



## Comparative Analysis of the Thoughts of Ibn Jinni and Kamal Al-Basyar (Fonetik Bahasa Arab)

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### Abstract

Sound variation in the Arabic language is a complex and intriguing phenomenon that has captured the interest of linguists. Language, as a system of arbitrary sound symbols, is used by humans to communicate with one another. This research aims to explore the differences in sounds in the Arabic language based on the perspectives of two prominent figures in Arabic linguistics, Ibn Jinni and Kamal al-Basyar. The research method used is qualitative, employing library research as the primary source for data collection. The data analysis technique includes an in-depth analysis of the phonetic differences between Ibn Jinni and Kamal Al Basyar's perspectives. Research results: Ibn Jinni and Kamal Bisyr have similarities and differences in their concepts of Arabic phonetics. They agree on the articulatory physiological aspect in the definition of language sounds. Ibn Jinni also considers the acoustic or physical aspect by comparing the occurrence of sounds in the mouth or throat to the sounds of musical instruments.

**Keywords:** Phonetics, Kamal AL Basyar, Ibnu Jinni, Arabic Language

مستخلص البحث

تنوع الأصوات في اللغة العربية هو ظاهرة معقدة وجذابة تجذب اهتمام علماء اللغة. اللغة كنظام رمزي صوتي ذو طبيعة اعتباطية يستخدمه البشر للتواصل مع بعضهم البعض. تهدف هذه الدراسة إلى استكشاف الفروق الصوتية في اللغة العربية بناءً على آراء عالَمين بارزين في علم اللغة العربي، ابن جني وكمال البشر. المنهج المستخدم في البحث هو منهج نوعي باستخدام البحث المكتبي كمصدر رئيسي لجمع البيانات. تشمل تقنية تحليل البيانات تحليلاً متعمقاً للاختلافات الصوتية (الفونيتية) من منظور ابن جني وكمال البشر. نتائج الدراسة: لدى ابن جني وكمال البشر اتفاق واختلاف في مفهوم الفونيتك في اللغة العربية. أما نقاط الاتفاق فتتمثل في توافقهما حول الجوانب الفسيولوجية النطقية في تعريف الصوت اللغوي. كما اهتم ابن جني بالجانب الصوتي أو الفيزيائي بمقارنة حدوث الصوت في الفم أو الحلق بصوت الآلات الموسيقية. الكلمات المفتاحية: الفونيتك، كمال البشر، ابن جني، اللغة العربية.

### Introduction

Arabic is the language that unites Muslims around the world, the only language used by Allah SWT to communicate with His servants through the revelation of the Qur'an. The language chosen by Allah SWT is the best among all the languages on this earth. (Muqsith, 2022). In philosophy, language is considered the origin of life and the strength of humanity. Language has great vitality and

benefits, thus having a significant impact on human life. (Salis Hilda Yoviyani & Yeti Mulyati, 2023).

Every language has a unique sound system and word structure. Linguists categorize these sound variations into a branch of linguistics called phonology. Phonology is the field of language study that examines sounds in a language based on their roles and functions (Wulandari, 2020). Phonology has two main branches, namely phonetics and phonemics. Phonetics is a branch of linguistics that studies sounds in a language without considering whether those sounds impact meaning changes or not. Meanwhile, phonemics is the analysis of the smallest sound units that play a role in distinguishing meaning in a language (Marlina , 2023).

According to Dr. Ahmad Siyuti, phonetics also considers the processes of sound formation, transmission, and reception. Meanwhile, according to Dr. Jameel Alloush, the level of sound studies letters from their perspective as sounds, examining the place of sound production, its characteristics, and the rules of change and development in every language, both ancient and modern. The subject of phonetics is speech, or spoken language, which includes the identification of sounds in language, their system, production, perception, and description, as well as their characteristics and unique properties (Hasan, 2018).

