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JURNAL STUDI AGAMA-AGAMA

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Abstract

Comparative studies of sacred scriptures have generally stopped at identifying thematic similarities between texts, without carefully tracing how one text actually processes and transforms the text that preceded it. This gap forms the background of research on QS At-Tahrim 66:6 and 1 Timothy 5:8, two verses that both address the responsibility of caring for family yet have not been systematically examined in terms of their transformative relationship. This issue is pressing given the vulnerability of modern Indonesian families to disintegration amid a religiously plural society, making cross-scriptural reading a potential contribution to shared value foundations. This study rests on Gérard Genette's theory of transtextuality, particularly the concepts of intertextuality, hypertextuality, and metatextuality, as analytical tools for reading text-to-text relations. The method employed is qualitative library research using close reading of primary texts, the Uthmanic mushaf of the Qur'an and the Indonesian New Translation Bible, supported by classical exegesis such as Ibn Kathir and Pauline commentary. The findings reveal intertextual parallelism in the idea of family responsibility as a marker of authentic faith. However, at the hypertextual level, a significant shift in meaning emerges: the material-ethical dimension in 1 Timothy 5:8 is transformed by the Qur'an into a dimension of eschatological protection and the cultivation of taqwa, so that the biblical trace remains legible as a hypotext that is both corrected and expanded in meaning, a palimpsestic relation that enriches interreligious dialogue.

Keywords: *contemporary hermeneutics; hypertextuality; interfaith dialogue; palimpsest; taqwa education*

Abstrak

Kajian komparatif antarkitab suci selama ini cenderung berhenti pada penemuan kesamaan tematik antarteks, tanpa menelusuri secara cermat bagaimana satu teks sesungguhnya mengolah dan mentransformasi teks yang mendahuluinya. Kesenjangan inilah yang melatarbelakangi penelitian terhadap QS At-Tahrim 66:6 dan 1 Timotius 5:8, dua ayat yang sama-sama berbicara tentang tanggung jawab memelihara keluarga namun belum dikaji secara sistematis dari sisi

relasi transformatifnya. Kajian ini penting mengingat kondisi keluarga modern di Indonesia yang rentan disintegrasi di tengah masyarakat yang plural secara agama, sehingga pembacaan lintas kitab suci berpotensi menyumbang fondasi nilai bersama. Penelitian ini bertumpu pada kerangka teori transtekstualitas Gérard Genette, khususnya konsep intertekstualitas, hipertekstualitas, dan metatekstualitas, sebagai pisau analisis untuk membaca relasi antarteks. Metode yang digunakan adalah penelitian pustaka (library research) bersifat kualitatif dengan teknik close reading atas teks primer, Al-Qur'an mushaf Utsmani dan Alkitab Terjemahan Baru, didukung tafsir klasik seperti Ibn Katsir dan komentar Paulinus. Hasil penelitian memperlihatkan adanya paralelisme intertekstual pada gagasan tanggung jawab keluarga sebagai penanda keimanan yang otentik. Meski demikian, pada level hipertekstual ditemukan pergeseran makna yang signifikan: dimensi material-etis dalam 1 Timotius 5:8 ditransformasikan Al-Qur'an menjadi dimensi perlindungan eskatologis dan penanaman ketakwaan, sehingga jejak Alkitab tetap terbaca sebagai hipoteks yang dikoreksi sekaligus diperluas maknanya, suatu relasi palimpsestik yang memperkaya wacana dialog antaragama.

Kata kunci: dialog antaragama; hermeneutika kontemporer; hipertekstualitas; palimpsest; pendidikan taqwa

INTRODUCTION

Family values are one of the fundamental foundations of the Abrahamic religious tradition, particularly in Islam and Christianity. Both religions regard the family as the primary environment for nurturing faith, moral values, and social responsibility. From a religious perspective, both traditions view the family as the foundation of society as well as an essential pillar of religious life. The Qur'an and the Bible both provide guidance on matters concerning marriage, children's rights, and parental responsibilities.¹ Family is understood not merely as a biological or social institution, but also as a space for religious practice in which spiritual values are cultivated and expressed in everyday life. Each religion recognizes marriage and family as important values and acknowledges the roles they fulfill, although their perspectives differ on specific issues such as polygamy, contraception, and divorce.² It is important to be notes that both religions have the same spirit as a peace religion in both basic principle tenets.³ The responsibility of husband and wife is to build a personal community, express their love, and give life, thereby achieving personal fulfillment and striving toward holiness.⁴ A number of comparative studies indicate that in both Islam and Christianity, the family has a strong normative

¹ Rusli, "THE ROLE OF FAMILY IN PREVENTING SOCIAL CONFLICT IN SOCIETY FROM ISLAMIC PERSPECTIVES," *Hunafa* 17, no. 1 (2020): 115.

² Urszula Dudziak, Atila Kartal, and Walter Homolka, "Marriage and Family : Their Value , Tasks and Protection in Christianity , Islam , and Judaism," *Religions* 16, no. 1461 (2025): 1–22. <https://doi.org/10.3390/rel16111461>

³ Roni Ismail, "Menggagas Sebuah *Peace Theology* (Perspektif Islam dan Kristen)", dalam Roni Ismail (ed.), *Antologi Studi Agama*, (Yogyakarta: Jurusan Perbandingan Agama, 2012), p. 233-252.

