



**RECONSTRUCTING INTERTEXTUALITY OF THE QUR'AN FROM AN  
ORIENTALIST PERSPECTIVE (ANGELIKA NEUWIRTH INTERTEXTUALITY  
ANALYSIS STUDY)**

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**Abstract**

The differences in orientalist paradigms in reading the intertextuality of the Qur'an with other texts, especially the Bible, are in line with the differences in the findings produced. However, there seems to be a shift (reconstruction) from a skeptic tendency towards dialogical reading. This paper aims to portray the shift based on three questions: a) what is the form of the shift (reconstruction) of reading intertextuality in the early to modern period by western scholars in the study of the Qur'an? b) what are the factors driving the emergence of the shift c) what are the implications of the shift (reconstruction) of reading intertextuality? This research found the fact that the integration of the practice of intertextuality of literary texts with the intertextuality of scriptures scientifically as a response to the controversial reading of early orientalists who stopped at the conclusion of a more correct or more original text, actually provides a new discourse that is broader and able to reduce the intensity of tension, especially between Islam, Christiani and Judaism. Angelika Neuwirth's offer with pre-canonization (*late antiquity*) reading provides a new direction for the study of the Qur'an and history because it indirectly restores the initial image of the Qur'an as a communicative text in the midst of the social religious climate at that time. The relationship between scriptural texts is finally not seen as narrow and problematic but works in a scientific discourse that fills the holes of mutual understanding.

**Keywords:** *Reconstruction, Intertextuality, Al-Qur'an, Orientalist*

**Abstrak**

Perbedaan paradigma orientalis dalam membaca intertekstualitas al-Qur'an dengan teks lain khususnya Bible sejalan dengan perbedaan temuan yang dihasilkan. Namun, tampak ada pergeseran (rekonstruksi) dari kecenderungan skeptik menuju pembacaan dialogis. Tulisan ini bertujuan untuk memotret pergeseran itu berdasarkan tiga pertanyaan : a) bagaimana bentuk pergeseran (rekonstruksi) pembacaan intertekstualitas periode awal sampai modern oleh sarjana barat dalam studi al-Qur'an? b) apa faktor pendorong munculnya pergeseran c) apa implikasi pergeseran

(rekonstruksi) pembacaan intertekstualitas? Peneliti ini menemukan fakta bahwa Integrasi antara praktik intertekstualitas teks sastra dengan intertekstualitas kitab suci secara ilmiah sebagai respon pembacaan kontroversial orientalis awal yang berhenti pada simpulan teks yang lebih benar atau yang lebih orisinal, justru memberikan diskursus baru yang lebih luas dan mampu menurunkan intensitas ketegangan khususnya antara Islam, Kristen dan Yahudi. Tawaran Angelika Neuwirth dengan pembacaan prakanonisasi memberikan arah baru studi al-Qur'an dan sejarah karena secara tidak langsung mengembalikan citra awal al-Qur'an sebagai teks komunikatif di tengah-tengah iklim sosial keagamaan kala itu. Hubungan teks- teks kitab suci akhirnya tidak dipandang sempit dan problematis namun bekerja dalam diskursus ilmiah yang saling mengisi lubang- lubang pemahaman.

**Kata Kunci:** *Rekonstruksi, Intertekstualitas, Al-Qur'an, Orientalis*

## Introduction

Orientalist intertextuality studies of the Qur'an have shifted from skeptical tendencies to more objective academic-dialogical studies. The reading of intertextuality (the relationship between texts) led them to the skeptical conclusion that the Qur'an was nothing more than a plagiarism of Jewish and Christian traditions. Departing from such problems, new efforts emerged in order to produce a more reconciling idea - borrowing Amin Abdullah's term, as Interconnection Integration in the study of the Qur'an. Western scholars who contributed to these efforts such as Angelika Neuwirth, Stefan Wild, Issa J. Boulatta, Nicolai Sinai, Gabriel Said Reynolds, Michel E. Pregill and Mun'im Sirry who are still grappling with the discourse of al-Qur'an studies (Boullata, 2013; Neuwirth, 2009; Pregill, 2020; Reynolds, 2018; Sinai, 2019; Sirry, 2014; Wild, 1996). They try to read the Qur'an with a historical-literary perspective in order to straighten out the intertextuality framework that orientalis use to legitimize the Qur'an as nothing more than a plagiarism of Jewish and Christian traditions (Geiger, 1833; Lüling, 2003; Luxenberg, 2007; Wansbrough, 1977). The literary approach is a starting point that not only situates the Qur'an as a complete text but also reconstructs the polemical classic intertextuality perspective towards more fundamental implications.

