

# THE STORY OF SACRIFICE IN THE QUR'AN AND THE BIBLE: JULIA KRESTEVA'S INTERTEXTUAL APPROACH

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**Abstrak:** This paper discusses the story of the sacrifice carried out by Prophet Ibrahim in the Qur'an. The story in question is narrated in the Qur'an and the Bible. The story of Abraham's sacrifice is significant in finding the similarities and differences between the two. Therefore, the approach used in this research is intertextual, initiated by Julia Kristeva, who tries to compare the narrative or interpretation between the two. Using this approach, many differences were found. This study concludes that the sacrifice narrated in the Qur'an by the author is divided into three fragments, the initial fragment, namely the sacrifice commandment, has the principle of expansion and haplogy; the fragment of the sacrificial process itself has the principle of haplogy, and the last fragment is the principle of expansion and modification.

**Keyword:** *Sacrifice; Al-Qur'an; Intertextual; Julia Kristeva*

## Introduction

The Qur'an is the holy book of Muslims which not only contains matters relating to law, worship, and eschatology but also contains several stories of the previous prophets before the Prophet Muhammad. From some of the stories of these prophets, there are several commands of Allah to the previous people even some still apply to Muslims today (Al-Qaththan, 2006). At this moment, the stories narrated by the Qur'an have already been told

in previous books. Seeing how important the story of the previous prophets is so that it is re-narrated in the Qur'an because it contains many lessons (*'ibrah*), and the important thing is the "sacred history" behind their lives, their mission, and the message they bring to convey to their followers. Humans as a unitary link in the evolutionary series of religious history (Hatta, 2009).

The Qur'an and the Old Testament teach about Abraham's (Abraham's existence, an essential part of the two holy books (Basid, 2020). Both of which are divine religions, both sourced from Allah's revelation, one of the exciting things about Abraham's stories is the story of the sacrifice made by the prophet Abraham; the story is described through their respective books in Islam and Judaism, if the facts are so, where lies the difference in the narrative between the two, If this question is not answered, then it can easily be said that the Qur'an imitates the old testament regarding the story of the sacrifice of the prophet Abraham, this is because the old covenant was born before the Qur'an.<sup>1</sup>

The relevant approach to answering these problems is the approach offered by a semiotic figure named Julia Kristeva, who pioneered the intertextual approach. Because this approach seeks to compare a text with other texts that are "suspected" of having a relationship, the differences between the two will be explained using the principles contained in the intertextual; Kristeva uses the term transposition to describe this crossing (Husna, 2021). This crossing then meets with other systems, which in their nature can reinforce each other or even vice versa, so that it will answer some of the questions posed in the narratives that both have described. As the formulation of the problem of this research is; What is the

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<sup>1</sup> As one of the logical consequences of Islamic teachings about monotheism or the Unity of God is "religious unity" in the sense that there is only one religion that originates from God, which cannot be contradicted by the principles of their teachings even though their normative content varies due to differences in time and context. these religions were passed down

story of the sacrifice in the Qur'an and the Bible, according to Julia Kristeva?

The theme and focus of this research can be said as research that is rarely done and discussed by previous researchers. From the results of the tracking carried out by researchers, research regarding the victim, and Julia Kristeva's figure, there is only about the sacrifice and its relation to education. No one has focused on the Qur'an and the figure of Julia Kristeva. In the existing research, such as; the first research entitled "Nilai Pendidikan Islam Kisah Nabi Ibrahim 'Alaihi al-Salām dalam al-Qur'an (Kisah Penyebelihan Putra Ibrahim 'Alaihi al-Salām, Ismail 'Alaihi al-Salām) written by Maryono in the journal *Al-Fawaid: Journal of Religion and Languages*. Second, the research entitled "Komponen-komponen Pendidikan dalam Al-Qur'an (Telaah Kisah Nabi Ibrahim AS)" was written by Isma Hanum Aflah Siregar. Third, the research entitled "Implementasi Pendidikan Dalam Ibadah Qurban" was written by Muhammad Yusuf Burhan. From the three studies above, it is evident that other researchers have never studied this research.

