

Interrelated Complexities in The Arabic Structural Reposition: Layers of Deviation, Relation, and Implication

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Abstract: This article mainly discusses the case of structural reposition in the Arabic language and the interrelated complexities occur within the case. Technically, the case of structural reposition, to some extent, is closely similar to the terms of *at-taqdīm wa at-ta'khīr* in Arabic linguistic tradition. Several studies as well as researches concerning this issue have been done, mainly to describe structural elements of this case. There are mainly three elements that this article focusses on: linguistic style (deviation), linguistic structure (relation), and the implied meaning (implication). This article uses the basis of *sadap* technic combined with *catat*. The result of this article shows that there are at least three linguistic elements (style, structure, and meaning) occur within the case of structural reposition. Those three elements have a close interrelated function that operate simultaneously (*mutazāmin wa mutazāfir*) in each linguistic unit within the case. In this sense, the structural reposition of linguistic units represents deviation, while the connection occurs between the existing units represents relation, whereas both deviation and relation can provide direct implication in producing certain meaning.

INTRODUCTION

The study of language has always been a central topic in various disciplines. Various Islamic studies which are viewed through different approaches, are often related to linguistic studies, both in verbal and textual form of language. For instance, numerous researchers have conducted studies on the word of "*Jihad*," exploring it from various perspectives and with diverse objectives.¹ The same applies to other linguistic objects.²

Language emerged as a relevant object used as an entry point in various disciplines due to the complexities as well as the implications occur within its structures.³ This complexity may present in multiple linguistic dimensions,

¹ Rumba Triana, 'Internalisasi Jihad Dalam Pendidikan Karakter', *Edukasi Islami : Jurnal Pendidikan Islam*, 7.01 (2018), 101 <<https://doi.org/10.30868/ei.v7i01.208>>.

² A H Saifuddin, 'Integrasi Linguistik Dan Kajian Keagamaan: Peran Kajian Bahasa Dalam Kajian Keislaman', 22.1 (2022), 1-11 <<https://doi.org/10.47732/alfalahjkk.v22i1.177>>.

³ Sahiruddin Sahiruddin, 'Textual Syntactic Complexity and Its Role In Second Language Reading Outcomes In Indonesia', 6.2 (2019), 165-87 <<https://doi.org/10.30762/jeels.v6i2.1268>>.

varieties, units, relations, functions, and other linguistics aspects, which is subsequently followed by various implied meanings within the complexity.⁴ One of the complexities of language that worth to pay our attention is the case of structural reposition, which refers to the structural changes of linguistic units.

In the study of language, linguistic units such as phonemes, morphemes, words, phrases, clauses, or other units occupy specific positions in a linguistic structure while also having its own function, relation, as well as meaning.⁵ This means that if some parts of those units change, the whole meaning of the structure can also change. The same principle also applies when one or several linguistic units exchange positions -units that are usually placed in the front of the structure moved to the back of the structure or vice versa- will also change the whole meaning of the structure. This kind of positional exchange in the Arab linguistic tradition, to some extent, is commonly referred to as "*at-taqdīm wa at-ta'khīr*."

In the Arabic tradition, studies on structural reposition have been conducted by researchers from various perspectives, with various objects. These studies broadly encompass changes in the language structure caused by the exchange of its linguistic units and the implied meanings generated by such exchanges.⁶ This study does not only use the structure of the Qur'an as the object as it occurs in the traditional Islamic sciences, but also use general linguistic structures in various languages. The main focus of this study, regardless of the object, is the structural aspect of a language. This means that the focal point of this study is the linguistic units that interchange within a structure. At this point, researchers also recognize that structure is one of the many interconnected dimensions or elements of language complexity which occurs across various linguistic elements, including the case of structural repositioning.

The case of structural reposition is actually connected to various complex dimensions of language that contribute to the construction of such cases. From the dimension of linguistic units alone, this case is intertwined with the selection of linguistic units, ranging from the smallest to the largest, each of which has its own position, function, and relations with one another.⁷ Similarly, other linguistic dimensions are equally complex.⁸ This demonstrates that repositioning is indeed a complex case, similar to other linguistic cases, which, according to researchers,

⁴ Wati Susiawati, 'Kajian Bahasa Arab Dari A Historis Hingga Historis', *Alfaz (Arabic Literatures for Academic Zealots)*, 7.01 (2019), 43 <<https://doi.org/10.32678/alfaz.vol7.iss01.1925>>.