So far, intertextuality studies are divided into three trends: *First*, intertextuality studies in general (Asiah & Ud, 2017; Sulaeman, 2015). Sulaiman concluded that, like the research of literary works, the interpretation of the Qur'an shows a continuous process of intertextuality because each mufassir has a tendency to interpret with other texts (verses, hadiths, interpretations, etc.). *Second*, thematic studies of the Qur'an with intertextuality readings (Lestari, 2020; MANSUR, 2019; Rahman, 2015). For example, Rahman's research shows the differentiation of meaning, purpose and aesthetics between Q.S. al-Rahman and Psalms. *Third*, intertextuality as an analytical knife for reading the pre-canonization Qur'an (L. I. N. Fina, 2014,

2015; N. Fina & Iffah, 2016). Iffah focused on reading the intertextuality of the corpus coranicum project initiated by Angelika Neuwirth. There has been no research that specifically discusses the reconstruction of intertextuality reading in the early period of the Qur'an until now by western scholars. In addition, the review of Angelika Neuwirth's thoughts will be presented as a new direction in the study of the Qur'an.

This research is intended to close the gap of previous research that is still vague in mapping the development of intertextuality among western scholars. Such problems are allegedly due to the idea of intertextuality, especially its implications for the study of the Qur'an, which is still scattered and has not been systematically assembled. To answer this, the author narrows the discussion into three problem formulations. *First*, how is the form of shift (reconstruction) of reading intertextuality from early to modern periods by western scholars in the study of the Qur'an? *Second*, what are the factors driving the emergence of the shift? *Third*, what are the implications of the shift (reconstruction) of reading intertextuality? The research that the author offers finally gets significance in the study of intertextuality in the Qur'an today.

This paper is based on the argument that the dynamics of intertextuality of the Qur'an by orientalists have implications for diverse reading results. However, the resulting conclusions often lead to ideological biases. For example, John Wansbrough's skepticism (Wansbrough, 1977, p. 221) in studying Islam has been criticized. Rippin considers that his distrust of Islamic sources (Rippin, 1985, pp. 151-161) not mean that they are inauthentic, and then assumes everything is based on previous evidence that he agrees with. For Fazlur Rahman, *all religions are in history*, so every religion must be placed in a clear historical setting even within the framework of intertextuality (Boullata & McGill Indonesia, 1992, p. 200). Intertextuality is not an approach that ignites dualism between the original or the fake, but rather a tool of literary criticism. The Qur'an manifests in Arabic which has a very long literary dialectic (Setiawan & Dzulmanni, 2005, p. 23). The reconstruction of intertextuality towards the study of the Qur'an not only reveals the theological alignments of early orientalists, but at the same time places the Qur'an as a text - not denying the inevitability of the Qur'an as the word of God, which is historical and does not depart from a cultural vacuum (Rahman, 2015, p. 114). Thus this conception gets its significance in the midst of the discourse of contemporary Qur'anic studies.

## Literature Review

### *Reconstruction*

The Qur'an manifests in the texts and manuscripts (mushaf) that exist today, completed along with the absence of the Prophet Muhammad as a messenger but the authority of the interpreter has just entered a significant role. There are textual terms that are emphasized and refer to the Qur'an itself (*qur'an, kalam, qoul, oral, bayan, ayat, kitab, dzikr*) whose meanings are very potential and varied in their meaning construction (Setiawan & Dzulmanni, 2005, p. 57). The universality of the Qur'an has implications for the dynamics that continue to grow in the study of tafsir. There are at least two factors: the need for contextualization of interpretation and the tendency to reinterpret at any time. The first factor places reality, not text as a standard so that the Qur'an remains alive based on the flow of reality that continues to run as Hassan Hanafi views (Mustaqim & Syamsuddin, 2002, pp. 102–103). The second factor is that human essence tries to find meaning to everything so that the plurality of meanings is a necessity. Michel Foucault's words in his book that the task of giving meaning to any reality, judging from its definition, is never resolved (Foucault, 2005, p. 41), may be relevant to the reality of the interpretation of the Qur'an that will continue to run.

