



PARALLELISM OF HEAVEN IN AL-QUR'AN TRANSLATION OF KEMENAG AND AL-KITAB TRANSLATION OF SABDA

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Abstract

This study discusses the parallels and similarities of heaven in the translation of the Ministry of Religious Affairs' al-Qur'an and al-kitab (the Bible) of Sabda. This study explains the similarity of the meaning of heaven between the two books because there are some similarities in explaining heaven. Therefore, this research uses the intertextuality approach pioneered by Julia Kristeva to see the similarities between the two holy books. The results of this research from the configuration are more dominant to the similarity so that the parallel principle is more important in naming heaven, then also found the principle of excerpts, modifications in human disclosure, and description of heaven in the translation of al-Qur'an and al-Kitab. This study is a critical-analytical literature review using Julia Kristeva's theory with ten important steps, namely the Principle of Transformation, which involves the incarnation transfer or exchange of one text to another. This may involve conversion or changing the form of a text from one format to another. The Principle of Modification, which applies when the author makes adjustments, changes, or transfers into a text. Modifications may include changes in style, words, or text structure. The Principle of Expansion, which applies when the author expands or develops the text, such as developing a short story into a novel by adding additional elements. The Principle of Haplology, which occurs when there is a reduction or deletion, as well as the selection and editing process to adjust a text. This may involve simplification or reduction of information. The Principle of Demythophysics, intended to oppose the understanding in the text of a work that appears earlier, with the author questioning the text before treating opposition to it. The Parallel Principle, which occurs when there is similarity between one text and another in terms of thought themes or the form of the text itself. It is essential to include the source to avoid being considered plagiarism. The Principle of Conversion, which occurs when there is a conflict with the quoted text or Hippo gram. It may involve adjustments for the text to be more consistent or coherent. The Principle of Existence, which applies when elements appearing in a text differ from the Hippo gram text. This occurs when the author updates the original work. The Principle of Assimilation, which occurs when the author tries to make changes to the text, such as deviations in meaning or changes in the character of a text. The Principle of Defamiliarization can be defined as a change in the meaning and character of a work/text. It may involve changing certain elements to provide a new perspective or interpretation of the text.

Keywords: Heaven, al-Qur'an, al-Kitab, intertextuality, Julia Kristeva.



