



Comparative Study of the Bible and the Qur'an on the Creation of the Universe Using Julia Kristeva's Intertextuality Method

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Received: March 2024; Accepted: April 2024; Published: April 2024

Abstract: This research aims to analyze and find the differences and similarities between the texts of the Qur'an and the Bible. One of them is the comparison of the Qur'an and the Bible about the creation of the universe. The method used is library research by using the intertextuality theory approach initiated by Julia Krsiteva to compare the Qur'an and the Bible. The results of this study show three principles of similarities and differences in the intertextuality of al-Qur'an and al-Kitab. First, the principle of hapology in Surah Al-Fussilat verse 11 explains the creation of the heavens and the earth, which is simpler than the explanation in the Bible. Second, the excerpt principle found in Surah Al-Anbiya:30 with the Bible 1:6 explains the beginning of the universe as a solid unity, then separated as it is today, namely the existence of the heavens and the earth. Third, the parallel principle regarding the similarity between texts in terms of themes and thoughts, such as in Surah Al-Baqarah:117 and the Bible 1:1-2. Both discuss and emphasize the theological side of understanding the verse of the creation of the universe. The fundamental difference lies in the details of the phases of the creation of the universe and the detailed order in which the creation of the universe took place.

Keywords: intertextuality of Scripture; natural creation; Qur'an and Bible; science and religion.

1. Introduction

The study of the creation of nature, such as the sky, earth and everything in it and surrounding it, occurred in six periods. This issue is also explained in the holy books of heavenly religions, such as the Torah, Gospel and Al-Qur'an. (Albar et al., 2020). This is in line with existing information that science also reveals that the universe as it is today occurred through a very long process, which allows it to be grouped into six eras. (Munawar, 2022). Furthermore, regarding the origin of the creation of the universe, it cannot be proven based on certain estimates or certain basic ideas or thoughts, so all scientific theories try to interpret it, and no one can yet understand what happened behind the process of creating this universe. Like physics, it never mentions the creation of an event that does not exist. Physics only discusses the process of tracing the characteristics of something that exists, whether in the form of matter, energy or life. (Batubara, 2021).

So far, studies regarding the creation of the universe have at least tended to be a study theme. Comparative studies on the creation of the universe in the Qur'an and the Bible share this tendency. First, *The Concept of Natural Creation According to Islam and Christianity*, Thesis by Iprohul Fadilah Batubara. The conclusion is that the universe had a beginning; this has the same view, namely, the same process of creating the heavens and the earth in six days in Islam and Christianity, and in the same six days, humans were created (Atabik, 2015b). Second, *The Concept of Natural Creation: Comparative-Normative Studies between Religions* by Ahmad Atabik. The basis of this study states that in Islamic sources when the Qur'an talks about the universe, it does not discuss it in detail. The Qur'an only discusses the outline because the Qur'an is not a book of cosmology or science books in general that

describes the creation of the universe systematically (six days). Christian teachings regarding the teachings of natural creation are not much different from Islam. In the Bible (al-Kitab) it is stated that the creation of nature also occurred through several phases (Batubara, 2021).

The next study was almost the same, only the analysis is different. Like the study "*The Creation of the Universe in the Qur'an and Tanakh (Jewish): Julia Kristeva's Intertextuality Approach by Muhafizah*". The results of this paper in terms of structure are a dominant advantage over the equation, so the parallel principle is slightly superior in three parts, then the excerpt, haplology and conversion principles are also found in each part. The fundamental difference lies in how natural processes are created, the stages that occur, and the order in which the universe was created (Muhafizah, 2021). So far, the study of the beginning of the creation of the universe has been widely studied through comparisons of the Qur'an and the Bible. However, so far we have not touched on the comparison of the intertextuality of the Qur'an and the Bible in Julia Kristeva's view. This is a research gap that has not yet been seen and has even failed to be studied specifically through a comparison of the Qur'an and the Bible. This is an important point of this article that is not present in previous articles. So the formulation in this research is how the universe was created in the Qur'an and the Bible. And how Julia Kristeva's theory of intertextuality is able to show the connection between the two religious holy books. This research aims to analyze and find the differences and similarities between the texts of the Al-Qur'an and the Al-Kitab. One of them is a comparison of the Qur'an and the Bible on the theme of the creation of the universe. This article starts with the argument that the study of the creation of the universe in religious holy books has the same message. That the creation of nature is proof of God's immeasurable greatness, which all religions certainly believe in.

