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INTERTEXTUALITY OF GOD'S DIALOGUE WITH THE PROPHET MOSES IN THE QUR'AN AND THE TORAH: ANALYSIS PERSPECTIVE OF JULIA KRISTEVA

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Abstract

This study examines the intertextuality of God's dialogue with Moses in the Qur'an and the Torah through Julia Kristeva's perspective. The research is motivated by narrative similarities between divine dialogue accounts in the two sacred texts, which indicate intertextual relations and meaning transformation. This study aims to identify the forms of intertextual relations between God's dialogue with Moses in the Qur'an and the Torah and to reveal the processes through which meaning is transformed within these narratives. A qualitative library research approach was employed by analyzing Qur'an 20:11–14, Qur'an 4:164, Qur'an 7:143, and selected Torah passages, namely Exodus 3:1–6, Exodus 3:14, and Numbers 12:8. The analysis was conducted using Kristeva's concepts of genotext and phenotext, supported by the principles of parallelism, transformation, modification, haplology, and demythification. The findings indicate that the Qur'an has a close intertextual relationship with the Torah as a genotext, yet this relationship is transformational rather than reproductive. The Qur'an preserves the narrative pattern of divine dialogue while simplifying symbols, adapting meanings, and affirming monotheism and divine transcendence within an Islamic theological framework. This study contributes to Qur'anic studies and intertextual literary analysis by

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demonstrating how sacred-text narratives can be examined through Kristeva's theory to clarify continuity, transformation, and theological reinterpretation across religious traditions.

Keywords: Divine Dialogue; Intertextuality; Julia Kristeva; Prophet Moses; Qur'an and Torah

INTRODUCTION

The study of the prophets' stories in the holy books is an important area of Islamic studies, especially for understanding the relationship between the Qur'an and earlier books (Ervina et al., 2025). One story that has received a lot of attention is God's dialogue with the Prophet Moses, which is not only found in the Qur'an but also in the Torah (Sintia & Taufiq, 2025). The presence of the same story in the two holy books suggests a relationship between the texts that can be studied more deeply, especially from an intertextual perspective (Purnama & Sopyan, 2021). In this context, texts are not understood as stand-alone entities, but rather as part of a network of meanings that are interconnected and influence each other. It aligns with the concept of intertextuality, which states that every text is always connected to other texts and never arises from a vacuum (Firdausiyah, 2021).

Julia Kristeva first introduced the concept of intertextuality itself in the 1960s as a development of the idea of dialogism (Habibah et al., 2025). Menurutnya, setiap teks merupakan "mozaik kutipan" yang menyerap dan mentransformasikan teks-teks sebelumnya, sehingga makna sebuah teks terbentuk melalui relasinya dengan teks lain According to him, every text is a "mosaic of quotations" that absorbs and transforms previous texts, so that the meaning of a text is formed through its relationship with other texts (Oddang et al., 2018). In this framework, the Qur'an can be understood as a text that not only conveys revelation but also engages in dialogue with previous textual traditions, including the Torah. Therefore, the intertextuality approach becomes relevant for examining how the same story undergoes changes, adjustments, or even corrections in meaning across the two holy books.

Several previous studies, such as Affani (2017), examine the story of Moses in the Qur'an and the Old Testament using a comparative interpretation approach (dirasah muqaranah). The results show that the Qur'an reconstructs the narrative with a theological and moral emphasis. Muhammad and Khan (2020) then examine the story of Moses through Julia Kristeva's theory of intertextuality. The result is a strong textual connection between

the Qur'an and the Bible. Tubagus (2025) examines sea symbols using Julia Kristeva's theory of intertextuality. The results show that the sea symbols are parallel, but transform in meaning.

Based on this, a research gap exists: the underuse of intertextuality theory in analyzing God's dialogue with Moses in the Qur'an and the Torah. This study aims to fill this gap by using Julia Kristeva's intertextuality approach, thus identifying forms of relationships such as parallels, transformations, modifications, haplology, and demythification. Through this approach, the research not only examines similarities and differences but also reveals how the Qur'anic text processes, simplifies, and reconstructs the meaning of the Torah text within a different theological framework.

Thus, this research is urgently needed to enrich the study of intertextuality in the Qur'an and other religious scriptures. Furthermore, it offers novelty by systematically applying Julia Kristeva's theory of intertextuality to analyze God's dialogue with Moses. It is hoped that this will provide a deeper academic contribution to understanding the intertextual relationships between scriptures and the dynamics of meaning formation within them.

