



# DALWA REVIEW OF LANGUAGE AND LITERACY

DRLL | Vol. 1 No. 1 | 2026 | pp. 87-103

ISSN: XXXX-XXXX (Print) | XXXX-XXXX (Online) | DOI: 10.XXXX/XXXXXXX

## The Epistemology of Language Origins and Its Implications for Classical and Modern Linguistic Studies: An Analysis of Ibn Jinni's Thought

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| Received:  | 28 March 2026                                                                                                          |
| Accepted:  | 8 May 2026                                                                                                             |
| Published: | 9 May 2026                                                                                                             |
| DOI:       | <a href="https://doi.org/10.XXXX/drl.XXXX">https://doi.org/10.XXXX/drl.XXXX</a>                                        |
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### ABSTRACT

This study examines the epistemology of language origin (*wadh' al-lughah*), aiming to analyze the debate between language as divine endowment (*tawqif*) and as human convention (*iştilāh*), while also exploring Ibn Jinni's epistemological position and its relevance to modern linguistics. The research employs a qualitative library-based approach using descriptive-analytical and comparative methods across classical texts and modern linguistic literature. The findings reveal three main typologies of language origin theories: divine, conventional, and naturalistic (*hikāyat al-aşwāt*). Ibn Jinni adopts an integrative stance that combines divine elements with human agency, offering a balanced perspective. Language is shown to emerge through social interaction, negotiation of meaning, and collective legitimation. The study also identifies parallels between classical debates and modern linguistic theories such as arbitrariness, pragmatics, and social construction of language. In conclusion, the epistemology of language is a multidimensional phenomenon that cannot be explained by a single framework. An integrative approach provides significant contributions in bridging classical and modern traditions and offers new directions for comprehensive linguistic inquiry.

**Keywords:** Epistemology of language; Wadh' al-Lughah; Tawqif; iştilāh; Ibn Jinni; Modern Linguistics

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## INTRODUCTION

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Language as a symbolic system is the main foundation in the formation of knowledge, communication, and the construction of human social reality (Himawan, 2025). From the perspective of the philosophy of language, the question of the origins of language ( *wadh' al-lughah* ) concerns not only the linguistic dimension, but also touches on deeper epistemological aspects, namely how meaning is formed, transmitted, and legitimized in a community (Taufik, 2016). The classical Arab-Islamic intellectual tradition has long developed this discourse through intense debates between various schools of thought. Contemporary studies show that the issue of the origins of language remains relevant, especially in relation to the theory of linguistic arbitrariness and the social construction of meaning in modern linguistics (Saussure, 2011). Thus, the study of the epistemology of language is not only historical, but also has theoretical significance in understanding the dynamics of language today.

In classical literature, the question of the origins of language developed within a dialectic between theological and rational perspectives. On the one hand, language was viewed as a *tawqīfī entity* , a divine gift possessing absolute legitimacy. On the other hand, *the isṣṭilāḥī view emerged* , emphasizing that language is the result of human agreement, both conventional and dynamic (Saussure, 2011). This debate not only formed the foundation of classical linguistic theory but also influenced approaches to texts, linguistic rules, and interpretive practices. Modern literature demonstrates a continuity between this classical debate and contemporary linguistic theories that emphasize the social and cognitive aspects of language (Levinson, 1983).

However, the debate over the origins of language has not produced a single consensus. The tension between *the tawqīf* and *isṣṭilāḥ approaches* raises a fundamental epistemological problem: how to determine the source of the authority of meaning in language. If language is divine, then meaning tends to be understood as something fixed and absolute. Conversely, if language is the result of social agreement, then meaning becomes relative and contextual (Taufiq, 2019). This problem directly impacts the methodology of language analysis, particularly in the fields of grammar and textual hermeneutics. Therefore, an approach capable of bridging these two poles is needed.

As a general solution, a number of thinkers within the Arabic linguistic tradition have attempted to develop a synthetic approach that avoids the binary dichotomy. One important figure in this regard is Ibn Jinni, whose work argues that language can be understood as a phenomenon involving both divine elements and the active role of humans (Ibn Jinni, 2001). This approach opens up the possibility of a more flexible understanding of language without losing its epistemological legitimacy. In the modern context, this approach aligns with integrative efforts in linguistics that combine structural, cognitive, and social perspectives.