2. Method

The method used in this research uses literature study or library research using the intertextuality theory approach initiated by Julia Kristeva. This intertextuality theory was chosen with the aim of seeing the intertextual relationship between the two books, namely the Qur'an and the Bible. This connection is specifically focused on the themes of the creation of the universe. The data collection technique is in the form of documentation, documents can help to see things that have been done before and to verify the validity of the data, carry out interpretations and draw conclusions (Djaelani, 2013). Meanwhile, the data analysis is descriptive-analytic, by analyzing the study literature to produce explanations that are relevant and universally acceptable. Then, regarding the validity of the data, the author uses source triangulation, namely testing the credibility of the data which is done by verifying the truth of the data that has been obtained through several sources, of course the primary source is from the verses of the Al-Qur'an selected above and verses from the Al-Kitab which is supported by secondary sources from several previous literatures that are relevant to the research. The writer chose the validity of this data because the research in this writing is a type of library research (Sugiyono, 2018).

3. Results and Discussion

3.1. Julia Kristeva's theory of intertextuality

Julia Kristeva is a famous thinker who is influential in post-structuralist theory. Kristeva was born in Bulgaria, she has lived and worked in Paris since the mid-1960s. Apart from being a semiotic figure. Kristeva is also a figure in the feminist field. Kristeva has an important role in post-structuralist thought through her works. Kristeva was later accepted as an honorary member of linguistics at the University of Paris and as a guest of honor at Colombia University New York. Kristeva's main works include: *The semiotic activity* (1973) (Kristeva, 1973), *Revolution in Poetic Language* (1974) (Kristeva, 2024c), *About Chinese Women* (1974) (Kristeva, 1974), *Powers of horror: An essay on abjection* (1980) (Kristeva, 2024b), *Black Sun* (1987) (Kristeva, 2024a), *Language--the unknown: an initiation into linguistics* (1989) (Kristeva, 1989), and *Reliance, or maternal eroticism* (2011) (Kristeva, 2014).

Intertextual theory is a branch of semiotics that is famous in the post-structuralism era. This theory emerged as a result of Kristeva's dissatisfaction with traditional semiotics which only deals with text structures. Texts during the structuralist era negated the historical side of the text itself. Therefore, to

present the historicity of the text, Kristeva created a theory known as the intertextuality theory (Hidayat, 2021). The basic principle of intertextuality is that just as signs refer to other signs, each text refers to other texts. In the sense that intertextuality can be formulated simply as a correlation between a particular text and other texts. In Kristeva's view, every text is a seepage, absorption and transformation of other texts, which then constructs a new and complete building or meaning. In this case, someone and their hopes can read and structure the text, find the salient features in a text and give it a good and appropriate structure (Garwan, 2020).