METHODS

The researchers in this study used a qualitative design with a library research type that focused on the analysis of the text of God's dialogue with the Prophet Moses in the Qur'an (QS. Thaha [20]: 11-14, QS. An-Nisa [4]: 164, and QS. Al-A'raf [7]: 143) and the Torah (Exodus 3:1-6, Exodus 3:14, and Numbers 12:8). Data were collected through documentation techniques from primary sources and supporting literature, with the researcher as the main instrument. Data analysis was carried out descriptively-analytically using Julia Kristeva's intertextuality approach, with the following steps: determining the genotext (Torah) and phenotext (Qur'an), and identifying the relationship between the two through the principles of parallelism, transformation, modification, haplology, and demythification. The analysis model used is genotext and phenotext, with the identification of intertextual principles and the interpretation of meaning to comprehensively reveal the process of text transformation.

RESULTS

The Form of God's Dialogue with the Prophet Moses in the Qur'an

1. God's dialogue in QS. Thaha [20]: 11–14

The dialogue between God and the Prophet Moses in the Qur'an is one of the most fundamental forms of revealed communication in describing the relationship between God and humans (Aminullah & Al Farisi, 2026). This event is explicitly contained in QS. Thaha [20]: 11–14 (Khaer & Alfaruqi, 2025), which tells the story of the moment when the Prophet Moses approached a fire and was suddenly called directly: "O Moses." This call marked the beginning of divine communication, not through a creature, but directly from God to the Prophet. As the following verse shows:

فَلَمَّآ اَتٰىهَا نُوْدِيَ يٰمُوْسٰىۙ ١١

Meaning: "*When he came to him (the place of fire), he (Moses) was called, 'O Musa*."

The verse then continues with a statement of God's identity: "Indeed, I am your Lord" (QS. Thaha: 12), followed by an order to remove one's footwear because one is in the sacred valley of Thuwa. As the verse continues::

اِنِّيْٓ اَنَا۠ رَبُّكَ فَاخْلَعْ نَعْلَيْكَۚ اِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًىۗ ١٢

Meaning: "*Indeed I am your God. Let go of your two trumpets because indeed you are in the holy valley, namely Tuwa."*

Furthermore, in Surah Thaha: 13–14, God reaffirms His existence as the only God worthy of worship, and commands us to establish prayer as a form of remembrance of Him. As the following verse states:

وَاَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوْحٰى ١٣

Meaning: "*I have chosen you, so listen to what will be revealed (to you)*."

اِنَّنِيْٓ اَنَا اللّٰهُ لَآ اِلٰهَ اِلَّآ اَنَا۠ فَاعْبُدْنِيْۙ وَاَقِمِ الصَّلٰوةَ لِذِكْرِيْ ١٤

Meaning: "*Indeed I am Allah, there is no god but Me. So, worship Me and maintain prayer to remember Me.*"

The structure of this dialogue shows that divine communication in the Qur'an is not only informative but also normative, that is, it contains commands and fosters human spiritual awareness (Naria et al., 2024).

Structurally, the dialogue in QS. Thaha [20]: 11–14 has a systematic pattern. First, there is a personal address that mentions Moses directly by name. Second, there is a declaration of God's identity that emphasizes monotheism. Third, there are practical instructions in the form of commands to worship. This pattern shows that dialogue in the Qur'an is not merely a narrative conversation but a form of revelation that serves theological and pedagogical purposes. In the study of maqashid interpretation, QS. Thaha: 14 is understood as the basis for the relationship between faith and the practice of worship, in which God's communication grounds human obligations to worship in response to revelation (Naria et al., 2024).

Furthermore, from a linguistic and communication perspective, this dialogue demonstrates the character of highly effective communication. Research on Qur'anic dialogues suggests that the narrative of Moses serves as a communicative stimulus capable of producing a powerful cognitive effect with a concise yet meaningful language structure. It is evident in QS. Thaha [20]: 11–14, where in just a few verses, the Qur'an can convey the call, the introduction of God, and the command to worship simultaneously (Auliyah et al., 2021).

Furthermore, from a stylistic perspective, this dialogue also reflects the beauty of the Quran's language. The language is direct, without a narrator, creating a sense of closeness between God and the Prophet (Khaer & Alfaruqi, 2025). In linguistic studies of the Qur'an, this form is called direct divine dialogue, which has high rhetorical power because it presents the experience of revelation immediately to the reader (Khaidir, 2025). The short but firm sentence structure also exemplifies the principle of *ijāz* (density of meaning), a characteristic of the Qur'an's language.