In the scientific literature, various solutions have been proposed to explain the origins of language. The theory of *the hikāyat al-aṣwāt*, for example, offers a naturalistic approach, explaining that language originated from the imitation of natural sounds. Although often considered an early theory, modern research suggests that there is a specific relationship between sound and meaning that is not entirely arbitrary (Hockett, 1960). Furthermore, the sociolinguistic approach emphasizes that language is formed through social interaction and collective conventions, so that meaning is the result of negotiations within a speech community (Labov, 1972).

Another approach emerging in the literature is the constructivist perspective, which views language as a product of ongoing social construction (Susiwati, 2017). Within this framework, language not only represents reality but also shapes it. This perspective makes an important contribution to understanding how language conventions are formed and maintained in society (Rahing and Haniah, 2024). Thus, the solution to the problem of language origins cannot be separated from the social and historical context in which it developed.

However, studies specifically integrating Ibn Jinni's thought with modern linguistic theory are still relatively limited. Most studies tend to discuss them separately, either within the framework of Arabic linguistic history or within the context of contemporary linguistic theory. This gap highlights the need for a comparative approach that systematically connects the two traditions (Amalia, 2023). By reexamining Ibn Jinni's thought from a modern perspective, it is hoped that common ground can be found that enriches our understanding of language as a multidimensional phenomenon.

Based on the above description, this study aims to analyze the epistemology of language origins with a focus on the debate between *tawqīf* and *iṣṭilāḥ*, examine Ibn Jinni's epistemological position, and explore its relevance to modern linguistics. The novelty of this study lies in its integrative effort that combines historical and comparative analysis to bridge classical and modern traditions (Susiawati, 2017). The scope of this study is limited to a review of literature relevant to the theme of language epistemology, with an emphasis on theoretical and conceptual aspects.

## LITERATURE REVIEW

### *The Epistemology of Language Origins in Classical and Modern Traditions*

The discourse on the origin of language (*wadh' al-lughah*) within the linguistic tradition reveals an epistemological tension between two major poles: language as a divine endowment (*tawqīfī*) and language as a human construct (*iṣṭilāḥī*). In the classical Arabic linguistic tradition, this debate is not merely theoretical but also determines the legitimacy of meaning and the authority of language itself (Versteegh, 1997). The *tawqīfī* perspective positions language as divine revelation, characterized by stability and absoluteness, as reflected in classical thought such as that of Al-Jurjani (1998). In contrast,

the *iştilāhī* approach emphasizes that language is formed through social agreement, rendering meaning conventional and dynamic (Taufiq, 2016).

In modern linguistics, this debate resonates with the concept of the arbitrariness of the sign proposed by Saussure (2011), which asserts that the relationship between the signifier and the signified is arbitrary and determined by social convention. However, Saussure's structuralist approach does not entirely eliminate the possibility of non-arbitrary relations, as demonstrated in phonosemantic studies and theories of sound symbolism (Hockett, 1960). This suggests that the dichotomy between arbitrariness and naturalism is not absolute but exists within a broader epistemological spectrum.

Furthermore, evolutionary approaches in linguistics (Pinker & Bloom, 1990; Hurford, 2012) offer a biological perspective, viewing language as a product of natural selection and cognitive adaptation. Meanwhile, within the cognitive framework, Tomasello (2003) emphasizes that language develops through usage-based social interaction, thereby reinforcing the *iştilāhī* position. Accordingly, the literature indicates that no single theory can comprehensively account for the origin of language.

Critically, the classical debate between *tawqīfī* and *iştilāhī* may be seen as an early manifestation of an enduring epistemological problem in modern linguistics. Contemporary scholarship, however, tends to move toward integrative approaches that combine biological, social, and cognitive dimensions of language (Evans & Green, 2006). Thus, the study of language origins is no longer understood dichotomously but as a multidimensional phenomenon.

### ***The Social Construction of Language and the Integrative Position of Ibn Jinni***

In subsequent developments, scholarly attention has shifted from ontological debates on language origins to analyses of the social processes underlying language formation. From a sociolinguistic perspective, language is viewed as a social practice shaped through interaction, negotiation of meaning, and collective legitimation (Labov, 1972). Within this framework, language not only represents reality but also actively constructs it.

