

# THE TRANSPOSITION OF THE INITIAL CREATION OF WOMEN IN AL-QUR'AN TO AL-KITAB: JULIYA KRISTEVA'S INTERTEXTUALITY ANALYSIS

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**Keywords :**

Transposition, Initial, Woman,  
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**ABSTRACT**

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*This paper examines the Qur'anic transposition of Al-Kitab on the understanding that the initial creation of women came from the rib of men. It seems that this discussion arises not from the narrative of the Qur'anic text that explicitly explains it, but only from the narrative of previous interpretations and Hadith narrated by Bukhari and Muslims. This research formulates two problems, first, how the concept of the initial creation of women according to the Qur'an and Al-Kitab, and second, how the transposition of the Qur'an to Al-Kitab. To analyze texts that have a relationship with each other, this paper uses Kristeva's intertextuality approach. This article concludes that the transposition of the Qur'an to the Bible in Kristeva's analysis contains several elements, namely; the connection of substance or excerpt regarding the purpose of the creation of pairs to complement each other and produce offspring, the contradiction between the text of the Qur'an and Al-Kitab which contains elements of haplogogy occurs in the abrogation of the Qur'anic text which states that women come from the ribs of men, defamiliarization or changes in meaning conveyed by the Qur'an implicitly about the initial creation of women and demystification which occurs when the Qur'anic text changes the definition of the initial creation of women who are the same as men so that this difference creates Qur'anic opposition to the concept of Al-Kitab or conversion.*

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**Kata kunci :**

Transposisi, Penciptaan Awal,  
Perempuan, Al-Qur'an, Al-  
Kitab

**ABSTRAK**

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Tulisan ini difokuskan mengkaji transposisi Al-Qur'an terhadap Al-Kitab tentang pemahaman bahwa penciptaan awal perempuan berasal dari tulang rusuk laki-laki. Tampaknya pembahasan ini muncul bukan dari narasi teks Al-Qur'an yang secara eksplisit menjelaskannya, melainkan hanya dimunculkan dalam narasi tafsir-tafsir terdahulu dan Hadis riwayat Bukhari dan Muslim. Penelitian ini merumuskan dua permasalahan pertama, bagaimana konsep penciptaan awal perempuan menurut Al-Qur'an dan Al-Kitab, kedua, bagaimana transposisi Al-Qur'an terhadap Al-Kitab. Untuk menganalisis teks yang mempunyai hubungan satu dengan lainnya, tulisan ini menggunakan pendekatan intertekstualitas Kristeva. Artikel ini menyimpulkan bahwa transposisi Al-Qur'an terhadap Al-Kitab dalam analisis Kristeva mengandung beberapa unsur yakni; keterhubungan substansi atau ekserp (pengambilan intisari) mengenai tujuan penciptaan berpasangan untuk saling melengkapi dan menghasilkan keturunan, pertentangan antara teks Al-Qur'an dan Al-Kitab yang mengandung unsur haplogologi terjadi pada pengguguran teks Al-Qur'an yang menyatakan bahwa perempuan

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berasal dari tulang rusuk laki-laki, defamilirasi (penggunaan ungkapan bahasa khas) atau perubahan makna yang disampaikan Al-Qur'an secara implisit tentang penciptaan awal perempuan dan demitifikasi (penjelasan mistis) yang terjadi ketika teks Al-Qur'an merubah definisi penciptaan awal perempuan yang sama dengan laki-laki, sehingga perbedaan ini melahirkan penentangan Al-Qur'an terhadap konsep Al-Kitab atau konversi. Abstrak mengandung diskursus dari disiplin ilmu; tujuan penelitian; metodologi; hasil penelitian; dan kontribusi terhadap disiplin ilmu dari penelitian tersebut.