Two figures who have made significant contributions to the field of Arabic phonetics are Ibn Jinni and Kamal al-Basyar. In his monumental works, Ibn Jinni brought unprecedented breakthroughs in phonetic studies, particularly with his "Sanai'at al-I'rab" (The Art of Morphological Analysis). On the other hand, Kamal al-Basyar, a contemporary phoneticist, presents ideas that complement Ibn Jinni's views, while highlighting the latest developments and challenges in Arabic phonetic studies.

A comparative analysis of their views not only provides a deeper understanding of the development of Arabic phonetics but also showcases the diversity of approaches in understanding linguistic phenomena. Thus, this research aims to explore the differing impacts of the thoughts of these two figures on our understanding of Arabic phonetics. By understanding the theoretical and applicative

foundations of their views, we can better comprehend the complexity and richness of the Arabic language.

### **Metode**

This research is a descriptive qualitative study because it illustrates the differences in the thoughts of Ibn Jinni and Kamal Al Basyar (Arsyad, 2024). This research is classified as library research because the data needed comes from reference books available in the library as well as online documents. The data sources in this research include books and journals relevant to the research title. The object of this research is the thoughts of two linguistic scholars, Ibn Jinni and Kamal Al Basyar, regarding the phonetics of the Arabic language. Their thoughts are analyzed using a comparative study based on written sources from both figures. Furthermore, the inductive method is used to generalize their thoughts and ideas, which are then formulated into general statements (Muqsith, 2022). This research also applies two steps. First, the discussion begins by outlining the ideas regarding Arabic phonetics as the main object. Second, a comparative analysis is conducted on the thoughts of Ibn Jinni and Kamal Al Basyar regarding Arabic phonetics.

### **Results and Discussion**

#### **Ibnu Jinni**

His full name was Abu al-Fath Utsman Ibn Jinni, born in Mosul, Iraq. He had Roman and Greek ancestry and was once a slave (maula) of Sulaiman bin Fahd bin Ahmad al-Azdi al-Mausili, a minister (wazir) of Sharaf al-Dawlah Qarawisy, the governor of Mosul, who was also known by the name Gennaius (Ponny, 2022). Ibnu Jinni pursued his education in his birthplace, Mosul. He began his education by studying various basic sciences from various scholars. He studied the science of nahwu directly from Abu 'Ali al-Hasan bin Ahmad bin Abd al-Ghaffar bin Sulaiman al-Farisi al-Baghdadi. Additionally, he studied literature from several scholars, including Abu Bakar Muhammad bin al-Hasan al-Ru'yani, Abu Bakar al-Sijistany, Muhammad bin Salmah, and Abu 'Abbas al-Mubarrid. He also studied I'rab from the eloquent Arabic language under the guidance of Abu 'Abdillah Muhammad bin Assaf al-Aqliy and Abu 'Abdillah al-Shajary. In addition to studying in his

birthplace, Ibn Jinni also continued his education in various distant places such as Iraq and Sham to deepen his knowledge (Dian Risky Amalia, Nurina Dyah Putri Sari, Andika Ari Saputra, 2019).

After that, he moved to Baghdad and settled there. In this city, he studied linguistics for about forty years under the guidance of his teacher, Abu 'Ali al-Farisi. Ibn Jinni studied language with Abu 'Ali for such a long time that they formed a very close relationship, almost like a friendship. Ibn Jinni lived in the fourth century Hijri (10th century CE), the peak period of development and maturity of Islamic sciences. In general, scholars of this era did not only master one discipline but also mastered various other disciplines. Therefore, it is not surprising that biographers of Ibn Jinni state that his works combine linguistic theory, the theory of the principles of jurisprudence (*ushûl fiqh*), and the theory of *kalâm*. (teologi). This is because he was a follower of the Mu'tazilah school, which was also adhered to by his teacher, Abu Ali al-Farisi. Ibn Jinni lived in Baghdad until he passed away in the year 392 AH (Djuaeni, 2022).

