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READING THE HYPERTEXTUALITY OF THE STORY OF ABRAHAM THROUGH GÉRARD GENETTE'S FRAMEWORK: AN ANALYSIS OF QS. AS-SAFFAT 99–113 AND AL-KITAB 1–9

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Abstract

This study examines the hypertextual relationship between the narrative of Prophet Ibrahim's sacrifice in QS. As-Saffat 99–113 and Genesis 22:1–9 using Gérard Genette's theory of hypertextuality. The study addresses the need for a comparative understanding of how sacred narratives within the Abrahamic tradition are related, transformed, and reinterpreted across different religious contexts. This research employed library research with descriptive-analytical and comparative approaches. Data were analyzed by identifying thematic similarities, narrative differences, and forms of transformation between the two texts. The findings show that both narratives share major themes, including divine command, obedience, the testing of faith, and sacrificial substitution. However, significant differences appear in the identity of the sacrificed son, narrative structure, dialogic elements, and theological emphasis. Through Genette's hypertextuality framework, the two texts can be understood as interconnected narratives that undergo reinterpretation according to their respective religious traditions. The study concludes that religious texts are not isolated narratives but are connected through intertextual and hypertextual relationships within the Abrahamic tradition. These findings contribute to comparative scriptural studies

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by demonstrating how hypertextual analysis can reveal narrative continuity, transformation, and theological distinction between Qur'anic and Biblical accounts.

Keywords: Abrahamic Tradition; Gérard Genette; Hypertextuality; Prophet Ibrahim; Sacred Narrative Analysis

INTRODUCTION

Abraham is a well-known figure in religious teachings, including the Quran and the Bible. These two books chronicle the Prophet Abraham's story extensively, including the story of the slaughter of his son. This story has attracted the attention of many researchers and academics because it symbolizes the most profound test of faith and invites reflection on the concept of obedience to Allah SWT (Aqqad, 2014). It is also a point of reflection on the historical roots and traditions of the Islamic religion, which digs deeper into the values of sacrifice, patience, and trust in Divine provisions. Fazlur Rahman, in his work "Major Themes of the Quran," contains a contextual analysis of verses related to this theme (Rahman, 2009).

Furthermore, Muhammad Asad in his work "The Message of the Quran" provides a philosophical and hermeneutical interpretation of this story, highlighting its importance in understanding Muslim identity and spirituality (A. N. Amir & Rahman, 2025). In the Quran, the story of the slaughter of the son of the Prophet Abraham is found, among others, in QS. As-Saffat verses 99-113. Meanwhile, in the Bible this narrative is found in the Book of Genesis 22: 1-9. Although there are similarities in the core of the story, there are also differences in narrative details and theological emphasis between these two holy books. One example, in the Quranic perspective, is the slaughter of the son of the prophet Abraham, which occurred after the prophet Abraham was separated from Siti Hajar for a long time and then reunited. At that time, the prophet Abraham received a dream to slaughter Ishmael, his son. Meanwhile, in the Bible perspective, the prophet Abraham remained with Sarah, and then the prophet Abraham received a test to slaughter his son (Halim, 2024).

The story of the Prophet Ibrahim's sacrifice in Surah As-Shaffat, verses 99–113, is one of the most meaningful Qur'anic narratives, not only recording a test of faith but also depicting the relationship between obedience, love, and total submission to God. In the

biblical tradition, the story related to this event also appears in a series of narratives that are often read comparatively in intertextual studies (Emadi, 2015). The encounter of these two sacred texts opens up a broad scope for examining how a story is constructed, repeated, and reinterpreted within different textual systems.

The study of this story becomes even more interesting when analyzed through Gerard Genette's hypertextual perspective. For Genette, a text does not stand alone, but rather relates to other texts through transformation, imitation, development, and distortion of meaning. Thus, Surah As-Shaffat, verses 99–113, can be read as a text that establishes a complex relationship with the narrative in the Bible, thus producing new understandings of the figures of Abraham, Ishmael/Isaac, and the meaning of sacrifice in religious tradition. This approach helps reveal how the Qur'anic text establishes narrative authority while creatively responding to previous traditions.