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## INTRODUCTION

The process of transposition or change of the text of Al-Qur'an to the Bible seems to have occurred in interpreting the initial creation of women. This is because Al-Qur'an does not discuss it explicitly so it gives rise to various interpretations among Muslim intellectuals. Q.S. al-Nisa [4]: 1, is often connoted as a justification argument for the interpreter to show that Al-Qur'an has explained implicitly. This interpretation can be found in several interpretations such as Ibn Kašīr.(Kašīr, 1998, p. 181), al-Qurṭubī (2006, p. 6) and al-Munīr(Al-Zuhaili, 2009, p. 556) Which in general refers to the history of al-Bukhari and Muslim (Amrullah, 1989, p. 1053) Interpreted that women were created from the ribs of men. However, the arrival of modern interpretation in the 20th century AD has responded to this problem and argued that the word *nafsun wabidah* indicates the same element and not from a part of a man's body, as has been stated by Hamka (Amrullah, 1989), Quraish Shihab (2005a, pp. 330–332), Amina Wadud (1999, pp. 25–26) and al-Jabiri (2009, p. 244). These two interpretations are not debated among interpreters of the Bible, because the narrative of the text has presented an explicit argument that women were formed from the rib of a man. The verbatim delivery in the Bible indicates a process of transposition carried out in the text of the Quran. This is because the discussion of the initial creation of women in the Quran only appears in the interpretation of scholars and hadith narrations. Rasyid Ridha emphasized that if the argument about the creation of Eve from Adam's rib were not narrated in the Bible, it would not have occurred to Muslim intellectuals (Ridā, 1949, pp. 326–330)

The conflict of interpretations among early and contemporary commentators has been explained in previous literature, such as Abdul Basid (2017), Zulfikar (2019), Farah (2019), Sulaiman (2020), Shinta (2019), and Dwi (2022). The study explains that the opinion of the interpreter interpreting it as a rib is a matter of a textual interpretation model. This interpretation ignores the structure of the text and is only based on the narration and does not see the entire verse in Q.S. al-Nisa [4] verse 1 along with its implications in other verses. Meanwhile, contemporary interpretations conclude that the word *nafsun wabidah* means that both men and women are created from the elements of water and earth. The narrative of the hadith is understood figuratively so that what is meant by rib is the gentle nature of women. This differs from the scholars of the Al-Kitab (Old Testament) who agree to interpret it textually. Such as Hance Randa and Elfri Darlin(Sinaga,

2017) Which states that in the book of Genesis the creation process between Adam and Eve is different. The discussion about Adam is mentioned in the book of Genesis chapter 2 verses 15-17, that is from the elements of water and earth. Eve is shown in chapter 2 verses 21-23 which explains that women were created from the ribs of men while he was asleep. Based on these literary facts, the differences between the texts of the Bible and Al-Qur'an regarding the initial creation of women are clearly outlined. This is where the questions in this study are raised. First, how is the concept of the creation of the first woman in Al-Qur'an and the Bible? Second, how is the process of transposition of Al-Qur'an to the Bible? This problem in this study will be explored in depth through Kristeva's intertextuality approach. This approach views a text as a relationship and forms a related mosaic (Kristeva, 1980, p. 66). The assumption in this study is that there is a relationship between the reading of Al-Qur'an and the Bible regarding the initial creation of women. However, Al-Qur'an shows a process of transposition to the Bible. Al-Qur'an narrates the word *nafsun wabidah* while the text of the Bible directly narrates that the initial woman came from the rib of a man.

## METHOD

The method in this study used descriptive-analytical, that was describing the initial concept of the creation of women in the view of Al-Qur'an and the Bible. The data were taken from supporting literature. The primary source was the agreed and up-to-date translation text of Al-Qur'an and the Bible. This was done to bring together the same language narrative between the two text. The verses selected from Al-Qur'an and the Bible were the result of discussions of previous literature that gave rise to selected verses in the discussion of the initial creation of women. Meanwhile, the secondary sources of this study were obtained by the author from previous literature of the same type, such as interpretation literature, articles, and books. The data that had been previously collected were analyzed and limited in the perspective of Juliya Kristeva's intertextuality. This was as the author has described in the issue of transposition of the text of Al-Qur'an to the Bible.

