

# HUMANS' RELATIONSHIP WITH NATURE IN THE QUR'AN AND AL-KITAB: JULIA KRISTEVA'S INTERTEXTUAL ANALYSIS

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**Abstract:** This research focuses on the relationship between humans and nature in the Qur'an and Bible which is analyzed in depth using the intertextual theory initiated by Julia Kristeva. The purpose of this research is to identify the interrelationship of textual elements between the Qur'an and the Bible. The method used in this research is descriptive-qualitative. This research also uses library research by using data in the form of literature in the form of books, articles, and other writings related to the research theme. The results of this study show that the narrative of the Qur'anic text has a transformation with the biblical text about the relationship between humans and nature. In this case, the Qur'an applies intertextual principles in the form of excerpt, modification, expansion, and defamiliarization.

**Keywords:** nature; intertextual; relationship

**Abstrak:** Penelitian ini berfokus pada relasi manusia dengan alam dalam al-Qur'an dan al-Kitab yang dianalisis secara mendalam dengan menggunakan teori intertekstual yang digagas oleh Julia Kristeva. Tujuan dari penelitian ini adalah untuk mengidentifikasi keterkaitan unsur teks antara al-Qur'an dan al-Kitab. Metode yang digunakan dalam penelitian ini adalah deskriptif-kualitatif. Penelitian ini juga menggunakan kajian kepustakaan dengan menggunakan data berupa literatur-literatur berupa buku, artikel, serta tulisan lain yang berkaitan dengan tema penelitian. Hasil dari penelitian ini menunjukkan bahwa narasi teks al-Qur'an mempunyai transformasi dengan teks Alkitab tentang hubungan antara manusia dan alam. Dalam hal ini, al-Qur'an menerapkan prinsip intertekstual berupa ekserp, modifikasi, ekspansi, dan defamilirasi.

**Kata kunci:** alam; intertekstual; hubungan

## Introduction

Environmental sustainability and human interconnectedness with nature are two aspects that are receiving increasing attention in today's global context. The journey of life and everything related to human life is carried out in nature. However, the way humans respond and treat the surrounding nature is often different from one another, so there are problems arising from the relationship between these two elements. This will certainly disrupt the sustainability of human life. One example of the disruption of the surrounding nature due to human actions is the occurrence of a disaster in the form of a flood that submerged 350 houses in Cimahi on December 6, 2023, as a result of deforestation carried out for personal gain and certain parties so as not to leave a water catchment area when the rain comes (Rizki, 2023).

This disaster is caused by human perspectives and paradigms that position nature as an object to fulfill the needs of life, so this makes humans exploit nature without caring about the consequences. Religion is seen as having a major role in determining various views on the creation of nature and also the role of humans in it (Tucker & Grim, 2003). In fact, the relationship between these two elements has become a matter that has not escaped the view of the holy books that should be used as guidelines regarding the relationship between humans and the surrounding nature.

So far, studies that explore the relationship between humans and nature vary greatly. Such as Gufran and Hambali (2022) who analyze the concept of humans and nature through al-Ghazali's ecosufism, which results in disharmony between nature, humans and God due to human consumptive factors. In addition, some subsequent studies only focus on the relationship between humans and nature in one religion. Such as Sena (2020) who describes the relationship between humans and nature through Hinduism which can be realized with the concept of *Tri Hita Karana*, which means the three causes of happiness. Then, Rosowulan (2019) who describes the concept of humans and nature and their relationship according to the Qur'an which illustrates the relationship between humans and nature is not always affirmative, but also negative.

Based on the literature review above, the author wants to conduct a study of human relations with nature through two religious scriptures, the Qur'an, and the Bible. Based on the traditions of major religions such as Islam and Christianity, this understanding is a critical aspect in shaping the identity of diversity and determining human responsibility as khalifah or caretaker of the earth. The Qur'an, as the holy book of Muslims, presents a special view of human relations with nature. Verses in the Qur'an describe nature as evidence of God's majesty that needs to be respected and preserved. The concept of tawhid, the oneness of God, creates the framework that nature is a manifestation of His majesty that needs to be respected and preserved by humanity. In the Christian tradition, the Bible depicts nature as God's good creation that is entrusted to humanity to take care of. Concepts such as responsibility as a steward of nature and the preservation of life create an ethical foundation for responding to the relationship between humans and nature today.