The study of the story of the sacrifice of the prophet Ibrahim in the Qur'an and the Bible, so far, the author's reading is still rarely done. Although there have been several studies on themes similar to this theme, such as regarding the character sacrificed by the prophet Ibrahim in the Qur'an (Rahmatullah Rahmatullah, 2019), about the implementation of the story of the prophet Ibrahim and his son in family life, as well as the pattern of educating children based on the story of the prophet (Husen & Luthfillah, 2019). This study departs from the assumption that the story of the Prophet Ibrahim's sacrifice of his son has deep theological and historical relevance in the Islamic and Christian traditions, considering that both religions pay special attention to the figure of Ibrahim or Abraham. This assumption is based on the understanding that this event not only contains religious values but also becomes a symbol of obedience and sacrifice. Using Gerard Genette's Hypertextuality lens, this study attempts to connect a text with the previous text that served as a source and is used to see how these two books have stories, themes, or characters that are interconnected, but are conveyed in different forms and emphases.

Based on this background, this study is important to examine the hypertextuality of the story of Prophet Ibrahim's sacrifice in Surah As-Shaffat, verses 99–113, and Al-Kitab, 1–9, from Gerard Genette's perspective. This study is expected to be able to demonstrate the form of intertextual relations, both in terms of story structure, characters, and the theological messages they contain. Thus, this research not only enriches the study of interpretation and

intertextuality but also contributes to the understanding of the dialogue of sacred texts within the framework of modern literature and hermeneutics.

METHODS

This research is a library research with a qualitative descriptive-analytical and comparative approach. The descriptive-analytical approach is used to describe and explain the narrative of the sacrifice of Prophet Abraham as contained in the Qur'an and the Bible. The comparative approach is used to identify similarities and differences between the two textual traditions. The primary data for this study consists of sacred texts: relevant verses in the Qur'an and related passages in the Bible (Torah, Gospel) that contain the story of Prophet Abraham and the theme of sacrifice. Secondary data includes relevant academic literature such as monographs, peer-reviewed journal articles, dissertations/theses, proceedings, and other scholarly publications that discuss the textual, historical, and hermeneutic aspects of the story. The criteria for selecting sources are topic relevance, academic credibility (peer-reviewed or reputable academic publications), and thematic relevance to the research focus (Hasanah, 2017; Rosidah et al., 2023; Safrudin et al., 2023).

The data were analyzed using a qualitative descriptive-analytical and comparative approach through several stages. First, data reduction was carried out by extracting relevant text units—such as verses, narrative segments, and important interpretations—from primary sources and key quotations from secondary literature. Second, theme construction was carried out by grouping and coding these text units into analytical themes, such as the motive for sacrifice, divine commands, character reactions, and theological implications. Third, comparative analysis applied a systematic comparison between texts (the Qur'an vs. the Bible) to identify similarities, differences, and narrative and interpretative variations. Fourth, the final interpretation of the data was carried out by applying Gérard Genette's theoretical framework of hypertextuality, specifically the concepts of transtextuality, hypertranstextuality, and narrative transformation to explain the relationship between texts and the dynamics of narrative paraspirits across sources. Finally, literature triangulation was used to integrate findings from various secondary sources, thereby strengthening the interpretation of the primary text and reducing the potential for bias in a single interpretation (Moleong, 2014; Satori & Komariah, 2017).

To ensure the validity and reliability of the findings, the researchers implemented several steps. First, source triangulation was conducted using multiple editions of texts and academic studies to verify consistency of readings and interpretations. Second, an audit trail of the research was maintained through detailed documentation of data collection and analysis steps and the compilation of a comprehensive reference list, allowing for cross-checking by other researchers. Third, analytical consistency was maintained by implementing defined coding guidelines to reduce subjectivity in grouping themes (Cresswell, 2012).

