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APPLICATION SEMIOTICS NARRATIVE GREIMAS ABOUT NARRATION THE STORY OF MUSA AND KHIDIR

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Abstract

Stories of the prophets occupy important in the Qur'an. Story the meeting of Prophet Musa and Khidir, which displays plot conflict problematic to have elements implied, among other things caused second figure main allegedly to do action controversial. Studying this to find structure accounting reveals essentially the story of Musa and Khidir in the Qur'an based on correlation between patterns and structure narration. Article this uses method qualitative with type study literature with approach analysis semiotics AJ Greimas model narrative. Research results: First, structure the narrative of Musa and Khidir found in QS. Al- Kahf verses 62- 80 consists of six segments that have structure actant. From the whole actant every segment, found actant main; (a) senders: Allah 's command to Musa, (b) subject: Musa, (c) receive: Musa, (d) object: Studying with Khidir, (e) helper: agreement early, (f) opposite: difference paradigm. Structure functional narrative consists of three stages: (1) situation beginning: tell beginning the journey of Musa and his guards, (2) transformation: outlines conflict During study to Khidir, (3) situation ends narrate farewell of Musa and Khidir. Second, through analysis of the structure of the mind, I found a symptom of desire from Musa to do Allah 's command. The conflict happened because there exists a different paradigm epistemological Among both.

Keywords: Semiotics narrative, AJ Greimas, the story of Prophet Musa and Khidir

INTRODUCTION

On a more minor frequency, there are times when several stories in the Qur'an are proclaimed in complete editorials. This kind of narrative is usually presented thoroughly in a series of verses, completed from the

beginning to the end of the story.¹ This narrative model is often seen as having more value in terms of historicity. In addition to his exposition which is usually longer and more detailed, some

¹ Muhammad Chirzin, *Al Qur'an & Ulumul Qur'an* (Yogyakarta: Dhana Bhakti Prima Yasa, 1998), 119.

of the figures and characters that are told often never appear and are mentioned again in other verses.

One type story as above is a story regarding Prophet Musa meeting with Khidir. Prophet Musa is named complete; Musa bin Imran bin Fahis bin 'Azir bin Lawi bin Ya'qub bin Ishaq, and has the title *al-kalim* or *kalimullah*.² Musa was appointed as a prophet in about 1450 BC and was given revelation Torah.³ Story odyssey treatise of Prophet Musa indeed spread to more than 30 *surah*. However, the episode of the encounter with figure Khidir was only told in detail and thoroughly in one group paragraph.⁴ Narration iconic the collected in QS. Al- Kahf on the range verses 65-82.

Though could interpreted as something unique, complexity conflict in plot story above precisely brings up diverse polemic difference interpretation. As step beginning catch meaning and message story in the Qur'an in a manner more intact, needed analysis structure narrative to build narrative story. Because it, in nature study this narrative, the story of Prophet Musa and Khidir will be dissected with a theory analysis semiotics narrative carried by AJ Greimas. Because Greimas offer scheme actant (action) as focus analysis, not simply map character in general. Analysis structure aims to explore figures as well as involvement in Suite events. Chronological flow story could be investigated through

scheme actant and structure functional, so reveal framework main to be key to understand meaning story.⁵

So this research is important conduct to give knowledge and understanding new about structure narrative the story of Prophet Musa and Khidir in perspective theory semiotics AJ Greimas narrative. In order for discussion more directed, then problem research this restricted with actential structure and functional structure in the narration of the story of Prophet Musa and Khidir in the Qur'an and Khidir in the Qur'an reviewed the correlation between patterns and structure narration. Desired destination from study are To map the structure and narrative segments and stories of Prophet Musa and Khidir in the Qur'an and to explore the meaning behind the structure of the story of Prophet Musa and Khidir and find the core framework of the story.

Research that uses the same object but different approach. First, Muhammad Agus Mushodiq in his thesis entitled "*Kisah Nabi Musa dan Abd dalam Al-Quran*" focuses on analyzing the literary elements of the Qur'an, as well as linking it with moral views and social pathology. The analysis is systematized using Pierce's semiotic theory approach and Abid al-Jabiri's epistemology. Second, *Jurnal Islamica*, Vol. 11, No. 2, 2017 written by M. Faisol entitled "*Interpretasi Kisah Nabi Musa dalam Al-Quran*". In this research, the object of study is more general in nature related to the story of Prophet Musa as a whole. From the perspective of the

² Ibn Katsir, *Qashashul Anbiya* (Jakarta: Pustaka As-Sunnah, 2007), 425.

³ Syukron Affani, "Rekontruksi Kisah Nabi Musa Dalam Al-Quran: Studi Perbandingan Dengan Perjanjian Lama," *al-Ahkam* 12, no. 1 (2017): 173.

⁴ Katsir, *Qashashul Anbiya*, 425.