Abstrak

Penelitian ini membahas tentang persamaan dan perbedaan makna surga dalam terjemahan al-Qur'an Kementerian Agama RI dan al-kitab Sabda. Penelitian ini menjelaskan kemiripan makna surga antara kedua kitab tersebut karena terdapat beberapa kesamaan dalam menjelaskan surga. Oleh karena itu, penelitian ini menggunakan pendekatan intertekstualitas yang dipelopori oleh Julia Kristeva untuk melihat kesamaan antara kedua kitab suci tersebut. Hasil dari penelitian ini dari konfigurasi lebih dominan kepada kemiripan sehingga prinsip kesejajaran lebih diutamakan dalam penamaan surga, kemudian juga ditemukan prinsip pengutipan, modifikasi pengungkapan manusia, dan deskripsi surga dalam terjemahan al-Qur'an dan al-Kitab. Penelitian ini merupakan kajian Pustaka (library research) yang bersifat kritis-analitis dengan teori Julia Kristeva dengan sepuluh Langkah poin penting yakni Prinsip Transformasi, yakni Transfer inkarnasi atau pertukaran satu teks ke teks lain. Ini bisa melibatkan konversi atau perubahan bentuk suatu teks dari satu format ke format lain. Prinsip Modifikasi, yaitu Berlaku ketika penulis membuat penyesuaian, perubahan, atau transfer ke dalam suatu teks. Modifikasi dapat mencakup perubahan dalam gaya, kata-kata, atau struktur teks Prinsip Ekspansi, yakni Berlaku ketika penulis melakukan perluasan atau pengembangan teks, seperti mengembangkan cerita pendek menjadi novel dengan menambahkan elemen-elemen tambahan Prinsip Haplologi, yakni Terjadi ketika terjadi pengurangan atau penghapusan, serta proses pemilihan dan penyuntingan untuk menyesuaikan suatu teks. Ini mungkin melibatkan penyederhanaan atau pengurangan informasi Prinsip Demitofisika, Dimaksudkan untuk menentang pemahaman dalam teks suatu karya yang muncul sebelumnya, dengan penulis mempertanyakan teks sebelum memperlakukan oposisi terhadapnya Prinsip Paralel, yakni Terjadi ketika terdapat kesamaan antara satu teks dan yang lain dalam hal tema pemikiran atau bentuk teks itu sendiri. Penting untuk mencantumkan sumber agar tidak dianggap sebagai plagiarisme Prinsip Konversi, Terjadi ketika terdapat konflik dengan teks yang dikutip atau Hippo gram. Mungkin melibatkan penyesuaian agar teks dapat lebih konsisten atau koheren Prinsip Keberadaan, yakni Berlaku ketika elemen-elemen yang muncul dalam suatu teks berbeda dari teks Hippo gram. Ini terjadi ketika penulis memperbarui atau mengubah karya asli Prinsip Penyamaan, Terjadi ketika penulis mencoba membuat perubahan pada teks, seperti penyimpangan dalam hal arti atau perubahan dalam karakter suatu teks. Prinsip Penyfamiliaran Kembali yakni Dapat didefinisikan sebagai perubahan dalam arti dan karakter suatu karya/teks. Ini mungkin melibatkan perubahan unsur-unsur tertentu untuk memberikan pandangan atau interpretasi yang baru terhadap teks

Kata kunci: *Surga, al-Qur'an, al-Kitab, intertekstualitas, Julia Kristeva.*



A. INTRODUCTION

Heaven is a name that is interpreted and also gets special attention for scholars and researchers. heaven is crowned as a reward for all human behavior, but the concept and existence of heaven are still widely disputed. heaven is described as full of beauty, tranquility, comfort, and favors that have never been felt in the real world. The pleasures that have been promised are not only found in the text of the holy book of the Koran as a guide for Muslims but also in the text of the holy book of Christians.

Heaven in KBBI is defined as a realm of the afterlife to make happy the spirits contained in humans who will live in it (in eternity); another definition is also contained in KBBI, namely heaven where the Batara Guru (Shiva) lives; Surgaloka. The definition is not far from the discussion of theology. Further definitions were found, namely, 1, the heaven of the world is stated as a pleasure in the form of pleasure, happiness that will be enjoyed if you are still living in the world; the statement is called a worldly pleasure, 2, Jannah which is supernatural, namely the afterlife where the human soul (spirit) gets happiness as a reward for all his good deeds while living in the world, the definition is named Jannah heaven.

This research is of high urgency as it delves into the similarities and parallels regarding the concept of heaven in the translations of the Qur'an and the Bible. The study contributes to interreligious understanding, particularly between Islam and Christianity. By exploring the commonalities in the concept of heaven, it has the potential to strengthen tolerance and appreciation for religious differences. This research not only provides insights into the similarities in the concept of heaven but also contributes to the study of the translations of the Qur'an and the Bible. It opens up space for further reflection on how religious messages are conveyed and understood through translations. The research holds direct relevance in the context of multicultural and multireligious societies. Recognizing similarities in the concept of heaven can enhance interfaith dialogue and reduce the potential for conflicts. The study can support efforts to create a more open and connected society and academic community, where understanding and appreciation of religious differences can be heightened

The existence of heaven is proven in the text of the Qur'an with the word Jannah with various derivations mentioned in as many as 201 sentences, 144 of which are mentioned with the word Jannah, 6 of which are mentioned in the *mufrad* form, 7 in the *muşanna* form, 69 in the plural form. However, there are only 70 sentences that are very close to the writing study. Muhammad Fuad Al Baqi, Al-Mu'jam Al Mufahras Li Alfazul Qur'an (Al-Qahirah: Darul Hadits, N.D.). The word paradise is found in the majority of the Qur'an mentioned not as a place intended for the pious after the life of the world but is mentioned



in the context of the garden, as well as in the Bible the explanation of heaven, especially in translations of the Bible, is conveyed in the context of a garden.