### **The Concept of Arabic Phonetics According to Ibn Jinni**

Ibn Jinni's phonetic ideas emerged among various phonetic thoughts from renowned Arab linguists such as Khalil bin Ahmad, Sibawaih, Ibn Duraid, and Abu Ali al-Fārisi. These ideas have undergone significant development. It is believed that Ibn Jinni studied and used these thoughts directly from their sources through the transmission lines from the teachers (Al-Nassir, 1988). Linguists have studied in detail the sounds of the Arabic language, the points of articulation, and the characteristics of each sound. They also study phoneme changes such as *idghām*, *ibdāl*, and *i'lāl*. However, they often lack consistency in examining phonetic rules, sometimes providing descriptions without strong argumentative support (Arifuddin, 2017).

### **His views on the sounds of the Arabic language**

Ibn Jinni's opinion on the sounds of the Arabic language is divided into three: quantity, place of articulation, and characteristics. First, Ibn Jinni described that the number of basic sounds in the Arabic language is twenty-nine sounds, namely: hamzah, alif, ha', 'ain, ha', ghain, kha', qaf, kaf, jim, syin, ya', dhad, lam, ra', nun,

tha', dal, ta', shad, zay, sin, dha', dhal, tha', fa', ba', mim, and waw. These sounds are supplemented by six other sounds, namely the harakat, which are fat hah, kasrah, dhamma, long fat hah, long kasrah, and long dhamma (عبد الله العطاس, ٢٠٠٨)

Second, the makhraj (place of articulation) according to Ibn Jinni consists of 19 places: The furthest point from the throat (Aqsha al-halq) is the place of articulation for hamzah, alif, and ha', the middle of the throat (wasath al-halq) is the place of articulation for 'ain and ha', above the exit of "an and the beginning of the mouth is the place of articulation for ghā and khā', above the exit of ghā from the part of the tongue that is furthest is the place of articulation for qāf, from the bottom of the exit of qāf to the front of the mouth is the place of articulation for Kaf, from the middle of the tongue between the tongue and the middle of the upper palate is the place of articulation for jiem, syin, and ya', from the beginning of the edge of the tongue and the molars that follow is the place of articulation for dha, from the edge of the tongue from the bottom to the tip of the tongue in its gaps and further from the upper palate, above the premolar and canine teeth is the place of articulation for lam, from the tip of the tongue between that and what is above the fold is the place of articulation for nun, from the exit of nun but slightly inserted at the back of the tongue because of its deviation to Lām is the place of articulation for Rā', between the tip of the tongue and the origin of the two syllables is the place of articulation for tā', dal, and tā', between the fold and the tip of the tongue is the place of articulation for Sad, Zai, and Sin, between the tip of the tongue and the edge of the fold is the place of articulation for zha, za, and tsa, the inside of the lower lip and the edge of the upper fold is the place of articulation for fa, between the two lips is the place of articulation for ba, ma, and wa (Al-Attas, 2008).

Third, the characteristics of letters according to Ibn Jinni: voiced sounds (al-shout al-majhur) are letters that maximize the pressure from their articulation point, and from the breath so that it flows with it until the pressure is released and the sound is heard, while voiceless sounds (al-mahmus) are letters that weaken the pressure from their articulation point, so that the breath flows with it. There are ten voiceless sounds (al-aswat al-mahmusa), namely: ha' (ه), ha' (ح), kha' (خ), kaf (ك), syin (ش), shad (ص), ta' (ت), sin (س), tsa' (ث), and fa' (ف). As for the other nineteen

sounds, they are voiced (majhur), the hard sound (al-shadid) is a letter that prevents the sound from being heard within it, while the soft sound (al-rakhw) is a letter that allows the sound to be heard within it. Between the hard and soft sounds, there are medium sounds. (al-mutawassith). According to Ibn Jinni, there are "eight hard sounds, namely: hamzah (ء), qaf (ق), jim (ج), tha' (ط), dal (د), ta' (ت), ba' (ب), and kaf (ك). As for the sounds that are between hard and soft, there are also eight, namely: alif (ا), 'ain (ع), ya' (ي), lam (ل), nun (ن), ra' (ر), mim (م), and waw (و)." The remaining sounds include soft sounds (Al-Attas, 2008).