RESULTS

In the Qur'an, the story of the sacrifice of the Prophet Ibrahim is found in the QS. As-Saffat verses 99-113 can be explained as follows:

"*And Ibrahim said, "Indeed, I go to my Lord, and He will guide me. O my Lord, grant me (a child) who is among the pious people." So We gave him good news with a very patient child. So when the child arrived (at the age of being able) to try with Ibrahim, Ibrahim said, "O my son, indeed I saw in a dream that I was slaughtering you. So think about what you think!" He answered, "O my Father, do what you are commanded; God willing, you will find me among those who are patient." When both of them had surrendered, and Ibrahim laid his son on (his) temple, (both of them were evident in their patience). And We called to him, "O Ibrahim, indeed you have confirmed the dream, this is how We reward those who do good. In fact, this is truly a real test. And we redeemed the child with a large sacrifice. We immortalized Abraham for (good praise) among those who came later (i.e.). "Prosperity was bestowed upon Abraham." Thus We reward those who do good. Indeed, he is among Our believing servants. And we gave him the good news of (the birth of) Ishaq, a prophet who was one of the pious people. We bestow blessings on him and on Ishaq. And among his children and grandchildren, some do good, and there are (also) those who are truly unjust towards themselves.*"

This story begins with the Prophet Ibrahim's prayer to be blessed with pious offspring. As mentioned in the book Qasas al-Anbiya' by Ibnu Katsir, after building a household for so long, the Prophet Ibrahim and Siti Sarah were not in a hurry to have children. Then Siti Sarah gave advice to the Prophet Ibrahim to marry Siti Hajar. Allah SWT also blessed Siti Hajar with her pregnancy. Then it was also stated that when the son of the Prophet Ibrahim was born into the world, he was 86 years old. When the son of the Prophet Ibrahim grew up, he dreamed that he was ordered to slaughter his son (Katsir, 2013). Ismail

immediately heard that, and then he said that the order should be carried out. At the time of carrying out this order, Allah SWT replaced Ismail with a slaughtered animal.

In Islamic tradition, Ibrahim is known as Ab Al-Anbiya' (the father of the Prophets) because many prophets were born from his descendants. He was blessed with a child at an old age after long praying for descendants to continue his missionary work. One day, Ibrahim received a visit from three guests whose bodies were different from ordinary humans; he prepared a dish of roast beef, but the guests did not touch the food because they were actually angels sent by Allah who were also sent to the people of Lot. After this meeting, Ibrahim told Siti Sarah that she would have a child. However, Sarah was surprised because of their advanced age, Ibrahim reminded her that nothing is impossible for Allah and not to despair of His mercy. Sarah smiled at the news of Isaac's birth, amazed at Allah's provision that made the seemingly impossible possible.

In the narrative of the Bible, it is stated that Abraham's wife, Sarah, initially had no children, so she asked Abraham to marry Hajar, an enslaved person from Egypt, so that Abraham could have children. Hajar then became pregnant and gave birth to Ishmael when Abraham was eighty-six years old. Some time later, at the age of 99, God appeared to Abraham, establishing an eternal covenant to make him the father of many nations and changing his name from Abram to Abraham. The sign of the agreement was circumcision, which was mandatory for all male descendants, including enslaved people. God also changed Sarah's name to Sarah and promised to give them a son, Isaac, even though Sarah was already over ninety years old.

In the sequence of verses in this story, specifically in the first verse, the Qur'an does not clearly state who Allah SWT gave the son to the prophet Ibrahim and who would later be ordered to be sacrificed. Wahbah az-Zuhaili also explained that the Prophet Muhammad did not mention which of Ismail and Isaac was ordered to be sacrificed. Companions, Tabi'in, and commentators have different opinions on this matter. However, the majority of commentators are of the opinion that it was Ismail who was ordered to be sacrificed (Az-Zuhaili, 2016).

In the Bible, this narrative is recorded in the Book of Genesis 22:1-19 (Lembaga Al Kitab Indonesa, 2019), which opens with the aim of testing Abraham's obedience through the command to sacrifice his son, who in Genesis 22:2 is referred to as Isaac. Allah SWT ordered Abraham to go to the land of Moriah to bring Isaac; The Book of Genesis is part of

the Old Testament. To test his loyalty, God called Abraham and instructed him to offer Isaac as a burnt offering on the hill that would be shown. Obediently, Abraham got up the next morning, split wood, and then set out with Isaac and two servants. After three days' journey, he saw the appointed place, told the servant to wait, and went on with Isaac carrying wood, while he carried knives and burning coals (Jacobs, 2010).