The word heaven in the Qur'an is explained not only about its position in the world or in the hereafter but also there are more specific explanations between the Qur'an and the Bible. the process or a system to explain the meaning of the word Jannah in the Qur'an and heaven in the Bible. the process or system to explain the meaning of the word Jannah in the Qur'an and heaven in the Bible. The relevant approach to see how the concept of heaven in the Qur'an and the concept of heaven in the Bible are explained specifically in this problem is carried out with an approach pioneered by Julia Kristeva with her theory of analysis to intertextuality which is an attempt to compare one text with another text and there is a relationship between the two. This approach substantially emphasizes the importance of a potential dynamic owned by the text and the text itself has a heterogeneous combination of other texts. As stated by Kristeva, the text is a permutation and integrality in a particular text where some utterances are taken from other texts and intersect and neutralize each other in the sense that their intellectual position symbolizes the existing configuration of words and utterances so that they become a double-voiced text.

B. METHOD OF RESEARCH

This research belongs to the type of literature (library Research) which is research based on the search for text sources that have a relationship with the theme of the study of "heaven" consisting of the Qur'an, al-Kitab, its translation, and other sources of other types of literature. this research analyzes with qualitative methods with Julia Kristeva's Intertextuality approach by analyzing it systematically so that it can reveal objective results. Julia Kristeva's Intertextuality theory examines the term Heaven contained in the Qur'an with another book that has a balanced position, namely al-Kitab, but in this study the researcher revealed it by taking the translation in order to compare it with the similarity of language. Thus, it will be found that there are similarities and differences expressed from both data sources.

C. JULIA KRISTEVA AT A GLANCE

1. Julia Kristeva's Biography

Kristeva is a French poststructuralist philosopher born in Bulgaria on June 24, 1941, who is known as an influential thinker in the semiotic theory of the poststructuralist school, a linguist, and a feminist semiotician with a brilliant reputation.(Rusmana, 2014) He gained his knowledge from several countries, namely Paris from Bulgaria.(Taufiq, 2016)



In the 1960s she worked in Paris. (Ted Honderich, 1995) Her educational journey was committed to Orthodox religious beliefs. Kristeva learned French at an early age and pursued it until she earned a baccalaureate degree. Kristeva came from an intellectual family, the data found that her mother was a genius scientist who then had her genius in her father who was also a theologian contributed to her spirituality.

His work entitled "La Revolution du Langage Poetique" was first published in French in 1974 (Revolution in the Language of Poetry, published in English in 1985). This work was one of the means to achieve a professorship in academia, especially in France, there are several major works yet to be translated: *Recherches pour une semanalyse* (1969) and *Polylogue* (1977). (Hamersma, 1992) The essence of Julia Kristeva's works is to contribute to restoring the living body in language. As the basic dialogical structure of subjectivity derives some elements from the body or language in the background of Kristeva's psychoanalytic understanding of the existence of the subject originating from the unconscious, which is processual and defined by embodiment. It is at this point that Kristeva turns to discuss how she can integrate psychoanalysis with linguistic approaches to theorize the process of becoming an enhanced subject. Marianna Fotaki, *Julia Kristeva: Speaking O The Body To Understand The Language Of Organizations.* In *Gender , Embodiment And Fluidity In Organization And Management*, Ed. R. McMurray And A. Pullen (Oxon & New York: Routledge, 2020).