The interaction between two texts can enrich each other or criticize each other. When the interaction between these two texts cannot be bridged, they still respect and respect each other; this is a right or authority for their adherents without having to judge whether they are wrong or not. In other words, the text here will be read as a reality of the sacred text without examining who is the most correct and original (Faridatunnisa, 2020). Intertextuality theory assumes that a text is always influenced by other texts, such as a dialogue between these texts, as well as a network of relationships between texts and other texts. Intertextuality studies are part of the linguistic process that depicts the transition from one sign system to another. In this transition process, a text will experience changes. To identify these changes, Kristeva created at least nine principles which become rules for intertextual reading. The nine principles are as follows. *First*, Transformation is the transfer, incarnation or exchange of a text into another text (Khikmatiar, 2019). *Second*, Modification applies when the author makes adjustments, changes or transfers to a text. This arises because of an author's desire to take or imitate a text in her text and then adapt it to social conditions (Khikmatiar, 2019). *Third*, Expansion is an expansion of the meaning and development of the meaning of a text. For example, a short story is processed and then developed by the author so that it becomes a complete novel (Muhafizah, 2021). *Fourth*, The principle of hapology is when a reduction or abolition occurs, as in the selection and editing process, which aims to adjust a text. This process occurs during the selection and editing that aims to adjust a text for the sake of the harmony of a work (Muhafizah, 2021). *Fifth*, Demystification means opposing the meaning in the text of a work that appeared earlier. The author questions the text before treating the opposition. *Sixth*, The parallel principle is when one text and another text have similarities in terms of theme, thought or form of the text itself. *Seventh*, conversion means there is a conflict with the quoted text. *Eighth*, The principle of existence is when there are elements that appear in a text that are different from the program text. This applies when the author updates the initial work. *Ninth*, defamiliarise principle, namely, the author tries to make changes to the text, such as deviations in terms of meaning or changes in the character of the text (Khikmatiar, 2019).

Furthermore, the study of the theory of intertextuality can give rise to a dialogue between the Qur'an and the discourse and culture that is currently developing; not only culture, the Qur'an is also placed with various other texts that surrounding it at the time of its birth, be it the text of the book. Jewish, Christian, and Greek poetry and rhetoric. Studying using the theory of intertextuality means bringing the Qur'an to life in its time and photographing the Qur'an with things outside the text (Purnama & Sopyan, 2021). Like Muqotil bin Sulaiman, he is one of the figures in the field of interpretation who applies intertextuality hermeneutics. This starts from the understanding that the Qur'an is a continuation of and responds to previous holy books, so he does not hesitate to dialogue between the Qur'an and the Bible (Faridatunnisa, 2020). Departing from the assumptions above, in this article we want to try to draw a comparison of the concept of natural creation in the Al-Qur'an and the Bible.

3.2. *The Creation of Nature in the Qur'an and the Bible*

a. *The Qur'anic Verses*

In this sub-chapter, we will discuss in detail the relationship between the two religious holy books, namely the Qur'an and the Bible. This discussion begins by showing verses from the Qur'an regarding the beginning of the process of creating the universe, which are then compared with explanations of the text of the Bible. A comparison between the two will reveal differences and similarities in the interpretation of the initial theme of the creation of the universe, as follows:

1. Q.S. Fussilat (41): 11

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ (١١) (فصلت/41: 11)

"Then He went to the creation of the sky and the sky was still smoke; then He said to it and the earth: "Come both of you according to my command willingly or by force." Both replied: "We came willingly." (Q.S Fussilat 41: (11))

In this verse, Allah SWT seems to explain how the sky used to be in the form of smoke, and only Allah SWT knows the nature of the smoke. In terms of knowledge, QS. Fussilat [41]: 11 describes how the beginning of the universe, which the term Big Bang from the results of research by scientists know. This event can be found in QS. al-Anbiya' [21]: 30, where modern cosmology, as well as observations of theory, indicate that the universe consists of clouds or smoke composed of a number of hot, dense gases and has very strong pressure so that a powerful eruption occurs known as *Big Bang*. After the creation of the heavens and the earth and their contents, Allah SWT commanded them to come to Allah, either by force or by obedience. Allah SWT commands the sky to show the light of your moon, the twinkling of your stars, blow the wind and distribute your clouds so that it can send down rain. Allah SWT also ordered the earth to flow water and grow trees and plants, where the heavens and the earth answered that we fulfill your command, O Allah, obediently and obediently. This verse explains that things on earth and in the sky are obedient to the command of Allah SWT or obedient to *sunnatullah* or the law and provision of Allah SWT that applies to all His creations or what is commonly known as the law of nature (Al-Quran, 2013).

