



## **HADITH OF THE PROPHET CONCERNING THE INTENTIONS FROM THE PRESPECTIVE OF NOAM CHOMSKY'S TRANSFORMATIVE THEORY**

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### **Abstract**

Hadith narrated by several narrators sometimes has the same editing. From these similarities, sometimes Muslims think that there are no differences in the editorial, as well as in socio-historical aspects. Due to the existence of this problem, this research needs to be carried out to eliminate the assumption that there is no difference. This research analyzes the Prophet's Hadith about intentions using Noam Chomsky's transformative generative theory, and the method used is qualitative. In this article, the author describes two hadiths about intentions which were all narrated by Imam Bukhori with almost the same editorial. However, if you look more closely, several hadith sentences are not the same, whether in the form of addition/ *ziyadah, al-ittisa'* /expansion, or  *al-Ihlal/* replacement. The results of this research show that the Hadith about intention number one shows that this Hadith is a form of information that is convincing and general. In the Hadith, two  *tawkid*  customs have real meanings and several redactions that do not refer to specific redactions. Meanwhile, Hadith number 52 does not contain the custom of  *taukid* , which refers to information or just reporting. Then there is the additional sentence  *ila Allahi wa rasulih*  which shows specificity and a more complete editorial.

**Keywords:** hadith, generative transformative, intention, Noam

Chomsky

### Abstrak

Hadits yang diriwayatkan oleh beberapa perawi terkadang mempunyai penyuntingan yang sama. Dari persamaan tersebut, terkadang umat Islam menganggap tidak ada perbedaan dalam redaksional, maupun dalam aspek sosio-historis. Oleh karena adanya permasalahan tersebut, maka perlu dilakukan penelitian ini untuk menghilangkan anggapan bahwa tidak ada perbedaan. Penelitian ini menganalisis Hadits Nabi tentang niat menggunakan teori transformatif generatif Noam Chomsky, dan metode yang digunakan adalah kualitatif. Dalam artikel ini penulis memaparkan dua hadis tentang niat yang semuanya diriwayatkan oleh al-Bukhori dengan redaksi yang hampir sama. Namun jika dicermati, ada beberapa kalimat hadis yang tidak sama, baik yang berbentuk penambahan/*ziyadah, al-ittisa'*/perluasan, maupun *al-Ihlal*/pengganti. Hasil penelitian menunjukkan bahwa Hadits tentang niat nomor satu menunjukkan bahwa Hadits ini merupakan salah satu bentuk informasi yang meyakinkan dan bersifat umum. Dalam hadis tersebut terdapat dua adat tawid yang mempunyai makna nyata dan beberapa redaksi yang tidak mengacu pada redaksi tertentu. Sedangkan hadis nomor 52 tidak memuat adat taukid yang mengacu pada informasi atau sekedar pemberitaan. Lalu ada tambahan kalimat *ila Allahi wa rasulih* yang menunjukkan kekhususan dan redaksional yang lebih lengkap.

**Kata kunci:** hadis, generatif transformatif, niat, Noam Chomsky

### Introduction

Hadith is the second guideline after the Koran, apart from being a guideline it is also a fundamental teaching for the Islamic religion. From that, the Hadith is always used as the basis of creeds, rites, norms, ethics, economics, politics, civilization, and all aspects of every line of Muslim life. Both aspects are in the sacred or profane order, both in the

vertical level (*habl minallah*) and horizontal order (*habl min al-nas*). However, the level of truth in a hadith refers to two aspects, namely that there are hadiths that are *qath'i al-wurud* and most of them refer to *zhanni al-wurud* (Tasbih, 2011, hal. 152). Because most of the hadiths refer to *dzanni al-Wurud*, when accepting and conveying hadiths, be more careful. Likewise, friends after the death of the Prophet were very careful in accepting and narrating Hadith. The purpose of this is as an effort by friends to purify the Al-Quran so that it is not contaminated with Hadith. Apart from that, it is also to maintain the originality of the Hadith (Andriati, 2020, p. 154).

The quality of a hadith is determined by the validity of the *sanad* and *matan*. To achieve the validity of the Hadith, the Hadith scholars at that time selected the news and news carriers. If the news carrier can be trusted, then the news he brings is declared to be of authentic quality. On the other hand, if the news carrier cannot be trusted, then the news cannot be used as religious evidence. In other words, the validity of the news or narration depends on the validity of the *sanad*. However, according to Hadith scholars, this provision cannot be used as an absolute benchmark. Because if a hadith is authentic, it does not necessarily mean that the translation is authentic (Ali, 1996, p. 20).