The theory of social construction proposed by Berger and Luckmann (1966) provides a robust conceptual foundation for understanding this process. They argue that social reality—including language—is formed through three stages: externalization, objectivation, and internalization. In linguistic terms, this framework explains how meaning is created, institutionalized, and transmitted within speech communities.

In pragmatics, Levinson (1983) further asserts that meaning cannot be separated from context of use, thereby positioning language as a situational and dynamic phenomenon. This perspective demonstrates that linguistic structure alone is insufficient to account for meaning without considering its social use.

Within this context, the thought of Ibn Jinni (2001) becomes particularly significant. Unlike the dichotomous approaches of the classical tradition, Ibn Jinni develops an integrative epistemological position that acknowledges both divine elements and human agency in the formation of language. This perspective reflects an early awareness of the multidimensional nature of language—an idea that aligns closely with interdisciplinary approaches in modern linguistics (Muid & Maburrosi, 2022).

Several contemporary studies further affirm the relevance of Ibn Jinni's thought in modern linguistic inquiry, particularly concerning the relationship between form and meaning and the dynamics of derivation (Susiawati, 2017; Amalia, 2023). However, the literature still exhibits a degree of fragmentation between classical and modern studies, which are often treated separately. Therefore, a comparative-integrative approach is essential to bridge this gap.

Critically, Ibn Jinni's position should not be viewed merely as historical but as possessing substantial theoretical value for developing a more inclusive linguistic paradigm. His integrative approach enables a synthesis between the stability of meaning and the social dynamics of language, thereby offering a more adaptive framework for understanding linguistic phenomena

### ***Hypotheses / Research Framework***

Drawing on the literature reviewed above, this study proposes a conceptual framework that positions the epistemology of language as the result of interaction among divine, social, and cognitive dimensions. Accordingly, the research questions are formulated as follows:

RQ1: How do the typologies of language origin theories (tawqīfī, iṣṭilāhī, and naturalistic) shape the epistemological framework in the classical Arabic linguistic tradition?

RQ2: How can Ibn Jinni's epistemological position be understood as an integrative model bridging classical debates and modern linguistic theories?

RQ3: What is the relevance of language origin theories to the construction of meaning and linguistic practices within sociolinguistic and pragmatic perspectives?

## **METHOD**

### ***Research Approach and Type***

This research uses a qualitative approach with a library research design. The qualitative approach was chosen because the object of study is characterized by concepts, theories, and ideas that cannot be measured quantitatively, but rather require interpretive and contextual analysis. Within this framework,

the research focuses on an in-depth exploration of the epistemology of language origins ( *wadh' al-lughah* ) in the classical Arabic linguistic tradition and its relevance to modern linguistics. The library study allows researchers to critically examine various textual sources that have scientific authority, both primary and secondary (Creswell, 2014).

This approach is also descriptive-analytical, meaning it not only describes phenomena or theories but also analyzes the relationships between concepts and their implications within an epistemological framework. Thus, this research goes beyond historical exposition but seeks to construct systematic and logical scientific arguments.

### ***Nature and Paradigm of Research***

This research is based on an interpretive-constructivist paradigm, which views language as a social construct formed through interactions and agreements within society (Berger & Luckmann, 1966). This paradigm is relevant to the focus of the study, which highlights the debate between language as a divine entity ( *tawqīfī* ) and as a product of agreement ( *iṣṭilāḥī* ). In this context, the reality of language is not understood as something singular and absolute, but rather as a result of construction that can be interpreted from various perspectives.

Furthermore, this research adopts an epistemological approach, which aims to examine the foundations of knowledge about language, including its sources, validity, and authority. This approach allows researchers to critically examine various theories of language origins and their implications for understanding the meaning and structure of language.

### ***Data Sources and Types***

The data in this study are sourced from literature relevant to the topic of study. Data sources are divided into two main categories: primary sources and secondary sources. Primary sources include classical works that directly discuss the epistemology of language, particularly Ibn Jinni's work, *Al-Khaṣā'is* (Ibn Jinni, 2001). This work was chosen because it holds a central position in the Arabic linguistic tradition and contains an in-depth discussion of the origins of language, the relationship between wording and meaning, and epistemological attitudes toward language.