Upon reaching the summit, Abraham built an altar, arranged the wood, bound Isaac, and placed him on the altar to be sacrificed. As he was about to carry out the command, an angel of the Lord called from heaven to stop him, making it clear that Abraham would withhold nothing for God's sake, not even his own son. God then provided a ram in place of Isaac; Abraham sacrificed it and named the place as a sign of God's provision. God blessed Abraham with the promise that his descendants would be as numerous as the stars of the sky, that he would triumph over his enemies, and that all the peoples of the earth would be blessed through his descendants. Abraham continued with his faith strengthened by this trial (Abraham, 1992).

Gerard Genette and Hypertextuality

Gerard Genette was born on June 7, 1930, in Paris, France. He is one of the most influential figures in the field of modern literary theory, particularly in the study of structuralism and narratology. Genette grew up during a time when philosophical and literary thought in France was developing very rapidly. From a young age, he had a great interest in language, literature, and philosophy. Genette studied at the École Normale Supérieure, an elite educational institution in France that also produced many famous thinkers. There, Genette was greatly influenced by structuralist thought that developed in the mid-20th century (Sartika & Dalimunthe, 2016).

During his academic career, Genette was heavily influenced by the rapid development of structuralism in France in the mid-20th century. He later became part of the intertextual group alongside figures such as Roland Barthes, Tzvetan Todorov, and Claude Lévi-Strauss. In addition to actively teaching at various universities, Genette also contributed to the renowned literary theory journal Tel Quel. Gerard Genette's greatest contribution was in the field of narratology, the study of the structure and techniques of storytelling in literary works. He developed various important concepts, such as the relationship between story, narrative, and the storytelling process. In narrative studies, Genette explained the sequence of events, the duration of the narrative, and the frequency of occurrence of an event in the

story (Baron, 2019). He also introduced the concept of focalization or narrative point of view, which is divided into zero, internal, and external focalization. In addition, Genette is famous for his theory of transtextuality which explains the relationship between texts through intertextuality, namely the direct relationship between one text and another text, for example through quotations, plagiarism, or the use of certain parts of other works, paratextuality, namely the relationship found in supporting elements of the text such as titles, forewords, footnotes, book covers, or illustrations that help readers understand a work, metatextuality, namely the relationship in the form of comments or criticism of a text to another text without having to mention it directly, hypertextuality, namely the relationship between a new text and the previous text that is the basis for its creation, such as adaptation, parody, or transformation of the story, and architectuality, namely the relationship related to the type, genre, or category of a literary work, for example novels, poetry, drama, or short stories (Delbar, 2019). These thoughts have had a major influence on the development of literary criticism, semiotics, film studies, and modern cultural studies.

Some of Gerard Genette's important works include Figures, Narrative Discourse, The Architext, Palimpsests, and Paratexts: Thresholds of Interpretation. These works have become primary references in literary research at various universities worldwide. Through his thinking, Genette succeeded in providing a new way of understanding story structure and the relationships between texts in literary works. He died on May 11, 2018, in Paris, France, at the age of 87, but his thoughts and theories remain an important foundation in modern literary studies to this day (J. Amir et al., 2025).

DISCUSSION

Similarities and Differences

This article reveals several similarities in the narratives of the slaughter of the son of the Prophet Ibrahim (Abraham) as recorded in the Qur'an and the Bible. First, the main character in both sources is the Prophet Ibrahim (Abraham); Ibrahim's name is mentioned in Surah As-Saffat: 104 and in Genesis, chapter 22, verse 1. Second, both books state that God commanded Ibrahim to sacrifice his son as a test of his faith and patience. Third, Ibrahim demonstrated his willingness to carry out the command, and fourth, the story is understood as a test of Ibrahim's trust and steadfast faith. In addition to the similarities, both narratives also share an element of divine intervention that prevented direct child sacrifice:

Allah provided a suitable substitute so that Ibrahim's son would not be sacrificed. In both sources, it is stated that a sacrificial animal was ultimately sacrificed in place of the child.