⁵ Fayzullayeva Ubaydulloyevna Dilnoza, 'LINGUISTIC ANALYSIS OF THE WORD', *European Journal of Humanities and Educational Advancements (EJHEA)*, 3.1 (2022), 66–68.

⁶ Talqis Nurdiyanto, 'Daur Uslub At-Taqdim Wa at-Ta'khīr Fi Tahsin Al-Lughah Al-Arabiyyah', *Cmes*, VIII (2015), 57–69 <<https://doi.org/10.20961/cmes.8.1.11616>>.

⁷ Aang Saeful Milah, 'Al-Kalimah Fi Al-'Arabiyyah 'Inda an-Nuḥāt Al-Mutaqaddimin Wa Al-Muta'akhirin Wa Al-Mu'āṣirīn', *Alfaz (Arabic Literatures for Academic Zealots)*, 7.1 (2019), 17–28 <<https://doi.org/https://doi.org/10.32678/alfaz.Vol7.Iss01.1934>>.

⁸ Wirada Amnuai, Pansupa Kotuta, and Maythinee Duangprasertchai, 'Textual and Linguistic Characteristics of Research Article Abstracts', *LLT Journal: A Journal on Language and Language Teaching*, 23.1 (2020), 168–81 <<https://doi.org/10.24071/llt.v23i1.2407>>.

is important to consider because it is commonly found and used in any language, both in textual and verbal forms.

In this article, out of the various complexities of language explained above, I attempt to focus on three aspects directly related to the case of structural reposition, which are summarized in three concise terms: deviation, relation, and implication. These three terms represent three dimensions that reflect the complexity of language. Deviation is a term taken from the aspect of style, which encompasses the use of specific language styles that deviate from the grammatical norms. Relation is a term derived from the structural aspect of language, specifically referring to the interconnection of units within the framework of repositioning, particularly from a syntagmatic perspective.⁹ Meanwhile, implication is a term commonly found in the functional aspect of language, specifically referring to the meanings implied by the repositioning case as a result of the preceding two aspects.

Therefore, this article aims to elaborate on the complexities inherent in the case of structural reposition through the three aforementioned aspects, which are reflected in three different linguistic disciplines: style (stylistics), relation (structural or grammatical), and meaning (semantics). These three aspects are crucial, particularly within the context of structural reposition. I believe that by understanding the complexities involved in structural reposition, readers will be able to comprehend the case more comprehensively, starting from the selection and exchange of units, the interrelations among these units, and the resulting implicational meaning derived from these two aspects.

METHOD

The research is a part of library research, which involves collecting data from various relevant references on the topic of study.¹⁰ This research utilizes three approaches simultaneously: stylistics, syntax, and semantics. The first approach is used to analyze the aspect of deviation in the case of structural reposition, the second approach is employed to analyze the relations among the units involved in the case, and the third approach is utilized to uncover the implicational meaning of the case.

The data collection for this research was obtained from relevant literature through the basic technique of 'data extraction' (*sadap*) and the advanced technique of 'note-taking' (*catat*). The basic technique was employed to gather data from the literature, while the advanced technique was used to record data relevant

⁹ Essam Mustafa Ahmed and others, 'Al-Fi'l Al-Mudhâri' Fî Al-Qirâ'at Al-Qur'âniyyah Al-Mutawâtirah Wa Binâ' Al-Mahârah Al-Lughawiyyah (Dirâsah Nahwiyyah Sharfiyyah)', *International Journal of Arabic Language Teaching*, 5.01 (2023), 82–100 <<https://doi.org/10.32332/ijalt.v5i01.6977>>.

¹⁰ Dudung Abdur Rahman, *Pengantar Metode Penelitian* (Yogyakarta: Kurnia Alam Semesta, 2003).

to the research object.¹¹ As for the method used to present the research findings, the researcher employed a descriptive-analytical method. This method involves presenting the research object based on the facts discovered during the analysis process. The data of this article are some Arabic structures in general that have cases of structural reposition, deviation, and meanings that are implied from those cases. In order to analyze the data, researcher makes data reduction, systematization, and analyze it based on each cases, by using structural and semantic approaches.