### **Kamal Al Bashar**

Dr. Kamal Muhammad Ali Basyar was born in Mahalla Diyai, the center of Desuq city, Kafr El-Sheikh province, in 1921. He memorized and beautified his recitation of the Quran at the kuttab, then continued his education at the Desuq Religious Institute. After completing his basic education there, he moved to the Al-Azhar Secondary School in Alexandria for two years, then continued to the Tanta Institute and obtained his secondary school diploma from there. He continued his education at Darul Ulum, Cairo University, and graduated with a bachelor's degree in Arabic and Islamic Studies (with honors and first place in his class) in 1946.

In 1948, he obtained a diploma from the Higher Teacher Training Institute in the field of Education and Psychology. He was then sent to England to study linguistics, and from the University of London, he earned a master's degree in Comparative Linguistics in 1953 and a doctorate in Linguistics and Phonetics in 1956 (Ali, 2021). He began his career in higher education as a lecturer in the Department of Linguistics, Faculty of Darul Ulum, in 1956. He was then appointed as an assistant professor in 1962, and a full professor in 1970. He served as the Head of the Department of Linguistics and Semitic and Eastern Studies at the Faculty of Darul Ulum from 1969 to 1987. After that, he was appointed as Vice Dean in 1973, then Dean from 1973 to 1975. Since 1978 until now, he has served as professor emeritus.

Dr. Kamal Basyar has an impressive track record in academic activities: he is one of the pioneers who introduced modern linguistics at Arab universities. He taught at King Saud University, the Faculty of Education and the Faculty of

Humanities and Social Sciences in Qatar, the Faculty of Arts at the United Arab Emirates University and Kuwait University, as well as at the Bourguiba Institute for Languages. Additionally, he also taught at the Faculty of Dar Al-Uloom, the Faculty of Arts and Media at Cairo University, the Women's Faculty and the Faculty of Al-Asun at Ain Shams University, as well as at the Institute for Arab Research and Studies, the Institute of Theater Arts, and the Institute for African Studies and Research.

Dr. Basyar is a prominent mentor in preparing linguistic researchers, both in terms of methodology and culture. He has mentored a large number of researchers at the Faculty of Darul Ulum, the Faculty of Arts at Cairo University, the Institute for Research and Arab Studies, and Al-Azhar University. He is also involved in evaluating scientific works and research for publication or promotion in Egypt, Saudi Arabia, the United Arab Emirates, Jordan, Kuwait, Palestine, and Bahrain. Dr. Kamal Muhammad Ali Basyar was elected as a member of the Arabic Language Academy in 1985, filling the position left vacant after the passing of Dr. Muhammad Khalaf Allah Ahmad. He was then appointed as the Secretary-General of the Arabic Language Academy, succeeding Ibrahim Al-Turzi. Currently, he serves as the Vice Chairman of the Arabic Language Academy, succeeding Dr. Mahmoud Hafez, who was elected as Chairman in 2005. He was also re-elected as the Secretary-General of the Union of Arab Scientific Academies. In addition, he is a member of the Arabic Language Council in Damascus (Hassan, 2023).

In the Arabic Language Academy, Dr. Bashar was involved in various committees, including the Dialect Committee and the Terminology and Style Committee, and he served as the chair for both. He was also the first chair of the Cultural Committee in the academy, where he oversaw several seminars held by the committee at the academy's office, including a seminar on the poet Ali Al-Jarim, a seminar on Dr. Ibrahim Anis, and a seminar on contemporary poetry issues. These seminars were later compiled into a book titled "Majlis Cultural Seminars."

### **The Concept of Arabic Phonetics According to Kamal Al Basyar**

Kamal Al Basyar is an Arab linguist renowned for his contributions to the field of Arabic phonetics. In his studies, Al Basyar emphasizes the importance of

understanding the sound system in Arabic to be able to speak and pronounce words correctly. Linguistic sound is an auditory effect produced voluntarily and by choice from an organ known as the speech organ. This effect appears in the form of vibrations that are modified and adjusted with the movements of the mouth and its various parts. In Kamal Bishr's definition, linguistic sound has several important aspects (Bishr & Bisher, n.d.).