Religious understanding of human's relationship with nature is not only about protecting the physical environment, but also leads man to develop an attitude that respects and maintains the sustainability of all God's creations. Therefore, analyzing how these two scriptures describe humanity's relationship with nature can provide deep insights into humanity's duty as caliph on earth. In line with the complexity of this understanding, Julia Kristeva's intertextual analysis can be a relevant tool, revealing layers of meaning and symbolic relations in religious texts.

## **Method**

The method used in this research is descriptive-analytical, which is research that provides exposure and then analyzes the verses related to human relations with nature. The theory used in this research is the theory coined by Julia Kristeva known as intertextual. In this study, the author leads the reader to apply Julia Kristeva's intertextual by using human relations with nature in the Qur'an and the Bible. By applying intertextual theory, the components of the hypogram text (Bible) can be reproduced by adding, subtracting, expanding, or opposing the meaning of the text under study (Qur'an). This research uses a type of library research with data obtained from literature related to the theme studied.

## Results and Discussion

### Julia Kristeva's Intertextual Approach

Intertextual studies were originally known as the dialogic theory initiated by Mikhail Bakhtin, who was influenced by the proliferation of Russian literature that was very complicated in its language use and difficult to understand at that time. This theory has the basic assumption that a text will always be influenced by other texts as well as the interaction between them (Kholily, 2021). Gabriel Said Reynol argues that intertextuality will enrich the understanding of the context and provide a closer picture of the text being read (Ulummudin & Su'di, 2019). With this theory, it is expected that readers will find it easier to understand the text because they can look at the hypogram or the previous text which can be said to be a reference text.

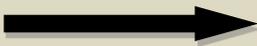
In the next progression, this dialogic theory was introduced by Julia Kristeva in her writings. However, Kristeva no longer uses the term dialogic. Kristeva uses a new term, intertextual (Ulummudin & Su'di, 2019). According to Kristeva, intertextual has the most important principle that every sign refers to another sign. Likewise, every text refers to other texts. In simple terms, intertextual is formulated as the relationship between a text and other texts (Garwan, 2020). In Kristeva's view, a text is a seepage and displacement of other texts that existed before it. A work can only be read in relation to or in opposition to other texts that serve as its hypograms. Thus, one can read in terms of structuring a text, finding signs in the text, and giving it a clear structure (Sobur, 2006).

In the realm of intertextual studies, Kristeva provides a solution to the identification of a text to another text with at least ten forms of intertextual principles (Hidayat, 2021). Kristeva's intertextual theory is inseparable from transposition, which is the movement of a text from one sign system to another accompanied by a new pronunciation (Kholifah, 2020). In a work, not necessarily only one intertextual principle or model is applied in the text. That is, it is okay to find two, three or more intertextual principles in a work Yusuff et al., 2020). The nine intertextual principles are as follows (Hidayat, 2021):

1. Transformation, which is the transfer or exchange of one text to another.

2. Modification, which is adjusting, changing, transferring, or expanding a text.
3. Expansion, where the writer expands or develops the content of the previous text.
4. Hapology, i.e. reducing or abolishing the previous text.
5. Demythologization, where a text contradicts the previous text.
6. Parallel, i.e. there is a common theme between a text and the previous text.
7. Exerp, i.e. the use of the same or possibly the same text with a partial essence, an excerpt, an episode, or an aspect of the hypogram or parent type.
8. Conversion, i.e. the presence of a contradiction with a previous text.
9. Existence, i.e. the elements that appear in a text are different from the previous text.
10. Devamilaration, i.e. there is a change in the meaning and character of the text.

From the description above, it can be concluded that the first text to the next text will undergo a change (transposition) towards a new sign system. According to Kristeva, the reference sign system and the new sign system may use the same material, or the existing material borrows from different sources (Humairah, 2022).

A new sign system Text II		Sign system reference text Text I
	The text undergoes transposition: <ol style="list-style-type: none"> <li>1. Erase, deface, replace, cross out, or cross out.</li> <li>2. Alter, distort, or play with.</li> </ol>	

The intertextual study initiated by Julia Kristeva indirectly seems to have nothing to do with Qur'anic studies. However, if we examine it more

deeply, this study has a close relationship with contemporary Qur'anic studies. This can be understood because the Qur'an did not descend in a vacuum of space and time. The Qur'an was revealed in the conditions of a society full of certain cultural heritages. Therefore, linking the Qur'an with the Bible into a single fragment can help to find a broader historical portrait (Rahmatullah, 2019).