Upon closer analysis, this dialogue also contains a powerful theological dimension. The statement, "*Indeed, I am Allah; there is no god but I*" (QS. Thaha: 14), is not merely an introduction, but the foundation of all Islamic monotheism teachings (Naria et al., 2024). Thus, this dialogue not only functions as communication between God and Moses, but also as a medium for conveying the basic principles of faith to all mankind.

In an intertextual context, although the primary focus of this section is the Qur'an, it is important to note that this event bears similarities to the narrative in the Torah, particularly in Exodus 3:1–6. In that text, Moses is also called by God upon seeing a burning bush, and is commanded to approach it because it is holy. However, the key difference lies in the method of presentation: the Torah uses the visual medium of fire as a symbol of God's

presence (Christi et al., 2025), whereas the Qur'an does not emphasize the visual aspect, but rather goes directly to the divine word (Fauzan et al., 2023).

This distinction is crucial in intertextual analysis, as it demonstrates that the Qur'an does not simply repeat earlier narratives but transforms the way it conveys meaning. The Qur'an eliminates symbolic elements that could lead to visualizations of God, emphasizing the word and monotheism instead. In intertextual studies, it is understood as a form of reduction and affirmation of meaning, in which the new text (the Qur'an) reworks the previous text (the Torah) to produce a purer theological message.

2. God's dialogue in QS. An-Nisā [4]: 164

The most explicit affirmation of God's dialogue with the Prophet Moses in the Qur'an is found in QS. An-Nisa [4]: 164, which states that God spoke to Moses directly (taklīman). This verse holds a very important position because it not only mentions the existence of revelation but also emphasizes its quality as a direct conversation from God without an intermediary (Alfirdaus et al., 2025). *"There are some apostles about whom We have told (stories) about them before, and there are (also) some (other) apostles that We have not told (stories) about to you. God had actually spoken to Moses (directly)."*

Textually, the phrase "wa kallamallāhu Mūsā taklīman" is understood as an affirmation that the communication actually occurred in real life, not merely as a symbol or metaphor (Rahmawati, 2021). Thus, this verse serves as the primary basis for understanding that the revelation to Moses possessed a unique, direct character of communication compared to that of other prophets. This assertion also demonstrates that in the Qur'an, revelation is understood not merely as inner inspiration but as a form of divine communication that possesses absolute authority in conveying divine messages.

In classical tafsir studies, the word *taklīman* is understood as a form of emphasis (*ta'kīd*) on the nature of the communication. Tafsir Ibn Kathir explains that this verse glorifies the Prophet Musa, so that he is known by the title *Kalimullah* (the person to whom Allah speaks directly) (Kathir, n.d.). This affirmation demonstrates that Moses' experience of receiving revelation was not only spiritual but also had a strong and direct communicative dimension. Furthermore, this verse, within a series of discussions about the prophets, confirms that the revelations received by the Prophet Muhammad are continuous with those received by previous prophets. Thus, Surah An-Nisa': 164 serves not only as historical information but also as theological legitimacy that communication between God and humanity is part of the continuing prophetic tradition in the Qur'an.

3. God's dialogue in QS. Al-A'rāf [7]: 143

The peak of the dialogue between God and the Prophet Moses in the Qur'an is found in the QS. Al-A'raf [7]: 143, which describes the incident when Moses asked to see God directly (Kholid, 2025), as the verse says: "*When Moses came to (preach) at the time We had appointed (for forty days) and God had spoken (directly) to him, he said, "O my Lord, appear (Yourself) to me so that I can see You." He said, "You will not (be able to) see Me, but look at the mountain. If he remained in his place (as before), you would surely be able to see Me." So, when his Lord (His majesty) appeared on the mountain, 281) the mountain was destroyed, and Moses fell unconscious. After Moses regained consciousness, he said, "Glory to You. I repent to You, and I am the first believer."*

In this verse, it is explained that after God spoke to Moses, he said, "O my Lord, reveal Yourself to me that I may see You." However, God replied that Moses would not be able to see Him, then demonstrated His power by destroying a mountain struck by a divine manifestation. This incident shows that, although Moses was a prophet who received direct communication, he remained within the limitations of a human being, unable to grasp the essence of God visually. Therefore, the dialogue in this verse serves not only to convey revelation but also to affirm the ontological boundaries between God and humanity.