## RESULTS AND DISCUSSION

### Intertextuality Theory of Julia Kristeva

Juliya Kristeva, a famous thinker who influenced post-structuralist theory, and also as a linguist, was born in 1941. Although born in Bulgaria, she has lived and worked in Paris since the mid-1960s. In addition to being known as a semiotic figure, Julia Kristeva is also known as a feminist. The influence of her thoughts that have gone global has made Julia Kristeva's name familiar to the ears of intellectuals (Hayati et al., 2022). In the 1960s, Julia Kristeva began to be recognized as the figure who introduced Bakhtin's theory of "dialogic" and "ambivalence" which understood the concept that a work consists of various mosaics of quotations in the form of absorption or transformation of other texts (Kristeva, 1980). Furthermore, she developed the theory with her unique concept, that is intertextuality. The term intertextuality is contained in her books "Revolution in Poetic Language" and "Desire in Language: A Semiotic Approach to Literature and Art". Intertextuality is a main concept in post-structuralism that rejects the structured, harmonious, and systematic thinking model of structuralism. Kristeva considers that a work of art in the form of a manuscript is not as easy as the relationship between form and meaning, signifier or signified, as stated by traditional semiotics. On the contrary, Julia Kristeva emphasizes more on the analysis of the text itself. According to her, a text is created in a certain context of space and time. For that, there can be a relationship between one manuscript or work with other manuscripts and works in the context of space and between one text or work of art with the previous text in the context of time (Kristeva, 1980). In a sense, Kristeva argues that a manuscript or work of art does not stand alone and has no basis or standard in itself.

There are 3 models of reading intertextuality Juliya kriteva has 3 that is transposition, transformation, and opposition (Septiyani & Sayuti, 2020). In this study, the transposition model is used or a text can damage, erase, cross out, replace, change, and have relation with other texts around it. In this case, Kristeva divides it into 10 main elements, that is :

1. Transformation is the transfer and transformation of a text into another text.(Kristeva, 1980)
2. Modification is the process of adjusting, changing, and moving text in a text that occurs when the author wants to adopt or imitate a text into his work and adjust it according to the wishes of society, culture, politics, and the reader's thoughts. This principle applies as a result of the author's desire to include or reflect a text into the text he is producing, to follow the demands and needs of the social and cultural environment, and to meet the expectations of the reader (Kristeva, 1980).
3. Expansion is the elaboration and development of the text (Kristeva, 1980).
4. Demystification is a definitional conflict with earlier works (Kristeva, 1980).
5. Hapology is the reduction and elimination of texts from previous texts (Kristeva, 1980).
6. Exerp is the similarity of text in terms of narrative or the essence of some episodes and excerpts.
7. Parallel is the similarity of a text with the previous one (Kristeva, 1980).
8. Conversion is a contradiction to the quoted text (Kristeva, 1980)
9. Existence is the elements displayed in a text that is different from the elements in the hypogram text (Kristeva, 1980).
10. Defamiliarization is a change in the meaning and character of a text compared to before (Kristeva, 1980).

Kristeva's theory is used to analyze literary works. However, in the field of Qur'anic Science and Interpretation, her approach is used to analyze the transformation of interpretation of the text of Al-Qur'an, such as Riyan Hidayat who found that the al-Azhar interpretation has a transposition with the interpretation of Fi Dzilali Qur'an (Hidayat, 2021). Along with this, several studies aim to show that Al-Qur'an does not imitate the Bible, such as Muhazifah (2021) Which discusses the creation of the universe between Al-Qur'an and the Old Testament. Although both seem similar, Al-Qur'an transposes it by offering different stages.

### The Initial Creation of Women in the Text of Al-Qur'an

The discussion regarding the concept of the initial creation of women in the Al-Qur'an by the interpreters is linked to 3 verses of the Al-Qur'an, that is Q.S. al-Nisa verse [4]: 1(Lajnah Pentashihan Mushaf Al-Qur'an, 2019, p. 104), al-'Araf [7]: 189(Lajnah Pentashihan Mushaf Al-Qur'an, 2019) and az-Zumar [39]: 6.(Lajnah Pentashihan Mushaf Al-Qur'an, 2019) All three narrate the same sentence fragment, that is *خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ* in the Kemenag translation, meaning the self and soul are one. This statement can be found in early, middle, and contemporary interpretations. This can be found in interpretations with various interpretations such as Ibn Kathir(Kašir, 1998), al-Qurtubi(Al-Qurtūbi, 2006) al-Munir,(Al-Zuhaili, 2009) HAMKA(Amrullah, 1989), Quraish Shihab(2005a), Amina Wadud(1999) and al-Jabiri(2009)

The verses above explain that women were created in pairs with men to establish good relationships by loving each other, protecting each other creating harmonious living situations, and producing offspring.(Amrullah, 1989) Implicitly implies that there is a discussion about the initial creation of women, which only appears in previous interpretations and is still closely related to patriarchal culture. Meanwhile, in the contextual interpretation of the hadith about the ribs, it is interpreted figuratively, so that it concludes that there is no distinction between the initial men and women in their creation. It seems that the interpretation of the exegetes of the verses above and the hadith experiences intense conflict regarding the origin of the creation of women.