In conveying its messages to a social institution, the Qur'an always requires enculturation. This means that the dialog process that occurs does not necessarily occur immediately, but through various stages. This is considered as evidence that enculturation is carried out by considering the readiness of the community as a form of target of the revealed message. By looking at the form and attitude of the enculturation of the Qur'an in Arabic literature, we can find a theory of dialogue between local traditions today and Islamic dialogue theory (Sodiqin, 2012). Not only about cultural discourse, but the Qur'an is also juxtaposed with other texts that already existed at the time the Qur'an was revealed. These include Jewish and Christian texts, Arabic texts, Greek poetry, and rhetoric.

Intertextuality that is carried out by examining text elements in the Qur'an and making the Bible as a reference book (hypogram) is valid. As revealed by Angelika Neuwirth that intertextual is the rhetoric of the Qur'an. This is understood that the Qur'an when it was revealed was not only related to the core text, but also related to the intertext. This formed a discourse that was then compromised by those who received the Qur'ān for the first time. Texts that are not referred to by the Qur'ān directly have become a trend of discussion in the community around the prophet at that time, this is what is called the unspoken text (Purnama & Sopyan, 2021). Thus, the Qur'ān's influence on previous scriptures, such as the Bible, is not seen as plagiarism. However, it is a natural process that occurs in the birth of a text. For a text to be conveyed well to its recipients, there must be friction or relationship between the text and the text outside it. Therefore, in this context, we will look at how the Qur'an explains the relationship between humans and nature and also look at the narratives in the Bible.

## The Concept of Human Relationship with Nature in the Qur'an and the Bible

The relationship between humans and nature is not only found in the Qur'an, but also explained in other holy books, one of which is Al-Kitab. Likewise, the relationship between humans and nature is one of the important parts that shows the function of the creation of humans. In general, these two books have similarities in terms of giving responsibility to humans to manage and protect nature. They both mention that everything in nature, both in the form of plants and animals, was created to benefit human life. However, Al-Kitab here acts as a hypogram or referent text according to Julia Kristeva's term, which is a text that appears earlier than the Qur'an.

This is where the author will explore how the similarities and differences in the narratives of the two books, so that it is clear where the differences and similarities between the Qur'an and Al-Kitab are in discussing human relations with nature. To facilitate the analysis, this discussion will be divided into several sections, namely:

First, humans were created as part of nature. In essence, one of the purposes for which humans were created is to be responsible for managing nature. According to the Qur'an, the relationship between humans and nature has begun since the creation of humans from the essence of soil in QS. al-Mu'minun [23]: 12:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلْةٍ مِّنْ طِينٍ

*Indeed, we have created man from the essence of the earth.* (QS. al-Mu'minun [23]: 12)

Based on this verse Allah wants to emphasize that humans come from the ground through a process of creation that is so perfect. Starting with the essence of the soil which then becomes germ until later the formation of the fetus as described in biological science. Indirectly based on the verse above, there is a bond that exists between humans and nature as a place to live. Indeed, Allah wants to make humans take care of nature and manage it well because the origin of humanity itself comes from part of nature, namely the soil.

Not only in the Qur'an, evidence of the creation of humans to be responsible for managing nature is also contained in the book of Genesis,

which is part of the Bible, the holy book of Christians. The narrative of human creation is presented in Genesis 2:7:

*Then the Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life; and the man became a living being.*

Genesis 2:7 shows that man was created by God from the ground. This of course makes the ground the source of the beginning of human life. This relationship certainly forms an unconscious bond between the two because humans are part of nature.

From the explanation above, humans come from the ground so that the relationship has been indirectly formed from the beginning. In this case, there is a basic similarity in the elements of human creation, namely that Allah created man from the ground. This sentence is found in the Qur'an in the sentence "*We have created man from the essence (which comes) from the ground*" and in the Bible in the sentence "*The Lord God formed man from the dust of the ground*". Thus, the intertextual principle or rule that best represents this fragment is the excerpt rule because of the use of the same text and even the essence between the two is the same between the Qur'an and aspects of its hypogram, namely the Bible.

However, there are differences regarding the soil used in the process of creating humans between the two holy books. The Qur'an uses soil essence, which is a substance derived from foodstuffs (both plants and animals) sourced from the soil, which is then digested into blood, then processed until finally it becomes sperm for human creation materials. Meanwhile, the Bible uses soil dust, which is a fine solid particle, generally consisting of particles in the atmosphere that come from various sources such as soil. Therefore, it is mentioned in the Bible that humans have a unique and special origin, which is different from other creations. Thus, in this case there is a modification rule, namely there is a change in the element of soil used in the creation of humans, because the Qur'an uses the essence of soil while the Bible uses dust derived from soil.