The process of transmitting Hadith is carried out in various ways, forms, and models. This form of narration includes *al-Tahamul* (telling of history) and *al-Ada'* (telling of history). The forms of narration are hearing (*al-Sima'i*), reading (*al-Qira'ah*), diploma (*al-Ijazah*), giving (*al-Munawalah*), writing (*al-Kitabah*), telling (*al-I'lam*), will (*al-Wasiyah*), and discovery (*al-Wijada*) (Kusroni, 2006, p. 279). Apart from that, there are hadiths that are narrated with meaning only. This is because not all the hadith received from the Prophet were written down, or there are hadith that are of an action nature. In this way, there are many hadiths that are narrated with their own meaning. Apart from all that, Hadith

scholars have different attitudes towards the narration of Hadith bi al-makna. In this way, there are many hadiths that have different editors but have the same meaning, such as the hadith that will be studied in this article.

Studies on Matan Hadith that have been carried out include: Kritik Matan Hadis: Studi Komparatif Antara Al-A'zami dan G.H.A Juynboll (Muhsin, 2016), Kajian Matan dan Sanad Hadist dalam Metode Historis (Rahman, 2010), Kritik Matan dan Urgensinya dalam Pembelajaran Hadis: Studi Hadis Puasa Daud (Zuhriah & Shilviana, 2020), Keshahihan Matan Hadis Menurut M. Syuhudi Ismail (Siregar, 2020), Metodologi Penelitian Sanad dan Matan Hadis (Yuzaidi, 2021), Integrasi Keilmuan dalam Kritik Matan Hadis (Firdaus, 2019), Kajian Metode Kriitk Matan Hadis (Sofyan, 2023), Kontekstual dan Historisnya Matan Hadis-Hadis Peperangan terhadap Non-Muslim (Nasrulloh, 2017), Membangun Metodologi Penelitian Matan Hadits (Said, 2013), Analisis Historis Sebagai Instrumen Kritik Matan Hadis (Tasbih, 2011), Penelitian Hadis Metode Syarah Pendekatan Kontemporer (Darmalaksana, 2020). The research mentioned above has not yet touched on how researchers find redactions of the same hadith, whether it is narrated by one narrator or by two narrators. With that, this research provides an overview of analyzing the redaction of the same hadith and finds several things related to it, which eliminates the assumption that the same hadith redaction will not have differences in it.

This article examines hadith that are analyzed using the transformative generative theory initiated by Noam Chomsky, one of the modern linguistic experts. Next, how is this transformative generative theory applied to the Prophet's Hadith about intention? The author chose two hadiths about intentions narrated by Abu Abdillah Muhammad bin Ismail Al-Bukhari (Imam Bukhori). The two hadiths in this study have the same meaning and intent, namely discussing intention, but have

different editorials. This research provides a contribution to how hadith researchers differentiate and examine elements of hadith that appear to have similarities in terms of their literal meaning. Thus, it is important to carry out this research to eliminate the perception that hadith, which are seen with the naked eye, have similarities in their literal aspects. From this research, we can also find out the connection between the hadith and the narrator, as well as the socio-historical aspects of the hadith.

This research was conducted using descriptive and qualitative methods. According to Sugiono, in his book entitled *Quantitative Qualitative Research Methods and R&D Qualitative Research*, namely the methods used by researchers in examining the condition of natural objects, the researcher is the key instrument. Meanwhile, descriptive research is research regarding the status of human groups, objects, conditions, systems of thought, or current events with the aim of making descriptive and systematic research factual and accurate regarding the facts being studied. (Utami, 2021, p. 2738). With this type of research, the author tries to explain how Noam Chomsky's generative transformative theory is applied to the Hadith of the Prophet.

The object of this research refers to the Prophetic Hadith regarding intentions narrated by Abu Abdillah Muhammad bin Ismail Al-Bukhari (Imam Bukhori). The process of analyzing the data was carried out by collecting data related to Noam Chomsky's linguistic theory and the Hadith of the Prophet. Next, the author applies Noam Chomsky's generative transformative theory to the Hadith of the Prophet, which discusses intention.