⁴ Dudziak, Kartal, and Homolka. p. 20

function as a guardian of moral values, a foundation for religious education, and a source of social stability amid the changes of the times.⁵

Dimension	Islam	Christian
Normative Authority	The Qur'an and Hadith provide guidance on marriage, guardianship, <i>nafaqah</i> (financial support), and <i>hadhanah</i> (child custody and care).. ¹	The Bible and Church teachings regard marriage as a sacrament and the foundation of family life. ²
Faith Education	The family serves as the child's first "school," where they learn moral values from their parents. ³	The family serves as the "domestic church," where faith is nurtured and lived out in everyday life. ⁴
Social Stability	A harmonious family nurtures a generation that becomes a pillar of society rather than a source of conflict. ⁵	The Church and civil authorities must work together to ensure stable marriages and, in turn, build stable families. ⁶

In Islam, the Qur'an places great emphasis on family responsibilities, as affirmed in Surah At-Tahrim (66:6):⁶

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

“O you who believe, protect yourselves and your families from a Fire whose fuel is people and stones, guarded by angels who are stern and severe, who do not disobey Allah in what He commands them and always carry out what they are commanded.”

(Qur'an 66:6)

This verse emphasizes the obligation to protect one's family through faith education, the cultivation of piety, and the prevention of behaviors that may lead to punishment in the Hereafter. Thus, the verse encompasses both pedagogical and eschatological dimensions, positioning the family as the primary safeguard of spiritual well-being.⁷ In Islam, the family serves as the most fundamental institution for transmitting values. A righteous family can nurture children who remain committed to moral principles and contribute to the development of an ethical society.⁸ The Qur'an establishes the purposes of family life as fostering inner peace, ensuring the continuity of generations, and strengthening

⁵ Ali Zaman Jassim, “Building the Family System in Christianity and Islam (a,Comparative Study),” *RJIS* 1, no. 1 (2022): 1–30, <https://doi.org/10.37940/RJIS>.
⁶ [Surat At-Tahrim Ayat 6: Arab, Latin, Terjemah dan Tafsir Lengkap | Quran NU Online](#)
⁷ Rohinah, “Pendidikan Keluarga Menurut Al-Qur ’ an Surat At-Tahrim Ayat 6,” *An-Nur* VII (2015): 1–17.
⁸ Sulieman Ibraheem et al., “The Education of Children in an Islamic Family Based on the Holy Qur ’ an,” *HTS Teologiese Studies*, 2023, 1–6, h.3; Roni Ismail, *Menuju Hidup Islami*, (Yogyakarta: Insan Madani, 2009), p. 21-22; Roni Ismail, *Menuju Muslim Rabmatan Lil’alamin*, (Yogyakarta: Suka Press, 2016), p. 44-45.

the faith and belief in divine oneness (tawhid).⁹ Parents play a central role in instilling religious values, including faith, worship, morality, and proper conduct, while also serving as role models in putting these values into practice.¹⁰

In the Christian tradition, responsibility toward the family also holds a highly significant position, as reflected in 1 Timothy 5:8, which states:

“But if anyone does not provide for his own, and especially for his own household, he has denied the faith and is worse than an unbeliever.”

This verse emphasizes that caring for one's family, both materially and spiritually, is a fundamental expression of one's faith. Failing to fulfill these responsibilities is regarded not merely as a moral shortcoming but also as a denial of the faith itself.¹¹

In the Christian tradition, the family is grounded in core values such as love, holiness, responsible parenting, faithful unity, discipline, and respect for parents. Moral education should be regarded as a shared responsibility among the family, the Church, and the school.¹² Religion provides a system of beliefs that supports healthy and positive family life while helping to prevent domestic conflict by fostering relational virtues such as love, respect, trust, faithfulness, and self-sacrifice.¹³

When the two texts are examined comparatively, a fundamental similarity can be seen in their understanding of the family as an expression of faith. Nevertheless, each text places emphasis on different aspects. The Qur'an focuses more strongly on spiritual protection and the pursuit of salvation in the Hereafter through faith and piety, whereas 1 Timothy 5:8 places greater emphasis on ethical and material responsibilities in everyday life. These differences in emphasis highlight the richness of perspectives on the concept of family within the two distinct religious traditions while also creating space for meaningful and productive dialogue.¹⁴

⁹ Ibraheem et al. p. 1; see also Roni Ismail, “Hakikat Monoteisme Islam (Kajian atas Konsep Tauhid *Laa Ilaaha Illallah*)”, *Religi*, Vol. X, No. 2, Juli 2014, p. 172-183. DOI: <https://doi.org/10.14421/rejusta.2014.1002-03>

¹⁰ Nur Hanifah, Muthi, and Muhammad Irwan Padli Nasution, “The Role of Family Education in Forming Children's Morals: A Critical Review from an Islamic Perspective,” *Amwarul* 5, no. 6 (2025): 872–90. p. 877

¹¹ Timothy O. Imuwahen, “If Anyone Does Not Provide: An Exegetical and Theological Analysis of 1 Timothy 5:8 and the Call to Christian Fatherhood,” *African Journal of Kingdom Education* 3, no. March (2025): 1–11.

¹² Isaiah and Zeven, “An Ethical Reflection on the Tiv and Christian Family Values,” p. 1

¹³ Fatma Balci Arvas, “Family, Values and Religion: A Theoretical Approach,” *Turkey Journal of Theological Studies* 4, no. 1 (2020): 199–233, p. 200.

¹⁴ Shalih Mahmud, “بکیة ورولي خیزان له ئایینی ئیسلام ومه سچیدا تورینه کی کومه لئاسی ومسفی به راورد کا ریهه,” *University of Garmian*, 2019.