Second, nature is provided by Allah for humans to benefit from. After humans were created from the ground by Allah to build relationships with nature, then Allah SWT. has made nature a place and space for humans to

live their lives with all the supporting facilities that have been available such as water and food sources as in QS. al-An'am [6]: 99.

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا  
نُخْرَجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنَ الطَّلْحِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ  
وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَبِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ  
لِقَوْمٍ يُؤْمِنُونَ

*It is He who sends down water from the sky, and with it We grow all kinds of plants. So, from it We bring forth green plants. From it We bring forth grain that is piled up. From the date palm branches (unravel) dangling stalks. (We grow) vineyards. (We also grow) olives and pomegranates, similar and dissimilar. Behold the fruit when it yields and ripens. Surely in such there are signs (of Allah's power) for those who believe. (QS. al-An'am [6]: 99)*

This verse explains that Allah has provided nature to support human survival with various benefits provided. The contribution of nature in supporting human life is very important and provides many benefits. However, this does not mean that humans are negligent in contributing to the surrounding nature (Kachler et al., 2023). The Bible also explains about nature that has provided favors that can be taken by humans, as in Psalm 104: 14-15.

*(104:14) You who grow grass for animals and herbs for man to cultivate, who bring forth food from the ground (104:15) and wine that delights the heart of man, who makes the face shine with oil, and food that refreshes the heart of man.*

The availability of nature as described in Psalm 104:14-15 in supporting human life is a representation of God's presence. God grows grass for livestock, and plants for human service. Grass grows as well as vegetation, because livestock must be fed as well as humans. God assigns his share to the lowest creature and sees to it that he has it: The divine power is just as true and just as appropriate in feeding animals as it is in caring for humans.

Based on the explanation above, it can be seen that Allah has planned a very perfect and organized system before creating humans. This can be seen when the verses contained in the two holy books describe how nature provides the needs needed by humans to continue their lives. These needs consist of clothing, food and shelter. Nature even provides more than that to

help human life. Al-Kitab explains that the blessings of nature are in the form of plants, animals and also grapes that make humans happy. Likewise, the Qur'an also explains the favors that Allah has placed in nature so that humans can enjoy them, ranging from plants, animals, grapes, dates, olives, pomegranates and many more favors. Thus, in this case it has an expansion rule, namely the Qur'an expands the scope of the favors that nature has provided. That is, the Qur'an does not only mention grapes as one of the benefits that exist in nature to support human life, but also mentions various fruits such as dates, olives, and pomegranates.

Third, humans are commanded to cooperate with nature in living life. There are several ways that can be done to increase the benefits of nature by cooperating with humans, such as cultivating empty land for agriculture or other purposes, and the Qur'an has provided encouragement for this in QS. As-Sajadah [32]: 27.

أَو لَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعُمُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ

*Do they not see that We direct (clouds containing) water to the barren earth, then We grow with it (rainwater) crops, so that their livestock and they themselves may eat from It. So, why do they not pay attention?"* (QS. As-Sajadah [32]: 27)

The above verse explains the involvement of Allah SWT. in the rainfall, so that rainwater allows humans to channel it to dry land. The land then becomes fertile and overgrown with various plants and crops that are cultivated by humans through agriculture, plantations and so on. Some of these crops are eaten by humans and some by their livestock. In addition, the Qur'an has also laid the foundation of support for humans to cooperate with the surrounding nature in QS. Al-A'raf [7]: 58.

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبثَ لَا يَخْرُجُ إِلَّا نَكِدًا كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ

*A good land, its crops flourish with the permission of its Lord. As for the poor land, its plants only flourish. Thus, We repeatedly explain the signs of (Our) greatness for those who are grateful.* (QS. al-A'raf [7]: 58)

Based on this verse, it can be seen that there are types of land on earth that are good and fertile, if only a little rain is poured, various plants will grow

and produce a lot of food and some are not good, even though it has been poured with heavy rain, but the plants still live languishing and cannot produce anything. So, it takes cooperation between humans and nature so that nature can provide the best benefits for humans. As one of the most famous proverbs says, be kind to the land, you will definitely get the results.