In the study of the interpretation and internal intertextuality of the Qur'an, this verse is understood as an affirmation of God's transcendence (*tanzih*), consistent with other verses on revelation (Kholid, 2025). The intertextuality approach in the study of the Qur'an emphasizes that the meaning of a verse is formed through its relationship with other verses within a complete network of texts. In this context, QS. Al-A'raf: 143 complements the meaning of the dialogue in QS. Thaha [20]: 11-14 and QS. An-Nisa [4]: 164, by adding the dimension that direct communication with God does not mean the ability of humans to see Him. Thus, this verse confirms that divine dialogue in the Qur'an is always within the framework of monotheism, which rejects all forms of visualization of God, while at the same time strengthening the understanding that revelation is a transcendent communication that transcends the limits of human senses.

The Form of God's Dialogue with the Prophet Moses in the Torah

1. God's dialogue The Book of the Torah Exodus 3:1–6

a. Exodus 3:1

b. וּמֹשֶׁה הָיָה רֹעֶה אֶת־צֹאן יִתְרוֹ חֹתְנוֹ כֹּהֵן מִדְיָן וַיִּנְהַג אֶת־הַצֹּאן אַחַר הַמִּדְבָּר וַיָּבֹא אֶל־הַר הָאֱלֹהִים חֹרֵבָה׃

Meaning: "*One time Moses was tending the flock of Shu'aib, his father-in-law, the priest of Midian. He led the flock to the back of the wilderness as far as Horeb, the mountain of God."*

c. Exodus 3:2

d. וַיֵּרָא מַלְאַךְ יְהוָה אֵלָיו בְּלַבַּת־אֵשׁ מִתּוֹךְ הַסְּנֶה וַיַּרְא וְהִנֵּה הַסְּנֶה בֹּעֵר בָּאֵשׁ וְהַסְּנֶה אֵינֶנּוּ אֻכָּל׃

Meaning: *"Then the Angel of God appeared to him in a flame of fire amidst the bushes. Moses saw a fire burning in the midst of the bushes, but the bushes were not consumed by the flames."*

e. Exodus 3:3

f. וַיֹּאמֶר מֹשֶׁה אָסֻרָה־נָּא וְאֶרְאֶה אֶת־הַמַּרְאֶה הַגָּדֹל הַזֶּה מַדּוּעַ לֹא־יִבְעַר הַסְּנֶה׃

Meaning: *"Moses thought, "I had better come closer to see the great thing I saw. Why isn't the bush burning?"*

g. Exodus 3:4

h. וַיַּרְא יְהוָה כִּי סָר לִרְאוֹת וַיִּקְרָא אֵלָיו אֱלֹהִים מִתּוֹךְ הַסְּנֶה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הִנֵּנִי׃

Meaning: *"When God saw that Moses had come near to observe, God called to him from the midst of the bushes, saying, "Moses, Moses!" He said, "Here I am."."*

i. Exodus 3:5

j. וַיֹּאמֶר אַל־תִּקְרַב הֲלֹם שַׁל־נְעָלֶיךָ מֵעַל רַגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עֹמֵד עָלָיו אַדְמַת־קֹדֶשׁ הוּא׃

Meaning: "*Allah says, "Don't get close. Take off your shoes from your feet because the ground you are standing on is holy ground."*

k. Exodus 3:6

l. וַיֹּאמֶר אָנֹכִי אֱלֹהֵי אָבִיךָ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וֵאלֹהֵי יַעֲקֹב וַיַּסְתֵּר מֹשֶׁה פָּנָיו כִּי יָרֵא מֵהַבִּיט אֶל־הָאֱלֹהִים׃

Meaning: *"He said again, "I am the God worshiped by your father, as well as by Abraham, Isaac, and Jacob." Then, Moses covered his face because he was afraid to look at Allah."*

God's dialogue with Moses in the Torah is narratively depicted in Exodus 3:1–6, which begins with Moses' vision of a burning bush that is not consumed on Mount Horeb (Limengka et al., 2023). This phenomenon marks the beginning of divine communication, in which God calls Moses directly from the midst of the fire with the cry "Moses, Moses," and Moses responds, "Here I am." This pattern shows that the dialogue in the Torah does not immediately appear as a verbal conversation; rather, it begins with a visual sign that attracts human attention. This burning bush event in theological studies is understood as a symbol of God's active and supernatural presence, transcending natural law and serving as a means of calling Moses to be a prophet.