To gain a deeper understanding of the relationship between the Qur'an and the Bible, this study employs Gérard Genette's concept of transtextuality. From Genette's perspective, texts do not exist in isolation but are situated within a network of relationships with other texts. He identifies five forms of textual relationships: intertextuality, paratextuality, metatextuality, hypertextuality, and architextuality.¹⁵ In the most operational methodological explanation, intertextuality refers to the direct presence of one text within another, paratextuality encompasses framing elements such as titles and introductions, metatextuality refers to commentary on another text, architextuality concerns a text's relationship to genre, and hypertextuality describes the transformative relationship between a later text and an earlier one.¹⁶

In Qur'anic studies, this framework is used not merely to identify thematic parallels, but also to explain how meanings are transferred, reinterpreted, and transformed.¹⁷ Scholarly literature that draws on Kristeva and Genette in conjunction also emphasizes that sacred texts undergo processes of transformation, modification, expansion, reduction, and even rejection of previously established meanings. Therefore, the relationship between the Qur'an and the Bible is more appropriately understood as a form of creative dialogue rather than as a simple act of copying.¹⁸

Thus, when examined through Genette's framework of transtextuality, the Qur'an and the Bible can be understood as two texts that intersect in their treatment of family values while transforming their meanings in accordance with their respective theological purposes. This approach, therefore, does more than identify thematic similarities concerning the family; it also demonstrates how the two traditions reinterpret and reshape the shared Abrahamic heritage into visions of family life that are morally similar, yet distinct in their revelatory emphasis, normative structures, and communal horizons.¹⁹

¹⁵ Asma Iranmanesh, Ahmad Zarezardini, and Kamal Sahraeiardakani, "A NEW READING OF IMAM SADIQ'S DEBATES BASED ON INTERTEXTUALITY OF GENETTEE THEORY," *Hunafa* 20, no. 1 (2023): 51–69, p. 56.

¹⁶ Roman Seidel, "Qur'anic Lead Metaphors and the Unfolding of Their Religious Meaning: Considerations on the Theory of Metaphor and Transtextuality Applied to the Qur ' an and Its Exegesis," *Asiatische Studien - Études Asiatiques* 80, no. 2 (2026): 357–429, <https://doi.org/10.1515/asia-2025-0060>.

¹⁷ Ika Rijqi Nafisah et al., "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," *ALSYIS* 6, no. 3 (2026): 1474–88.

¹⁸ Fazida Safitri, "HUMANS ' RELATIONSHIP WITH NATURE IN THE QUR ' AN AND AL-KITAB: JULIA KRISTEVA ' S INTERTEXTUAL ANALYSIS," *An-Nubuwah* 3, no. 1 (2024): 15–30, p. 19.

¹⁹ Husyen Halil, "Reconciling the Qur'ān and the Bible : A New Approach to Scriptural Dialogue," *HTS*, 2025, 1–12.

Methodologically, this study is a qualitative library research that places the Qur'an and the Bible as the primary textual sources, while classical commentaries and academic literature serve as secondary sources to enrich the contextual understanding and interpretation. This approach is commonly employed in comparative religious ethics because it enables researchers to conduct a critical and systematic examination of teachings across different religious traditions, thereby identifying patterns of similarities and differences comprehensively. In this study, particular attention is given to close readings of the texts and to tracing the transformations of meaning that emerge throughout their respective textual and interpretive traditions.

The contemporary context further underscores the urgency of this research. The disintegration of modern families, driven by individualism, weakening relationships among family members, and shifts in the family's role as the primary center for value education, is taking place within Indonesia's religiously pluralistic society. This situation calls for a foundation of family values that can be drawn from across religious traditions as a basis for interfaith dialogue and the collective strengthening of family resilience. Based on the discussion above, this study formulates the following research problem: How do the intertextual and hypertextual relationships between Qur'an 66:6 (Surah At-Tahrim, verse 6) and 1 Timothy 5:8 frame the concept of family responsibility, and to what extent does the Qur'an transform the concept of family responsibility found in the Bible without erasing traces of its hypotext, thereby establishing a productive palimpsestic relationship for interfaith dialogue in Indonesia?

RESULTS AND DISCUSSIONS

Understanding the Meaning of Family in Both Religions

In the Islamic tradition, the concept of family is understood more broadly than merely the nuclear household. Islamic law regulates the natural desire to establish a family through lawful marriage in order to safeguard lineage, rights, and social relationships.²⁰ The term *usrah* in Islamic literature refers to family bonds and relationships and is also commonly used to denote close family members. The term *ahl* is used to refer to the extended family or household, indicating that the concept of family in Islam extends beyond the nuclear family unit.²¹ Normative literature also identifies the protection of *nasl* or lineage (*nasab*) as one of the higher objectives of Islamic law (*maqāṣid al-shari'ah*).

²⁰ Mawloud Mohadi, "NORMATIVE ISLAMIC CONCEPTUALIZATIONS OF FAMILIES AND KINSHIP THROUGH MAQASID PERSPECTIVES: A COMPREHENSIVE LITERATURE STUDY," *MJSL* 11, no. 2 (2023): 290–309.

²¹ Farhat Aziz and Muhammad Yousuf, "The Role of Family in Social Harmony and Sustainable Development: A Study in Islamic Perspective," *Al-Basirah* 11, no. 01 (2022): 81–94.