The shift (reconstruction) of the product and even the methodology of interpreting the Qur'an is a necessity. It is very difficult to understand the truth of God's word as a whole, the implication is that everyone tries to know God's intention according to their position (Engineer, 1990, p. 130). For example, cloud people who are reading the Qur'an, although they do not have the capacity to interpret, at least enjoy the rhythm of the Qur'anic verses as a spiritual vibration with the intention of communicating with God's words (Mustaqim & Syamsuddin, 2002, p. 5). In terms of methodology, classical mufassirs tend to be deductive and atomistic while contemporary mufassirs carry an interdisciplinary spirit (Irsyadunnas & Nurmahni, 2020, p. 30). Contemporary tafsir discourse is colored by a variety of actual issues, for example environmental preservation and gender equality. In classical tafsir literature, this issue is marginalized, because it is not the problem and the mainstream of interpretation. Such efforts explain that the Qur'an occupies a dual position: subject and object (Rafiq, 2021, p. 31), which means that the Qur'an as a text is animated by interpretation while the Qur'an remains a guide in seeing the diversity of the current context.

### *Intertextuality*

At the end of the 20th century, modern literary criticism developed the method of text dialog, or Julia Kristeva called it intertextuality (Allen, 2011, pp.

38–39). In semiotic studies, signs are manifestations of other signs, as well as texts that are rooted in other texts (Alex, 2003, p. 86). It is inevitable that a text does not depart from a cultural void (*hypogram*). In Indonesian literature, for example, before the popular literary era of the 45th generation (literary works that accompanied the struggle for independence), one of whose figures was Chairil Anwar, the public was already familiar with the works of the old poets, new poets in the form of; poetry, rhymes, gurindam and hikayat (Sulaeman, 2015, p. 25). The author's reading of the surrounding texts or the reception of the reading of other texts (*hypogram*) will give birth to a new text (transformation) and then the new text will become a reference to produce further works. With this, it can be seen that a text has a role and plays a role for other texts (intertextuality).

Intertextuality is not understood as dualism, between false and original texts, as early orientalists concluded (Rahman, 2015, pp. 112–113). The birth of texts is part of the dynamics of the creative critical process as the fruit of a civilization. Such an understanding is tantamount to demeaning intellectual rhetorical performance. Angelika Neuwirth strongly criticizes that what Qur'anic scholars should look for is not a certain 'right' understanding of the text, which polarizes other 'wrong' understandings, but rather the text itself as a connecting medium that reflects a communication process (Neuwirth, 2007, p. 115). The purpose of intertextuality as an applied method from the big umbrella of literary criticism is none other than to provide a fuller and more complete understanding of meaning. However, it should be understood that the relationship between texts (intertextuality) does not stand alone. Intertextuality approach to the text must be placed with adequate historical analysis so that interest control bias does not imprint on the objectivity of the research (Rahman, 2015, p. 119).

#### *Orientalist and Al-Qur'an*

The encroachment of intertextuality studies in the Qur'an cannot be separated from the traditionalist and revisionist polemics about Islamic sources (Sirry, 2015, pp. 142–143). Doubts about the validity of Islamic sources push revisionists to other sources, including texts of Jewish and Christian origin. In historical science, it is difficult to accept the validity of news whose appearance is not contemporaneous with the actual event, especially in the context of Islam, the time lapse occurs up to a matter of centuries (Sirry, 2015, p. 42). No wonder that the study of the early period of the Qur'an was juxtaposed with the Bibel (L. I. N. Fina, 2015, p. 119). Plus, the Qur'an is quite intersecting in terms of stories, law, eschatology, parables with the Bibel (Hitti,

2023, pp. 156–157). Theoretically, the study of texts that refer to other texts - such as the Qur'an with the Bibel, is a process of intertextuality. The revisionist critical attitude towards Islamic sources actually provides a novelty to Islamic historical discourse which certainly opens up the horizons of pre-Islamic knowledge.