There are two categories of interpretation of the word *nafsun wabidab*. First, textual reading in interpretations that are dominated by the narration path and have not been selective in the issue of israiliyyat states that women come from one of the lower left ribs of men. This leads to the concept that men were created before women, an interpretation that states this can be found in the interpretation of Ibn Kathir(Kašir, 1998), al-Qurtubi(Al-Qurtūbi, 2006) and al-Munir (Al-Zuhaili, 2009) The function of the hadith as a supporter of the reading of Al-Qur'an in previous interpretations is understood textually without commenting on or analyzing its language structure. Second, contextual reading of interpretations that are interpreted differently by using a critical reading model and accompanied by language analysis. The narrative of the hadith is understood as

a metaphor for the importance of honoring a woman because her behavior is likened to a rib, if straightened it will break and if left alone it will remain crooked. For this reason, a man have to do his best to women. This explanation is as stated in the al-Azhar interpretation (Amrullah, 1989). Al-Jabiri responded to this verse as the status between men and women is not different, women are not created from male body parts but come from the same type, that is *turab*. (Al-Jabiri, 2009) Rasyid Ridha stated that in terms of language, what is meant by the soul or self is one, meaning that humans originate from the same lineage, that is Adam, from whom many descendants with various skin colors were born (Riḍā, 1949). Quraish Shihab added that what is meant by oneself is the union between a man and a woman in marriage to unite in feelings, thoughts, vision, and mission. Regarding creation, Allah does not differentiate between men and women (Shihab, 2005a). Amina Wadud, as a socialist feminist, concluded that throughout her research on this matter, Al-Qur'an did not narrate what was created first (Wadud, 1999).

The initial creation of women in Al-Qur'an based on contemporary interpretations shows that there is no distinction between women and men. The explanation of the elements of human creation and the stages in Al-Qur'an can be represented through the following words; First, the word *Al-Turab* or the element of earth without any mixture, or in the original form of dust. This is as stated in Q.S. ar-Rum verse 20, Q.S. an-Naba verse 40, and Q.S. Ali Imran verse 59 (Al-Ashfahani, 2017a, p. 307). Second, the word *Al-Tin*, or the earth element which undergoes a process of mixing with water, is stated in Q.S. Sad verse 71 (Shihab, 2005b, p. 168) The mixing of dust with water makes it soil that undergoes a formation process.

In the next third stage, it is specified with the word *al-tin lāzib* or clay that begins to harden, linguistically it means something that settles hard, stated only in Q.S. as-Saffat verse 11 (Al-Ashfahani, 2017b, pp. 412–413). Fourth, the word *Ṣaṣṣalīn* or dry clay that is left for a while, comes from black mud which is then given shape. Contained in Q.S. al-Hijr verse 28 (Shihab, 2005c, p. 120). Fifth, the word Al-Ruh or the source of life, after going through a process and several combined elements of human formation, Allah breathed into him the spirit, as a source of life and perfection for him. The element of the spirit have an important role in humans knowing their creator, doing their mandate and duties, and having noble morals. The narrative of the spirit can be found in Q.S. al-Hijr verse 29 (Shihab, 2005c).

### **The Early Creation of Women in the Bible**

It seems that the Bible has distinguished the elements of male and female creation. Although some narratives in the text of the Bible mention the word human in the matter of creation. According to Bible scholars, the word human has 2 interpretations, that is in a certain context it is interpreted as human universally, and on the one hand Adam which has connotations of male (Randa, 2022). In the book of Genesis chapter 2 verse 7 the word man is mentioned which means Adam as the first man. He came from the water that wet the ground, the ground was then formed and breathed into him the breath of life. As in Genesis 2:6 (but a mist went up from the earth and wet the whole face of the earth.) and Genesis 2:7 "Then the LORD God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living being" (Yayasan Lembaga SABDA, 2015).