Her position in France is as a writer, psychiatrist, and Professor at Paris VII University Diderot, and also holds honorary degrees from university institutions around the world. Kristeva is also an international intellectual figure who does not believe in a particular religion, this is known from the article which explains that Pope Benedict XVI invited her and 3 other international figures who do not believe in certain religions personally. Although it is reported from several writings that Kristeva is the daughter of a church accountant and Christian parents. And her work in the form of cultural theory and feminism in *Semeiotike* in 1969 as well as her other works contributed greatly to the post-structuralization perspective. (Yukesti, 2015)

As a writer, Kristeva was very productive by providing many published works, and what made her name known and raised was her two books entitled *Powers of Horror: An Essay on Abjection and Hatred and Forgiveness*. Kristeva's thinking is strongly influenced by her position as a foreign woman and a hybrid subject who integrates various disciplines. Kristeva's theory of the process of signification in language proposes that signification has two different but



interconnected and interacting elements: such as a symbol that is related to its cognitive, discursive, and normative aspects; and semiotic to the preverbal rhythm of the body that underlies it, called 'Chora'. Continuing with her thoughts on psychoanalysis, Kristeva was influenced by the work of Jacques Lacan, who was a close friend of hers and linked the evolution of the subject to the evolution of language, with a particular focus on the way subjects enter the realm of the symbolic order. Chattopadhyay, "Review Of Julia Kristeva's This Incredible Need To Believe." (New York: Columbia University Press, 2017).

This is the biography and career of Kristeva, a French intellectual of Bulgarian origin, who knew how to combine her travels and spirituality, Kristeva testifies to a constant thought and movement, which after questioning human suffering for so long through psychoanalysis, turned to the thought of God in an attempt to understand the need to believe that inhabits the individual.

2. Julia Kristeva's Intertextuality

Julia Kristeva's semanalysis is an approach to language that is used as a process of signification but heterogeneously located on the subjects who speak. semanalytic studies emphasize language strategies with all their distinctive features, not only that, but semanalysis also reveals the language used as a specific discourse, meaning not only as a general language system. (Kaelan, 2017)

In semanalysis, there are also other elements not only of language but also of its sources, namely genotek and phenotek. a text that has unlimited meaning and is also a sup stratum for actual texts. While the phenotek is the actual texts sourced from the genotek. Thus, genotek and phenotek cannot stand alone, both of which are always together, so phenotek is positioned as a language performance that functions for the communication of representation and expression. M. Riyan Hidayat, "Kisah Yajuj Majuj Dalam Tafsir Al-Azhar : Analisis Intertekstualitas Julia Kristeva," J-Alif: Jurnal Penelitian Hukum Ekonomi Syariah Dan Budaya Islam 6, No. 1 (2021): 45.

Intertextuality is where each text refers to other texts. It is simply the relationship between a particular text and other texts. Intertextuality starts from the basic assumption that every text is a mosaic of quotations. When writing a work, an author will take components from other texts to be processed and reproduced with the color of addition, subtraction, opposition, or affirmation according to his creativity, whether consciously or unconsciously, so that a text must have a relationship or connection with other texts that appear first. (Garwan, 2020) Julia Kristeva argues



that a text is related to socio-cultural and historical texts, so to study a text as intellectuality is to place the text in the social and historical realm.(Kholifah, 2020)