## **Biography of Noam Chomsky and Transformative Generative**

Noam Chomsky's full name is Avram Chomsky; he was born December 7, 1928, in Pennsylvania, United States. Chomsky was born to

Dr. William Zev Chomsky and Else Simonofsky. He is one of the linguistic figures. One factor is that he grew up in a highly educated family. His father was a Jewish linguist and was known as a Hebrew grammarian who was mentioned in the New York Times as a leading Hebrew grammarian who wrote a number of works on that grammar. From his father's knowledge, Chomsky was very active in participating in various linguistic activities of his father, and this activity influenced his intellectual power and perspective in linguistic studies.

Not quite at that point; at the age of 12, Chomsky had read and studied one of his father's heavy works, which discussed 13th-century Hebrew grammar. Hebrew is basically the same language as Arabic. Thus, it is very possible for Chomsky, within his abilities, to also be able to read and study books related to Arabic, especially Arabic grammar. In Tamim Hassan's opinion, Chomsky admired the thinking of the Muslim scholar Al-Jurjani. Because of this, he was not only fluent in Hebrew; he had also studied the book *al-Ajrumiah* (Jurumiah) by Frenz Rosenthal. (Susiawati, 2018, p. 277).

Chomsky learned the principles of historical linguistics from his father; in his youth, he was asked to help proofread one of his father's books in Hebrew. This activity became an encouragement to Chomsky that language would be suitable for his interests and intellectual perseverance. Then, the work that has brought him fame to this day is a work entitled *generative grammar*, which he developed from his interest in the foundations of modern mathematics and logic (Ibrahim, 2014, p. 74). Apart from his father, Chomsky's intellectual intelligence was also influenced by his uncle, who introduced him to leading thinkers such as Sigmund Freud, Karl Marx, Trotsky, and so on. In fact, the actor owns a shop that sells various newspapers and magazines in New York. This place turned out to be a gathering place for Jewish intellectuals in New York (Anwar, 2017, p. 175).

Through his father, he was also able to publish a book entitled Hebrew: The Internal Language (1951). Chomsky became acquainted with historical linguistics. From there, he produced his first work, which was also his master's thesis entitled Morphonemics of Modern Hebrew (1951). Furthermore, in studying linguistics, he was guided by behaviorist linguists Leonard Bloomfield, Zellig Harris, and Nelson Goodman.

Apart from the master's thesis work above, there are several works related to language studies produced by Noam Chomsky, including: *Logical Structure of Linguistic Theory, Syntactic Structures, Language and Mind, Aspect of the Theory of Syntax, The Architecture of Language, New Horizons in the Study of Language and Mind, On Nature and Language* and many other written works.

From the work that Chomsky had compiled, he became known to the world in two fields, namely politics and linguistics. So apart from studying linguistics, he also plays a role in politics. His thinking, which refers to the world of politics, includes the politics of the rulers in governing a country and the mass media as a means of maintaining their power. Apart from that, he also often criticizes the democratic state of the United States (Setiadi, 2009, p. 4).

Chomsky focuses on language theory as an effort to characterize the abstract abilities possessed by a speaker that enable the speaker to use sentences that are grammatically correct in a language.

## **Hadith About Intention**

This hadith regarding intentions is included in a collection of essential hadiths in Islamic teachings. Imam An-Nawawi stated that Muslims have agreed on the greatness of this hadith and see its many benefits and validity. Imam Ahmad and Imam Syafi'i explained that the

hadith about intention covers one-third of Islamic knowledge. This is because a person's actions involve aspects of the heart, speech, and actions of the body. Meanwhile, intention is the key element between the three. A number of scholars even argue that this hadith constitutes one-third of Islam.

Intention is not just an agreement or determination to carry out an action; it also involves the implementation of that intention. Sentences such as "the important thing is the intention" are often heard among ordinary people and give the impression of taking the issue of intention lightly. In fact, this view is wrong and is the wrong understanding regarding the basic use of intention. It requires a thorough understanding of the concept of intention in accordance with the guidance of the Koran, which originates from divine guidance whose truth is certain and there is no doubt about His justice (Almafuz, 2020, p. 8).

Zain al-Din al-Salami said in his book entitled *Jami' al-Ulum wa al-Hukm* that intention is divided into two meanings based on the opinion of the ulama, namely:

- a. Intention means the difference between one act of worship and another, such as the difference between midday prayers and Asr prayers or the difference between fasting in Ramadan and fasting outside of Ramadan. Or as a distinction between worship and customs, traditions or customs, such as the distinction between junub bathing and cooling and cleansing.
- b. Intention is a differentiator of the purpose of an action, whether for Allah or other people.