Thus, the family is understood not only as an affective relationship but also as a legal and moral structure.²²

Kinship in Islam is not limited to blood relations alone, as Islamic family law encompasses kinship relationships governed by religious texts, reciprocal rights and obligations, and the boundaries of lawful and prohibited marriage. Studies on *maqāṣid al-sharī'ah* also emphasize that relationships among family members and relatives should be maintained with *ihsan* (excellence and benevolence), compassion, justice, and mutual support.²³

In Islamic educational literature, Hery Noer Ali, as cited by A. Fatah Yasin, explains that family responsibility should not be understood merely as the fulfillment of children's physical needs, but also as a form of nurturing that addresses their emotional well-being and personality development. Therefore, the family should ideally provide an environment in which children feel safe, loved, accepted, and protected, as such a psychological atmosphere forms the foundation for the development of self-confidence and emotional stability. In addition, parents need to have an adequate understanding of the fundamental principles of education, particularly their responsibilities in educating their children, the goals they seek to achieve, and the values they intend to instill from an early age.²⁴ This responsibility becomes more complete when the family is able to cooperate with educational institutions outside the home, because, in practice, a child's education cannot be supported by the household alone. Rather, it requires synergy with schools, the wider community, and the broader social environment.²⁵

In Indonesian society, the term "family" has three distinct meanings. First, family refers to a legally recognized marital relationship between a man and a woman, together with the children born to or adopted by them. This understanding is commonly referred to as the *nuclear family*. Second, family refers to kinship relationships between two or more individuals established through blood descent, marriage, or indirect adoption. This concept is commonly understood as the *extended family*. Third, family may refer to emotional bonds among a group of people who share common interests. Such common interests may arise from geographical, demographic, sociological, or psychological factors. In this sense, for example, the extended MADAS family consists of individuals who share an emotional attachment to a particular geographical region and who, demographically, are members or descendants of the indigenous Madurese community in East Java.

²² Mohadi, "NORMATIVE ISLAMIC CONCEPTUALIZATIONS OF FAMILIES AND KINSHIP THROUGH MAQASID PERSPECTIVES: A COMPREHENSIVE LITERATURE STUDY."

²³ Mohadi.

²⁴ A. Fatah Yasin, *Dimensi-Dimensi Pendidikan Islam* (Malang: Malang Press, 2008).

²⁵ M Syahrani Jailani, "Teori Pendidikan Keluarga Dan Tanggung Jawab Orang Tua Dalam Pendidikan Anak Usia Dini," *Nadwa* 8, no. 2 (2014).

Consequently, they may perceive themselves as belonging to one family wherever they may be.

In the Christian tradition, the family can be understood as a vocation to life founded upon love and communion with God as the central source of unity. Therefore, the family is described as *Ecclesia Domestica*, or the domestic church, namely a small-scale space in which the mystery of the Church is made present and experienced concretely in everyday life.²⁶ In this understanding, the family is not merely a social institution but also a living expression of Christian faith, as it is within the family that relationships of love, prayer, and the practice of faith are first nurtured and lived out. A number of theological studies affirm that the Christian family represents the Church at the domestic level and plays a fundamental role in transmitting the faith and fostering a vibrant community of believers.²⁷

The Catholic tradition regards the family as the domestic Church, which nurtures and transmits the heritage of faith across generations. Within this framework, parents are understood to be the first and most important educators of their children, and this responsibility is regarded as a vocation originating from God.²⁸ The family is also described as a community of love, life, and faith, in which the relationship between husband and wife, the education of children, and openness to the wider community form integral parts of its mission. Some studies further emphasize that the family's teaching function as *Ecclesia Domestica* encompasses the transmission of faith, character formation, and the preparation of children to participate in society in a healthy and constructive manner.²⁹

Empirical findings and theological studies alike indicate that the family is the primary environment in which children learn about faith, morality, responsibility, and ways of relating to others. A household shaped by love facilitates children's internalization of ethical and cultural values, including honesty, care, and social responsibility. Recent empirical evidence suggests that faith communication at home may have a greater influence on children's faith than church attendance, Bible reading, or family prayer alone. Children also tend to model their faith on that of the parents with whom they

²⁶ Marcelina Intan Trisnawati et al., "The Family as the Domestic Church: An Empirical Study of Christian Spirituality Formation in Early Childhood Within a Parish Pastoral Framework," *IPCEP* 3, no. 2 (2025): 09–15, h.9.

²⁷ Petrus Canisius Edi Laksito, "KELUARGA SEBAGAI ECCLESIA DOMESTICA DALAM FAMILIARIS CONSORTIO DAN REFLEKSI TENTANG 'GEREJA SEBAGAI KELUARGA,'" *Credendum* 4, no. 2 (2022): 112–34.

²⁸ Adelbertus Beato Yulandi, Irenius Bima Abdiono, and Asran, "Menjadi Gereja Kecil : Peran Sentral Dan Strategis Keluarga Dalam Membangun Fondasi Iman Anak," *Lumen* 3, no. 1 (2024): 320–34, p. 322.