Julia Kristeva also argues that the text is not a separate object or individual but a compilation of texts contained in literary works and texts found outside literary works that cannot be separated between the two.(Taufiq, 2018) Intertextual studies are part of the linguistic process that captures the transition from one sign system to another. It is in this transition process that a text will undergo changes in order to identify these changes,(Windiasari, 2018) Kristeva gave birth to several principles that became the method of reading textuality, namely: Julia Kristeva, *Desire In Language: A Semiotic Approach To Literature And Art.*, Ed. L. S Roudiez (New York: Columbia University Press, 1941). The principle of Transformation, is the transfer of incarnation or exchange of one text to another. The modification principle, applies when the author makes adjustments, changes or transfers to a text. The principle of expansion, applies when the author makes an expansion or development of a text such as a short story that is processed into a novel. The principle of haplogy is when there is a reduction or deletion as well as the selection and editing process that aims to adjust a text. The principle of demythophysics is intended to oppose the understanding in the text of a work that appears earlier than the author questions the text before treating the opposition. The parallel principle is when there are similarities between one text and another in terms of the theme of thought or the form of the text itself here the author must include the source so that it is not considered plagiarism.(Khikmatiar, 2019) The principle of conversion is when there is a conflict with the quoted text or Hippo gram. The principle of existence, if the elements that appear in a text are different from the Hippo gram text, applies when the author updates the original work.(Nurmansyah, 2019). The familiarization principle is when the author tries to make changes to the text such as deviations in terms of meaning or changes in the character of a text. The principle of defamiliarization can be defined as a change in the meaning and character of a work/text.(Hayati, 2022).

D. SEMANALYSIS TO INTERTEXTUALITY OF HEAVEN TRANSLATED BY THE MINISTRY OF RELIGIOUS AFFAIRS QUR'AN AND AL-KITAB TRANSLATED BY SABDA WEB

The existence of heaven and the description of what happens in heaven is not only discussed in the Qur'an but also discussed in other holy books, one of which is the bible or Bible. the existence of heaven is a thing or factor in the existence of God's power. when viewed in general, the Qur'an and the Bible have in common that they are sanctified by humans because they are considered sacred. although the Qur'an and the Bible are viewed from an anthropological



perspective, the Qur'an and the Bible were revealed from different places and cultures. however, according to Ingrid Mattson, they have something in common, namely the existence of revelation. Ingrid Mattson, *The Story Of The Qur'an Its History And Place In Muslim Life* (West Sussex: John Wiley & Sons, Ltd, 2013). The Bible in this research acts as a hypogram or reference text, a text that appears earlier than the Quran. (Muhafizah, 2021)

Based on this, the author explores and reveals all the similarities and differences in the narratives of the two sacred books so that differences and similarities between the Qur'an and the Bible can be raised in explaining the existence or description of heaven. As the Qur'an and the Bible were revealed and written in two different languages, namely Hebrew and Arabic, so to balance the two positions in this study the author uses translations, namely from the Ministry of Religion for the translation of the Qur'an and also sabdaweb for the translation of the Bible.

1. human's eternity in heaven

Heaven is mentioned in the Qur'an as the last eternal abode for humans, unlike when the Qur'an describes the life of Prophet Adam in heaven. Not only in the Quran, the Bible also conveys the same thing, namely that humans do not immediately enter directly into heaven, the meaning of heaven in this case is heaven in the afterlife. this similarity can be found in the Quran and the Bible. namely in surah al-Ahkaf verse 14.

أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

“They are the dwellers of Paradise (and) abide therein in recompense for what they have done.” (Q.S al-Ahkaf [50]: 14(LAJNAH PENTASHIHAN MUSHAF AL-QUR'AN, 2019)

This verse explains the faithfulness of people in maintaining their faith by carrying out all worship and tawakkal to Allah, they are the ones who will become residents of heaven and remain in it. Humans who live there are the Ahlul Paradise which is guaranteed by God to be eternal in it. (Departemen Agama RI, 2008) And this is in line with the Bible chapter 2Corinthians chapter 5 verse 1.



“For we know that if our tents on earth are broken down, God has prepared for us an eternal dwelling place in heaven, not made with hands.” Yayasan Lembaga Sabda, “Al-Kitab,” Yayasan Lembaga Sabda, [Https://Alkitab.Sabda.Org](https://Alkitab.Sabda.Org).

This chapter of 2 Corinthians in chapter 5 verse 1 contains God's statement that He has provided a place if the current residence is removed or demolished. God provides a new residence in the eternal realm called heaven. The process is the process of human resurrection from the tent (earth) which is resurrected in a state of undress. The heavenly abode is a place for humans to live eternal life, the heavenly abode is also the second place after human resurrection, for the process of moving from the tent to heaven humans undergo the throne in a court of Christ so that all humans can get what they deserve and it is in accordance with what they have done in their lives.