Based on the opinion above, it can be concluded that intention determines the outcome of a work and differentiates between one act of worship and another, differentiating from the purpose of an action (Ali, 2018, p. 154).



The hadith regarding intention in fact has many redactions, is narrated by many narrators, and is narrated differently. However, if you look closely at the meaning of the text (matan hadith), there is the same substance of meaning, given the various variations of the sanad and matan of certain hadiths. One of the hadiths about intention is the hadith narrated by Imam Bukhori in numbers one and fifty-two.

## **Analysis of Noam Chomsky's Theory of the Hadith of Intention**

Chomsky identified that a linguist should also determine from performance data the underlying system of rules that have been mastered by the speaker-hearer that are used in the actual sentence. The performance referred to in this case is not similar to that constructed by the functional school, that the act of language is a representation full of meaning, not just representing rules that are understood in the mind of each speaker.

Chomsky said that every individual already has what are called faculties of the mind, intellectual areas that are embedded in the mind or brain and one of them is in the realm of language use and acquisition. A person born without defects will acquire their mother tongue more quickly or briefly. This is not caused by acquiring a stimulus and then continuing with a response. However, when he was born, he was equipped and equipped with equipment that can acquire his mother tongue, namely what is called a Language Acquisition Device (LAD).

Generative transformation explains that there are applications of sentence type relationships that cannot be explained comprehensively through functional linguistic traditions, such as Halliday. In generative transformation promoted by Chomsky, a transformation is considered as the process of changing one sentence into another sentence as a new form. However, each language actually only has a few types of simple

sentences or commonly referred to as “kernel” sentences. From these simple sentences, speakers actually carry out a number of standard transformation processes. So various grammars emerge which are products of transformation that arise from independent speaker competence.

In the end, the insertion is able to explain each sentence structure. More than that, this theory plays an important role in examining linguistic aspects seen from the perspective of language elements and the function of language itself. This theory also provides an opportunity to study a language through the three components of phonology, syntax and semantics (Hakim, 2019, p. 69).

a. Syntactic components have a role in specifying a set of abstract formal objects. Because each object contains all the information relevant to a single interpretation of a particular sentence. The sentence in this case is a formative string, not a font or sound string.

The syntactic component consists of two subcomponents, namely the base subcomponent and the transformation subcomponent. The base subcomponents produce a very limited set of basic strands. The transformation subcomponent produces a sentence by applying transformation rules to the final string.

The basic subcomponent consists of two parts, namely, phrase structure and lexicon structure. Phrase structure rules are a series of adjustments that state the possible order of elements in a sentence or group of words. Meanwhile, the transformation subcomponent is tasked with producing sentences by applying transformation rules to the final string obtained by the base subcomponent.

b. The phonological component is responsible for determining the phonetics of a sentence produced by syntactic rules. This indicates that the phonological component connects a structure produced by the

syntactic component with a signal expressed phonetically.

The semantic component is responsible for determining the semantic interpretation of a sentence. This indicates that the semantic component connects a structure produced by the syntactic component with a certain semantic reinterpretation.

Thus, the rule of transformation provides three sentence devices, namely the inner structure, the outer structure, and the transformation structure itself. Inner structure is a form of representation of a sentence before changes occur to the sentence. Meanwhile, the external structure is a display of the sentence as found in the conclusion. Transformation is a rule that explains a process of change from external structure to external structure. Or it can be said that generative transformation is a process or rule of change from the inner structure to the outer structure or surface, whether in addition, subtraction (elimination), mutation, or replacement (Dewi, 2019, p. 16).

#### *Internal Structure and External Structure*

In Chomsky's view, there is a distinction between inner structure and outer structure, which underlies the strong relationship between language and logic. In a structure, a language must characterize the presence of syntactic components, which are grouped into two types. First, deep structure is the structure of an abstract arrangement of a thought or idea that can be represented in a clear form in the structure of a sentence. This structure determines the interpretation of phonetics, which is carried out through the phonological component. The syntactic components must be combined between the inner and outer structures of a language expression. Second, the outer structure is the final phase in the formation of rules for making sentences by applying certain transformation rules to the inner structure. This structure is the external form of sounds that are spoken, heard, or read.

