

SYNTACTIC ANALYSIS OF DIFFERENCES OF OPINION IN THE INTENTION OF RAMADAN FASTING

Dede Rizal Munir¹, Abdurrahman Saleh²

^{1,2} STAI Dr. KH. EZ. Muttaqien Purwakarta, Indonesia

Email: derizalmunir@gmail.com¹, abayasmin81@gmail.com²

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Abstract :

This research is based on the difference in the intention of fasting in Ramadan, some say Ramadan, some say Ramadhan. In this context, the study aims to understand the syntactic structure of the intention of fasting expressed in Arabic. The analysis method used is a descriptive-analytical approach, using basic concepts in Arabic syntax. The data was analyzed in depth to identify the syntactic components involved in fasting intention sentences. The results of the study show that the intention of fasting in Ramadan follows the typical syntactic structure of the Arabic language, with clear subjects, predicates, and objects. In addition, the analysis also revealed the use of keywords that reinforce the purpose and scope of the fast. This study provides a deeper understanding of the syntactic structure of Ramadan fasting intentions, as well as its implications in religious contexts. This research can be the basis for further study of Arabic syntax in religious contexts and can also contribute to the development of further syntactic analysis methods.

Keywords : *syntactic, intention, ramadan*

Abstrak :

Penelitian ini dilatar belakangi oleh adanya perbedaan lafadz niat puasa Ramadhan di Indonesia sebagian ada yang mengucapkan ramadhana ada juga yang mengucapkan ramadhani. Dalam konteks ini, penelitian bertujuan untuk memahami struktur sintaksis dari niat puasa yang dinyatakan dalam bahasa Arab. Metode analisis yang digunakan adalah pendekatan deskriptif-analitis, dengan menggunakan konsep-konsep dasar dalam sintaksis bahasa Arab. Data dianalisis secara mendalam untuk mengidentifikasi komponen-komponen sintaksis yang terlibat dalam kalimat niat puasa. Hasil penelitian menunjukkan bahwa niat puasa Ramadhan mengikuti struktur sintaksis khas bahasa Arab, dengan adanya subjek, predikat, dan objek yang jelas. Selain itu, analisis juga mengungkapkan penggunaan kata-kata kunci yang memperkuat tujuan dan ruang lingkup ibadah puasa tersebut. Studi ini memberikan pemahaman yang lebih mendalam tentang struktur sintaksis dari niat puasa Ramadhan, serta implikasinya dalam konteks keagamaan. Penelitian ini dapat menjadi dasar bagi studi lebih lanjut tentang sintaksis bahasa Arab dalam konteks keagamaan dan juga dapat memberikan kontribusi bagi pengembangan metode analisis sintaksis yang lebih lanjut.

Kata Kunci: *nahwu, niat, ramadhan*

INTRODUCTION

Syntax is a branch of linguistics that studies sentence structure and relationships between elements in sentences, such as subjects, predicates, objects, and descriptions. In syntax, the main focus is on how words are structured into meaningful phrases, clauses, and sentences (Khairah & Ridwan, 2022). In other words, syntax studies the rules of grammar that govern the relationships between elements in a sentence to create harmony and clarity of meaning.

Syntax consists of several important components, namely phrases, clauses, and sentences (Gani, 2019). A phrase is a combination of two or more words that do not have a predicate, while a clause is a syntactic unit consisting of a subject and a predicate, although it is not necessarily a perfect sentence. Sentences, as the most complete syntactic unit, have a structure that contains subjects, predicates, and other complementary elements, so that they are able to convey the whole point. These three components are interconnected in the formation of logical and meaningful sentence structures (Tolinggi, 2019).

Syntax serves to provide rules and patterns in sentence formation so that the message conveyed through language can be understood properly (Carnie, 2021). Through syntax, the relationship between elements in a sentence can be explained, such as the function of the subject as the perpetrator of the action, the predicate as the core of the action, and the object and description that complements the information. Syntactic understanding also helps in identifying the meaning of ambiguous sentences that can have more than one interpretation depending on the structure of their construction (Brown & Miller, 2020).