From the explanation of the two texts, it is found that heaven is the place of human immortality after experiencing the process of life in the real world or in the Bible called the tent. In this case, there is a similarity in the statement of heaven as the place of human immortality. This sentence is found in the word خُلِدِينَ فِيهَا which is translated according to the Ministry of Religious Affairs as "*eternal in it*", and the phrase "*an eternal dwelling place*" in the Bible. Thus, the principles or methods of intertextuality that are very relevant to the reflection of the text are “**ekserp**”. It was found that the use of texts or even both revealed interrelated and similar meanings in terms of their hypograms.

2. Naming and Describing Paradise in the Translations of the Qur'an and the Bible

The naming of paradise narratives in the Qur'an and al-Kitab is quite a lot, but the focus of this research is to collect data that has relevance to the Qur'an from the Ministry of Religion's translation and al-Kitab translated in the Sabda Web.

a. Paradise 'Adn and the Garden of Eden

The naming of heaven 'adn and the garden of Eden is quite interesting to explore, this is because there are similarities in phonemes between the two. Not only the similarity in phonemes but there are also similarities in the form of visuals



depicted in both scriptures. Therefore, it is necessary to trace the texts that read and narrate heaven 'adn itself or the garden of Eden.

Not only the Qur'an, but the Bible also has a clear and similar naming and description of the mention of the word heaven between heaven the Bible. In the Bible, the chapter of Genesis chapter 2 verses 8-14 describe the garden of Eden and all its contents. The description of the garden of Eden in the set of verses is related to one another, as stated in the Bible that heaven, where humans live, was created in the east. In verse 9 it is stated that there is a process of moving and adding elements to the garden in the form of trees from the good earth being moved into the garden of Eden, and also obtained river water that flows to wet the garden of Eden, the river is divided into four branches namely prison, Gihon, Tigris, and Efrat. In addition to the river water that flows through the garden, gold, bedolah resin, and chrysoprase stones are also found in the area where the pison river flows. All that is in the garden of Eden is a luxury, coolness offered both from all the trees and their fruits, rivers, and all the sparkle of gold, resin, and chrysoprase stones that spoil the eyes with their beauty.

<i>Al-Qur'an</i>	<i>Al-Kitab</i>
<i>"(That is) the paradise of 'Adn which they enter. Rivers flow beneath them. Therein they will find all that they desire. Thus Allah rewards those who fear." (an-Nahl [16]: 31)</i>	<i>"Then the LORD God made a garden in Eden on the east side, and there He placed the man whom He had formed." (Kejadian, 2: 8)</i>
<i>"They are the ones who will have Paradise 'Adn, under which rivers flow. (In that paradise) they are adorned with gold bracelets and they wear green garments of fine silk and thick silk. They sit reclining on beautiful couches. (That is the best of rewards and a beautiful resting place.." (Q.S al-Kahf [18]: 31)</i>	<i>" And the LORD God brought forth from the earth every tree that is good for food, and the tree of life amid the garden, and the tree of the knowledge of good and evil." (kejadian, 2:9)</i>
<i>"(i.e.) the paradise of 'Adn, under which rivers flow. They will abide therein forever. That is the reward for</i>	<i>"There was a river flowing out of Eden to water the garden, and</i>