Secondary sources include relevant modern literature in linguistics, philosophy of language, and sociolinguistics. Some of the primary references used include the work of Versteegh (1997) on Arabic linguistic traditions, Saussure (2011) on the concept of linguistic arbitrariness, and Berger and Luckmann (1966) on the development of the theory of the social construction of reality. Additionally, other sources, such as Labov (1972) and Levinson (1983), are used to enrich the analysis from sociolinguistic and pragmatic perspectives.

## ***Data Collection Techniques***

The data collection technique was carried out through documentation studies, namely by identifying, classifying, and reviewing various relevant literature sources. This process involves several stages, namely: (1) literature searches through academic databases and trusted library sources, (2) source selection based on relevance and credibility, and (3) organizing data according to the research focus (Moleong, 2017).

During this stage, researchers also systematically recorded key concepts, main arguments, and important quotations from each source. This was done to maintain data accuracy and integrity while facilitating the analysis process.

## ***Data Analysis Techniques***

The data analysis in this study used descriptive-analytical and comparative methods (Miles, Huberman, & Saldaña, 2014). The descriptive method was used to explain various theories and concepts related to the origins of language, while the analytical method was used to examine the relationships between concepts and their implications.

Meanwhile, a comparative method is used to compare Ibn Jinni's thought with modern linguistic theories, such as Saussure's structuralism and Levinson's pragmatics. Through this approach, the research seeks to identify points of similarity and difference between the classical and modern traditions, as well as to find possible integration between the two.

The analysis process is carried out in several stages, namely: (1) data reduction, (2) data presentation, and (3) drawing conclusions. Data reduction is carried out by filtering relevant information, data presentation is carried out in the form of a systematic narrative, and conclusions are drawn through critical interpretation of research findings.

## ***Analysis Framework***

This research employs an epistemological and comparative linguistic analysis framework. The epistemological framework is used to examine the theoretical foundations of language origins, including their underlying ontological and epistemological assumptions. In this regard, the analysis focuses on the debate between *tawqif* and *iştilāh*, and its implications for the legitimacy of meaning.

A comparative linguistics framework is used to connect classical thought with modern theory. Within this framework, concepts such as arbitrariness (Saussure, 2011), social construction (Berger & Luckmann, 1966), and language practices in society (Labov, 1972) are used as analytical tools to understand the relevance of Ibn Jinni's thought.

## ***Data Validity and Validity***

To ensure the validity and legitimacy of the data, this study employed source triangulation, which involves comparing various literature sources to ensure consistency of information. Furthermore, the researchers utilized sources with high academic credibility, such as primary reference books and scientific journal articles.

The validity of the analysis is also maintained through consistent logical argumentation and the relationship between data and conclusions. Thus, research results are expected to have a high level of validity and be scientifically accountable.

## ***Research Limitations***

This study has several limitations that should be considered. First, it is a library study, so it does not involve empirical data. Second, the study's focus is limited to epistemological aspects and does not include in-depth empirical linguistic analysis. Third, the interpretation of classical texts is highly dependent on the researcher's perspective, so the possibility of interpretive bias remains (Moleong, 2017).

Nevertheless, this research still makes an important contribution to understanding the epistemology of language and opens up opportunities for further, more comprehensive and interdisciplinary research.

## **FINDINGS**

### ***Typology of Language Origin Theories***

The results of this study indicate that in the classical Arabic linguistic tradition there are three main typologies in explaining the origins of language ( *wadh' al-lughah* ), namely the *tawqīfī* (divine) theory, the *iṣṭilāhī* (conventional) theory, and the naturalistic theory represented by the *hikāyat al-aṣwāt* . These three typologies are not only conceptually different, but also reflect fundamental differences in epistemological assumptions regarding the source and legitimacy of meaning in language (Versteegh, 1997).

*Tawqīfī* theory positions language as an entity derived from divine revelation. In this perspective, the relationship between word and meaning is considered fixed and has absolute legitimacy. Language is not understood as a human construct, but rather as a system directly established by a transcendent authority (Hilalludin and Winarni, 2025). The implication of this view is a normative tendency in understanding language, where linguistic rules are considered a reflection of a predetermined structure . Classical literature shows that this view is often associated with theological interpretations of the narrative of human creation (Al-Jurjani, 1998).

In contrast, the *iṣṭilāhī* theory views language as the result of social agreements formed through human interaction. In this perspective, the relationship between word and meaning is arbitrary and can change

according to social and cultural developments. This approach emphasizes that language does not have intrinsic meaning but rather acquires its meaning through collective conventions within a language community (Siregar, Hidayat, and Herawati, 2024). This finding aligns with the concept of arbitrariness in modern linguistics proposed by Saussure (2011), which states that the relationship between signifier *and* signified *is* conventional (Amalia, 2023).