The creation of the universe in the Bible is different from that described in the QS. Fussilat [41]: 11. The explanation in the Bible about the creation of the heavens and the earth is more detailed by explaining the processes that occurred in stages compared to what is explained in the QS. Fussilat [41]: 11. In the Bible, chapter 1, paragraphs 9-12, it is explained: "Then God said, let the water under the sky gather to one place and let the dry land appear. and so be it. 1:10. And God named the dry land as land, and the collected water as the sea. And God saw that it was good. 1:11. Further, God said, let the earth grow grass, plants that have seeds, fruit trees that produce fruit according to their kind, with seeds in them, on the ground. And so be it. 1:12. And the earth began to bring forth grass, plants bearing seed according to their kinds, and trees bearing fruit, with seeds in them, according to their kinds (Batubara, 2021). From the explanation above, although the explanations from the Qur'an and the Bible look different when describing God creating the universe, they both have similarities in the processes that occur in the heavens and the earth, namely that the heavens and the earth move according to natural laws pointed on QS. Fussilat [41]: 11 when Allah SWT commanded the heavens and the earth to obey the laws of nature, such as the growth of trees, the fall of rain and so on, apparently it also has similarities with the explanation from the Bible in chapter 1 paragraphs 9-12 about the land which was once dry then later overgrown with trees.

The beginning of the creation of the world, according to science, is based on the Big Bang theory, namely that the universe began with a big explosion. This agrees with the Islamic view where, in the beginning, the universe was previously united and then separated as it is now, namely between heaven and earth. As indicated by the scholars, Ibn Abbas said, initially the heavens and the earth were united and did not separate, then Allah SWT raised the heavens and placed the earth. The Qur'an does not explain this separation explicitly, but what is stated about the integration of the universe in its separation is confirmed by the observations of scientists. The verse that talks about this separation is Surah Al-Anbiya (21):30 which reads:

(أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ۝ ٣٠) (الانبیاء/21: 30-30)

"And don't the disbelievers know that the heavens and the earth were once one thing, then We separated them. And from water, We made all living things. So why don't they also believe?" (Q.S al-Anbiya 21: (30))

With the theological discussion of this verse as proof of the existence of one Creator, with the creation process taking place it is impossible without a creator, and heaven and earth can't separate by

themselves. In Surah al-Anbiya verse 30, it is explained that at first the heavens and the earth were one unified unit, then the two were separated. There are different opinions regarding the interpretation of this verse; some say that the separation of heaven and earth is because Allah sends rain from the sky and plants grow on the earth; there are also those who argue that heaven and earth are separated by air. However, Taba'taba'i concluded that heaven and earth were separated because of Allah's will and under the arrangement and control of Allah the Creator (Shihab, 2002). This verse is the only verse that talks about the separation between heaven and earth. Natural space (*al-sama'*) and material (*al-ardl*) which were previously a unity were then separated (Atabik, 2015a).

About the world that originally came from something solid then separated and later at the time of the end will be united again is also listed in al-Kitab 1:6. In it it is mentioned that God said, let there be a space in the middle of the water and let there be a separation between the water and the water, 1:7 then God made the space and separated the water that should be under the space and the water that should be above the space. And so it was, 1:8. God began to call the sky the sky. The evening came, and the morning came, the second day, 1:9. Then God said, let the water under the sky gather into one place and let the dry land appear. and so be it. 1:10. God began to call the dry land, but the accumulated water he called the sea. And God saw that it was good.

In this book of events, it is explained that God rearranged the disorder by separating the disorderly and the regular and then God created space. Then Allah created space in the midst of existing creation, that is where the stars circulate in the sky. In the book of Genesis 1:9, this word tells us that God gave a character or nature to water and land. Water has the characteristic that it will always seek the lowest place so that, in the end, it will unite at one point, which ends in the sea. Meanwhile, land is an appeal form of the word water or wet, so that places that are not watery will be called land, this marks the preparation for other creations. So God *began to call the dry land, but the accumulated water he called the sea (Genesis 1:10)*. What God says does not conflict with existing natural laws. In reality, water flows and always looks for the lowest place. In the next verse, it is stated that Allah makes grass grow, plants grow with seeds and so on. Theological discussion in this verse is that everything that grows on earth cannot grow by itself, but someone created it and it was all created to fulfill human needs which were created by God to be consumed for survival (Sihombing, 2013).