The meaning of man as Adam or male is applied in explaining the creation of women which is explicitly narrated 4 times. In the book of Genesis chapter 1 verse 27, it is explained that men and women were created based on the image of God (Yayasan Lembaga SABDA, 2015). This verse relates to the perfection of God with a holy personality, intellectual potential, feelings, and will. The term also represents aspects of the face, body, and sex, but what the biblical theologians mean is not on that issue. The word image is connoted to the intention of the holiness of a person who sins (Randa, 2022).

The connection to the initial creation of women in the biblical narrative is explained in 3 verses in Genesis Chapter 2 verses 21-23. The verses narrate that when Adam was asleep, God took part of his rib and then covered it with flesh, (Yayasan Lembaga SABDA, 2015) that formation is what is called female (Yayasan Lembaga SABDA, 2015), after that, Adam said that the woman was from my bones and flesh (Yayasan Lembaga SABDA, 2015).



Based on the narrative above, it is found that the concept of the creation of early men and women in the Bible is distinguished. Although in the first text narrative shows equality between men and women before God. In the three text narratives, it is stated that women were created from parts of the male body. The first woman or in this case Eve was created when the condition of man or Adam was asleep, then one of her ribs was taken from her to create a woman. Eve was created equal to Adam in her position before God, what distinguishes the two is gender and function. The reason God created women was to eliminate Adam's loneliness. The role of a pair between men and women is none other than to perfect each other in living life and producing offspring.

### **Analysis of the Transposition of Al-Qur'an towards the Bible**

Based on the intersection of the narrative texts of Al-Qur'an and the Bible, the existence of transposition is explicitly revealed. The transposition process occurs when the texts have a relationship from the same tradition, even though they are in different contexts and audiences. Through Kristeva's transposition analysis, not all elements are included in the case of the initial creation of women between the Bible and the Qur'an. However, the transposition process still occurs, because not all elements must be included in it. On the other hand, the narrative that has developed about women being created from the ribs of men, in fact, cannot be found in the Qur'an. In addition, Al-Qur'an is present to respond to Arab society which is close to previous religious traditions, that is Judaism and Christianity. According to Western historians, the religious conditions in Arabia, especially Mecca and Medina, the existence of Jews and Christians has been recorded since the beginning of the first century AD, although the number is not too much. Judeo-Christian ideas have a lot of influence on the Semitic religious traditions in Arabia at that time, this is inseparable from the Arab intellectual environment in producing ideas and works (Adnan, 2011, pp. 24–25). So it is not an exaggeration to state that the relationship between Al-Qur'an and the Bible lies in the historical and cultural aspects of the text and its recipients. This allows both to have similarities and differences in several concepts.

The discussion that emerged in the interpretations produced in the Middle East in the early Middle Ages gave rise to a narrative about the initial creation of women from the ribs of men. The closeness of Arab intellectuals to Judeo-Christian ideas became a strong argument in the references to interpretations, for example, Ibn Kathir. According to contemporary Muslim intellectuals in contextual readings directed at equality, they consider that the narratives and arguments raised by previous interpretations were caused by the patriarchal cultural conditions that were still inherent in the imagination of their interpreters, as stated by Amina Wadud. (Khairunnisa, 2019) Even though the tafsir was produced in contemporary times, the interpretive model can be influenced by that culture, such as Wahbah Zuhaili who interpreted the same as Ibn Kathir. (Maesaroh, 2022) Both are based on textual readings of the hadith narrated by Bukhari and Muslim. (Sulaeman, 2020)

Criticisms from Muslim reformers began to be raised regarding the discourse on the origins of the creation of women which had implications for the discussion of the issue of gender equality. Nasaruddin Umar, for example, commented that *nafsun wabidah* did not at all indicate Adam's certainty, so he concluded that Al-Qur'an was more detailed about the division of roles between men and women which referred to the values of human universality and not to the conflict of human gender creation (Nurhasanah, 2020). This interpretation is in line with Wadud's, who points out that Al-Qur'anic narrative does not mention which gender was created first (Wadud, 1999). In the word *zauj*, terminology does not contain the concept of masculine or feminine gender. Wadud seems to have commented on previous interpretations that quoted from the Bible, even though Al-Qur'an has detailed it so that no more references from the Bible are needed to explain certain contexts (Wadud, 1999). However, HAMKA interpreted the word *zauj* as a wife, although he talked a lot about justice and equality. The interpretive debate that occurred among the reformists ultimately led to the narrative of the creation of early women coming from the same type and elements as men. The statement above strengthens that there are differences and oppositions in the concepts offered by Al-Qur'an to the Bible. The original languages used by both during the revelation period were different. Al-Qur'an uses Arabic to convey information and engage in