Meanwhile, there are several narrative differences between the Qur'an and the Bible, as follows: In the Qur'an, the name of the son who will be sacrificed by the prophet Abraham is not explained. but in the Bible, the son who was sacrificed was Isaac as found in Genesis 22:2. In the Al-Qur'an and the prophet's hadith there is no clear information regarding the identity of the son of the prophet Ibrahim who was sacrificed, whether it was Ismail who was the eldest son of his second wife, namely Siti Hajar, or Isaac who was the youngest son of his first wife, namely Siti Sarah. There are differences between several of the Prophet's companions, Tabiin, and commentators on this matter, as expressed by Wahbah az-Zuhaili in his commentary, al-Munir.

The opinion that it was Ismail who was sacrificed was supported, among others, by several friends such as Abdullah bin Abbas, Abu Hurairah, Abut Thufail Amir bin Watsilah, Abdullah bin Umar, and Ali bin Abi Talib. Among the Tabi'in, this opinion is shared by Sa'id bin Al-Musayyib, Al-Hasan Al-Bashri, and Sa'id bin Jubair. Some commentators who hold this opinion include al-Baidhawi, An-Nasafi, Thahir Ibn 'Asyur, Wahbah Az-Zuhaili, Ar-Razi, Ibn Katsir, and Al-Qurthubi. On the other hand, the opinion that it was Isaac who was sacrificed was put forward by several friends, such as Umar bin Khattab, Al-Abbas, Jabir, and Ka'ab al-Akhbar. Among the Tabi'in, this view is held by Malik bin Anas, Qatadah, As-Suddi, Masruq, 'Ikrimah, Az-Zuhri, and Muqatil (Ar-Razi, 1981).

Both of these opinions, both those that say that az-Zabih (the one who was slaughtered) was Ishmael and those that say it was Isaac, both have arguments. The first group, namely the opinion that it was Ismail who was slaughtered, has arguments, including: Ismail was the first son of the Prophet Ibrahim, who Allah SWT awarded after the Prophet Ibrahim migrated from Babylonia to the land of Syria, specifically the Palestinian area. The good news regarding the birth of Isaac was that after the story of Ismail's birth and slaughter (Az-Zuhaili, the Messenger of Allah once said that he was a descendant of two people who were sacrificed, namely Abdullah, the father of the Prophet Muhammad, and the Prophet Ismail. At that time, Abdul Muttalib, the grandfather of the Prophet Muhammad, promised to sacrifice one of his sons if he was given the opportunity to dig the Zamzam well again. After being given this facility, Abdul Muttalib held a lottery to determine which son would be sacrificed, and in the end, Abdullah was chosen. However, according to the custom at

that time, Abdullah was then redeemed with 100 camels. At the same time, the second sacrifice was Ismail, because Ismail was the ancestor of the Arab people. In the book of Tarikh, it is stated that the lineage of the Prophet Muhammad was related to the Prophet Muhammad. Prophet Ibrahim through Ismail (Ar-Razi, 1981).

On the other hand, supporters argue that Isaac was the one who was sacrificed. One of the reasons is found in QS. As-Saffat: 99-100, which tells about the Prophet Abraham, who immigrated to the land of Syria. At that time, Abraham asked for a child. In this analysis, it is concluded that Isaac was the prophet who was sacrificed because he was born to Sarah, who came from the land of Syria. The next verse, namely QS, strengthens this opinion. As-Saffat verse 112, which states that Isaac was included among the pious people. This good news is because Isaac had passed a very difficult test, namely, almost being sacrificed. After that, the prophet Jacob also sent a letter to his son, Joseph, which was written: "From Jacob, the prophet of Allah, the son of Isaac who was sacrificed by Allah, the son of Abraham who Allah loved..." In the letter, it was stated that Isaac was the prophet who was sacrificed (Ar-Razi, 1981).