In addition to these two theories, this study also identified the existence of a naturalistic theory, namely *hikāyat al-aṣwāt*. This theory explains that language originates from the imitation of natural sounds or human activity (Naous, 2025). Although in the classical tradition, this theory is often considered a simple initial explanation, the results of the study show that this concept has relevance to modern phonosemantic studies that examine the relationship between sound and meaning (Hockett, 1960). Thus, this theory can be understood as an early form of empirical effort to explain the origins of language.

These three typologies demonstrate that the Arabic linguistic tradition possesses a complex diversity of approaches to understanding language. No single theory is completely dominant, but rather a dialectic between various complementary perspectives. This demonstrates that the study of language origins in the classical tradition is not monolithic, but open to a variety of possible interpretations.

### ***Ibn Jinni's Epistemological Position***

The results of this study indicate that Ibn Jinni occupies a unique and integrative epistemological position in the debate on the origins of language. He does not exclusively accept one theory, but rather develops a synthetic approach that combines elements of *tawqīf* and *iṣṭilāḥ*. In his work *Al-Khaṣā'is*, Ibn Jinni acknowledges the possibility that language has a divine basis, but at the same time he also emphasizes the active role of humans in developing and expanding language systems (Ibn Jinni, 2001).

This approach demonstrates that Ibn Jinni understood language as a dynamic and multidimensional phenomenon. He did not view language as a completely fixed system, but neither was it entirely relative (Ponny, 2021). Thus, his epistemological position can be categorized as moderate and inclusive, attempting to bridge the two extremes of classical linguistic debate.

Furthermore, the research findings demonstrate that Ibn Jinni's approach aligns with modern linguistic perspectives, which emphasize the interaction between language structure and use. In this context, language is understood as a system that possesses specific rules but is also open to change through social practices. This demonstrates that Ibn Jinni's thinking has significant relevance in contemporary linguistic discourse (Muid and Maburrosi, 2022).

### ***Mechanism for Forming Language Agreements***

This research found that language agreements within a society are formed through a complex and gradual process. This process involves social interactions, usage habits, and collective legitimacy that develop over time. From a sociolinguistic perspective, language is understood not only as a symbolic system but also as a social practice influenced by factors such as power, identity, and cultural context (Labov, 1972).

The analysis shows that language agreement does not occur instantly, but rather through a repeated process of negotiation of meaning within a language community. In this process, individuals contribute to shaping and modifying meaning through their use of language in everyday communication contexts. Over time, consistent patterns of use form collectively accepted linguistic norms.

This finding aligns with Berger and Luckmann's (1966) theory of the social construction of reality, which states that social reality, including language, is shaped through processes of externalization, objectivation, and internalization. In the context of language, these processes can be seen as mechanisms by which meaning is created, institutionalized, and transmitted within society.

### ***Implications for Rules and Text Interpretation***

The research results show that theories of language origins have significant implications for the formation of linguistic rules and text interpretation. In the classical nahwu tradition, assumptions about the origins of language influence how rules are formulated. If language is viewed as a divine entity, then rules tend to be prescriptive and normative. Conversely, if language is viewed as the result of social agreement, then rules are more descriptive and flexible.

In the context of text interpretation, the epistemological position on language also determines the hermeneutic approach used. The *tawqīfī approach* tends to produce literal and stable interpretations, while the *iştilāhī approach* opens up space for contextual and historical interpretations. These findings demonstrate that the debate over the origins of language is not merely theoretical but also has practical implications for textual studies.

Furthermore, the research results indicate that an integrative approach, as proposed by Ibn Jinni, can provide a more balanced alternative. By acknowledging the existence of both fixed and dynamic elements in language, this approach allows for the development of rules and interpretations that are more adaptive to changing social contexts. From a modern linguistic perspective, this aligns with the pragmatic approach, which emphasizes the importance of context in understanding meaning (Levinson, 1983).

Overall, the results of this study demonstrate that the epistemological study of language origins has broad and profound implications, both for linguistic theory and the practice of language interpretation. By understanding various existing typologies of theories and epistemological positions, this study provides a strong foundation for developing a more comprehensive and integrative study of language.