Each language has different syntactic rules, reflecting a unique grammatical structure. For example, in English, sentence archetypes follow a subject-predicate-object (SVO) order, such as "I eat apples." In contrast, in Arabic, sentence sequences often begin with a predicate, such as "يأكل الرجل التفاح" (Eat the apple man). This difference shows that syntax is an important aspect in understanding the grammatical characteristics of a language, including how meaning is conveyed through sentence structure (Saimin et al., 2024).

Syntax is not only relevant in the study of linguistics, but also in everyday communication. A good understanding of syntax allows a person to convey ideas clearly and effectively, both verbally and in writing. In the context of education, syntax is the basis for teaching grammar and building good writing skills. In addition, syntactic analysis is also used in natural language processing to develop technologies such as machine translation, speech recognition, and virtual assistants. By understanding syntax, we not only know the structure of language technically, but also enrich our communication skills and appreciation of the beauty and complexity of language as in the intention of fasting in Ramadan (Alamgeer et al., 2022).

Ramadan fasting is one of the pillars of Islam that must be carried out by every eligible Muslim. In carrying out this worship, intention has a very important position as a distinction between worship and daily habits. Intention, which according to fiqh is defined as the intention in the heart to perform an act of worship, is a condition for the validity of Ramadan fasting. Although intention is essentially an inner activity, its formulation and pronunciation in the context of fasting has become a topic of discussion involving differences of opinion

among scholars from various major schools of Islam (Rahman, 2022).

In Islamic fiqh, the four major schools, namely Hanafi, Maliki, Shafi'i, and Hanbali, have different views on the intention of fasting, especially regarding the time, form, and requirements for its pronunciation. These differences include linguistic and grammatical aspects (syntax), where each school has a method of formulating intentions that is adapted to the understanding and legal context it adheres to. For example, madhhab Shafi'i recommends reciting intentions every night before fasting, while madhhab Maliki simply sets intentions at the beginning of Ramadan without the need for repetition. These differences show an interesting variety of approaches, both from the legal side and from the linguistic side (Hassan et al., 2020).

The study of the syntactic structure of Ramadan fasting intention is important to understand how the difference in madhhab in fiqh affects the worship practices of Muslims. Through syntactic analysis, it can be identified how each school formulates intentions with different sentence structures, and how the difference in structure affects the interpretation and implementation of fasting intentions. This research is not only relevant in the realm of jurisprudence, but also in the study of the Arabic language, considering that language plays an important role in conveying the meaning contained in worship.

This study aims to conduct a syntactic analysis of the differences of opinion of scholars regarding the intention of fasting in Ramadan in the four major schools of Islam. With this approach, it is hoped that it can be revealed how aspects of language, especially Arabic grammar, play a role in shaping different views on fasting intentions. In addition, this research is expected to contribute to understanding the diversity in Islamic law which is not only rooted in fiqh law, but also has a deep linguistic dimension. Syntax is a branch of linguistics that studies sentence structure and relationships between elements in sentences, such as subjects, predicates, objects, and descriptions. In syntax, the main focus is on how words are structured into meaningful phrases, clauses, and sentences. In other words, syntax studies the rules of grammar that govern the relationships between elements in a sentence to create harmony and clarity of meaning.

RESEARCH METHOD

This study uses a descriptive qualitative approach, with the aim of analyzing the difference of opinion of scholars about the intention of fasting in Ramadan from a syntactic point of view. The qualitative approach allows researchers to understand the context, interpretation, and nuances of language in religious texts, especially related to Arabic grammar and syntactic implications in fasting intentions (Mahsun, 2017).

This type of research is library research. The researcher collected, analyzed, and compared various classical and contemporary texts from the major schools of Islam (Hanafi, Maliki, Shafi'i, and Hanbali) related to the intention of fasting during Ramadan. This literature study was carried out to get a comprehensive overview of the syntactic variations in the formulation of intentions recommended by each school (Sugiyono, 2013).