dialectics with Arab society in the process of prophetic preaching. The Bible (Old Testament) which preceded the existence of the text of Al-Qur'an uses its original language, that is Hebrew. To explain it appeal to appeal, the author uses translations of Al-Qur'an and the Bible which are conventional in the Indonesian context regarding the early creation of humans, here are the narratives of both:

Table 1: Transposition of Al-Qur'an to the Bible

No.	Translation of Al-Qur'an	Translation of the Bible
1.	<p>O, humans! Fear your Lord who created you from one person (Adam), and (Allah) created his partner (Eve) from (himself); and from both of them, Allah produced many men and women. Fear Allah in Whose name you ask each other, and (maintain) family relationships. Indeed, Allah always guards and watches over you. <b>(Q.S. al-Nisa [4]: 1)</b>(Lajnah Pentashihan Mushaf Al-Qur'an, 2019)</p>	<p>So God created man in His image. In the image of God, He created them, male and female <b>(Book of Genesis Chapter 1 verse 27)</b>(Yayasan Lembaga SABDA, 2015)</p> <p>So the LORD God made the man fall into a deep sleep, and that's when He took a rib from him and covered the old space of the bone with flesh. <b>(Book of Genesis Chapter 2 verse 21)</b>(Yayasan Lembaga SABDA, 2015)</p>
2.	<p>It is He who created you from one soul (Adam) and He made his partner so that he would be inclined and feel at ease with him. Then, after he interfered with her, she (his wife) conceived lightly. So, he passed it easily. Then, when he felt heavy, both (husband and wife) asked Allah, their Lord, "Indeed, if You give us a pious child, we will surely be among those who are grateful." <b>(Q.S. al-'Araf [7]: 189)</b>(Lajnah Pentashihan Mushaf Al-Qur'an, 2019)</p>	<p>From the rib he took from the man, the LORD God formed a woman and brought her to the man. <b>(Book of Genesis Chapter 2 verse 22)</b>(Yayasan Lembaga SABDA, 2015)</p>
3.	<p>He created you from one soul (Adam) then from him He made his mate and He sent down eight pairs of livestock for you. He made you in your mother's belly event after event in three darknesses. The one who (does) this is Allah, your Lord, the Lord who owns the kingdom. There is no god but Him. Why can you turn away (from the truth)? <b>(Q.S. az-Zumar</b></p>	<p>The man said, "Here it is! Bone from my bones and flesh from my flesh. She will be called Woman because she was taken from Man." <b>(Book of Genesis Chapter 2 verse 23)</b>(Yayasan Lembaga SABDA, 2015)</p>

	[39]: 6) (Lajnah Pentashihan Mushaf Al-Qur'an, 2019)	
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From the table above, it is found that the similarity of the two texts lies in the role and function of being created in pairs, that is to establish affection and continue the lineage. In Kristeva's rules, this is called the principle of *exerp* which in substance and narrative, Al-Qur'an and the Bible have similarities. In addition, in the discussion of the creation of humans, what is meant by the Bible is that Adam has similarities with Al-Qur'an, but not with women. The narrative in the Bible explicitly states that women come from the rib of men, while the first man was created from the elements of water and soil as mentioned in Al-Qur'an. Bible scholars agree with the text's narrative regarding this discussion. This shows that the concept of early human creation is distinguished in the process between Adam and Eve. The transposition of Al-Qur'an to the Bible lies in the narrative of "oneself/soul" with "rib". In the section on the origin of the creation of women, it seems that both have conflicting concepts and narratives. In terms of language, the word *nafsun wahidah* is interpreted by the interpreters as coming from the same race and kind. This indicates that women according to Al-Qur'an are created from the same race as men and the same type of elements of their creation. The differences formed between Al-Qur'an and the Bible, experience a process of transposition of text narratives, including:

1. **The haplological process**, that is the abolition of the text narrative shown in the mention of the origin of women. The abolition and reduction of the text of Al-Qur'an towards the Bible is found in the narrative "created you from one person, and (Allah) created its mate from (himself)" with the narrative "Allah took a rib and covered it with flesh" and "The man said: "This is bone from my bones and flesh from my flesh. She is called a woman because she was taken from a man". The abolition of sentences is seen in the words "rib" and "flesh" which are not found in the narrative of the text of Al-Qur'an. However, Al-Qur'an offers other narratives and concepts, which are explained in the next process.
2. **The process of defamiliarization** is shown in the change of meaning and character of the text conveyed by Al-Qur'an implicitly about the initial creation of women to the explicit explanation of the Bible. The mention of oneself/soul opens up opportunities for diverse meanings. The closeness of Islam to the Jewish and Christian traditions opens up opportunities for previous interpretations that require the same meaning as the Bible. As in the statements of Ibn Kathir and Amina Wadud. However, the expansion of interpretation and the use of language analysis in the tradition of interpretation gives birth to meanings that are different from the intent of the Bible. On the other hand, the narrative of the text of Al-Qur'an drops the word *rib* and does not mention that the creation of the first man and the first woman was different. This is what leads not only to the reduction of the text but to the level of change in meaning.
3. **In the process of demystification**, after experiencing a reduction and change in meaning in the defamiliarization process, Al-Qur'an has indirectly offered a concept and definition of the initial creation of women that contrasts with the Bible. As previously mentioned, the initial creation of women in Al-Qur'an is not distinguished from the initial creation of men, indicating that the definition of the initial creation of women comes from the same elements and types as men, that is from soil and water which are then formed and breathed into by the spirit. While in the Bible it is explicitly distinguished. The first man was created from the elements of water and soil, as conceptualized in Al-Qur'an. Regarding women, the Bible defines that the initial creation of women came from a part of the male body. This part was taken by Allah from one of the ribs, when the man was sleeping, then the bone was wrapped with flesh taken from the man, so the woman was formed and made as a life partner for the man.
4. **Conversion** or opposition of Al-Qur'an to the Bible. Amina Wadud explains that the word *nafsun* has a neutral meaning, that is male and female, which refers to the types and elements of creation (Wadud, 1999). Wadud concluded that Al-Qur'an in its original text does not



mention which was created first based on gender (Wadud, 1999). However, the words *nafsun wabidah* and *zaujaha* interpret Adam and Eve appear in the tafsir book. This is supported by HAMKA in the al-Azhar tafsir which concludes that the two words represent men and women, but in the word *zauj* he interprets it as wife (Amrullah, 1989). In contrast to the Bible which conceptualizes the initial creation as Adam and then from him Eve was created.

The transposition carried out by Al-Qur'an to the Bible, seems to have implications for the status of women who have the same position as men. Functionally, both were created by Allah to complement each other between individuals. As in the pre-Islamic historical record where women did not get space to move and were isolated in society. Islam teaches how to uphold the dignity of a woman by instilling basic values that she is needed by men. This is as explained by Quraish Shihab, the term *nafsun wabidah* has implications for the word *tasaaluna bibi wal arham* which contains human values that naturally require cooperation between parties to realize harmony (Shihab, 2005a).

## CONCLUSION

The statement that Al-Qur'an explains the initial creation of women from the rib of a man is not narrated in the text. This shows that Al-Qur'an transposes the text of the Bible which narrates that the first woman came from a part of a man's body. Al-Qur'an does not raise a discussion of the creation of the origin of the first woman which is different from men. However, Al-Qur'an and the Bible, both have similarities in certain parts that contain elements of exerp, that is the role and function of the creation of men and women to complement each other and continue the lineage. Based on Kristeva's transposition analysis, there are several elements of conflict between the text of Al-Qur'an and the Bible that contain elements of haplology that occur in the abolition of the text of Al-Qur'an which states that women come from the rib of men, defamiliarization or changes in meaning conveyed by Al-Qur'an implicitly about the initial creation of women and demystification that occurs when the text of Al-Qur'an changes the definition of the initial creation of women which is the same as men so that this difference gives rise to the opposition of Al-Qur'an to the Bible or conversion. From this finding, it shows that the position of men and women is the same with the duties and functions of both to complement each other. Al-Qur'an does not imitate the Bible but offers a conception that is more relevant to the development of science and contemporary socio-cultural dynamics.

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