RESULT AND DISCUSSION

Structural Reposition in the Arabic Linguistic Tradition

Conceptually, the term 'structural reposition' used in this article refers to and aligns with the concept of *at-taqdīm wa at-ta'khīr* widely known in the Arab linguistic tradition. In this regard, studies on *at-taqdīm wa at-ta'khīr* have been conducted by linguists, researchers, and academics in the field of linguistics across various regions.¹² It is not surprising to see that cases of *at-taqdīm wa at-ta'khīr* are commonly found and practiced in language usage, emphasizing the importance of knowledge in this case, which, in this context, also represents the case of repositioning, particularly in its structural and functional aspects.

The definitive understanding of *at-taqdīm wa at-ta'khīr*, as a reflection of the case of structural reposition itself, can be achieved by tracing the etymology of the terms. Etimologically, *at-taqdīm* means prioritizing or placing ahead, while *at-ta'khīr* means delaying or placing behind.¹³ In terms of terminology, the definition of *at-taqdīm wa at-ta'khīr* remains unchanged, referring to the process of prioritizing the position of something and then placing another behind it. This definition aligns with the term 'reposition' which means placing back in an existing position or placing in a different or new position (KBBI, the Indonesian Dictionary).

In the Arabic tradition, al-Jurjāni for instance, in his *Dalāil al-I'jāz*, provides two types of definitions for *at-taqdīm wa at-ta'khīr*. First, prioritizing or delaying the position without altering the grammatical status, such as prioritizing the *khābar* (predicate) over the *mubtada'* (subject). Second, prioritizing or delaying the position accompanied by a change in grammatical status, such as swapping the positions of the words زيد in the example ضربت زيدا (*I hit Zaid*) to become زيد ضربته

¹¹ Mahsun, *Metode Penelitian Bahasa* (Jakarta: Raja Grafindo, 2007).

¹² Talqis Nurdianto, 'Zawahir Al-Taqdim Wa Al-Ta'Khīr Fi Surah Al-Fatihah: Dirasah Balagiyah', *Indonesian Journal of Islamic Literature and Muslim Society*, 2.2 (2018), 235–58 <<https://doi.org/10.22515/islimus.v2i2.1011>>.

¹³ Hans Wehr, *A Dictionary of Modern Written Arabic* (New York: Spoken Language Services, Inc, 1976).

(*Zaid, I hit him*).¹⁴ In this case, the change in the word ذى not only occurs in its position, moving from the end to the beginning, but also in its grammatical status, transforming from the *maf'ul* (object) to the *mubtada'* (subject).

Practically, structural reposition in the Arabic tradition exhibits various patterns. Ahmad Sulaimān, for instance, in his book *al-Uslūbiyyah*, outlines at least sixteen cases of structural reposition with different functions, including: 1) Prioritizing the *maf'ul bih* (object of the verb) over its subject (*fā'il*), 2) Prioritizing the *ḥāl* (circumstantial information) over the subject (*ṣāhib al-ḥāl*), 3) Prioritizing the *maf'ul li ajlih* (object for its sake) over the subject, 4) Prioritizing the *ẓaraf* (adverbial modifier) over the subject, and 5) Prioritizing the *jār majrūr* (genitive complement) over the subject.¹⁵ These are just a few examples of the different cases of repositioning identified by Ahmad Sulaimān. There are many more patterns and functions to explore within the realm of structural reposition.

The cases I have mentioned are just a view of many cases of structural reposition that occur in the general utterance of Arabic language. Hence, it is important to put a note that these cases can continue to evolve and expand as languages will always develop over time in the whole parts of the world. As language continues to evolve, it is possible that new cases of structural reposition will arise, reflecting the dynamic nature of language and its adaptation to changing contexts and communicative needs.

Deviation: Linguistic Irregularities

The term 'deviation' is technically used in the specific linguistic discipline that examines style, known as stylistics.¹⁶ This term is usually accompanied by another closely related term, namely preference. Deviation is a concept within stylistics that refers to the deviation of linguistic units from the grammatical norms of a particular language.¹⁷ It means that linguistic units intentionally do not adhere to the existing grammatical norms of the language for a specific purpose. This deviation does not necessarily imply grammatical errors but rather signifies the non-conformity of these units with the conventional language usage norms.

The case of deviation is actually used and practiced in the general usage of language. For instance, in the Indonesian language, there is a sentence, "*Saya telah mengerjakan tugas di kelas*" (*I have done the assignment in the classroom*) and "*Di kelas*,

¹⁴ Talqis Nurdianto, 'CONCEPT OF TAQDIM AND TAKHIR BETWEEN 'ABD AL-QAHIR AL-JURJANI AND AL-SAKKAKI', *Ulum Islamiyyah Journal*, 2017, 163-77.