<i>those who purify themselves." (Q.S Taha [20]: 76)</i>	<i>from there it was divided into four sections." (kejadian, 2:10)</i>
<i>"Allah has promised the believers, male and female, paradises with rivers flowing beneath them, they will remain therein, and good places in Paradise of 'Adn. The pleasure of Allah is greater. That is the greatest victory" (Q.S at-Taubah [9]: 72)</i>	<i>"The first is called the Pison, which flows around the entire land of the Hawila, where the gold is." (kejadian, 2:11)</i>
<i>"(That is,) Paradise 'Adn which the Most Merciful has promised to His slaves, even if it is unseen. Verily, His promise is sure to be kept." (Q.S Maryam [19]: 61)</i>	<i>"And the gold of the land is good; there is bedolah resin and chrysoprase stone." (kejadian, 2:12)</i>
<i>"(Their reward in the Hereafter will be) Paradise of 'Adn which they will enter. In it, they are adorned with bracelets of gold and pearls. Their clothing in it is silk." (Q.S Fatir [35]: 33)</i>	<i>"The name of the second river is Gihon, which flows all around the land of Cush." (Kejadian, 2:13)</i>
<i>"(If you believe and strive,) surely Allah will forgive your sins and admit you to Paradise with rivers flowing underneath and to good abodes in Paradise 'Adn. That is a great victory." (Q.S As-Saff [61]: 61)</i>	<i>"The name of the third river is Tigris, which flows in the east of Assyria. And the fourth river is the Euphrates." (Kejadian, 2:14)</i>
<i>"Their reward with their Lord is Paradise 'Adn, in which rivers flow. They will remain in it forever. Allah is pleased with them and they are pleased with Him. That is the reward of those who fear their Lord." (Q.S al-Bayyinah [98]: 8)</i>	

Based on the texts conveyed from the two sources of scripture translation, a connected narrative can be found, namely the form of "luxury" of the garden of Eden or Paradise 'adn. Based on Kristeva's method of intertextuality, it can be found that the appropriate method for the case of intertextuality above is the method of modification. The modification of the text can be found in a similarity, namely a paradise containing trees and flowing rivers, and there are gold, bedolah resin, and chrysoprase stones that describe luxury and coolness. However, there is a change in the description of 'adn



heaven, namely the flow of rivers originating from alcohol, honey, milk, and water mentioned in the Qur'an. Not only that, in heaven 'adn or the garden of Eden (in the Bible) anyone who enters heaven will be given jewelry in the form of a gold ring and a soft and thick green silk garment.

b. Paradise and the Garden of Paradise

Not only the garden of Eden or Paradise 'Adn, but Paradise also has other categories and positions. One of them is Paradise Firdaus or the garden of Paradise. This mention can be found in the Qur'an and al-Kitab seen from various periods, both from the old testament to the new testament.

Al-Qur'an	Al-Kitab
<i>"Indeed, those who believe and do righteous deeds will have Paradise as a dwelling place." (Q.S al-Kahfi [18]: 107</i>	<i>"Jesus said to him: "Most assuredly, I say to you, today you will be with me in Paradise." (Lukas, 23:43)</i>
<i>"(Those) who will inherit (Paradise) Firdaus. They will remain in it forever." (Q.S Al-Mu'minin [23]: 11)</i>	<i>"He who has an ear, let him hear what the Spirit says to the churches: To him who overcomes I will give to eat from the tree of life in the paradise of God." (Wahyu, 2:7)</i>
	<i>"he was suddenly taken up to Paradise and he heard unspeakable words, which no human being should ever utter." (2korintus, 12:4)</i>

The concept of paradise In Luke, 23:43, Jesus tells a thief who was crucified with Jesus that they will go to paradise. The narrative in the verse is very clear that Paradise is a heaven whose existence is not on earth, but a place of life after experiencing the process of death. From the three verses above, a description can be drawn that Paradise is a heaven inhabited by Jesus and all his followers. In Islam, the description of Paradise is in the form of the inhabitants who occupy the paradise. The concept of paradise In Luke, 23:43, Jesus said to a thief who was crucified together with Jesus that they would enter the realm of Paradise. The narrative in the verse is very clear that Paradise is a heaven whose existence is not on earth, but a place of life after



experiencing the process of death. From the three verses above, a description can be drawn that Paradise is a heaven inhabited by Jesus and all his followers. In Islam, the description of Paradise is in the form of the inhabitants who occupy the paradise.