The relationship between inner structure and outer structure is important in determining the meaning of a sentence. Transformative rules have a regular relationship with the external structure of language. The relationship between these two structures is called grammatical transformation. This transformation Grammar is a sentence production that passes through the intermediaries of transformation rules, in this case transferring the structure in the language to the structure outside the language, and then the structure outside the language is called analysis (Permata, 2015, p. 180). For Chomsky, grammar has three components, namely syntax, semantics, and phonology, referring to two rules for sentence transformation that can be developed using several factors, including:

*Al-Ibdal* (Replacement) which consists of two types:

a. *I'adah al-Tartib* (permutation) is a change made by rearranging the sentence structure, either by changing the position of one or more words in the sentence. This technique includes the number of *ismiyah* becoming the number of *fi'liyah*, or vice versa.

Example:             $A + B = B + A$

احمد ينظر الى السيارة في الصباح

في الصباح احمد ينظر الى السيارة

“Ahmad saw the car in the morning”

“In the morning Ahmad saw a car”

From the example above we can indicate that in a sentence there is a change in words *fi al-shabah* which was originally located at the end of the sentence is changed to the beginning of the sentence.

b. *Al-Ihlal* (Replacement), This section is a sentence pattern that will experience changes in sentence structure. It is possible that this

pattern occurs frequently and is certain to involve a large number of replacements for other elements.

Example:  $A + B = B + C$

قام عمر عاقل

قام عمر جاهل

“Umar has come who is wise or smart.”

”Foolish Umar has come”

The example above is a form of change by replacing one element with another element, namely changing *umar aqil* with *umar jahil*.

c. *Al-Ittisa' (expansion)*, is a change carried out by expanding.

Contoh:  $A + B1 = A + B2$

يجتمع زيدا شخصا

يجتمع زيدا محمدا ناجحا

“Zaid met someone”

“Zaid meets the diligent Muhammad”

From the two examples mentioned above, it can be seen that the sentence from *muhammad najih* is an extension of the word *shahsh*.

d. *Al-Hadzf (deletion)*, This pattern is a deletion that occurs only in the external structure, while the internal structure is still attached to the sentence and the internal structure of the speaker.

Example:  $A + B = B$

هذا كتاب زيد

هذا قميص حرير

“This is the book of Zaid”

“This is a silk shirt”

The two examples above are examples that underwent changes by throwing away, or in nahwu science because the author already knew the meaning of what was said or also called *mentaqdir* in the sentence. When the sentence above is removed it is displayed.

أى هذا كتاب لزيد

أى هذا قميص من حرير

«This is Zaid's book»

«This shirt is made of silk»

e. *Al-Ikhtisar (reduction)*, changes made by abbreviation.

Example:            A = AB

العلم مفيد

علم النحو مفيد

“Knowledge is useful”

“Nahwu knowledge is useful”

Looking at the two example sentences above, the last part is an example of *al-ziyadah* which requires differences in terms of meaning. In this example, it can be seen that the transformation rule not only changes the structure of the sentence, but the meaning of the sentence also changes.

## Analysis of the Prophet's Hadith Concerning Intentions

The Hadith of the Prophet in this study discusses intentions and is a Hadith narrated by Imam Bukhori. The analysis of the Prophet's Hadith which is approached with transformative generative theory is as follows:

<p>حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ أَخْبَرَنَا مَالِكٌ عَنْ يَحْيَى          بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ بْنِ          وَقَاصٍ عَنْ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ          قَالَ الْأَعْمَالُ بِالنِّيَّةِ وَلِكُلِّ امْرِيٍّ مَا نَوَى فَمَنْ كَانَتْ          هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِيَ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ          كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَزَوَّجُهَا فَهِيَ هِجْرَتُهُ          إِلَى مَا هَاجَرَ إِلَيْهِ</p>	<p>حَدَّثَنَا الْحَمِيدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ قَالَ حَدَّثَنَا سُفْيَانُ          قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ قَالَ أَخْبَرَنِي          مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّمِيمِيُّ أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَاصٍ          اللَّيْثِيَّ يَقُولُ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ          عَلَى الْمُنْبَرِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ          وَسَلَّمَ يَقُولُ إِمَّا الْأَعْمَالُ بِالنِّيَّاتِ وَإِمَّا لِكُلِّ امْرِيٍّ مَا          نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ          يَنْكِحُهَا فَهِيَ هِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ</p>
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*External structure (Surface Structure)*

a. Transformative Analysis

Observation of the two hadiths above shows that they have the same wording. However, if you look closely and carefully, the two hadiths above have some differences. There is a formation in the structure of the linguistic formulation that refers to the existence of a grammatical transformation, such as the addition of elements such as the word “inna” at the beginning of the hadith on the word “innama”. In addition, there is also al-hadzf, namely on the word “ila Allah wa Rasulihi”. Transformation of replacement is also seen in the word “yunkihu” becoming “yatazawaju” or vice versa.