In addition, the dialogue in Exodus 3:1–6 also emphasizes the dimension of holiness and human response to God's presence (Limengka et al., 2023). As Moses approached, God commanded him to remove his shoes because the place was holy ground, and then introduced himself as the God of Abraham, Isaac, and Jacob. This command demonstrates that divine communication in the Torah is not only about conveying a message but also about respecting and recognizing the sanctity of space. Moses' response, covering his face out of fear of seeing God, reflects a religious experience marked by awe and fear (fear of the divine), a phenomenon in theological studies understood as a form of human awareness of God's majesty and holiness. Thus, the form of dialogue in the Torah is narrative and symbolic, involving both sensory and spiritual experiences in a single event of divine communication.

2. God's Dialogue in the Torah Exodus 3:14

God said to Moses, "I am that I am." He said again, "Thus you shall say to the children of Israel, 'I am there who has sent me to you."

God's dialogue in Exodus 3:14 is one of the most fundamental forms of divine communication in the Torah, because in this verse God not only speaks to Moses, but also introduces His identity directly through the phrase "Ehyeh Asher Ehyeh." This phrase is generally translated as "I am who I am" or "I will be what I will be," indicating that God defines Himself through His own existence, without relying on anything outside Himself. In theological studies, this statement is understood as an affirmation that God is absolute existence, eternal, unchanging, and the source of all existence (David & Panjaitan, 2021).

Moreover, God's answer to Moses also serves as a legitimation of prophecy, because Moses was commanded to convey to the Children of Israel that "I am who I am" had sent him (Sarjono, 2025), so that this dialogue is not only personal, but also has the dimension of prophetic mission and divine authority. Thus, Exodus 3:14 does not simply present a conversation between God and Moses, but becomes a central point in understanding the concept of divinity in the Torah, particularly regarding God's identity as self-existent and always present across all time, past, present, and future.

3. God's dialogue in the Torah Book of Numbers 12:8

"With him I spoke face to face, in real terms, not in riddles. He also saw the glory of GOD. Why are you not afraid to speak ill of My servant Moses?"

The dialogue of God in the Book of Numbers 12:8 shows a unique form of divine communication, distinct from that of other prophets: through the expression "face to face" or "mouth to mouth" (*peh el peh*), which indicates direct, clear communication without symbolic intermediaries. (Elkana, 2021). In this verse, God affirms that He spoke to Moses clearly, not through riddles or dreams as with other prophets, thereby demonstrating a unique level of closeness and clarity in His revelation. It is further reinforced by the statement that Moses "saw the form of God," which, in theological studies, is understood not as a vision of God's essence but as a more intense experience of the divine presence than that of other prophets.

This verse appears in the context of God's defense of Moses against the criticism of Miriam and Aaron, thereby serving as both a legitimation of Moses' prophetic authority and an affirmation of his position as a special mediator of revelation. In academic studies, this form of communication is understood as a direct, non-ambiguous mode of revelation, distinct from the symbolic revelation common in the prophetic tradition, thereby placing Moses at the center of the relationship between God and the people of Israel.

DISCUSSION

Intertextual Analysis of God's Dialogue in the Qur'an and the Torah

In Julia Kristeva's intertextuality perspective, text is understood as the result of the transformation of previous texts (Saputra & Firismanda, 2025), so the analysis of God's dialogue with the Prophet Moses must begin with determining the genotext and phenotype, then identifying the form of the relationship based on nine intertextual principles such as

transformation, modification, haplology, expansion, demythification, parallel, conversion, existence, and defamiliarization (Nurmansyah & Sofia, 2022). In this study, Torah texts such as Exodus 3:1–6, Exodus 3:14, and Numbers 12:8 function as genotexts, namely the initial texts that serve as narrative sources. Meanwhile, Qur'anic verses such as Surah Thaha: 11–14, Surah An-Nisa: 164, and Surah Al-A'raf: 143 function as phenotexts, namely texts that appear later and reshape the meaning of earlier texts. Within this framework, the relationship between the two texts is not understood as copying, but rather as a process of transposition of meaning from one sign system to another, as emphasized in Kristeva's theory that each text is a "mosaic of quotations" that absorbs and transforms other texts (Oddang et al., 2018).