The limitations of intertextuality tools in the early period of Islamic studies resulted in conclusions that were quite favorable to Islam. The existence of Islam was considered too threatening to Christian discourse, so ideological resistance began to be massive. In simple practice, intertextuality has been applied as a methodology, for example by Al-Kindi (3H/9M) who claimed that the Qur'an was not a revelation of God or a product of Muhammad but mosaics of imitations of the Gospel made by a Christian preacher named Sergius (L. I. N. Fina, 2015, p. 125). It was not long before Niketaz declared the Qur'an " ,,, full of lies, forgeries, fables, and contradictions: its language is not that of the prophet, nor is it compatible with the dignity of a religious law book" based on a comparison with the Bibel (McAuliffe, 2001, p. 213). Later, this reading was realized as a false comparison in positioning intertextuality. Julia Kristeva (Allen, 2021, p. 39) came up with an intertextuality model that prioritizes text transformation as uniqueness without referring to the authenticity of the text as original or fake and Angelika Neuwirth (Reeves, 2004, p. 211) who saw the interaction of texts around (intertextuality) al-Qur'an in the pre-canonization period, enough to provide fresh air in the study of orientalist al-Qur'an intertextuality.

## Method

The method used in this research is a qualitative type of literature study (literature reasearch). The approach used is content analysis. The preparation of the article is based on a descriptive-analytical reading of Angelika Neuwirth's intertextuality work: *Orientalism in Oriental Studies? Quranic Studies as a Case Point (2007)* and *Qur'anic Reading of the Psalms (2010)* as the main sources. Then scholarly works including journals, theses, books, and other publications related to the theme -including the works of early orientalist intertextuality as secondary sources. The researcher will begin with a description of the use of intertext in the study of the Qur'an by orientalists and then look at the shifts and products produced so that the dynamics that develop can be captured to be categorized in certain patterns. In the final discussion, the author presents Angelika Neuwirth's analysis in the midst of the Qur'anic intertextuality discourse to see the novelty offered by previous figures.

## Result

### *Forms of Reconstructing Qur'anic Intertextuality*

The various styles of intertextuality practiced by orientalists simultaneously gave rise to different paradigms as well as readings. Paradigms not only guide methodological readings, but also give control over the studies conducted by each scholar personally. The results of intertextuality studies are certainly in line with the paradigm used. Therefore, mapping paradigms is important to see the workflow including the personal tendencies of researchers. Therefore, the author will classify these tendencies periodically in three paradigms, namely:

#### *Borrowing Paradigm*

The wave of rejection of the Qur'an by Jews and Christians that occurred before the 18th century caused a great polemic. Early intertextual studies produced many skewed views that generally rejected and considered the Qur'an to be a imitation (*borrowing-leading*). The name Abd al-Masih bin Ishaq Al-Kindi (not his real name) (3H/9M) emerged who claimed that the Qur'an was not a revelation of God or a product of Muhammad but mosaics of imitations of the Gospel made by a Christian priest named Sergius (L. I. N. Fina, 2015, p. 125). Another view from Peter who sees the word as-sura is similar to the Jewish azoara which in the text is translated with vultus which means face or face. Arabic should use sad instead of sin (Bobzin, 2004, p. 239). This style is a reactive response considering that the Qur'an came in order to revise, straighten out the teachings that were first revealed, namely Judaism and Christianity, thus inviting a critical attitude of the previous community.

#### *Philological Paradigm*

In the early 19th century, the trend of using pure philology became popular among orientalists. The philological encounter with the Qur'an led to the *Wissenschaft de Judentums* (study of Jewish religion and society), a German-Jewish intellectual movement that claimed the universality of Jewish values that could be applied in every place and time. Based on Geiger's review in *Was hat Mohammed aus dem Judenthume aufgenommen* (1833) of the Qur'an, he considers Muhammad to have consciously looked to the Jewish people and past to construct his own faith. Not only did he see it as Muhammad's invention, he called the Qur'an a "*product of the literary imagination and skill of 7th century Arabia*" (Neuwirth, 2007, p. 120). Another argument came from Hartwig Hirschfeld in *Judische Elemente im Koran* (1878), that he doubted the name Muhammad in Q.S. al-Imran 144, al-Ahzab 40, al-Fath 29. Similar to A. Sprenger, he considered the verse an interpolation in the

Qur'an because Muhammad was not a name but a general messianic terminology (Bobzin, 2004, p. 181). Then John Wansbrough in *Quranic Studies: Methods and Interpretations*, emphatically does not recognize the authenticity of the Qur'an because the transition from text to text was not at the time of the prophet, thus allowing negotiation and manipulation in the writing of the Qur'an (Wansbrough, 1977, p. 12).