Referring to the explanation above, there are similarities in the creation of the universe in the Al-Qur'an and the Bible, namely that in the beginning the universe was united and then separated as it is now, namely with the existence of heaven and earth. The difference between the two is that in the Bible, it is stated that in the beginning, everything that was united was water, then space was created in the middle, and the two were separated. If in the Qur'an it is explained that initially the heavens and the earth were united and then Allah separated the two. The Bible also differentiates between sea and land, they do not call it earth, with the explanation that all water will end up in the lowest place, namely the sea, while places that are not wet are called land. Meanwhile, the Qur'an directly mentions sea and land with the name Earth.

2. Q.S. Al-Baqarah (2):117.

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ (البقرة 2/117-117)

"Allah is the Creator of the heavens and the earth, and when He wills (to create) something, then (it is enough) He only says to it: "Be!" Then be it." (Q.S al-Baqarah 112: [2])

Badi' is that Allah created without imitating anything before that creation. And when He wills to establish or create something, His will was so quickly realized that He only said to him, "Be!" and so it was. This editorial gives the impression that the form of something existed before the word "be", because of Him said to what he would make "be." This impression is indeed in place. But it should be understood that from one side, God does not need the word "be" to make something happen. This is just a parable of how quickly and easily something can come true if He does want it. From the other side, it can also be said that something that is realized has actually been present in God's knowledge

before its presence in the reality or knowledge of beings. The study of the creation of the universe is not only discussed in the Qur'an but also mentioned in the Bible chapter 1:1: in the beginning, God created the heavens and the earth. Then chapter 1:2 The earth was not yet formed and empty and darkness was over the surface of the deep water, and God's active energy moved here and there on the surface of the water.

When traced from the terms used by the Qur'an and the Bible. Both highlight the theological side in understanding the verse of the creation of the universe. Al-Quran terms about the creation of nature use the term *al-Badi'*, namely the All-Creating, the All-Starting of the creation of the heavens and the earth. The theological side that is emphasized is that God is the sole creator without copying previous creations. This means that no one was able to create the universe except the power of Allah. The same thing is also explained in the Bible which uses the words "Only" which means creation or work. In the Bible, "Only" is a perfect third person singular masculine verb so that it can be interpreted according to the verb in question: "he has created" (Sihombing, 2013). Both, namely the Qur'an and the Bible, both show the theological side that only God created the universe, namely heaven and earth.

4. Q.S Hud (11):7

(وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيُقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ۝ ٧) (هود/11:7-7)

"And it is He who created the heavens and the earth in six times, and His throne (before that) was on the water, so that He may test which of you is better in deeds, and if you say (to the people of Mecca): "Indeed you will be resurrected after death", then the disbelievers will say: "This is nothing but manifest magic". (Q.S Hud 7: [7])

According to Qurais Shihab explained that the differences of opinion of scholars regarding the meaning of the words (سِتَّةِ أَيَّامٍ) *sittati ayyam!* six days have been explained when interpreting verse 54 of surah al-A'raf. There, among other things, the author points out that there are scholars who understand it in the sense of six times 24 hours even though at that time the sun and even the universe had not yet been created, for the reason that this verse is addressed to humans and uses human language, while humans understand the word a day to be the same as 24 hours. Others understand it in the sense of days according to Allah's reckoning. Meanwhile, according to the Qur'an: "Indeed, a day with your Lord is like a thousand years according to your calculations" (QS. al-Hajj [22]: 47). However, according to other scholars, humans know various calculations. Calculations are based on the speed of light, sound, or the speed of clock seconds. In fact, the Qur'an itself, in one verse, states that a day is equal to a thousand years. As in the surah al-Hajj quoted above and elsewhere, it is mentioned for fifty thousand years as in the QS. al-Ma'arij [70]: 4.