### **The intertextuality of Julia Kristeva**

Julia Kristeva was born in 1941 in Bulgaria and is known as an influential thinker in poststructuralist semiotic theory, a linguist, and a semiotician with a brilliant reputation. Although Kristeva was born in Bulgaria, Julia Kristeva achieved a distinguished reputation as a linguist and semiotician when she joined the *Tel Quel* group in Paris in the late 1960s, and in 1965 she went to Paris to study. He entered the intellectual life of Paris, actively attended Roland Barthes seminars, and became involved in the world of literary thought. In addition, Julia Kristeva is the initiator of revolutionary semiotics; she develops the possibility of forms of transgression, subversion, and antisocial creativity in language (Husna & Sholehah, 2021; Lechte, 2001).

Kristeva produced many works in written form and had an

essential role in post-structuralist thought. With her works, Kristeva was later accepted as an honorary member of linguistics at the University of Paris and as a guest of honor at Columbia University New York. Kristeva's main works include *Séméiotiké: Recherches pour une sémantologie* (1969), *Le Texte Duromance: Approche Semilogique D'une Structure Discursive Transformationnelle* (1970), *Revolution in Poetic Language* (1974), *polylogue* (1977), *Powers of Horror: An Essay on Abjection* (1980), *About Chinese Woman* (1986), *Desire in Language: a Semiotic Approach to literature and art* (1984), *Black Sun* (1987), and *Strangers to Ourselves* (1988) (Hamersma, 1992).

One of the theories offered by Julia Kristeva is the intertextual theory. This theory answers Kristeva's dissatisfaction with traditional semiotics, which only deal with text structures. The most basic principle of this theory is that every text refers to other texts (Habiburrahman El Shirazy, 2014). In other words, intertextuality can be formulated simply as the relationship between a particular text and other texts. When writing a work, according to Julia Kristeva, an author will take components from other texts to be processed and produced by adding, subtracting, contradicting, or confirming colors according to their creativity, both consciously and unconsciously. So that a text must have a relationship or connection with other texts that appear first (Romziana & Sholeha, 2021).

In intertextual studies, the transition process in a text will experience changes, and to identify these changes, Kristeva provides at least nine principles that become the rules of intertextual reading, including (Arifin, 2015; Yusuff, 2018); First, the principle of transformation, namely the transfer, incarnation, or exchange of a text to another text. Second, the modification principle applies when the author makes adjustments, changes, or transfers to a text. Third, the principle of expansion is applicable when the author makes an expansion or development of a text. Fourth is the principle of haplology, namely when there is a

reduction or cancellation, such as the selection and editing process, which aims to adjust a text. Fifth is the principle of demystification, which opposes the understanding in the text of a work that appeared earlier. Sixth, the similar principle is if there are similarities between one text and another in terms of themes, thoughts, or the form of the text itself. Seventh is the conversion principle, namely, if the conflict is with the quoted text or program. Eighth, the principle of existence, namely, if the elements that appear in a text are different from the program text. Ninth, the principle of defamiliarization, if the author tries to make changes to the text, such as deviations in terms of meaning or changes in the character of a text.

### **The Position of the Qur'an Against the Old Testament and its Intertextual Relation**

In intertextual studies, the authors position the Bible (old testament) as a reference; in Kristeva's language, a program is necessary for the Qur'an. Of course, some Muslims do not agree if intertextual studies are applied in the context of the Qur'an, especially concerning other religious texts. As a reference because it is considered irrelevant. They argue that if the Bible (old covenant) is used as a program, the Qur'an is strongly suspected of plagiarizing the text contained in the Bible (old testament) (Fina, 2011). If forced, it will have implications for the sacredness of the Qur'an itself.