#### *Dialogical Paradigm*

Angelika Neuwirth's reading of the intertextuality of the Qur'an is welcomed by both Western and Muslim scholars. In terms of methodology, Angelika Neuwirth's struggle with critical literary studies is able to present a proportional intertextuality of the Qur'an. Her persistence is seen when Muslim and Western scholars criticize her for being too cultivating al-Qur'an (Muslim) and selfish enough to show their interests in al-Qur'an studies (Western) (Neuwirth, 2007, p. 98). Entering the reading of intertextuality, Angelika sees Psalm verse 6 (*le roqa ha ares al ham mayin ki le olam hasdo*) and Q.S. al-Rahman 10 (*wa-l-arda wada'aha li-l-anam*) have a sound link (antiphonal) but are clearly different. Q.S. al-Rahman provides a cosmological emphasis not seen in the Psalms (Neuwirth et al., 2010, p. 735). The reading of literary criticism is so rigorous that its implications are different from those of intertextuality by its predecessors.

#### *Encouraging Factors for Reconstructing Qur'anic Intertextuality*

The wave of rejection that began in the ninth century by Christian scholars arose from the assumption that the arrival of Islam threatened their theological doctrines. In addition, Islam's territorial expansion quickly replaced the Roman-Persian civilization. Seeing this reality, the counter-discourse battle by Christian scholars became an alternative choice (L. I. N. Fina, 2015, p. 12). Although methodologically and scientific tools are less established, the model of criticism of the Qur'an by al-Kindi, Peter, Niketas continues to be carried out and becomes the pioneer of subsequent movements. It is not surprising that the nuances of this battle tend to be polemical and ideological, which later reaped long criticism from modern scholarship.

A different goal was carried out by John W. who wanted to make the study of Islamic studies in general and the study of the Qur'an in particular like the study of modern Gospel studies, so that the methodology applied in modern Gospel studies was also used in the study of the Qur'an. Wansbrough said that the Qur'an "*As a document susceptible of analysis by the instruments and techniques of Biblical criticism it is virtually unknown*" (Wansbrough,



1977, p. 21). In addition, the subtitle of Wansbrough's work-Qur'anic Studies: Sources and Methods of Scriptural Interpretation -illustrates the purpose of his thesis. It is important to note, as Andrew Rippin does, that what Wansbrough says about the Qur'an, prophethood and sacred language is a logical consequence of his application of the Gospel method of criticism to Islamic studies (Wansbrough, 1977, p. 14).

The current of such skeptical studies began to fade with Angelika Neuwirth's dissertation, *Studien Zur Komposition Der Mekkanischen Sureen: Die Literarische Form Des Koran Ein Zeugnis Seiner Historizitas* with a literary-historical criticism model. Simply put, Angelika's idea is to uncover the pre-canonization conditions as an alternative tool in connecting the Koran with other traditional texts (Rippin, 1982, p. 14). There are at least two noteworthy reflections: *First*, seeking the truth of the text does not mean polarizing other understandings as false, the text should be seen as a connecting medium that reflects communication (Allen, 2021, p. 87). *Second*, the limitation of scientific exploration suggests an ideological position to perpetuate a singular, highly political role. This is not to suggest a radical deconstruction of the Angelika method as objective, but to place the conflict between Western and Muslim scholars in a more reconciled light.