¹⁵ Muhammad Afif Amrulloh and others, 'STYLISTIC OF THE QUR'AN', *Arabiyât*, 8.1 (2021), 17-31.

¹⁶ Lawal Rahman and Khalil Mohammed Usman Gbodofu, 'Stylistic Features of Yunus Abdullahi's "Yalaimi's" Arabic Praise Poems to Prophet Mohammed', *International Journal of Arabic Language Teaching*, 3.02 (2021), 149 <<https://doi.org/10.32332/ijalt.v3i02.3695>>.

¹⁷ Mohammad S. Mansoor and Yusra M. Salman, 'Linguistic Deviation in Literary Style', *Cihan University-Erbil Journal of Humanities and Social Sciences*, 4.1 (2020), 7-16 <<https://doi.org/10.24086/cuejhss.v4n1y2020.pp7-16>>.

saya telah mengerjakan tugas" (*In the classroom, I have done the assignment*). Both sentences are grammatically correct. However, the first sentence adheres to the norm of using the structure Subject (*Saya*) + Predicate (*telah mengerjakan*) + Object (*tugas*) + Adjunct (*di kelas*) commonly used in Indonesian language, while the second sentence deviates by swapping the position of the Adjunct (*di kelas*) to be placed in front of the sentence, before the Subject. In other words, there is a deviation in the second sentence. From a stylistic perspective, this exchange is not only related to the structural aspect of the sentence but can also have implications for changes in meaning.¹⁸

This conception also applies to the Arabic language. Many cases of structural reposition can be found in various contexts, where one of the significant aspects to consider is the language of the Qur'an. Given that the fact that the Qur'an is the primary guide for Muslims and the focus of *i'jāz lughawi* (linguistic inimitability), it has been extensively studied by exegetes, linguists, and academics in related fields. A popular example of structural reposition can be found in Surah Al-Fātiḥah, specifically in the verse *إياك نعبد وإياك نستعين* (*iyyāka na'budu wa iyyāka nasta'in*). Similar to the case in Indonesian language mentioned earlier, the word *إياك*, which normally functions as an object (*maf'ul*), is intentionally positioned at the beginning, whereas in standard Arabic language usage, the object is typically mentioned after the verb (predicator) and subject. Therefore, it would typically be *إياك نعبد وإياك نستعين* (*na'buduka wa nasta'inuka*) rather than *إياك نعبد وإياك نستعين* (*iyyāka na'budu wa iyyāka nasta'in*).

However, the Qur'an intentionally presents this deviation in the verse because it serves a specific purpose. Thus, in both cases, the changes in the sentences (deviations) are not only related to the structural aspect of the sentences but also resulted to semantic changes in those sentences due to the deviation. On the other hand, the cases of deviation as described earlier reflect the case of structural reposition; in the first case, it is reflected in the preposition "*di kelas*" (*in the classroom*), while in the second case, it is reflected in the introductory word "*إياك*" (*to You*). In other words, structural reposition encompasses two dimensions simultaneously: one being the structural aspect of the reposition, and the other being its functional aspect, which includes the aspect of usage and the meaning it generates. This complexity is one of the forms present in the structural reposition.

¹⁸ Abdul Latif and others, 'Al-Asrār Fī Tīkrār Hiwār Al-Nabī Mūsā Wa Al-'Abd Fī Sūrah Al-Kahfi: Tahlīl Al-Ījāz Wa Al-Ithnāb', *Arabiyat: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban*, 2022 <<https://doi.org/10.15408/a.v9i2.28892>>.