²⁹ Concepcion V Corotan, "The Evangelizing Mission of the Christian Family in the Light of Amoris Laetitia," *Pasr Journal* 7, no. 1 (2025): 124–142, p. 124.

have the closest relational bonds; therefore, the quality of family attachment and warmth is highly important for the transmission of faith.³⁰

Studies on *Amoris Laetitia* emphasize that the Church approaches family life contextually, taking into account diverse economic, cultural, legal, and local experiences. The document goes beyond merely presenting normative principles; it also calls for a more missionary, compassionate, and responsive pastoral approach that remains closely attuned to the concrete struggles faced by families.³¹ The literature interpreting this document identifies poverty, religious persecution of minority groups, secularism, individualism, egoism, domestic violence, unemployment, and the responsibility of educating children as real challenges faced by contemporary families. At the same time, several studies note that, in certain contexts, secularism does not necessarily undermine family faith and may even create greater space for religious freedom. Meanwhile, families that uphold traditional values may sometimes demonstrate greater resilience against moral relativism and individualism.³²

Therefore, as the *Domestic Church*, the family has a responsibility to provide all its members, especially children, with a strong foundation of faith. An initial introduction to the Church and Christian faith does not primarily take place outside the home, but rather within the family through prayer practices, the example set by parents and family members, mutual care, and faithfulness in everyday relationships.³³ The family, as the domestic Church, serves as a space in which children learn to experience selfless love, respect for others, and steadfastness in sustaining communal life. Recent studies also indicate that strengthening family prayer, providing religious education within the home, and cultivating daily faith practices are essential elements in enabling the family to truly become a place where communion, warmth, and an enduring awareness of faith can flourish.³⁴

Normative Convergence: The Family as a Manifestation of Faith

The research problem addresses two main questions: first, how the intertextual and hypertextual relationship between Qur'an 66:6 (Surah At-Tahrim, verse 6) and 1

³⁰ Raskita Enjelika Manik et al., "Keluarga Sebagai Gereja Pertama : Peran Pendidikan Agama Kristen Dalam Membentuk Spiritualitas Generasi Digital," *Sukacita* 3, no. 1 (2026): 49–59.

³¹ Trisnawati et al., "The Family as the Domestic Church: An Empirical Study of Christian Spirituality Formation in Early Childhood Within a Parish Pastoral Framework.," p. 9.

³² Janio Christian Supit and Evaristus Angwarmase, "Kenyataan Dan Tantangan Dalam Keluarga Menurut Dokumen Amoris Laetitia : Sebuah Refleksi Teologis Dalam Membangun Keluarga Kristiani Di Era Modernitas," *Pineleng Theological Rev* 2, no. 1 (2025): 45–58, h.9.

³³ Leonard Lumban Tobing and Lasmaria Nami Simanungkalit, "Christian Religious Education in the Family: Benefits and Uses for the Millennial Generation," *IJSS* 4, no. 4 (2022): 346–56, p. 352.

³⁴ Leslie J. Francis, "Sustaining Churchgoing Young Anglicans in England and Wales: Assessing Influence of the Home," *Journal of Beliefs and Values*, 2019, p. 11.

Timothy 5:8 frames the concept of family responsibility; and second, to what extent the Qur'an transforms the concept of family responsibility found in the Bible without erasing traces of its hypotext. The findings address the first question by demonstrating that the two texts share a strong normative point of convergence: both regard the family as a space for the actualization of faith, in which faith does not remain merely a matter of personal belief but must be manifested through concrete responsibilities toward family members. This convergence provides empirical evidence of an intertextual relationship, as the two sacred texts, emerging from different prophetic and apostolic contexts, independently affirm a similar understanding of the family as a locus for the manifestation and affirmation of faith.³⁵

There is a strong normative convergence between the two texts: the family is positioned as a sphere in which faith is demonstrated through action rather than merely through verbal profession. In 1 Timothy 5, this responsibility takes the form of a concrete filial obligation, particularly the duty of family members to support widows within their own household before the church assumes that responsibility. In Qur'an 66:6, a comparable obligation is expressed through the command to protect oneself and one's family from the Fire, which is interpreted as a duty to educate, guide, and nurture family members toward obedience to God.³⁶

According to Auzia in her journal article, recent intertextual studies suggest that the Qur'an and the Bible exist in a form of textual dialogue rather than in a relationship of complete discontinuity. Therefore, thematic similarities between the two texts may be understood as forms of continuity that have been reworked and recontextualized.³⁷ The clearest transformation can be seen in the direction of meaning associated with the concept of "caring for" or "protecting."

In the textual corpus of Qur'an 66:6 (Surah At-Tahrim), which states:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْجَارَةُ عَلَيْهَا مَلَائِكَةٌ
غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

³⁵ Siti Nurul Salsabila *et al.*, "KELUARGA SAKINAH: IDEALISME DAN IMPLEMENTASI DALAM AL-QUR'AN," *Al-Ushob* 02, no. 01 (2024): 29–42.

³⁶ Primajaya Sembiring and Nurhasanah, "Family Education According to the Qur'an Surah At-Tahrim Verse 6 in Tafsir Imam Al Qurtub," *IJE* 4, no. 4 (2025): 154–58, p. 158, <https://doi.org/10.30596/jcositte.v1i1.xxxx>.

³⁷ Nadia Tamara Rifa Auzia and Nuraisyah Safitri, "The Representation of A`Zar and Terah in the Qur'an and the Bible : Julia Kristeva's Intertextuality Perspective," *Abhats* 6, no. 2 (2025): 187–98.

“O you who believe, protect yourselves and your families from a Fire whose fuel is people and stones, over which are appointed angels who are stern and severe. They do not disobey Allah in what He commands them, but carry out whatever they are commanded.”