The differences above do not mean that there are contradictory verses in the Qur'an, but this is a signal about the relativity of time. Some actors cover a certain distance in a faster time than other actors. Light, for example, takes less time than sound to reach a target. And so on. On the other hand, the word day does not always mean the passage of 24 hours but is used to designate certain periods or periods that are very long or short. If, for example, you say: "Person A was born on Monday," then, of course, his birth did not continue from sunrise to sunset or until midnight that day, but his birth only lasted a few moments. On this basis, scholars understand the word day here to mean a period or period where it is not possible to determine exactly how long that time is. What is clear is that Allah SWT stated that it happened in six days. Sayyid Qutb wrote that the six days of creation of the heavens and the earth also include the supernatural, which cannot be seen or experienced by humans or even all creatures (Rahman, 2014).

(﴿ مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُمْ مُنْجِدًا الْمُضِلِّينَ عَصْدًا ٥١ ﴾ (الكهف/18: 51-51))

"I did not present them to witness the creation of the heavens and the earth and not (also) the creation of themselves" (QS. al-Kahf [18]: 51).

The scientists who set the time for the creation of the universe have the right to express their opinion, but they should not name the Qur'an in their opinion, because the word day can contain so many meanings. On the other hand, whoever determines the time rate for the actions of Allah SWT. He is actually only calculating in understanding the meaning of words, because the actions of God are Most Holy* and cannot be compared to the actions of humans who have various limitations. Further, the information about the creation of nature in six days hinted at the qudrah or power and knowledge and wisdom of Allah SWT. If referring to His qudrah, then the creation of nature does not require time.

(﴿ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ٨٢ ﴾ (يس/36: 82-82))

"Verily His command when He wills something is to say to it, "Be! then it happened" (QS. Yasin [36]: 82). Elsewhere, it is stated:

(﴿ وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ٥٠ ﴾ (القمر/54: 50-50))

"And Our command is just one word like the twinkling of an eye" (QS. al-Qamar [54]: 50).

But His wisdom and knowledge required that the universe be created in "six days" to show that haste is not something praiseworthy, but what is praiseworthy is the beauty and goodness of the work, as well as its conformity with wisdom and benefit. According to Quraish Shihab, the six days of natural creation in the Al-Qur'an specify that two days were for creating the heavens, two days for the earth, and two days for the means of life for creatures. Then in the Ministry of Religion's interpretation the six days were detailed: "The First Period, about the creation of the universe with the Big Bang event, namely the big explosion as the beginning of the birth of space and time, including matter.

The Second Period, about the development of the universe, so that celestial bodies are increasingly far apart (in layman's language it means the sky is getting higher), gives the understanding that the formation of celestial bodies is not a one-time process, but an evolutive process (gradual change, from interstellar clouds to stars, then finally die and be replaced by a new generation of stars). The Third Period concerns the existence of the solar system which also applies to other stars. This period is the time when the sun shines, and the earth (and other planets) rotates so that there are night and day phenomena. The fourth period of the earth's evolutionary process, after the moon was formed from the ejection of part of the earth's crust due to the collision of other celestial bodies, and the earth was spread out perhaps when the large continental plate of Pangea began to break apart but it could be older than Pangea. The Fifth Period is about the beginning of the creation of life on Earth (perhaps also on other planets prepared for life) by providing water. The Sixth Period saw the emergence of mountains due to geological evolution and the creation of animals and then humans" (Ministry of Religion: 12).