Syntagmatic Relation Between Linguistic Units

Language, whether verbal or textual, exhibits relationships among its units.¹⁹ These relationships can be classified as a horizontal or vertical.²⁰ Horizontal relationships refer to the connections among the linguistic units within the language. For instance, the sentence "*Saya telah mengerjakan tugas di kelas*" (*I have done the assignment in the classroom*) involves relationships among its linguistic units. The word "*Saya*" (*I*) has a relationship with "*telah mengerjakan*" (*have done*), "*tugas*" (*assignment*), and "*di kelas*" (*in the classroom*) because each of these units hold a specific functional status that relates to the others. "*Saya*" functions as the agent (subject), "*telah mengerjakan*" serves as the activity (predicate) carried out by the agent, "*tugas*" functions as the object of the agent's activity, and "*di kelas*" provides the locative adjunct for the activity. Thus, each unit possesses both a status and a function that are interconnected. If there are changes to any of the units, the functions can also change. In linguistics, relationships of this nature are known as syntagmatic relationships.²¹

In addition to those horizontal relationships (syntagmatic), there is another type of relationship that is vertical in nature. While horizontal relationships occur among the units within the language that being used, vertical relationships occur between what is used in the language and what exists outside of the language that being used.²² For instance, in the sentence "*Saya telah mengerjakan tugas di kelas*" (*I have done the assignment in the classroom*), in addition to the horizontal relationships where the units within the sentence are interconnected, the units in the sentence also have relationships with units outside the sentence. Units outside the sentence can function as replacements for the units within the sentence. For instance, the word "*Saya*" (*I*) can also have relationships with other words outside the sentence that can substitute for it with the same function, such as "*Anda*" (*You*), "*Kami*" (*We*), "*Dia*" (*He/She*), and so on. In linguistics, relationships of this nature are known as paradigmatic relationships.

At this point, it can be concluded that there are two simultaneous relationships within a language: syntagmatic relationships and paradigmatic relationships. These relationships also exist in the case of structural reposition. This means that in a sentence, which contains a case of structural reposition, both types of relationships are present simultaneously, which means that the linguistic units that construct the sentence are interconnected, both within the sentence itself

¹⁹ Yetti Hasnah, 'Al-Rabṭ Dalam Tinjauan Struktur Dan Makna', *Jurnal Alfaz*, 3.1 (2015), 107-29.

²⁰ Hansjakob Seiler, 'On Paradigmatic and Syntagmatic Similarity', *Lingua*, 18.C (2023), 35-79 <[https://doi.org/10.1016/0024-3841\(67\)90019-8](https://doi.org/10.1016/0024-3841(67)90019-8)>.

²¹ Ehsan Namaziandost, Fariba Rahimi Esfahani, and Akbar Khajehpour, 'The Effect of Syntagmatic and Paradigmatic Relationships on Learning Grammar Among Iranian Pre-Intermediate Efl Learners', *International Journal on Language, Research and Education Studies*, 2.3 (2018), 391-407 <<https://doi.org/10.30575/2017/ijlres-2018091208>>.

²² Mohamad Lalu Johandi, 'SYNTAGMATIC RELATIONSHIP OF THE INFINITIVE IN THE STRUCTURE OF THE SENTENCE', *International Journal of World Languages*, 2.1 (2022), 1-7.

and with units outside the sentence. However, in this article, the term 'relationships' specifically refers to syntagmatic relationships since syntagmatic relationships have direct effect when compared to paradigmatic relationships, particularly in the case of structural reposition.

In the sentence "*Di kelas, Saya telah mengerjakan tugas*" (*In the classroom, I have done the assignment*), apart from the case of structural reposition, which involves the exchange of position with "*di kelas*" placed at the beginning, at the same time, this unit also has relationships with other units within the sentence. Structurally, there is no change in the status of each unit when compared to when "*di kelas*" is returned to its original position at the end of the sentence; "*di kelas*" still functions as a time adjunct in the sentence, "*Saya*" remains the subject, and "*telah mengerjakan*" remains the predicate. The only difference lies in the positional arrangement of each unit. However, functionally, there is a significant difference in the roles of each unit. This functional difference can be observed when examining the case from a semantic perspective, which is discussed within the field of semantics. In other words, the exchange of positions, whether placing "*di kelas*" at the beginning or at the end, has different implications in terms of meaning. It is these significant differences in meaning that are referred to as implications.

Table 1. Relation Between Linguistic Units

Relation	Description	Example
Syntagmatic	Horizontal relationships; the connections within linguistic units	"I have done the assignment in the classroom." "I" functions as the agent (subject), "have done" serves as the activity (predicate) carried out by the agent, "the assignment" functions as the object of the agent's activity, and "in the classroom" provides the locative adjunct for the activity
Paradigmatic	vertical relationships; the connection between internal linguistic units and external units.	"I have done the assignment in the classroom." The word "I" can be substituted by other words with similar function, such as "You", "We", "He/She" and so on.