1. Organic or articulatory physiology, which focuses on the position and movement of organs to produce speech sounds. Kamal Bishr relies on this aspect because it is the foundation of phonetic linguistic studies for researchers, teachers, and students. This aspect is more accurate in standards and characteristics that can be relied upon to determine language sounds, although it does not completely overlook the other two aspects.
2. Acoustic or physical, is the effect that spreads in the air in the form of sound vibrations that affect the ear, producing hearing.

Auditory has two sides: the physiological side related to the auditory organs, and the mental or psychological side related to the psychological processes in the perception of sound by hearing.

### His views on the sounds of the Arabic language

The number of basic sounds in the Arabic language mentioned by Kamal Bashir is twenty-eight, namely: همزة القطع, الباء, التاء, الجيم, الحاء, الخاء, الدال, الذال, الراء, الزاي, الياء (in words like "ولد" and "يوم") (Basyar, 2015).

Makhroj (articulation point) Kamal al-Bashar believes there are 11 articulation points: shown in the table below.

**Table 1.**

No.	Articulation Category	Letter
1	There are two bibirs (الميم and الباء)	الميم, الباء
2	Labial-lingival (أسنانية شفوية)	فاء
3	Teeth or between the teeth	التاء, الذال, الظاء
4	Teeth-lingiva	التاء, الدال, الضاء, الطاء, اللام, النون

5	Gum (لثوية)	الراء, الزاي, السين, الصاد
6	Gingiva and palatal	الشرين, الجيم
7	Middle palatal	الباء
8	Maximal palatal	الخاء, الغين, الكاف, الواو
9	Lahawiyah	القاف
10	Halqiyyah	العين, الحاء
11	Larynx	الهمزة, الهاء

Kamal Basyar's view on the nature of letters, Kamal Basyar refers to hard sounds as explosive sounds. These sounds are formed by completely stopping the airflow from the lungs at one point of articulation. This stoppage or cessation creates air pressure, and then the airflow is suddenly released, causing the air to be pushed out and producing an explosive sound. He also refers to soft sounds as fricatives. These sounds are formed by narrowing the airflow exiting the lungs at one of the articulation points, causing the outgoing air to produce audible friction. As for the intermediate sounds, they are between plosive and fricative sounds. Kamal Basyar, like other modern linguists, added a fourth characteristic to this category, namely the characteristic (*murakkab*). The meaning of *murakkab* here is that the pronunciation of this sound requires two ways of articulation, the first being hard or plosive, and the second being soft or fricative. Context: The complex meaning here is that the pronunciation of this sound requires two ways of articulation, the first being hard or explosive, and the second being soft or fricative.

Kamal Basyar refers to loud sounds as explosive sounds. These sounds are formed by completely stopping the airflow from the lungs at one point of articulation. This stoppage or cessation causes air pressure, and then the airflow is suddenly released, pushing the air out and producing an explosive sound. He also refers to soft sounds as fricatives. These sounds are formed by narrowing the airflow from the lungs at one of the articulation points, causing the outgoing air to produce a friction sound. As for the intermediate sounds, they are between plosive and fricative sounds. Kamal Basyar, like other modern linguists, added a fourth attribute to this category, namely the attribute of "*murakkab*". The meaning of "*murakkab*" here is that the pronunciation of this sound requires two ways of articulation: the first is hard or explosive, and the second is soft or fricative (Basyar, 2019).

## **Comparative Analysis of Ibn Jinni and Kamal Al Bashar's Thoughts on Arabic Phonetics**

It can be noted that Ibn Jinni and Kamal Basyar, in their definitions of the sound of language, agree on the articulatory physiological aspect. Ibn Jinni mentioned that sound flows in the throat, mouth, and lips. Additionally, Ibn Jinni also considered what is called the acoustic or physical aspect when he compared the occurrence of sound in the mouth or throat with the sound of musical instruments, mentioning the (echo) that occurs in the air, in his words: When the flute player places his fingers on the regular holes of the flute and moves his fingers, the sounds will differ, and each hole will produce a different sound.