Table of Relations Based on Julia Kristeva's 9 Intertextual Principles

No	Genotext (Torah)	Phenotext (Quran)	Form of Relationship	Explanation
1	Exodus 3:1–6 "Moses, Moses… I'm here."	QS. Thaha: 11–12 "O Musa... I am your God."	Parallel (Similarity)	Both show a direct dialogue pattern: God calls Moses by name (Moses responds)
2	Exodus 3:1–6 "in flames"	QS. Thaha: 10–11 "he saw fire."	Haplology (reduction)	The element of fire remains, but the Qur'an omits the complex symbolic details
3	Exodus 3:14 "I am who I am / I will be what I will be."	QS. Thaha: 14 "Indeed, I am Allah"	Transformation (change of form)	The identity of God is transformed from a philosophical form to explicit monotheism
4	Numbers 12:8 "mouth to mouth, I spoke to him."	QS. An-Nisa: 164 "Allah spoke directly to Moses."	Modification (adjustment)	The concept of direct dialogue is retained, but the anthropomorphic terms are removed
5	Numbers 12:8 "he saw the form of God"	QS. Al-A'raf: 143 "You will not see Me."	Demythification (denial)	The Qur'an rejects the possibility of seeing God (theological correction)

Based on Julia Kristeva's intertextual approach, the relationship between the Torah as genotext and the Qur'an as phenotext involves a complex process of meaning transformation. First, in the comparison between Exodus 3:1–6 and Surah Taha: 11–12, there is a principle of parallelism, demonstrated through the similarity in the structure of the dialogue when God addresses the Prophet Moses directly by mentioning his name. In the Torah, it is stated, "Moses, Moses... I am here," while in the Qur'an, "O Moses... indeed I am your Lord." This similarity indicates a narrative continuity between the two texts, in which the pattern of divine communication is maintained. It aligns with Kristeva's view that the new text is a "mosaic of quotations" that absorbs elements from the previous text (Oddang et al., 2018).

However, these similarities are not identical, because in the intertextual process, changes in the form of meaning occur. It is evident in the principle of haplology, especially in the comparison of the element of "flame" (Exodus 3:2) with "seeing fire" in QS. Thaha: 10-11. The Qur'an still maintains the element of fire as the initial sign of communication, but reduces the complex symbolic details as found in the Torah. In addition, the principle of transformation is clearly seen in the comparison between Exodus 3:14 ("Ehyeh Asher Ehyeh") and QS. Thaha: 14 ("Indeed I am Allah"), where the concept of God's identity undergoes a change from an open philosophical form to an explicit and firm statement of monotheism.

Furthermore, in the comparison of Numbers 12:8 with Surah An-Nisa: 164, there is a principle of modification, namely a change in the way the dialogue is delivered without losing its basic meaning. The Torah uses anthropomorphic expressions such as "mouth to mouth," while the Quran substitutes the more abstract, theological term taklīman (direct speech). Meanwhile, the principle of demythification is evident in the comparison between the statement that Moses "saw the form of God" (Numbers 12:8) and the affirmation in Surah Al-A'raf: 143 that humans will not be able to see God. In this case, the Quran not only reworks the narrative but also makes theological corrections to the possibility of a visual representation of God.

Thus, this analysis shows that the relationship between the Torah and the Qur'an is not only parallel but also involves a process of reduction, adjustment, and reinterpretation of meaning. It is consistent with findings in intertextuality research, which show that new texts emerge from genotexts through processes such as parallelism, transformation, and haplology. Therefore, God's dialogue with Moses in the Qur'an can be understood as the result of a new construction of meaning, rooted in previous tradition but adapted to the Islamic theological framework that emphasizes monotheism and God's transcendence.

CONCLUSION

Based on Julia Kristeva's intertextuality analysis, it can be concluded that God's dialogue with Moses in the Qur'an has a close relationship with the Torah text as a genotext, but is not reproductive, but rather transformational. The Qur'an, as a phenotext, does not simply repeat the narrative in the Torah but processes it through various intertextual principles, such as parallelism, transformation, modification, haplology, and demythification.

The principle of parallelism is evident in the similarity of the dialogue's structure between God and Moses. At the same time, transformation and modification indicate an adjustment of meaning, especially in affirming God's identity and the form of divine communication. On the other hand, haplology involves the simplification of symbolic elements. At the same time, demythification emphasizes the rejection of the possibility of visual representation of God, which is the most fundamental theological difference between the two texts. This finding confirms that the Qur'an reconstructs the narrative of the divine dialogue with Moses within a more assertive and transcendent framework of monotheism, while also showing that the relationship between the holy books is not merely a similar story but also involves a process of reinterpretation and correction of meaning. It aligns with the view that texts always interact and transform to form new meanings. Thus, the novelty of this research lies in the systematic application of Julia Kristeva's theory of intertextuality in identifying the genotext-phenotext relationship specifically in God's dialogue with the Prophet Moses, thus producing a deeper understanding of the dynamics of the relationship between the texts of the scriptures, not only at the narrative level, but also at the theological and ideological levels.

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