Semantic Implication

If there is a popular phrase in Arabic morphology, "*taghyīr al-ma'āni bi taghyīr al-awzān*" (change of meaning with the change of patterns),²³ there is also similar phenomenon in the case of structural reposition. In this sense, there is a change in meaning caused by the exchange of positions, which can be referred to as "*taghyīr al-ma'āni bi taghyīr al-marātib*" (change of meaning with the change of positions).

²³ Abdulwahab Ajao Salaudeen, 'Semantic Aspect of Arabic Morphology: Ideas and Theories', *Ijaz Arabi Journal of Arabic Learning*, 2.1 (2019), 18-26 <<https://doi.org/10.18860/ijazarabi.v2i1.5634>>.

This difference in meaning can be clearly seen, for instance, in the verse *إياك نعبد وإياك نستعين* (*iiyāka na'budu wa iiyāka nasta'in*) as mentioned earlier. Placing the word "إياك" (*You*) at the beginning is not only intended for structural changes but, more importantly, it aims to introduce a new meaning, namely *al-ḥaṣr* or *at-takhṣīṣ* (specification), which is reflected in the structural reposition. This is different from the common Arabic structure, which usually uses (*نعبدك ونستعينك*) because there is no element of *al-ḥaṣr* or *at-takhṣīṣ* in that arrangement.

Several findings of these new meanings have been discussed and collected in various references in the field of Arabic linguistics. For example, Maḥmūd al-Masiri explains that repositioning in Arabic has several functions in terms of meaning,²⁴ as described in the following table:

Table 2. Semantic Implication

Rhetorical Device	Example
<i>Ta'jīl al-masarrah wa al-masā'ah</i> (accelerating good or bad news)	عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ (May Allah forgive you! Why did you give them permission?) فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ (Woe to them from what their hands have written!)
<i>At-tasywīq li al-muta'akhhir</i> (creating curiosity about what is delayed)	أَفَأَنْبئِكُمْ بِشَرِّ مِمَّنْ ذَلِكُمُ النَّارُ وَعَدَّهَا اللَّهُ الَّذِينَ كَفَرُوا (Shall I inform you of [something] worse than that for recompense from Allah? Those [who lie] about Allah will have a severe punishment).
<i>At-tabarruk</i>	اسم الله اهتديت به (Through the Name of Allah, I found guidance)
<i>At-takhṣīṣ</i>	إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (You alone we worship, and You alone we ask for help)
<i>Al-'ināyah wa al-ihtimām</i>	"عِنْدَكَ" (with you) in the verse رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ (My Lord, build for me near You a house in Paradise)

In addition to the mentioned functions, there are still many other possible meanings that can be found in cases of repositioning, depending on the evolving situations and contexts. Before exploring such implicational meanings, it is essential to understand the various aspects and dimensions contained within repositioning, which reflect the complexity of the case itself.

Interrelated Complexities: Layers of Deviation, Relation and Implication

The discussion on structural reposition in the Arabic tradition, as found in numerous references, has primarily focused on the structural aspect of the case.

²⁴ Achmad Khusnul Khitam, 'At-TaTanāwub, At-TaTaqdīm WaWa At-TaTa'khīr, Dan Al-Iltifāt (Kajian Stilistika Al-Qur'an Dan Puisi Arab)', *Mukaddimah: Jurnal Studi Islam*, 2.1 (2017), 1-18.

This aspect is often associated with the meanings derived from the exchange of structural positions. However, in this process, it is evident that there are various linguistic complexities that influence the production of meaning.²⁵ Thus, the production of meaning in the cases of structural reposition is not as simple as portrayed in many of these references. The process of meaning production involves multiple interrelated linguistic aspects that work together before the final meaning is achieved.²⁶ In other words, the process of meaning production in the cases of structural reposition is a complex linguistic process.

In this article, there are three closely interconnected aspects ranging from structural formation to meaning production. These three aspects, as discussed earlier, are the aspect of deviation (usage or style), relation (structural), and meaning (implication). According to the researcher, these three aspects are the main aspects that should be considered by language observers since they have a direct effect, especially in terms of producing meaning.