From the above transformation process, different sentences were found in the two hadiths above. Thus, the structure that occurs in both of them is also different. This will eventually affect the meaning of the outer structure, as follows:

قَالَ الْأَعْمَالُ بِالنِّيَّةِ x يَقُولُ إِمَّا الْأَعْمَالُ بِالنِّيَّاتِ

وَلِكُلِّ امْرِيٍّ x وَإِمَّا لِكُلِّ امْرِيٍّ

وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِيَ هِجْرَتُهُ فَمَنْ كَانَتْ

After the sentences have been compared and the differences have been identified, the next step is to analyze them using the structural rules that are enhanced by lexical characters.

b. Structural Rule Analysis

At this stage, to determine the differences in syntax between the two hadiths, syntactic analysis is carried out through the analysis of its main elements. Then, it is refined by the concealment rule that refers to lexical characters.

<p>قَالَ الْأَعْمَالُ بِالنِّيَّةِ                  قال + الأعمال + ب + النية                  قال + ال + أعمال + ب + ال + نية                  فعل ماضى + اسم جمع + حرف جر + اسم معرفة                  فعل ماضى + اسم جمع + حرف جر + مجرور</p>	<p>يَقُولُ إِذَا الْأَعْمَالُ بِالنِّيَّاتِ                  يقول + إذا + الأعمال + ب + النيات                  يقول + ان + ما + ال + أعمال + ب + ال + نيات                  فعل مضارع + عامل نواسخ + حرف زائدة + اسم جمع                  + حرف جر + اسم معرفة                  فعل مضارع + عامل نواسخ + حرف زائدة + اسم جمع                  + حرف جر + مجرور</p>
<p>وَلِكُلِّ امْرِئٍ                  و + لكل + امرئ                  و + ل + كل + امرئ                  عطف + حرف جر + اسم + اسم                  عطف + حرف جر + مجرور + اسم                  عطف + حرف جر + مضاف إليه</p>	<p>وَإِذَا لِكُلِّ امْرِئٍ                  و + إذا + لكل + امرئ                  و + ان + ما + ل + كل + امرئ                  عطف + عامل نواسخ + حرف زائدة + حرف جر + اسم + اسم                  + اسم                  عطف + عامل نواسخ + حرف زائدة + حرف جر +                  مجرور + اسم                  عطف + عامل نواسخ + حرف زائدة + حرف جر +                  مضاف إليه</p>



**Hadith of the Prophet Concerning the Intentions from the Perspective...**

<p style="text-align: center;">وَمَنْ كَانَتْ هِجْرَتُهُ</p> <p style="text-align: center;">و + من + كانت + هجرتَه</p> <p style="text-align: center;">و + من + كانت + هجرت + ه</p> <p style="text-align: center;">حرف عطف + اسم موصول + فعل ماضى + اسم + اسم ضمير</p> <p style="text-align: center;">حرف عطف + اسم موصول + فعل ماضى + اسم + مضاف اليه</p>	<p style="text-align: center;">فَمَنْ كَانَتْ هِجْرَتُهُ</p> <p style="text-align: center;">ف + من + كانت + هجرتَه</p> <p style="text-align: center;">ف + من + كانت + هجرت + ه</p> <p style="text-align: center;">فأ سببية + اسم موصول + فعل ماضى + اسم + اسم ضمير</p> <p style="text-align: center;">فأ سببية + اسم موصول + فعل ماضى + اسم + مضاف اليه</p>
<p style="text-align: center;">يَتَزَوَّجُهَا</p> <p style="text-align: center;">يتزوج + ها</p> <p style="text-align: center;">يتزوج + هو + ها</p> <p style="text-align: center;">فعل مضارع + اسم ضمير</p> <p style="text-align: center;">فعل مضارع + مفعول به</p>	<p style="text-align: center;">يَنْكِحُهَا</p> <p style="text-align: center;">ينكح + ها</p> <p style="text-align: center;">ينكح + هو + ها</p> <p style="text-align: center;">فعل مضارع + اسم ضمير</p> <p style="text-align: center;">فعل مضارع + مفعول به</p>

*Inner structure (Deep Structure)*

the differences in the outer structure have been carried out through transformative analysis and generative analysis. The existing differences will eventually affect the meaning of the outer structure of each hadith.