The Bible also lays the foundation for the relationship between man and nature in Genesis 1:28:

*(28) And God blessed them, and God said unto them, Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, and over the birds of the air, and over every creeping thing that creepeth upon the earth.*

Based on the above arguments, humans can carry out activities against nature because of its power as one of the privileges for humans who are realized in the image and form of God. As a representation of God, humans stand in nature as God's representatives. This makes humans able to carry out activities against nature because of their power (Non-Serrano, 2021). In addition, the command for humans to cultivate the surrounding nature for its benefits is also contained in the Book of Genesis 2: 15:

*The Lord God took the man and put him in the garden of Eden to cultivate and keep it.* (Helwig et al., 2019)

The above verse is a letter of authority for humans to be the balance of all creation on earth, which has a relationship between each other and cannot be separated from the "wholeness of creation" which indirectly puts humans into the most special creatures of all creation. However, humans are often negligent and ignorant about their responsibility to protect and care for the earth. The power given to them is used as a basis for humans to behave arbitrarily in treating nature, resulting in humans falling into sin by destroying the integrity of creation. Thus, the relationship between man and his natural surroundings turns into "master to his slaves".

From the explanation above, we can see that the relationship between humans and nature is a reciprocal relationship. Allah has bestowed nature in such a way with all the elements that can help humans to sustain their lives, but this is not obtained without any effort from humans themselves. Cooperation is needed between the two, humans are ordered to cultivate nature through agriculture, plantations, livestock. Meanwhile, nature will

provide benefits for human efforts through Allah's help such as rain and growing crops.

So, in this section there is a difference between the explanation given by the Bible and the Qur'ān. The Bible explains that Allah has given absolute power for humans to conquer nature, which is quite different from the Qur'anic explanation of humans being commanded to cultivate nature through the signs of Allah's greatness without emphasis on humans to conquer. This represents a fragment of defamiliarization, where there is a change in character from humans being given absolute power to rule over the rest of creation in the Qur'an, to humans having to cooperate to work on nature with the expectation of benefits, because the one who rules over nature and the rest of creation is God.

### **Intertextual Analysis of Human Relationship with Nature in the Qur'an and Bible**

The relationship between humans and nature in the Qur'an and the Bible have similar explanations, namely that humans were created as part of nature which indirectly creates a bond between the two to be responsible for managing nature. The Qur'an says that humans were created from the ground, as well as the Bible which says humans were also created from the ground. However, there are differences in the soil used to create humans from the two holy books, namely the Qur'an uses the essence of the soil obtained through plants and then eaten by humans, while the Bible uses dust from the soil.

After the inner bond between humans and nature is so beautiful through the process of human creation, Allah gives gifts through the favors that have been provided in nature in the form of plants and animals that help humans in their lives as explained in the Qur'an and Bible. The two holy books simultaneously mention what Allah has given to nature to make humans comfortable and safe in their lives and most of them come from plants. This is certainly not a coincidence but rather, these plants play a role in cleaning the air for humans, keeping the temperature relatively constant, and balancing the proportion of gases in the atmosphere. Here, the relationship between humans and nature that has been arranged by Allah so beautifully becomes clearer.

The relationship that is formed is not only one-way, but there is a mutual need between these two elements. Humans and nature are a perfect match in this life. Therefore, these two holy books also give the task for humans to manage nature well to get benefits from it. In this section there is a difference regarding the cooperative relationship formed. The difference lies in the narrative of the Bible which makes humans given absolute power to rule over all other creations. This is because humans in the Bible are created in the image and likeness of God. So as a representation of God, therefore humans are given absolute power to conquer nature. Whereas in the Qur'an the only one who has the right to rule over all creation is Allah SWT. Humans are only creations of God who are given the responsibility to manage the earth by cooperating with nature and trying to provide mutual benefits.

This research is in accordance with Kristeva's statement that no text or writing is completely independent and new. Likewise, no text is born without another text that serves as a frame of reference (hypogram) in its writing. Texts including the Qur'ān also absorb information and inspiration from previous texts and traditions. Thus, it is not surprising that Nasr Hamid states that the Qur'an is *muntaj tsaqafi*, that is, a text is formed through cultural realities in a span of time (Zaid, 2021).

## Conclusion

Based on the explanation above, the relationship between humans and nature is stated in the holy Qur'an and the holy book of Al-Kitab. Each of them has similarities in explaining that the relationship between humans and nature has started since the creation of humans from the elements in nature, namely soil. However, in the redactions there are differences regarding the land used in the creation process, but it does not become an obstacle to the bond that God has indirectly instilled in humans with nature. Therefore, in each section described above, there are several principles of intertextuality found in it. In the first part, the principles of excerpt and modification are found. Then in the second part, the principle or rule of expansion is found. Finally, in the third part, the principle of defamiliarization is found.

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