From another perspective, the process of structural reposition, from structural formation to meaning production, consciously or unconsciously, automatically becomes a complex process that involves, at least, the three aforementioned aspects: style, structure, and meaning. The aspect of style is manifested in the form of deviation of units within it that are uncommon, the structural aspect is manifested in the structural relations that exist in the case of reposition, which involve syntagmatic relationships among the units within the structure, while the aspect of meaning is the implicational product resulting from the two previous aspects. These three aspects work simultaneously and collaboratively (*mutazāmin wa mutazāfir*).

In the case of رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ (O my Lord, build for me a house near You in Paradise), there are at least three linguistic aspects involved in reflecting the complexity of the structural reposition's case. The first aspect lies in the style or the use of language in the verse. In this case, there is a deviation of one of the units in the verse, which is the adverbial (locative) word عِنْدَكَ, which should, according to grammatical norms, come after the object. This also applies in the Indonesian language, for example, in the sentence "Kerjakan tugas kalian di kelas!" (Do your assignments in the classroom!), which is more commonly used compared to the sentence "Kerjakan, di kelas, tugas kalian!" (Do, in the classroom, your assignments!). This deviation is intentionally done to convey a specific meaning, taking into account various contexts surrounding the verse. Among them, from the

²⁵ Anna Lisa Döring and others, 'Cumulative Semantic Interference Is Blind to Morphological Complexity and Originates at the Conceptual Level', *PLoS ONE*, 17.6 June (2022), 1-27 <<https://doi.org/10.1371/journal.pone.0268915>>.

²⁶ Salman Panahy, 'Semantic Information and the Complexity of Deduction', *Erkenntnis*, 2023 <<https://doi.org/10.1007/s10670-023-00690-7>>.

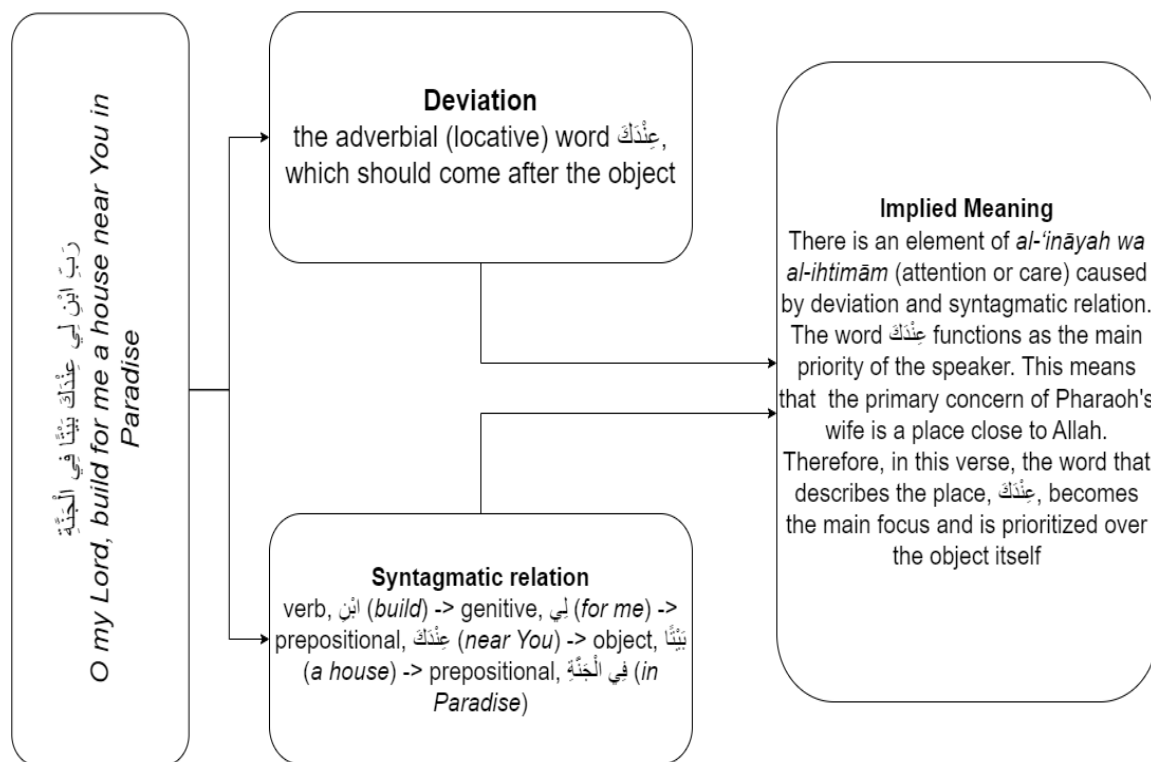
perspective of the speaker, the *mutakallim* (speaker) is the wife of Pharaoh who is depicted in the Qur'an as a righteous person who wants to escape and save herself from Pharaoh, while the *mukhāṭab* (interlocutor) is Allah, the Lord believed by her to be able to keep her away from Pharaoh on one side and bring her closer to Allah on the other side. In such a condition, the primary concern of Pharaoh's wife is a place far from Pharaoh and close to Allah. Therefore, in this verse, the word that describes the place, *عِنْدَكَ*, becomes the main focus and is prioritized over the object itself.