#### *Implications of Qur'ānic Intertextuality from the Beginning to the Present*

Before the eighteenth century, the study of Qur'anic intertextuality by most Christian scholars resulted in a polemical and skeptical understanding. The implications of this interpretation are the result of defending against the critical efforts shown through the Qur'an to their religion. The understanding they use to criticize the Qur'an is a pre-understanding that exists in the previous book, namely the Bibel (L. I. N. Fina, 2015, p. 124). When the content of the Qur'an is different in terms of teachings, laws, language from the Bibel, then the content is clearly wrong. So that their assumption of Islam, Muhammad, the Qur'an is a form of false teaching. The Qur'an is considered as a mere literary work created by Muhammad and then delivered as if it were a revelation of God (Bobzin, 2004, p. 90). The resulting style is thick with the reinforcement of the previous ideology. Intertextuality studies between the Qur'an and the Bible always lead to plagiarism and imitation. There is no literary understanding or normative value as a form of text transformation - through the lens of literary criticism, in the Qur'an.

The implications of the research carried out by John and his contemporaries (late 18th to 19th centuries) are no different from the previous period, but more methodologically developed because it uses

philological studies. But Firestone himself admits that it is no wonder that many scholars of Qur'anic studies at that time were very skeptical and reductionist. The jargon, "*... understanding a text is the same as digging up its source*" is very representative of the intellectual movement of that time (Geiger et al., 1898, p. 10). The tradition of the book before the Qur'an became the main reference, so many studies state that the Qur'an still draws on previous teachings. The similarities are so striking in terms of theology, literature and language (L. I. N. Fina, 2015, p. 127), indicating that the Qur'an is a form of innovation from the previous book.

Angelika Neuwirth's reading of intertextuality provides a new direction in the study of Qur'anic intertextuality (Neuwirth et al., 2010, p. 712). This can be seen with the use of intertextuality as a methodological tool for more rigorous literary criticism. It is certainly different in terms of methodology and implications from the era before the 18th century or the studies conducted by John Wansbrough and his contemporaries who still saw intertextuality in a practical way. Angelika Neuwirth's interpretation of Q.S. al-Rahman and the Psalms clearly reveals the differentiation and aesthetics of meaning (Neuwirth et al., 2010, p. 712). In terms of antiphonal and sentence structure, it is very different (Rahman, 2015, p. 118). This kind of methodological shift not only annuls previous research but also provides new meanings in the struggle for scientific Qur'anic studies, although its interpretation is more conciliatory for Muslim scholars, at least this is an accountability for methodological shifts that should be used as a reference by western scholars to see the Qur'an more proportionally.

## Discussion

The paradigm shift in orientalist studies shows the dynamics of intertextuality reading of the Qur'an. In practice, differences in addressing the relationship between the Qur'an and the Bible are a logical consequence of the paradigm used. Orientalist skepticism towards the Qur'an occurs because the reading of intertextuality stops at reading similar content between the two (Geiger et al., 1898, p. 10; Wansbrough, 1977, p. 12). The Qur'ān is seen as unoriginal because its content is more or less the same as that already presented in the Bible. So the conclusion that emerges is a dichotomy between dualism or the issue of superiority and truth. Skepticism based on such a reading is unbalanced because it places spiritual tension on the study of the text. Later efforts, including Angelika's, placed the study of intertextuality purely as a text without being overshadowed by group or religious fanaticism (Neuwirth, 2007, p. 115). Such disregard for doctrine ultimately places the

study of texts as nothing more than the transformation of hypograms as a product of endless intellectual creativity. Such treatment of texts is certainly not absent of criticism between the two sides. However, the resulting conclusions are profound and not practically limited to the subjection of intertextuality to two different texts. This model seems to be reexamined by modern intertextuality champions including Angelika.

Based on the author's analysis, the resulting style between early 19th century intertextuality and earlier in studying the Qur'an very clearly positions the Qur'an below the Bibel, which actually shows asymmetrical research (Geiger et al., 1898; Lüling, 2003; Wansbrough, 1977). The doubts about the Qur'an concluded by scholars who, in the author's opinion, use the *borrowing* and *philological* paradigms are not strong enough and deep enough methodologically or in the process of analysis. As an alternative to that, the use of intertextuality must be viewed philosophically, not practically by only looking at comparisons or differences. However, the position of the text in this case the Qur'an and the Bibel is symmetrical and proportional, with the principle that each text has a character that does not depart from false traditions. Each text has a transformation and uniqueness that will continue to run. This is in line with Foucault's words that there is always a relationship between power, in this case the history of Qur'anic intertextuality studies. The three classifications (*borrowing, philological, and dialogical paradigms*) that researchers make indicate a logical flow, that it is a necessity that practical and philosophical intertextuality show different interpretive results.