In this matter, the researcher takes the opinion of Angelika Neuwirth; she argues that the intertextual is evidence of the rhetoric of the Qur'an. That is when it was revealed that the Qur'an was not only related to the core text but also to the unspoken intertexts which formed the discourse and were discussed by the first audience of the Qur'an. Texts that are not explicitly referenced in the Qur'an but become a discourse in the community around the prophet are what is meant by unspoken texts (Neuwirth, 2010). So that Neuwirth does not intend to take

the position of the referent texts as a source but instead examines and sees the Qur'an as himself as Griffith stated that when the Qur'an alludes to stories or text words that were born earlier, it has its rhetorical purpose. Therefore, the Qur'anic text presents not only a new setting but also shapes, decorates, and reformulates to give birth to a new narrative, and this is an example of the principles offered in intertextual so that the Qur'an sometimes responds to texts that have previously appeared which have become public discourse. In society at that time (Bergant & Karris, 2016).

In this discussion, the influence of the Bible (old testament) on the Qur'an is not seen as plagiarism or imitation. However, this is seen as something natural in the process of the birth of a text. For a text message to reach the audience, it must have friction or a relationship with other texts surrounding it. In this context, we will look at how the Qur'an narrates the sacrifice performed by the prophet Abraham which is also written in the Bible.

### **The Intertextuality of the Sacrifice of Prophet Ibrahim in the Qur'an and the Old Testament**

The story of the sacrifice carried out by Prophet Ibrahim is found in the Qur'an. The story is also written in the holy book of Judaism, the Bible (old testament). The narrative between the two is almost the same. Namely, a prophet named Ibrahim (Abraham) was ordered to slaughter his son by Allah, testing the faith of Prophet Ibrahim and his son as a form of self-approach to Allah. The Bible (old testament) is a text that appears earlier than the Qur'an because it acts as a hypnogram or referent text in Kristeva's terms. Here, the researcher will try to explore the similarities and differences in the narratives between the two so that the purpose of the story of Prophet Ibrahim in the Qur'an becomes clear. To facilitate analysis, this story is divided into several parts as follows:

**a. The Origin of the Sacrifice Commandment Was carried Out by the Prophet Ibrahim.**

Both Judaism and Islam, in the matter of sacrifices, come from the same guidance, namely based on the experience of Abraham (Prophet Ibrahim), who intended to slaughter his only son, the only child of Abraham; both the Qur'an and the Bible explain this incident. Notice the redaction between the two. The story of the sacrifice in the Qur'an begins with an explanation of the dream experienced by Prophet Ibrahim in QS. al-Şāffāt (37): 102 as follows:

**Al-Qur'an:**

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يُسَّىٰٓ إِلَىٰٓ أَرْضٍۭ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ  
فَانظُرْ مَاذَا تَرَىٰ قَالَ يَٰأَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ  
مِنَ الصَّٰبِرِينَ

And when he reached with him [the age of] exertion,[1296] he said, “O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think.” He said, “O my father, do as you are commanded. You will find me, if Allāh wills, of the steadfast (al-Şāffāt (37): 102)

Regarding this verse 102, Sayyid Quṭub interprets that when his son reached his teenage years, Allah wanted to test Ibrahim's loyalty to his commands through a dream about the slaughter of his son. He realized that it was a gesture from God to sacrifice his son even though it was not a clear revelation and not a direct command. However, it was enough for him to fulfill the command's cue. Abraham's faith, which had successfully faced the previous trials, did not change upon receiving this command. Ibrahim invited his son to go out to carry out Allah's commands, he did not complain or ask Allah for leniency about this command, but he did as Allah commanded (Quthb, 2001).

When Ibrahim laid his son down to carry out Allah's commands, he first asked for his son's response and approval. Ibrahim said: "O my son, I saw in a dream that I was slaughtering you, so tell me what you think!" his son replied: "O my father, do what you are commanded; with Allah's approval, you will find me among the patient ones."