## DISCUSSION

The discourse on the epistemology of the origins of language ( *wadh' al-lughah* ) in the classical Arabic linguistic tradition demonstrates a conceptual complexity that cannot be reduced to a single framework. Previous research has shown the existence of three main typologies: *tawqīfī* , *iştilāhī* , and *hikāyat al-aşwāt* , each representing different epistemological assumptions regarding the source and legitimacy of meaning ( Versteegh, 1997 ). In this section, the discussion focuses on a critical analysis of these findings by linking them to broader theoretical frameworks, both in the classical tradition and modern linguistics.

First, from an epistemological perspective, the debate between *tawqīf* and *iştilāh* reflects a fundamental dualism between transcendent authority and human construction. The *tawqīfī* view positions language as an entity possessing absolute legitimacy because it originates from divine revelation. Within this framework, meaning is considered inherent and stable, thus opening up space for a normative approach to language studies (Al-Jurjani, 1998). In contrast, the *iştilāhī* approach shifts the focus to the social dimension of language, where meaning is understood as the result of collective agreements that are dynamic and contextual. This dualism has significant epistemological implications, particularly in determining whether language should be understood as a closed system or as an open, evolving phenomenon.

In this context, Saussure's (2011) theory of arbitrariness provides a relevant analytical framework. Saussure asserts that the relationship between signifier and signified is arbitrary, so that meaning is determined not by the intrinsic properties of the sign, but by social convention. This finding aligns with the *iştilāhī* approach , but at the same time challenges the *tawqīfī* assumption that emphasizes the stability of meaning. Thus, classical discourse can be understood as an early form of debate that later developed in modern linguistics.

Second, Ibn Jinni's epistemological position offers an important contribution in bridging this dualism. In contrast to dichotomous approaches, Ibn Jinni developed an integrative perspective that acknowledges the possibility of both a divine element and an active human role in the formation of language (Ibn Jinni, 2001). This approach not only demonstrates conceptual flexibility but also opens up space for understanding language as a multidimensional phenomenon. In this perspective, language is neither completely fixed nor completely relative, but rather exists on a dynamic spectrum.

The relevance of Ibn Jinni's approach can be seen within the framework of modern linguistics, which combines structural and functional dimensions. For example, in pragmatics, meaning is determined not only by linguistic structure but also by the context of use (Levinson, 1983). This demonstrates that Ibn Jinni's integrative approach aligns with contemporary linguistic paradigms that emphasize the interaction between system and use.

Third, the mechanisms by which language agreements are formed in society reinforce the argument that language is a complex social product. From a sociolinguistic perspective, language functions not only as a means of communication but also as a medium for constructing identities and power relations (Labov, 1972). The process of meaning-making involves repeated interactions, in which individuals and groups negotiate to reach agreements that are then institutionalized.

Berger and Luckmann's (1966) theory of the social construction of reality provides a comprehensive explanation of this process. According to them, social reality is formed through three stages: externalization, objectivation, and internalization. In the context of language, externalization refers to the creation of meaning by individuals, objectivation to the institutionalization of meaning within social structures, and internalization to the acceptance of that meaning by members of society. Thus, language not only reflects reality but also shapes it.

Fourth, the implications of theories of linguistic origins for rule formation and textual interpretation demonstrate that epistemological debates have significant practical consequences. In the classical nahwu tradition, the *tawqīfī* assumption tends to result in a prescriptive approach that emphasizes adherence to presumed fixed rules. In contrast, the *iṣṭilāḥī* approach encourages a more flexible and adaptive descriptive approach to linguistic variation (Majeed, Wisam Jasim, and et al. 2024).

In hermeneutical studies, this distinction is also evident. Approaches based on *tawqīf* tend to produce literal and stable interpretations, while approaches based on *iṣṭilāḥ* allow for contextual and historical interpretations. In modern linguistics, pragmatic and discourse approaches reinforce the importance of context in understanding meaning, thus supporting the view that interpretation cannot be separated from the situation in which language is used (Levinson, 1983).

Fifth, the theory of *hikāyat al-aṣwāt* provides additional contributions to understanding the origins of language from a naturalistic perspective. Although often dismissed as a simplistic early theory, modern studies have shown that there is a non-arbitrary relationship between sound and meaning in some cases, such as in the phenomenon of sound symbolism (Hockett, 1960). This suggests that the naturalistic approach cannot be completely ignored but rather needs to be considered as part of the spectrum of theories of language origins.