Each sound does not resemble the other. Similarly, if the sound is cut off in the throat and mouth. This is also similar to the 'ud string. (alat musik petik Arab). If the player plucks it and the string is released, you will hear a sound. If he holds the end of the string with some of his left fingers, he will produce another sound. If he slightly moves his fingers closer, you will hear a sound different from the two. Then, each time he moves his fingers closer to the beginning of the string, different echoes will form for you.

From the previous explanation, it is evident that Ibn Jinni and Kamal Basyar have differing opinions regarding the number of these sounds. According to Ibn Jinni, there are twenty-nine sounds, whereas according to Kamal Bisyr, there are twenty-eight sounds. They agree on the main consonant sounds of the Arabic language, except for the letter 'alif.' Kamal Bisyr includes 'alif' among the vowel sounds (long vowels), whereas Ibn Jinni and other classical Arabic linguists do not consider 'alif' to be a vowel sound. From the division of the places of articulation by Ibn Jinni and Kamal Basyar, it is apparent that they differ in the following aspects:

1. The number of places where sound emerges, according to Ibn Jinni, is sixteen, while according to Kamal Basyar, it is eleven.
2. The order of the places of articulation, Ibn Jinni arranged them in an ascending order from the throat upwards to the lips, whereas Kamal Bishr arranged them in a descending order from the lips back to the throat.

It seems that the order of the place of articulation is a matter of preference, with each person arranging it according to their taste. The descending order is the order used in modern Fusha Arabic, and it seems more appropriate because it starts with the lips, which are the most visible places of sound emission. On the contrary, starting with the throat, which is less visible, seems less reasonable than starting with the audible before the less visible.

Some sounds differ in their place of articulation, although they agree on most of the sounds. The aspects of the differences between the two in their place of articulation are shown in the following table.

**Table 2.**

كامل بشر	ابن جني	الصوت	نمبر
أقصى الخنك	الشفتان	الواو	١
طرف اللسانو اللثة العليا	طرف اللسانو اللثة	الصادو الزايو السين	٢
طرف اللسانو أصول اللثة العليا ومقدمة اللثة	أول حافة اللسانو ما يليها من الأضراس	الضاد	٣
أقصى الخنك	أدنى الحلق	الغزير الحاء	٤
الخنجرة	أقصى الحلق	الهاء والهمزة	٥
	أقصى الحلق	الألف	6
هوية	أقصى اللسان	القاف	٧
أقصى الخنك	أسفل من مخرج القافو أفرق باليمقدم الفم	الكاف	8

Kamal Bishr disagrees with Ibn Jinni regarding several sounds in this section of attributes. The sounds are: jim, dhad, 'ain, alif, waw, and ya. They agree on the other sounds. The differences in these sounds can be explained in the following table:

**Table 3.**

المركب	المتوسط	الرخو	الشديد	
	والياء, والواو, والألف, العين	الضاد	الجيم	حني ابن
الجيم		العين	الضاد	بشر كمال

## Conclusion

Abu al-Fath Utsman Ibn Jinni was a renowned Arab linguist from Mosul, Iraq, with a background in Roman and Greek. He studied under various scholars in Mosul, Baghdad, and other regions, deepening his knowledge of Arabic linguistics and literature. Ibn Jinni is known for his theories on Arabic phonetics, where he defined and classified the sounds in Arabic based on their quantity, place of articulation (Maharaj), and characteristics. Kamal al-Basyar, a modern Arab linguist, also emphasizes the importance of phonetics in the Arabic language. Although there are some differences in the number and classification of sounds as well as the order of articulation points, both agree on the physiological articulatory aspects of the sounds. Ibn Jinni mentions the existence of 29 basic sounds, whereas Kamal al-Basyar identifies 28 sounds. Comparative analysis shows that although there are minor differences in their views, both figures have made significant contributions to the understanding of Arabic phonetics.

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