However, what is debated by scholars of interpretation regarding the name of the son whom Prophet Ibrahim slaughtered is the interpretation of the only son. According to a narration sourced from Ibn Abbas regarding the name of the child who was slaughtered, there are two narrations. However, the most powerful narration is the one who calls him Ishmael, the verse in the letter al-Şāffāt does not mention the name of the son of the Prophet Ibrahim. However, the dialogue in the letter al-Şāffāt (37): 102-104 is finished. Then the Qur'an displays Ishaq's name listed in the same surah, verse 112, which means that which is good news after the toughest test experienced by Prophet Ibrahim, namely the birth of Ishaq, and supported by several narrations (Sri, 2018).

However, this opinion is not correct, nor is it a definite thing. Seeing the development of the interpretation shows that the transition from two opinions (*dhabb-Ishāq and dhabb-Ismā'il*) to one (*dhabb-Ismā'il*) occurred along with the formation of new aspects in Islamic orthodoxy. The process of establishing it as part of orthodoxy is thanks to the services of two modern traditionalist scholars, Ibn Taimiyyah and Ibn Kathīr. The main thing that makes them interpret this way is their unique hermeneutic principle. In addition, the socio-religious-political conditions that underlie their lives also have an effect, especially the peaking of tensions in relations between religions, especially Islam, Judaism, and Christianity.

### **The Bible (Old Testament)**

Sacrifice in Judaism is the surrender of something of value to Yahweh and only to Him is based on the Old Testament, namely in the Book of Genesis 22:1-2, which reads:



**22:1**, After all, this God tried Abraham. He said to him, "Abraham," and he said, "Yes, Lord."

**22:2** He said, "Take your only son, whom you love, namely Isaac, and go to the land of Moriah and offer him there as a burnt offering on one of the mountains I will tell you about." (Indonesia, 2008)

From the narration above, we can see a similarity between the Qur'an and its hypogram: the core of this segment is that the prophet Abraham was ordered to slaughter his son. QS. al-Şāffāt (37): 102 is a dialogue between Prophet Ibrahim and his son. However, the Qur'an does not mention the name of the son who was slaughtered, so there are several interpretations of who will be sacrificed by Prophet Ibrahim. The Qur'an only says that Prophet Ibrahim dreamed of slaughtering his son on God's instructions, then continued by asking what his son's opinion was. Meanwhile (Genesis 22: 1-2), While the old covenant is a dialogue between Allah and the Prophet Abraham, the researcher does not say how the greetings and commands were said to Abraham, whether through dreams, visions, or other ways. However, the narration mentions the name of the slaughtered son, Ishaq. The intertextual principle observed in this segment is expanding because the core information from the Qur'an and the Bible is the same, namely God's command to Prophet Abraham to carry out sacrifices but see the editorial developments. In addition, there is the principle of haplogy because the editor of the Qur'an only mentions my son, while the editor of the Bible mentions the name of the child who will be sacrificed.

#### **b. The Implementation Process of the Sacrifice**

After explaining the beginning of the sacrificial command by Prophet Ibrahim, the following discussion is about how the process of carrying out the sacrifice, both the Qur'an and the Bible explain the process of the incident. Note the editorial differences between the two, as shown in the following table:

No	Al-Qur'an	The Bible (Old Testament)
1	<p>54. <b>وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا</b></p> <p>And make mention in the Scripture of Ishmael. Lo! he was a keeper of his promise, and he was a messenger (of Allah), a prophet.</p>	<p><b>Ayat 3 – 10 : Abraham Keeps God's Commandments</b>  22:3 The next morning Abraham got up early; he saddled his donkey and called his two maidens and their son Isaac; he also split the wood for the burnt offering, then he went to the place God had told him to do.</p>
2	<p>103. <b>فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ</b></p> <p>Then when they submitted to Allah's Will, and Abraham laid him on the side of his forehead for sacrifice</p>	<p>22:4 When on the third day, Abraham looked up, he saw the place from afar.</p>
3	<p>104. <b>وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ</b></p> <p>We called out to him, "O Abraham!</p>	<p>22:5 Abraham said to his two bachelors, "Stay here with this donkey; this child and I will go there; we will pray; after that, we will return to you."</p>
4	<p>105. <b>قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَدُوكَ نَحْمِي الْمُحْسِنِينَ</b></p> <p>You have already fulfilled the vision." Indeed, this is how We reward the good-doers.</p>	<p>22:6 Then Abraham took the wood for the burnt offering and carried it on the shoulders of his son Isaac, carrying fire and a knife in his hands. Thus the two of them walk together.</p>
5	<p>106. <b>إِنَّ هَذَا هُوَ الْبَلَاءُ الْمُبِينُ</b></p> <p>That was truly a revealing test.</p>	<p>22:7 Then Isaac said to his father Abraham, "Father." Abraham replied: "Yes, my son." He asked, "There is fire and wood here, but where is the lamb for the burnt offering?"</p>
6	<p>107. <b>وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ</b></p> <p>And We ransomed his son with a great sacrifice</p>	<p>22:8 Abraham replied: "God will provide Him with the lamb for the burnt offering, my son." Thus the two of them walk together.</p>

7		22:9 They came to the place God had told them to. Then Abraham built an altar there, arranged the wood, tied up Isaac, his son, and placed him on the altar on the firewood.
8		22:10 Then Abraham stretched out his hand and took a knife to slay his son.
9		22:11 But the angel of the Lord cried to him from heaven, "Abraham, Abraham." He replied: "Yes, Lord."
10		22:12 Then he said, "Do not kill the child and do not harm him, for I now know that you fear God, and you have not hesitated to surrender your only son to Me."
11		22:13 Then Abraham turned and saw a ram behind him, whose horns were caught in a thicket. Abraham took the lamb and sacrificed it as a burnt offering instead of his son.

This fragment is part of how the process of sacrifice carried out by Prophet Ibrahim in the Qur'an after the statement of the consent of his son to be sacrificed, followed by verses 103-107 which describe the faith in the commandment in the form of Abraham's surrender and his son's obedience to his God. Ibrahim was sure that his God would not harm himself and his son (Ash-Shiddiegy, 2010). The realization that everything belongs to Allah made Ibrahim not waver in his faith. So long Abraham waited for it, he had to surrender to Allah as a form of obedience. Love for God cannot be matched with love for children or material things. However, God had other plans by saving him (redeeming the sheep) as a reward for Abraham's efforts during his life. Likewise in, the Bible (the old covenant) it is explained in detail the process of carrying out the sacrifice of the Prophet

Ibrahim, starting from the time of implementation, the place, and the rituals carried out until God replaces his child, who is used as a sacrifice with a lamb (Bergant & Karris, 2004).

The comparison above is the process of the event of the implementation of the sacrifice. The Qur'an contains information that is so short compared to the Bible (old testament). The intertextual principle observed in this segment is haplogy because the Qur'an does not contain much of the story of the sacrifice of the Prophet Ibrahim. However, we can see the storyline through several hadiths that have been narrated, even though there are editorial similarities, namely, at the end of the story, the same contains that the child who will be sacrificed is replaced with a lamb in return for the obedience of Prophet Ibrahim and his son.

### c. Implications of the Sacrifice

After going through a series of processes from the sacrifice, which begins with God's command to Abraham, then how is the process of the sacrifice itself, followed by the third segment, namely the reward that will be received by Prophet Ibrahim, this section is the closing part in the story of the sacrifice of Prophet Ibrahim. They have carried out God's commands with full faith and obedience. The researcher tried to analyze the two books, both Islam (al-Quran) and Judaism (Bible (old testament)), paying attention to the following editorial:

#### **Al-Quran**

In the Qur'an, it is explained in Surah al-Şāffāt (37): 108-110:

وَتَرْكُنَا عَلَيْهِ فِي الْآخِرِينَ. سَلَامٌ عَلَىٰ إِبْرَاهِيمَ. ذَلِكَ نَجْرِي  
الْمُحْسِنِينَ

And We left for him [favorable mention] among later generations: "Peace upon Abraham." Indeed, We thus reward the doers of good.

