative theory, popularised by Noam Chomsky, argues that language is an innate ability in every human being. According to Chomsky, this ability allows humans to master language through the Language Acquisition Device (LAD). This theory has specific features regarding language, namely language universals, deep structure, and surface structure, the concept of competence and performance, as well as single transformation and general transformation.

The application of single transformation rules in Kitab Alfiyah Ibn Malik can be seen in several aspects of Arabic grammar. These transformations include deletion, which can be optional or obligatory, optional replacement, optional abbreviation, optional expansion, optional addition, and optional and obligatory repetition. This approach shows how transformative generative theory can be used to analyze and understand the structure and dynamics of grammar in Alfiyah Ibn Malik.

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