(Qur'an 66:6)

The term قُوا, in the sense of “protecting” or “guarding” one’s family, is directed toward the cultivation of faith, moral character, piety, and ultimate salvation. Thus, the notion of protection in this verse is primarily pedagogical and eschatological in nature. Several studies further emphasize that such protection includes providing a good example, exercising appropriate supervision, and offering continuous moral guidance within the family.³⁸ The term قُوا is an imperative verb (*fi'l al-amr*) meaning “protect” or “guard.” It is derived from the root *waqā*, which carries the meaning of preserving, protecting, or safeguarding. Protecting oneself, therefore, may be understood as safeguarding both one’s physical and spiritual well-being so that they may develop properly. The verse also indicates that education and *da'wah* begin within the family, which serves as the first and most fundamental environment of education, particularly for children. Accordingly, the family plays a central and highly significant role in the education and moral formation of children.³⁹

Regarding the words of Allah, قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا, “Protect yourselves and your families from the Fire,” Mujahid explained that one should fear Allah and teach one’s family to remain mindful of Him. Sufyan al-Thawri stated that when an interpretation from Mujahid is available, it is sufficient as a reliable explanation.

Qatadah further explained that this command requires a person to direct family members toward obedience to Allah and to prevent them from acts of disobedience. One should uphold Allah’s commands within the family, instruct family members to observe them, and support them in carrying them out. If they are seen committing acts of disobedience toward Allah, they should be reminded and restrained from such conduct.

A similar interpretation was also expressed by al-Dahhak and Muqatil ibn Hayyan, who maintained that every Muslim bears the responsibility of teaching members of the household, including relatives and those under their authority, about the obligations prescribed by Allah as well as the actions He has prohibited.⁴⁰ Ibn Kathir’s interpretation

³⁸ Muhamad Nasrullah, Fantri Indarti, and Azzam Ghufrani, “Family Resilience Strategies in the Contemporary Era: A Comparative Analysis of Al-Azhar and Ibn Katsir’s Tafsir on Surah At-Tahrim Verse 6,” *Al-Karim* 2, no. 2 (2024): 115–37.

³⁹ Latifatul Masruroh, “KONSEP BIMBINGAN KELUARGA DALAM PERSPEKTIF AL-QUR’AN SURAT AR-RUM AYAT 21,” *Counselia* 3 (2022): 1–13.

⁴⁰ Al-Hafizh Imaduddin Abul Fida Ismail Umar bin Katsir, *Tafsir Ibnu Katsir Surat At-Tabrim* (Pakistan: AlIslamy, 2005), <https://archive.org/details/tafsir-ibnu-katsir-juz-i/tafsir-ibnu-katsir-surat-at-tahrim/page/n3/mode/2up>.

of Qur'an 66:6 emphasizes the importance of obeying Allah's commands and avoiding His displeasure. The verse is understood as establishing an obligation to educate one's family in religious teachings and to keep them away from conduct that may lead them toward destruction.

By contrast, in 1 Timothy 5:8, the notion of care operates primarily along a socio-economic axis: providing material support for vulnerable relatives, particularly widows, is presented as a fundamental household obligation.⁴¹ From a hermeneutical perspective, this relationship can be understood as a palimpsest: the earlier layer remains visible, but its meaning is redirected toward a new emphasis. A number of Qur'an-Bible studies do not adopt the model of "corruption vs. total independence," but instead recognize a form of continuity accompanied by innovation, recontextualization, or complementarity. Intertextual studies of Qur'anic narratives also frequently reveal a similar pattern: the Qur'an draws on earlier materials and then redirects their theological function according to its own revelatory vision. The following table briefly summarizes the theological functions of both scriptures:

Aspect	Qur'an 66:6 (Surah At-Tahrim)	1 Timoty 5:8
Function of the Family	Primary sphere of faith education	Primary network of support
Form of Responsibility	Protecting the family from moral and spiritual destruction	Caring for vulnerable relatives
Primary Orientation	Pedagogical and eschatological	Social, ethical, and material
Nature of Failure	Neglect of the divine mandate for family education	Pratical denial of faith

Thus, the intertextual relationship lies in a shared normative core: faith must be demonstrated through the care and protection of one's family. The hypertextual transformation, however, can be seen in the shift from the ethical-material framework of 1 Timothy 5:8 to the pedagogical-eschatological framework of Qur'an 66:6. Within the limits of the available evidence, the Qur'an does not appear to erase traces of the biblical hypotext, but rather to reorganize its orientation in accordance with its own theological vision.

Transtextual Analysis: Parallels, Transformation, and Palimpsest

Through the framework of transtextuality introduced by Gérard Genette, the relationship between Qur'an 66:6 (Surah At-Tahrim) and 1 Timothy 5:8 can be

⁴¹ J. Barclay, "Household Networks and Early Christian Economics: A Fresh Study of 1 Timothy 5.3–16," *New Testament Studies* 6, no. 6 (2020): 36–55.

understood as an intertextual relationship that goes beyond thematic similarity and also involves continuity of ideas and shifts in the orientation of meaning. Both texts emphasize the importance of responsibility toward the family as a concrete expression of faith, yet each presents a different emphasis in accordance with its own theological and historical context. Thus, this relationship is not static but dynamic, since the same underlying value may be reinterpreted within different contexts.

The concept of *palimpsest* in Gérard Genette's theory provides a perspective that the value of family in both texts does not exist separately, but rather appears through overlapping layers of meaning. This means that, despite differences in emphasis, traces of similar meanings can still be identified. In this regard, the Qur'an presents a transformation of family values with a stronger emphasis on the eschatological dimension and spiritual protection, whereas 1 Timothy maintains its orientation toward ethical and material responsibility within the life of the believing community.