In verse 108, it is explained that “And we have preserved for Abraham the good praise of the people of the world so that he became a loved one among all people of any religion and sect. The proof is, “The Jews glorify him, the Christians glorify him, the Muslims glorify him, and even the polytheists still respect him. They said, “Indeed, even though we follow the religion of Abraham, our father.” (Quthb, 2001).

Then continue with the next verse. Verse 109 explains, “And we say to Abraham, peace be upon you among the angels, humans, and jinn.” Because of his extraordinary piety, Allah raised the rank of Prophet Ibrahim. Not only was he remembered in his time, but Allah guaranteed until the age to come, and it was not explained how long he would be remembered, maybe until the end of time. Not only humans but jinn and angels greeted him, and not only Muslims, but Jews, Christians, and polytheists also admired him.

Moreover, in the 110th verse, it is reaffirmed. Namely, that is how We reward them with a test, followed by a reward, a mention, welfare, and glorification (Quthb, 2001). Allah mentioned the appreciation to Ibrahim that He gave peace to him, and this greeting of peace to Abraham continues to live among humans and even among the angels. Thus there are three rewards that Allah has bestowed on him the second is the service of the fragrance of his name throughout the ages, and the third is greetings of peace from God and man.

### **Bible (Old Testament)**

**22:15** A second time the angel of the Lord called from heaven to Abraham,

**22:16** He said, “I swear by myself, declares the Lord: Because you have done this and have not hesitated to give me your only son,

**22:17** I will bless you abundantly and make your descendants as numerous as the stars in the sky and like the sand on the seashore, and your descendants will occupy the cities of their enemies.

**22:18** By your descendants, all the nations of the earth will be blessed because you have listened to my word.”

**22:19** Then Abraham returned to his two servants, and together they went to Beersheba, and Abraham lived in Beersheba (Bergant & Karris, 2004).

This section concludes the series of stories of sacrifice as an addition that connects this event with the theme of the covenant, as the dominant theme in the story of the patriarchs. From Abraham's side, he had carried out God's commandments with full faith and obedience. From God's side, He renewed His promise to Abraham, even by taking an oath to Himself. In verses 17 and 18, Abraham regains the promise from God: the promise of abundant blessings, the promise of great descendants, the promise of land for his descendants, and the promise of blessings to all nations through the intercession of his descendants. Man must also continue to believe in God's promise even though a situation "contrary" to that promise befell him (like Abraham) because God never fails to keep His promises (2 Pet. 3:9). In addition, humans are required to have a love for God (Matt. 22:37, MARK 12:30) more than anything, including their children (Bergant & Karris, 2004).

So in this last fragment, both explain the wisdom behind the event of the sacrifice; in the Qur'an, it is explained that the incident is a ritual that is perpetuated until the descendants of the last people, namely Muslims, through the Qur'an, so that this becomes the basis of the timing of the sacrifice. In the interpretation of this verse, Allah also promised to glorify the descendants of the Prophet Abraham.

While in the Bible (Old Testament) itself, it is said that Allah: the promise of abundant blessings, the promise of great descendants, the promise of land for his descendants, and the promise of blessings for all nations through the intercession of his descendants. From this explanation, it can be said that the principle used is a modification, the information from the Qur'an and the Bible is the same, but with a different editorial. Besides this principle, there is the principle of expansion

because there is a form of development, namely the determination of the time of the sacrifice, which is carried out during the month of Dhulhijjah.

## Conclusion

The story of Abraham's sacrifice is not only written in the Qur'an but also the Bible (old testament). Both have the same story picture, namely that the character of Prophet Ibrahim was tested for his faith by being ordered to slaughter his son; however, in the editorial, it turned out that various changes were found. Therefore, in each fragment, there are intertextual principles. In fragment one, the beginning of the sacrificial command, there are the principles of expansion and haplogy. Followed by the fragment from the sacrificial process itself, there is the principle of haplogy, while the last fragment contains the principle of expansion and modification.

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