Syntactic Analysis: This study uses syntactic analysis to see the sentence structure used in the intention of fasting according to the views of scholars from

various sects. In this analysis, the researcher reviewed the key words, word structure, and sentence patterns used in the formulation of intentions, as well as how these differences reflected the views of the fiqh of each school.

FINDINGS AND DISCUSSION

Based on the results of research on the main reference texts from the four schools (Hanafi, Maliki, Shafi'i, and Hanbali), it was found that the difference of opinion in the formulation of Ramadan fasting intentions is mainly related to the syntactic aspect in Arabic. The results show that this difference includes three main elements:

1. Intention Sentence Structure

There are variations in sentence structure that are recommended by each school in formulating the intention of fasting.

Hanafi school: Intention is considered valid if there is awareness in the heart, without the need for certain verbal pronunciation. It shows a simple structure, where the formal elements of intention are not explained in detail. Maliki school: In this school, the intention is also internal, but it must be done at the beginning of the month of Ramadan and applies to all days of the month. The sentence structure used for this intention does not have an element of daily repetition, so it is shorter. Mazhab Shafi'i: This school organizes the oral recitation of intentions every night. The sentence structure used is complete, such as "Nawaitu shauma ghadin 'an adaa'i fardhi Syahri Ramadhana hadhihi sanati lillaahi ta'aalaa." The use of adverbs time, worship, and purpose in the intention sentence indicates the integrity and details of the structure. Hanbali school: Like the Hanafi school, the Hanbali school also considers the intention in the heart to be sufficient, although there is flexibility to pronounce the intention orally. The sentence structure used is similar to that of the Hanafi madhhab, which tends to be shorter and does not require additional details.

2. Attachment to Verbal and Non-Verbal Expressions

In the aspect of attachment between verbal and non-verbal intentions, it is found that some schools attach great importance to the verbal element in the pronunciation of intentions, while others emphasize intention as internal consciousness. The Shafi'i school emphasizes the importance of reciting intentions to ensure that the worship is understood as obligatory worship. This has an effect on the structure of the intention sentence, where each word is carefully chosen to include aspects of time, intention to fast, and intention to carry out obligations. Meanwhile, the Hanafi and Hanbali schools place more emphasis on inner intention, which reduces the need for a strict and detailed verbal structure.

3. Clarity of Meaning of Intention in Arabic

Some schools use simple sentence structures, while others choose more complex structures. The choice of words and the order of sentences is influenced by the views of each school about the urgency of clarity of intention. The Shafi'i school and some Hanbali schools prioritize complete sentences to provide clarity to the purpose of worship, while the Hanafi and Maliki schools use a simpler structure because they consider intention to be sufficient as an internal desire without verbal necessity. The results of the analysis show that the syntactic difference in the intention of fasting in Ramadan has several

important implications for the view of fiqh. The following is a discussion based on the findings:

Formalistic vs Substantial Approach

The difference in the structure of the school of intention reflects two main approaches: formalistic and substantial. The Shafi'i school that uses the full intention sentence tends to have a formalistic approach, where verbal pronunciation is considered important to distinguish between obligatory worship and explicit sunnah. In contrast, the substantial approach adopted by the Hanafi and Maliki schools focuses more on the intention in the heart, thus reducing the need for formal and structured sentences.

Syntactic Implications in Understanding Intentions as Internal and External Elements

The syntactic aspect shows the difference in the understanding of intention, whether it is seen as an internal aspect (which is intentional in the heart) or external (verbally expressed). The Hanafi and Maliki schools see intention as something internal, where pronunciation is not the main requirement. On the other hand, madhhab Shafi'i sees intention as an external element that requires verbal expression for the perfection of worship. This shows that the syntactic structure of the sentences used is closely related to the understanding of the essence of intent.