This approach aligns with the tendency of contemporary intertextual studies, which no longer focus primarily on identifying direct sources of influence, but instead emphasize how a text engages with earlier traditions through processes of reinterpretation and the rearticulation of meaning. In Qur'an-Bible studies, scholars have demonstrated that the relationship between the two often does not appear in the form of explicit quotations. This strengthens the view that the relationship between texts is more appropriately understood as a network of meanings that develops through historical and theological processes.⁴²

Furthermore, thematic studies on the family in both the Qur'an and the Bible indicate that the concept of family responsibility is not only normative but also carries a strong social dimension. In the Qur'an, this responsibility is associated with salvation in the Hereafter and moral development, whereas in the New Testament tradition, family responsibility becomes a concrete indicator of the practice of faith in everyday life. Thus, both texts demonstrate that the family serves as the most tangible and immediate space for the implementation of religious values.⁴³

Intertextual analysis also opens the possibility of understanding how religious values are adapted within different social contexts. An article in *Comparative Islamic Studies*, particularly in its discussion of intertextuality and the dynamics of meaning, demonstrates that religious texts do not merely transmit teachings but also respond to the needs of their respective communities. Therefore, intertextual studies function not only as a

⁴² Gabriel Said Reynolds, "The Qur'an and the Bible: Text and Commentary," *Journal of Qur'anic Studies* 13 (2018): 1–15, <https://doi.org/10.3366/jqs.2019.0388>.

⁴³ Tazul Islam, "Christian-Muslim Relations : An Analysis of the Quranic Articulation of Christian Friendliness to Muslims," *Al-Bayan* 17 (2019): 24–37, <https://doi.org/10.1163/22321969-12340068>.

method for comparing texts but also as an approach for examining the development and transformation of values throughout religious history.

The phenomenon of “family as evidence of faith” can be understood as an intertextual relationship in the sense of the co-presence of ideas across texts, even without direct quotations. This is because several comparative Qur'an-Bible studies employ categories such as thematic similarities, conceptual parallels, and textual dialogue to examine forms of continuity between traditions.⁴⁴ Studies on Qur'anic intertextuality have repeatedly emphasized that sacred texts do not exist in complete isolation, but rather absorb, echo, and negotiate meanings from earlier traditions. Therefore, the normative similarities between Qur'an 66:6 (Surah At-Tahrim) and 1 Timothy 5:8 can be regarded as a legitimate textual relationship for scholarly analysis.⁴⁵

Substantively, both texts converge on a shared normative structure: the family serves as a locus of faith-based responsibility. In cross-scriptural studies of the family, the New Testament presents the family as a kinship community grounded in faith, while the Qur'an presents the family as a space in which moral responsibility is tested. Both traditions, therefore, position the family as a domain for the transmission of values and the formation of identity. Interpretations of 1 Timothy 5:3–16 consistently indicate that the household functions as the basic unit of economic responsibility within the believing community rather than a responsibility to be replaced by the church⁴⁶. Meanwhile, studies of Qur'an 66:6 consistently emphasize that the family is the earliest environment for the formation of faith, moral character, and ethical resilience.

Genette's framework is useful in this context not merely as a general definition, but as a tool of classification. Intertextuality explains the shared theme of the family as an expression of faith, while hypertextuality explains how a text subsequently develops the same theme into a new theological orientation. Studies that directly apply Genette's theory to the relationship between the Qur'an and earlier texts indicate that a hypertext can be understood as a text that transforms, imitates, expands, or shifts the meaning of its hypotext while still maintaining a network of meanings connected to previous traditions.⁴⁷ Meanwhile, interpretations and commentaries on Qur'an 66:6 (Surah At-Tahrim) and 1 Timothy 5:8 clearly fall within the category of metatextuality, as they function as texts that critically and structurally comment on the primary texts.

⁴⁴ Halil, “Reconciling the Qur'ān and the Bible : A New Approach to Scriptural Dialogue.”, h.11

⁴⁵ Masbur, “THE WHISPER OF SATAN IN THE STORY OF ADAM: AN INTERTEXTUAL ANALYSIS OF THE QUR'AN AND THE BIBLE THROUGH JULIA KRISTEVA'S FRAMEWORK,” *El-Sunan* 3, no. 1 (2025): 25–36, <https://doi.org/10.1111/zygo.12774>.

⁴⁶ Barclay, “Household Networks and Early Christian Economics: A Fresh Study of 1 Timothy 5.3–16.”

⁴⁷ Seidel, “Qur'anic Lead Metaphors and the Unfolding of Their Religious Meaning : Considerations on the Theory of Metaphor and Transtextuality Applied to the Qur'an and Its Exegesis.”

The following table presents the most relevant and operational categories of Genette's transtextuality for examining the relationship between Qur'an 66:6 (Surah At-Tahrim) and 1 Timothy 5:8:

Genette Category	Function in This Case
Intertextuality	Explains the parallel theme of the family as evidence of faith
Hypertextuality	Explains the transformation of meaning orientation between texts
Metatextuality	Positions interpretations/commentaries as readings of the primary texts
Paratextuality	Explains textual frameworks such as names, title, or editorial markers
Architextuality	Explains the genre affiliations that shape the horizon of interpretation

In this case, the author's finding that the Qur'an does not eliminate the basic ideas of the hypotext but rather shifts their emphasis is consistent with patterns identified in other Qur'an-Bible studies. Several studies indicate that the Qur'an often preserves the central message of earlier traditions while introducing processes of simplification, amplification, re-emphasis, or theological repositioning⁴⁸ Other studies describe this pattern as one of continuity and innovation rather than a complete break from previous texts.