Overall, this discussion demonstrates that the epistemology of language origins is a complex and multidimensional field of study. No single theory can comprehensively explain all aspects of language. Therefore, an integrative approach that combines various perspectives is essential to produce a more comprehensive understanding.

In the context of this research, the primary contribution lies in connecting the classical linguistic tradition with modern linguistic theory through comparative analysis. By demonstrating conceptual similarities between classical debates and modern theory, this research confirms the continuing relevance of the classical intellectual legacy. Furthermore, the proposed integrative approach also provides a conceptual framework that can be used to develop more adaptive and contextual language studies in the future.

## CONCLUSION

The conclusion of this study confirms that the epistemology of the origins of language (*wadh' al-lughah*) in the classical Arabic linguistic tradition is a complex conceptual field, characterized by three main typologies: *tawqīfī* (divine), *iştilāhī* (conventional), and naturalistic approaches (*hikāyat al-aşwāt*). These three do not merely differ in their ontological explanations of language, but also contain epistemological implications that determine how meaning is understood, legitimized, and operationalized in linguistic practice. This finding shows that the classical debate is not merely binary, but rather forms a spectrum of thought that opens up space for a synthetic approach.

This study also found that Ibn Jinni's epistemological position has strategic significance in bridging the tension between the *tawqīfī* and *iştilāhī* views. Through an integrative approach, Ibn Jinni acknowledges the possibility of a divine basis in language while emphasizing the active role of humans in the formation and development of linguistic systems. This attitude produces a model of language understanding that is not trapped in absolutism or relativism, but rather moves within a dynamic framework that allows for both continuity and change. Thus, Ibn Jinni's thought can be positioned as the embryo of an interdisciplinary approach relevant to the development of modern linguistics.

Furthermore, this research shows that the process of forming language agreements in society is a social phenomenon that occurs gradually through interaction, negotiation of meaning, and the institutionalization of linguistic practices. Language functions not only as a means of communication but also as a mechanism for constructing social reality. These findings reinforce sociolinguistic and constructivist perspectives that view language as a collective product that continuously evolves within a social and historical context.

Important implications of this study are evident in the formation of linguistic rules and the practice of text interpretation. The *tawqīfī* perspective tends to produce a normative and prescriptive approach to *nahwu*, while the *iştilāhī* approach opens up space for descriptive and contextual approaches. In the

realm of hermeneutics, this epistemological difference influences the level of flexibility in interpreting texts. Therefore, an integrative approach is a more productive alternative in accommodating both the stability of meaning and the dynamics of context.

The main contribution of this study lies in its systematic attempt to integrate the classical linguistic tradition with modern linguistic theory through epistemological and comparative analysis. This study demonstrates that classical debates on the origins of language have conceptual parallels with modern theories such as arbitrariness, pragmatics, and the social construction of language. Thus, this study broadens the horizons of philosophical study by positioning the classical intellectual heritage as an integral part of contemporary scientific discourse.

Furthermore, this research provides a theoretical contribution in the form of an integrative model of language understanding that can be used as a conceptual framework in advanced linguistic studies. This model emphasizes the importance of combining ontological, epistemological, and sociological dimensions in understanding language as a multidimensional phenomenon. This is relevant in the face of increasingly interdisciplinary developments in language studies.

However, this study has limitations, primarily due to its library-based nature and the lack of empirical data. Therefore, further research is recommended to test these findings through empirical approaches, for example by examining language practices within specific communities or analyzing corpus linguistic data. Furthermore, a broader comparative study of classical Arabic linguistic thought with other contemporary linguistic theories, such as generativism or cognitivism, could also provide a more comprehensive perspective.

Overall, this research confirms that the epistemological study of language origins has not only historical value but also significant contemporary relevance. By integrating multiple perspectives, this research contributes to building a more holistic, adaptive, and contextual understanding of language, and opens up opportunities for the development of more inclusive linguistic theories in the future.

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### ***Conflict of Interest Statement***

The author declare that there are no conflicts of interest regarding the research, authorship, and publication of this article. All aspects of the study were conducted independently, without any financial, institutional, or personal relationships that could inappropriately influence or bias the work.

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