Furthermore, regarding the location of the event, the Qur'an does not clearly identify the location where the sacrifice of the son of the Prophet Abraham took place. However, in the Bible, this event took place on a mountain known as Moriah. Moriah is an area that is now in Jerusalem, as mentioned in Chronicles 3:1. Furthermore, the Qur'an also explains that Isaac is depicted as a faithful and obedient son to Allah SWT's commands. Still, his role and involvement in the slaughtering event are not emphasized in detail. Meanwhile, in the Bible, Isaac is mentioned as a figure who was aware of the situation and participated in the journey to the slaughtering place (Kaltner, 1991).

Then the communication between the prophet Ibrahim and his son, in the Qur'an, there is a short dialogue between the prophet Ibrahim and his son, which states their readiness to carry out Allah SWT's orders, which are contained in the QS. As-Saffat verse 102:

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يٰبُنَيَّ اِنِّيْٓ اَرٰى فِى الْمَنَامِ اَنِّيْٓ اَذْبَحُكَ فَانْظُرْ مَاذَا تَرٰىۗ قَالَ يٰٓاَبَتِ افْعَلْ مَا تُؤْمَرُۖ سَتَجِدُنِيْٓ اِنْ شَاۤءَ اللّٰهُ مِنَ الصّٰبِرِيْنَ ﴿١٠٢﴾

Meaning: "When the child reached the age when he was able to work with him, he (Ibrahim) said, "O my son, I have seen in a dream that I am slaughtering you. What do you

think?" He (Ishmael) replied, "O my father, do as you are commanded! God willing, you will find me among the patients."Tetapi dalam al-Kitab, dialog antara nabi Ibrahim dengan Ishak lebih terperinci, menunjukkan ketegangan dan ketaatan Ishak pada ayahnya.

Then in the Qur'an, Allah SWT replaces the son of the Prophet Ibrahim with a slaughtered animal that will be slaughtered as a sacrifice. In the verse that tells this story, it is not clearly stated what animal was the substitute, but it is stated in several narrations in Ibn Kathir's interpretation that the substitute was a goat. However, in the Bible, it is stated that Isaac was replaced with a ram that had been prepared next to him.

Analysis of Gerard Genette's Transtextuality Theory in QS. As-Saffat: 99-113 and Al-Kitab (22): 1-9: A Study of Hypertextuality

In analyzing the story of the sacrifice of the Prophet Ibrahim for his son in QS. As-Saffat verses 99-113 and al-Kitab 22: 1-19, the theory of transtextuality in the form of Gerard Genette's Hypertextuality is used (Zainuddin & HS, 2026). The following is the analysis: The theory of hypertextuality in Gerard Genette's concept of transtextuality explains the relationship between a text and another text that is the source, basis, and reference for its formation. In hypertextuality, there are two main elements, namely hiotext (original text) and hypertext (new text born from the transformation or development of the original text). This relationship is not always in the form of direct quotations. Still, it can appear through the development of themes, repetition of stories, reinterpretation, or changes in perspective in a narrative. Genette emphasizes that a text often appears as a result of the transformation of a previous text, so that the meaning of a work can be understood through its relationship with other texts (Abdurrahman, 2024).

In analyzing the story of Abraham's sacrifice, found in Surah As-Saffat, verses 99-113, and the Bible 22:1-9, they are examined as two hyper-textually related texts. Both texts share a common theme: God's command to Abraham to sacrifice his son as a test of his faith and obedience. In Surah As-Saffat, the narrative begins with Abraham praying for a pious son. Then, God gives him good news about a patient son. When the son has grown up and is able to help his father, Abraham has a dream in which he is commanded to sacrifice his son. The son accepts the instruction with patience and obedience. When the sacrifice is about to take place, God replaces him with a large animal as a ransom (Reiss, 2010).

On the other hand, in the Bible 22:1-9, it is told how God tested Abraham by determining that he offer Isaac as a burnt offering on Mount Moriah. Abraham obeyed the

command and took Isaac to the location appointed by God. When he was about to slaughter his son, the angel stopped him and provided a ram as a substitute for Isaac (Goodman, 2013). From this, it can be seen that there is a very similar narrative pattern between the two books, so that using Genette's theory of hypertextuality, these two texts are considered to be related in the transformation of the story.