Alignment of Research Findings with the Research Method

This research employs a library research method with a qualitative-hermeneutical approach, as its primary objects of study are religious texts, namely Qur'an 66:6 (Surah At-Tahrim) and 1 Timothy 5:8, along with various academic sources discussing the concepts of family, intertextuality, hypertextuality, and interreligious dialogue. The selection of this method corresponds to the nature of the research, which does not aim to examine causal relationships empirically, but rather seeks to understand the construction of meaning, relationships between texts, and the process of transforming ideas within religious traditions. Through library research, this study is able to conduct an in-depth reading of primary texts while connecting them with studies in exegesis, theology, and literary theory concerning intertextual relationships.

In this study, the library research method is used to identify how the concept of family responsibility is constructed within two different religious traditions. The Qur'an and the Bible are not treated merely as normative documents, but as texts that possess

⁴⁸ Masbur, "THE WHISPER OF SATAN IN THE STORY OF ADAM: AN INTERTEXTUAL ANALYSIS OF THE QUR'AN AND THE BIBLE THROUGH JULIA KRISTEVA'S FRAMEWORK."

historical, social, and theological contexts. Therefore, this approach enables the research to examine how a religious concept develops and undergoes transformation when situated within different traditions. This is consistent with the intertextual approach, which views texts as always being connected with other texts through processes of dialogue, adaptation, and reinterpretation.

The alignment between the research method and the research findings can be explained through four stages of analysis: textual inventory, contextual analysis, conceptual comparison, and transtextual interpretation. The first stage of this research involves conducting an inventory of the primary texts that serve as the objects of study, namely Qur'an 66:6 (Surah At-Tahrim) and 1 Timothy 5:8. The inventory process is carried out by identifying the main elements within each text, including linguistic structure, key terms, central themes, and the concept of family responsibility contained within them. Through this stage, the research finds that both texts share a fundamental structure, namely the relationship between faith and family responsibility. However, each text places emphasis on different aspects: Qur'an 66:6 highlights spiritual protection, whereas 1 Timothy 5:8 emphasizes social and ethical obligations.

The second stage is contextual analysis. This stage is necessary because religious texts cannot be understood solely through their literal meanings but must also be examined within the historical and theological environments in which they emerged. The contextual analysis demonstrates that both texts arise from different backgrounds of concern, yet respond to the same fundamental issue: how a person of faith should assume responsibility toward the family. These contextual differences provide an important foundation for understanding that the relationship between the two texts is not a repetition, but rather a transformation of meaning.

The third stage involves conducting a conceptual comparison between the two texts. This comparison is not intended to determine the superiority of one text over the other, but rather to understand the patterns of relationship, similarities, and differences in the construction of meaning. The final stage is transtextual interpretation using Gérard Genette's theoretical framework. This stage represents the central part of the research because it does not merely compare the content of the two texts, but also analyzes how these texts are connected within a broader network of meaning. Through the concept of transtextuality, the research understands that the relationship between Qur'an 66:6 and 1 Timothy 5:8 is not limited to thematic similarity regarding the family, but also demonstrates a process of conceptual transformation. The concept of family responsibility found in earlier traditions undergoes reconstruction when it appears within the Qur'anic horizon.

CONCLUSION

Based on the findings of this study regarding the intertextual and hypertextual relationship between Qur'an 66:6 (Surah At-Tahrim) and 1 Timothy 5:8 in framing family responsibility, it can be concluded that both texts share a conceptual relationship that views the family as the primary space for the actualization of faith. Qur'an 66:6 places family responsibility within the framework of spiritual protection through the command to protect oneself and one's family from the Fire. This responsibility is not limited to worldly needs but also includes the education of faith, moral formation, and efforts to guide the family toward salvation in the Hereafter. Meanwhile, 1 Timothy 5:8 frames family responsibility as a concrete expression of faith manifested through care, provision, and the fulfillment of family members' needs. Thus, both texts demonstrate that faith does not end with personal belief but must be embodied through real relationships within the family environment.

The relationship between Qur'an 66:6 and 1 Timothy 5:8, based on intertextual, hypertextual, and palimpsestic approaches, indicates that the Qur'an cannot be understood merely as a repetition of previously existing concepts of family responsibility, but rather as a process of meaning transformation within the theological horizon of Islam. Through Gérard Genette's perspective of hypertextuality, Qur'an 66:6 preserves traces of the value of the family as a space for the formation of faith while providing a new orientation through the concepts of *tawhīd*, spiritual education, and eschatological accountability. This relationship forms a palimpsestic connection, in which layers of meaning continue to reveal shared values without eliminating the distinctive characteristics of each religious tradition. Therefore, the differences between the two texts do not become barriers to interreligious dialogue; instead, they provide a productive space for understanding how two religious traditions construct family ethics according to their respective systems of belief.

Future research is encouraged to expand this study by examining other Qur'anic and biblical texts that discuss family relationships, children's education, parental roles, and social responsibility within religious communities. In addition, future studies may employ a more multidisciplinary approach by integrating Qur'anic exegesis, biblical studies, religious anthropology, and social studies concerning the practices of Muslim and Christian family life in Indonesia. Empirical approaches through field research may also be developed to examine how the values of family responsibility found in sacred texts are applied within multireligious societies. In this way, intertextual studies would not remain limited to textual analysis but could also contribute practically to strengthening interreligious dialogue and fostering harmonious social life.

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