The next step is to determine the inner structure, which is done by adhering to one of the basic sentence patterns with the characteristics of singular, active, positive, affirmative, and complete.

No.	Surface Structure	Deep Structure
1	يَقُولُ إِذَا أَعْمَلُ بِالنِّيَّاتِ قَالَ الْأَعْمَالُ بِالنِّيَّةِ	الْأَعْمَالُ بِالنِّيَّاتِ
2	وَإِنَّمَا لِكُلِّ امْرِئٍ وَلِكُلِّ امْرِئٍ	لِكُلِّ شَخْصٍ
3	هِجْرَتُهُ فَمَنْ كَانَتْ وَمَنْ كَانَتْ هِجْرَتُهُ	كَانَتْ هِجْرَتُهُ
4	يَنْكِحُهَا يَتَزَوَّجُهَا	يَنْكِحُ الْمَرْأَةَ

## *The Meaning in Surface Structure and Deep Structure*

Based on the analysis steps that have been carried out, the following is the meaning of the surface structure of the hadith narrated by Imam Bukhari.

a. Hadith no. 1 as follows

Narrated Al Humaidi Abdullah bin Az Zubair: Sufyan narrated to us that Yahya bin Sa'id Al Anshari narrated to us that Muhammad bin Ibrahim At Taimi narrated to us that he heard Alqamah bin Waqash Al Laitsi say: I heard Umar bin Al Khaththab say on the pulpit: I heard the Messenger of Allah say: "Verily, every action is judged by its intention, and for everyone is what he intended. So whoever migrates for the sake of Allah and His Messenger, his migration is for the sake of Allah and His Messenger; and whoever migrates for the sake of some worldly gain that he intends to acquire, or for the sake of a woman he intends to marry, his migration is for the sake of what he intended" (Lidwa Pusaka, 2009).

In general, Hadith No. 1, which is narrated by Imam Bukhari, is a type of information that is convincing and general. This is because the hadith contains two taucid particles that mean "indeed". In addition, the function of taucid particles is to strengthen the word to which they are attached. Then the existence of the cause letter indicates the causality of the implication of this hadith. The word "yunkihuha" in the form of mabni majhul indicates the meaning of "marrying a woman". The reason for the woman is the goal in migrating by marrying temporarily.

In other forms of redaction, it tends to directly display the statement of what are the indications and implications of the ethics of someone migrating. Thus, seen from the structure, it appears that the redaction and generality of Hadith No. 1 are not complete.

b. Hadith no. 52 as follows:

Narrated Abdullah bin Maslamah: Malik narrated to us from Yahya bin Sa'id from Muhammad bin Ibrahim from Alqamah bin Waqash from Umar, that the Messenger of Allah said: "Every action is judged by its intention, and for everyone is what he intended. So whoever migrates for the sake of Allah and His Messenger, his migration is for the sake of Allah and His Messenger; and whoever migrates for the sake of some worldly gain that he intends to acquire, or for the sake of a woman he intends to marry, his migration is for the sake of what he intended" (Lidwa Pusaka, 2009). The difference between this hadith and hadith number one is that this hadith does not contain the taukid particles. This indicates that hadith number 52 is only providing information or reporting. Then there is an addition of the word "ila Allah wa Rasulih", which shows that the redaction of this hadith is more specific and complete than hadith no.1. Next, the word "yatazawaju" indicates marrying a woman at the time of hijrah and forever. Thus, this hadith shows the specificity in meaning and redaction.

## **Conclusion**

The hadiths about intention narrated by Imam Bukhari both appear the same. This similarity is seen from its literal aspect, which shows that readers assume that there are no differences between them, both in terms of additional words, word reductions, and the socio-historical aspects of these two hadiths. However, after analysis, there are several differences between them. First, in terms of its redaction. Second, differences in terms of sentence structure. These differences fundamentally also affect the change in meaning in a hadith. Third, in hadith number one narrated by Imam Bukhari, it shows that the hadith displays a convincing and general information. While hadith number 52, which does not contain the taukid particles, shows that the hadith is simply an information or reporting. The sentence "ila Allahi wa Rasulih"

shows as a form of editorial difference that shows a specificity.

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