The second aspect of the complexity of the structural reposition in this case lies in the horizontal (syntagmatic) relation that is established among the units in the verse. Structurally, this verse, especially *ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ*, consists of a main structure in the form of an imperative verb, *ابْنِ* (*build*), with an implied subject (*mustatir*), followed by several additional structures (*al-mukammilāt*) including a genitive phrase, *لِي* (*for me*), a locative prepositional phrase, *عِنْدَكَ* (*near You*), an accusative object, *بَيْتًا* (*a house*), and another locative prepositional phrase, *فِي الْجَنَّةِ* (*in Paradise*). Each of the units above occupies a position and function that are interrelated; *ابْنِ* is the demanded activity carried out by the implied subject (*mustatir*), *لِي* serves as an explanation of the target of the demanded activity, *عِنْدَكَ* functions as the locational adjunct of the demanded activity, *بَيْتًا* is the object of the demanded activity, while *فِي الْجَنَّةِ* serves as an additional locational adjunct that complements the previous locational adjunct.

The relation established among the units is an example of syntagmatic relation. This relation serves to reinforce the function of each unit according to its structural position. In other words, the position of each unit, whether it is placed at the beginning, middle, or end, has a specific function in the sentence that is typically not interchangeable with other units. However, the given verse has undergone a change in the syntagmatic relation due to the positional exchange. The locative phrase, *عِنْدَكَ*, which is normally placed at the end, is positioned after the predicate and before the object in the verse. This is structurally similar to, for example, the sentence "*Kerjakan, di kelas, tugas kalian*" where the phrase "*di kelas*" is typically placed at the end. Therefore, there is a change in the syntagmatic relation in both the sentence and the verse. The predicate, which normally has a direct relation with the object in terms of function, is now directly related to the locative phrase, with the object being separated by the locative phrase. In the

context of the Qur'an, this intentional change serves a specific purpose, which leads us to the final aspect, namely the implicational meaning.

The collaborative process of the two aspects described earlier, starting with the deviation of linguistic units by considering contextual situation that underlies the use of stylistic elements in the given verse, and simultaneously, the structural change from a direct relation between the predicate and the object to a direct relation between the predicate and the locative phrase, results in the production of a different meaning from the previous meaning. This implies that the new meaning produced in this case, according to the researcher, can only have two possibilities: either adding a new element of meaning to the old meaning or providing an entirely new meaning that is different from the old meaning. In many cases, the addition of new elements of meaning is commonly found in linguistic studies, especially those related to semantics. This is also evident in the case of this verse. Considering at least the two aspects discussed above, namely stylistic deviation, context, and structural relation, there is a new element of meaning, namely *al-'ināyah wa al-ihtimām* (attention or care), which adds to the existing meaning, especially in the word that underwent positional exchange, *عِنْدَكَ*, which originally only meant "at your side." Therefore, if the word had not undergone positional exchange, the new element of meaning described above would not have been added to the word. This is the function of the complex process of reposisi. Apart from this verse, there are certainly many other examples that can be further analyzed.



Picture 1. Interrelated Complexities

CONCLUSION

Based on the discussion concerning the interrelated complexities in the Arabic structures, in the case of structural reposition, there are at least three linguistic aspects involved simultaneously, ranging from the process of sentence formation to meaning production. Deviation reflects the irregularity of linguistic units, which also represents the exchange of units in reposition. Syntagmatic relation reflects the interrelation between units within the reposition case, while implication results from the collaborative process of the two aforementioned aspects, simultaneously reflecting the function of reposition in a language. Therefore, these three aspects operate simultaneously and collaboratively (*mutazāmin wa mutazāfir*) in the case of structural reposition, and certainly cannot practically be separated from one another.

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