As the researcher argued at the beginning, the above study shows a shift (reconstruction) of the intertextuality of the Qur'an by western scholars. The shift indicates at least two important things: *First*, the integration between the practice of intertextuality of literary texts with scriptural intertextuality not only provides a more scientific reading but simultaneously subdues skepticism and polemics which actually provide a broader discourse in viewing the scriptures themselves. *Secondly*, the reading of intertextuality on the basis of skepticism tends to be stagnant and non-contributive. Spaces that should be explored further - including Neuwirth's *late antiquity* offer (N. Fina & Iffah, 2016, p. 67), are narrowed with ideological tensions that actually will not end in a clear meeting point. This paradigm shift clearly seeks to create a more harmonious momentum of religious relations. Furthermore, interreligious discourse gets a new color in scientific studies.

Like the criticism conveyed by Angelika Neuwirth to Muslim and Western scholars, that the reading of the Qur'an, including with intertextuality, seeks to find new treasures, including what Angelika wants to explore further

regarding the dynamics before the codification of the Qur'an (pre-canonization) (Neuwirth, 2007, p. 115). For Muslim scholars, it is certainly a gateway to explore the interpretation of the Qur'an based on broader references related to the development of the pre-canonization tradition as part of a coherent discursive reading until the Qur'an was revealed in response to the conditions of society at that time. As for western scholars, at least it presents a broader study than having to be skeptical of the Qur'an which clearly shows the political elements in previous studies.

The early decades of the 21st century became a new momentum of intertextuality with elaboration between the contents of the Qur'an and the Bible towards a more reconciled understanding. The increasingly dim skepticism has an impact on the discourse that gave birth to a new review both in terms of methodology and interpretation. Not to make intertextuality as a legal tool between the truth of a text and ignore other texts but to combine to find a holistic and comprehensive spectrum of understanding. This trend has been echoed by several champions of intertextuality besides Angelika Neuwirth such as: Gabriel Said Reynold (Reynolds, 2010, 2018), Michael E. Pregill (Pregill, 2020), and Emran El-Badawi (El-Badawi, 2013). Of course, the study of these figures will have a significant impact on interfaith discourses, especially Islam and Christianity in viewing scripture.

Two important things from the author's reflection on the shift in the reading of intertextuality at least illustrate the dynamics between the attitudes of early and contemporary orientalists in viewing the relationship between the Qur'an and the Bible. So that further intertextuality studies do not return to a skeptical tendency, but contribute to the scientific tradition as has been done by modern intertextuality figures. However, the author realizes that this research only focuses on the offer proposed by Angelika Neuwirth and has not looked more deeply at the intellectual discourse that occurs in modern intertextual reading as a whole. It is the author's hope that this reflection can become a new foothold for future studies of intertextuality.

## Conclusion

Based on the description above, this research produces: *First*, the reading of al-Qur'an intertextuality by orientalists is divided into three paradigms: Borrowing, Philology and Dialogical. *Second*, the factor that encourages the shift in the intertextuality of the Qur'an is the concern of modern intertextuality figures over the classical reading of the relationship between the Qur'an and the Bible which is reduced as well as non-contributive, to make both of them the basis of scientific study of a complete text and not

seen in terms of religious tension but seen as a civilization heritage for intellectual creative work. *Third*, the implication of the Qur'anic intertextuality paradigm shift is the reading of the holy book as a complete text, but not to make it profane (not related to religion) but to open a broader understanding and discourse on the relationship of the holy book. In addition, the results of the reading are expected to benefit the holy book itself and its adherents.

The author realizes that this research is not free from shortcomings, in terms of technical writing or the discourse that the author produces. Although not free from shortcomings, the author considers this research to be an affirmation of the trend being carried out by modern intertextuality. Practically, tensions between groups including religions must be connected to universal values that are not exclusive, in this discourse placing two holy books in the frame of scientific studies. Furthermore, the author suggests that this trend should be developed in order to see the wider intellectual treasures.

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