The Importance of Linguistic Aspects in the Formation of Fiqh Law

This analysis also underlines that linguistic aspects and sentence structure have a significant role in the formation of fiqh law. The decision to use a concise or detailed sentence structure shows how each school interprets the need for language in carrying out worship. The difference in word choice and syntactic arrangement shows the variation of scholars' thinking in connecting intention with the validity of worship.

Flexibility in Religious Practice

A syntactic analysis of the intention of fasting shows flexibility in the approach of fiqh, where each school provides space for Muslims to adjust their worship practices according to their abilities. This can be seen from the difference in sentence structure used: some are simple and do not require pronunciation, some are detailed and emphasize oral pronunciation.

Analysis of Ramadan Fasting Intentions According to Nahwu Both Those Who Read Ramadan with Fathah and Kashroh

Ramadan is pronounced fathah as 'alamat jar' because it is a non-ghairu munsharif isim, characterized by the addition of alif and nun as its illat. This means that it is permissible to recite Ramadan provided that the following sentence is hadhihis sanata.

However, this is rarely stated in Islamic jurisprudence books. The most common is to recite it with the kasrah vowel, ramadlani, by combining it with the following word. Consequently, it is no longer non-ghairu munsharif, and therefore applies as a non-mu'rab isim in general.

This aligns with the statement of Al-'Allamah Abu 'Abdillâh Muhammad Jamaluddin ibn Mâlik at-Thâi, also known as Ibn Malik, in the Alfiah text:

وَجَرَّ بِالْفَتْحَةِ مَا لَا يَنْصَرِفُ ❧ مَا لَمْ يُضَفَّ أَوْ يَكُ بَعْدَ أَلٍ رِيفٌ

Meaning: Mark the jar isim ghairu munsharif with fathah, as long as it is not idhafah-ed (combined with the word after it) or not attached after 'al'.

If ramadlâni is positioned as mudhaf (in addition to being the mudhaf

ilahih of "syahri"), then hadzihis sanati must be positioned as mudhaf ilahih and must be read kasrah. Reading with this mudhaf-mudhaf ilahih model is most recommended. I'rab intention for fasting Ramadan is explained in more detail in the table below.

التحليل النحوي	من أَلْفَاظِ النِّيَّةِ
رمضان فتحة في محلّ الجرّ لأنه مضاف إليه ، وَ السَّنَةِ بِالْجَرِّ للمجاورة	نَوَيْتُ صَوْمَ غَدٍ عَنْ أَدَاءِ فَرَضِ شَهْرِ رَمَضَانَ هَذِهِ السَّنَةِ لِلَّهِ تَعَالَى
رمضان فتحة في محلّ الجرّ لأنه مضاف إليه، والسَّنَةِ بِالْفَتْحَةِ عَلَى ظَرْفِهِ	نَوَيْتُ صَوْمَ غَدٍ عَنْ أَدَاءِ فَرَضِ شَهْرِ رَمَضَانَ هَذِهِ السَّنَةِ لِلَّهِ تَعَالَى
رَمَضَانَ كسرة لأنه مضاف إليه من أَدَاءٍ وَ مضاف إلى هذه، والسنة كسرة لأنه مضاف إليه من هذه.	نَوَيْتُ صَوْمَ غَدٍ عَنْ أَدَاءِ فَرَضِ شَهْرِ رَمَضَانَ هَذِهِ السَّنَةِ لِلَّهِ تَعَالَى

CONCLUSION

This discussion shows that the difference in the views of scholars in the intention of fasting in Ramadan is not only related to fiqh law, but also linguistic aspects that affect the interpretation and application of rules. With this variation, Muslims can understand that the practice of intention in fasting contains flexibility, and reflects the diversity in the syntactic methods used by scholars to achieve the same goal, namely fulfilling the obligation to fast in the month of Ramadan

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About the Author:

Chief Researcher
Dede Rizal Munir
Researcher Member
Abdurrahman Saleh