Thus the similarity of the narrative conveyed by the Qur'an and the Bible is in the form of a description of the inhabitants of heaven who are of the same frequency, it can be seen from all the existing practices. Based on the understanding of these verses with all their interpretations, there are also differences when viewed from the method of intertextuality, namely demystification when viewed from the perspective of the Bible, this can be found in a description that those in Paradise are followers of Jesus and together with Jesus. However, when viewed from the Qur'anic perspective, the method of expansion is found, namely the expansion of meaning seen not only in Jesus and all his followers who are in this paradise but also all pious people who maintain their faith consistently can also be found in Paradise.

3. Analysis of Paradise in the Qur'an and al-Kitab

Heaven in the Qur'an and the Bible have similarities and differences. Similarities can be found when looking at the narratives conveyed by the two holy books describing heaven's existence. The similarity of the description is very clear when both religious sources represent the physical geography of heaven of 'adn. The physical geography of heaven 'adn is conveyed very nicely and clearly in the form of rivers that surround it, lush trees and their fruits visualize the coolness that exists in it. The luxury of gold, the lustrous bedolah resin, and the elegant esopras stone reveal the coolness wrapped in luxury that God has created in paradise 'adn.

It is different and very interesting when the two books represent the description of heaven. All the data about Paradise is presented using a different perspective, namely from the perspective of social geography. This can be seen when both books visualize paradise, not with the appearance and physical things owned by paradise. Both books represent the description of paradise from the perspective of the person who is present and occupies paradise. Both books convey the criteria of what and who occupies Paradise, from the Qur'anic perspective it is described as pious people who continue to maintain the condition of their faith in Allah. On the other hand, from the biblical perspective, it is described as the occupants of Paradise who are occupied by Jesus and



all of his people.

If examined further, the naming of heaven in the Qur'an is not only in the form of heaven 'adn and Firdaus but there is still another naming, namely a level of heaven in the afterlife. The types of heaven are:(Baqi, n.d.)

Nama Surga	Penyebutan dalam al-Qur'an
Ma'wa	An-Najm [53]: 15
Na'im	Lukman [31]: 8
Darussalam	Yunus [10]: 25
Darul Khuldi	Qaf [50]: 34
Darul Qarar	Ghafir [40]: 39
Muttaqin	An-Nahl [16]: 30
Muqamah	Fatir [35]: 35
Hayawan	Al-Ankabut [29]: 64
Husna	Yunus [10]: 29
Maqam Amin	Ad-Dukhan [44]: 51
Ghufrah	Al-Furqan [25]: 75
Maq'adi Sidqi	Al-Qamar [54]: 55

Thus, there are many levels and types of heaven, but the similarities in the mention and types of heaven are not all that are mentioned in the Qur'an but also are mentioned in the Bible. So similarities and differences can be found based on this data. The Qur'an is very clear about how and what kind of paradise there is, but the Bible is not.

E. CONCLUSION

Based on the explanation above, both holy books convey descriptions of heaven. The existence is very certain and concrete because heaven has a very close relationship with theology. However, the representation of the description of heaven in the two books found similarities and differences. The similarities can be found when al-Qur'an and al-Kitab convey the description of heaven with the same narrative about human immortality, heaven 'adn, and paradise Firdaus. The narrative is delivered in the form of physical and social geography conditions when the delivery of heaven 'Adn and Firdaus. However, it still has differences, and these differences can be seen through the lens of intertextuality where when conveying human immortality there is an excerpt



rule, and in the discussion of the garden of Eden or Paradise 'Adn there is a transformation method, and the representation of descriptions there is an expansion method.

Based on the investigation of the two scriptures, we can see the similarity in the mention of the word heaven. These similarities and the expansion of meaning in the Qur'an cannot be concluded that the Qur'an adopts the understanding of al-Kitab because both come from far different locations and different community contexts. But both have the same element, namely revelation that comes from God.

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