b. The Bible in the first chapter in Genesis 1:1-2:4

1:1. "In the beginning God created the heavens and the earth. 1:2. The earth was formless and empty and darkness was over the face of the deep waters; and God's active force moves to and fro over the surface of the water. 1:3. Then God said, let there be light. Then there was light. 1:4. After that Allah saw that light was good, and Allah separated light and darkness. 1:5. God began to call the light day, but he called the darkness night. Then came the evening and then came the morning, the first day." 1:6. "Allah said, let there be space in the middle of the water and let there be a separation between water and water. 1:7. then God made the sky and separated the water that should be under the sky and the water that should be above the sky. And so be it. 1:8. God began to call the sky the sky. The evening came and the morning came, the second day". 1:9. "Furthermore, Allah said, let the water under the sky be gathered in one place and let dry land appear. and so it was. 1:10. God began to call the dry land land, but he called the water that had collected it the sea. And Allah saw it was good. 1:11. Next, Allah

said, let the land grow grass, plants that bear seeds, fruit trees that produce fruit according to their kind, in which there are seeds, on the ground. And so it was. 1:12. And the earth began to bring forth grass, plants bearing seed according to their kind and trees bearing fruit, in which there was seed, according to their kind. Then Allah saw that it was good. 1:13. Then came the evening and then came the morning, the third day." 1:14. "Furthermore, Allah said, let there be luminaries in the sky to separate day and night; and they will serve as signs and to mark seasons and days and years. 1:15. and all of this will function as a lighting object in the sky to illuminate the earth. And so it was. 1:16. then Allah made the two great luminaries, the larger luminary to rule over the day and the smaller luminary to rule over the night, and also the stars. 1:17. then God put it all in the sky to shine on the earth, 1:18. And to rule by day and by night and to separate light and darkness. Then Allah saw that it was good. 1:19. Then came the evening and came the morning, the fourth day." 1:20. "Then God said, let a group of living souls flicker in the water and let flying creatures fly above the earth on the surface of the sky. 1:21. Then God created the usual large sea creatures and all living and moving souls, which flicker in the water according to their kind and all flying creatures with wings according to their kind. And God saw that it was good. 1:22. So God blessed them, saying, multiply and fill the waters in the sea, and let the flying creatures multiply on the earth. 1:23. The evening came and the morning came, the fifth day". 1:24. "Furthermore God said, let the earth bring forth living souls according to their kind, domesticated animals and creeping animals and wild animals of the earth according to their kind, and let it be so. 1:25. Then God created wild animals on the earth according to their kind and domesticated animals according to their kind and every creeping thing on the ground according to its kind. And God saw that it was good. 1:26. Then God said, let us make man in our image, according to our likeness, and let them subdue the fish of the sea and the flying creatures of the sky and the domesticated animals and the whole earth and all the animals that creep on the earth. 1:27. Then God created man in his image, in the image of God he created him; male and female he created them. 1:28. Further, God blessed them and God said to them, be fruitful and multiply and fill the earth and subdue it, subdue the fish in the sea and the creatures that fly in the sky and every living thing that crawls on the earth. 1:29. Then God said. Look, I have given you every seed-bearing plant that is on the face of the earth and every tree whose fruit is seed-bearing. Let it be your food. 1:30. And to every wild beast on the earth and to every flying creature in the sky and to every beast that creeps on the earth, that has life as a soul, (I give) every green plant as food. And so be it. 1:31. After that God saw everything he had made and saw! All that is very good. The evening came and the morning came, the sixth day". (Bible, 1996).

The stages of natural creation in the Bible can be concluded by starting to explain that on the first day there was the creation of day and night. on the second day was the creation of the sky. on the third day was the creation of the earth. On the fourth day was the creation of the stars and the sun. On the fifth day, creatures in the water and the sky were created. On the sixth day of the creation of all kinds of animals and humans, and in the Bible, it is stated that the seventh day was a day of rest (Adenan dkk, 2020, p. 91).