The narratives above reveal a number of significant similarities between the two stories. These structural similarities indicate a strong hypertextual relationship between the two texts. However, Gentte's theory of hypertextuality is also applied to examine the changes and differences in the two stories. The most striking difference lies in the identity of the child to be sacrificed. Meanwhile, in Surah As-Saffat, the name of the son to be sacrificed is not directly stated. Most Muslim commentators believe the son in question is Ishmael, although some scholars believe it is Isaac. This difference reflects the shift in narratives according to the theological context of each book.

Furthermore, the Qur'an contains a profound dialogue between the Prophet Abraham and his son. In Surah As-Saffat, verse 102, it is recounted that Abraham revealed his dream to his son and asked for his opinion. The son responded with a resigned attitude. This dialogue demonstrates that the sacrifice was made based on their agreement and obedience to God (Hidayah, 2024). Meanwhile, in the Bible, the dialogue between Abraham and Isaac emphasizes the emotional tension as they head toward the sacrifice site. Isaac inquired about the animal to be sacrificed, and Abraham stated that God would provide (Shalit, 2020). Thus, the Qur'an focuses more on the values of patience and submission of both characters. Another difference lies in the location of the incident. The Qur'an does not clearly state the location of the slaughter, while the Bible specifically states that it occurred on Mount Moriah. Furthermore, the Qur'an does not specifically describe the substitute animal, only referring to it as a "great sacrifice," while the Bible states that the substitute was a ram.

Through Gerard Genette's hypertextuality approach, it is concluded that QS. As-Saffat verses 99-113 and al-Kitab 22:1-9 have a very close narrative relationship. Both texts are part of the same Abrahamic tradition, but have transformed according to the theological perspectives of each religion. The Qur'an presents a story with an emphasis on submission, patience, and spiritual dialogue between father and son. At the same time, the Bible places more emphasis on the test of Abraham's faith and the historical aspects of the journey of

sacrifice. Therefore, Genette's hypertextuality theory helps show that a religious text does not stand alone, but is interconnected and forms a network of meaning with previous texts through a process of narrative transformation, reinterpretation, and theological adjustment.

CONCLUSION

This study shows that the narrative of Abraham's sacrifice in QS. As-Saffat (37:99–113) and the Bible (22:1–9) have a strong narrative connection and have undergone significant transformation. Thematically, both texts present a test of faith, the obedience of the main character, the readiness to sacrifice a child, and the replacement of the victim with an animal; this finding indicates a continuity of motifs in the Abrahamic tradition. By applying Gerard Genette's hypertextuality framework, this study shows that the relationship between the texts is not simply a similarity of content, but a process of narrative transformation involving the development, repetition, and reinterpretation of story elements according to their respective theological contexts. Hypertextual analysis explains how one text can function as a source, model, or vehicle for revision for another text, thus forming a complex intertextual relationship. The study also identifies substantive differences between the two versions of the narrative. In the Bible, the identity of the child to be sacrificed is explicitly stated (Isaac), while in the Quran, this identity is not clearly stated. Furthermore, the Qur'an tends to emphasize elements of patience, submission, and the spiritual dialogue between Abraham and his son. In contrast, the Bible emphasizes Abraham's test of faith, aspects of the historical journey, and locational details. These differences reflect different theological and sociocultural tendencies in the reshaping of narrative motifs.

The contributions of this study are both theoretical and comparative: theoretically, it illustrates the application of hypertextuality to the comparative study of sacred texts; comparatively, it enriches understanding of how the values of sacrifice, obedience, patience, and faith are rearticulated in the Islamic and Christian traditions. These findings have implications for interfaith studies, narrative hermeneutics, and the study of religious intertextuality. Limitations of this study include the focus on two specific text fragments and the use of textual analysis methods without in-depth historical-philological analysis or empirical data from the exegetical/commentary tradition. Further research is recommended to (1) expand the corpus by including manuscript variants or traditional sources (e.g., commentaries, midrash), (2) incorporate historical-comparative analysis to trace the

transmission paths of narratives, and (3) explore the interpretative impact on ritual practices and religious ethics in the communities concerned.

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