3.3. Analysis of Natural Creation with Intertextuality Theory

Referring back to the detailed explanation between the texts of the Qur'an and the Bible, the author then analyzes the relationship between the two holy books through Julia Kristeva's intertextuality theory approach. Thus, from these two holy books, principles or rules of similarities and differences between the Qur'an and the Bible are found which are focused on the theme of the creation of the universe—first, the principle of Haplology, which is about simplification in the text. As stated in Q.S. Fusshilat (41): 11. In the Bible, the creation of the heavens and the earth is more detailed by explaining the processes that occurred in stages compared to what is explained in Q.S. Fusshilat (41): 11. Likewise, when discussing the phases of the creation of the universe, the explanation of al-Kitab 1:1-1:31 is more detailed and coherent compared to Q.S Hud (11): 7 which only explains globally. In the Bible, it is explained that the creation of nature started from the first day to the sixth day. This is based on Biblical history, namely that the creation of nature occurred over six days and ended with a day of rest, namely on Saturday like the days of the week. This aims to recommend practicing rest on Saturdays (Akbar et al., 2019). *Second*, the exerp principle, which is about similarity in terms of the essence contained. As in Q.S. Anbiya' (21):30 and al-Kitab 1:6-10. Both of them talk about the same thing that at first the universe

was unified, then separated as it is today, namely with the existence of heaven and earth. *Third*, parallel principle, namely the similarity of a text with other texts in terms of theme, thought or form of the text itself. As in Q.S. Al-Baqarah (2):117 and al-Kitab 1:1-2. Both of them highlight the theological side in understanding the verse about the creation of the universe.

The basic differences between the two holy books are in the details of the phases of the creation of the universe and the detailed order in which the creation of the universe occurred. As in the Qur'an, the first day of the creation of the universe was the same as the Big Bang, namely the occurrence of a powerful explosion. Meanwhile, in the Bible, the first day is the creation of day and night. Furthermore, on the second day of the Al-Quran version there is a development of the universe in the form of things in the sky becoming increasingly far apart, while in the Al-Kitab version on the second day there is the creation of the sky. Continuing on the third day in the Qur'an the solar system and the stars were created, but in the Bible only the earth was created. Next, on the fourth day in the Al-Quran version is the process of evolution of the earth, whereas in the Al-Kitab only the stars and the sun were created. Then, on the fifth day according to the Qur'an, life on earth was created by providing water, whereas according to the Book only creatures in water and creatures in space were created. Continuing on the sixth day of the Qur'anic version, mountains began to appear due to evolution and the creation of animals and humans. Meanwhile, in the biblical version, on the sixth day, the creation of all kinds of animals and humans occurred. The Bible even adds a phase of the creation of the universe which is called the seventh day, namely the day of rest.

5. Conclusion

Based on the data presented above, the process of creating the universe as stated in the holy book Al-Qur'an and the holy book al-Kitab, both have similarities in highlighting their theological side. What is emphasized in these two holy books is that God, the Almighty, absolutely created the universe. So three principles of similarities and differences in the intertextuality of the Qur'an and the Bible were found. *First*, the principle of hapology in Surah Al-Fushshilat verse 11 which explains the creation of the heavens and the earth which is simpler than the explanation in the Bible. *Second*, the exerp principle contained in Surah Al-Anbiya:30 with Al-Kitab 1:6 which explains that the beginning of the universe was in the form of a unified whole, then separated as it is today, namely with the existence of heaven and earth. *Third*, the parallel principle regarding similarities between texts in terms of theme and thought, as in Surah Al-Baqarah:117 and Al-Kitab 1:1-2. Both discuss and highlight the theological side in understanding the verses about the creation of the universe. The fundamental difference lies in the details of the phases of the creation of the universe and the detailed order in which the creation of the universe occurred.

Through the theory of intertextuality analysis, Julia Kristeva was able to answer the hypothesis above that both studies of the creation of the universe in religious holy books have the same harmonious message. That the creation of nature is proof of God's immeasurable greatness, which all religions certainly believe in. This research is only limited to looking at the comparison of the theme of natural creation in the Qur'an and the Bible. This study has not touched on comparisons between the Qur'an and the Bible on other themes. It is hoped that this research will provide important information regarding the harmony of the same message from the two holy books, the Qur'an and the Bible, which convey the Oneness of God in creating this universe.

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