⁵ Francois V Tochon, "Presence Beyond the Narrative: Semiotic Tools for Deconstructing the Personal Story," *Curriculum Studies* 2, no. 2 (1994): 223–232.

framework, the theory adopted is from a narrative point of view. Third, MZ Gufron's research in his thesis entitled "The Flow of Communication between Musa and Khidir" also presents another point of view. In his findings, Gufron specifically only examined the communication aspects in the story of Musa and Khidir. Third, *Journal Studi al-Qur'an dan Tafsir* 2020, written by Halil Thahir, Ahmad Mughni Khoiruddin title "Pesan Moral dibalik Kisah Nabi Musa dan Nabi Khidir dalam surah al-Kahfi" (*Studi Atas Penafsiran al-Razi dalam Mafatih al-Ghayb*). Fourth, Maulana Agung Nurdin, Thesis 2019 "Analisis kisah Nabi Musa AS dan Nabi Khidir AS dalam Al-Qur'an surat al-Kahfi ayat 60-82: Dengan pendekatan Hermeneutika Wilhelm Dilthey". Fifth, Moch Hafidz Fitratullah, Thesis 2014 "Implementasi manajemen konflik dalam menemukan solusi perbedaan pendapat: Belajar dari kisah Nabi Musa dan Khidir dalam Surat al Kahfi ayat 60-82."

Judging from previous research, it turns out that the authors have not found research that discusses "Application Semiotics Narrative Greimas About Narration The story of Musa and Khidir", therefore, this research is important

METHOD

Type research used is qualitative study descriptive studies library, with method describe data systematic through proper interpretation to object study⁶ Approach used in study this is approach semiotics narrative AJ

Greimas version. Step methodically offered by AJ Greimas aim to formulate how methods analyze contained values in structure inner text without leave structure birth. Through the above steps, author direct study to look for implied values in *action* or action on the structure the story of Prophet Musa and Khidir in the Qur'an.

RESULT AND DISCUSSION

As step work early in the analysis narrative Greimas, text verses in it there is narrative the story of Prophet Musa and Khidir especially formerly shared Becomes a number of segments. Mapping segmentation story this refers to grouping plot and chronology story. After grouping, next step is to identify at a time analyze element acts contained in each segment. In theory Greimas, actant function for knowing connection structurally occurring Among figures in story.⁷

First Segment QS. Al-Kahf verses 61-64 "Prologue", as for acting as actant on the segment first this is as following: Sender: Allah's command (rebuke) to Prophet Musa. Receiver: Prophet Musa and companion. Subject: Prophet Musa and companion. Object: Find a pious servant. Helper: Determination strong Prophet Musa. Opposant: Trouble looking for a destination.

⁶ Praise santosa, *Metodologi Penelitian Sastra* (Yogyakarta: Azzagrafika, 2015), 20.

⁷ Terence Hawkes, *Structuralism and Semiotics* (London: Routledge, 2003), 73.

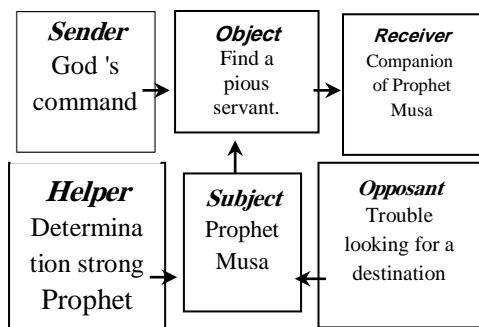


Diagram 1. Actant Segment 1

In the schematic above, which becomes sender is Prophet Musa wish to meet a servant commanded by Allah. Order the started when Prophet Musa answered a question to somebody about who is the smartest in this world, Prophet Musa answered, " I ". On he said Therefore, the Prophet Musa was rebuked by Allah and ordered to meet a figure of a pious servant. On reason that, Prophet Musa invited his maid for to do travel, youth that so Becomes receivers. Prophet Musa plays a role as subject because becomes perpetrator main have desire in segment narrative this. Meanwhile, the opposite (obstacle) in this segment is the difficulty in the long journey taken by Prophet Musa and his companions during the search process. Instead, what became a helper (supporter) was the determination of Prophet Musa. This indication can be seen at the end of the narration in verse 60, when Prophet Musa said "I will not stop walking before I reach the meeting of the two seas, or I will continue walking for many years".

Second Segment QS. Al-Kahf verses 65-70: "Negotiation", scheme actant on the segment first this is as following: Sender: The wish of Musa to study at Khidir, Receiver: Khidir. Subject: Prophet Musa, Object: Science, Helper: Promise of the

Prophet Musa, Opposant: Rejection from Khidir.

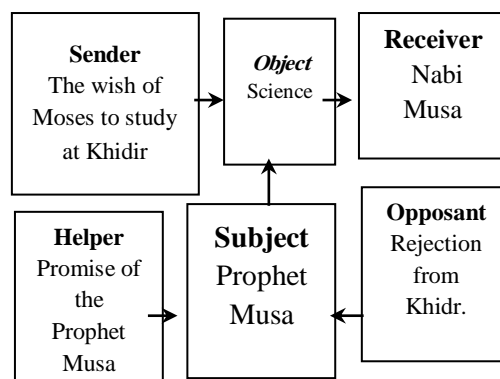


Diagram 2: Schematic Actant Segment Second

In accordance with the grouping actant above, which became the subject is Prophet Musa. Whereas the intended object is knowledge that has been taught by Allah to Khidir (as implied in the verse before). As for those who play a role as receiver is Prophet Musa, because role as receiver object. Barrier or opposite in verse this is denial Khidir. In the end, Prophet Musa tried convincing as well as making a deal with Khidir. Action this identified as element helper who helped Prophet Musa reach aim at the receiver.

Third Segment QS. Al-Kahf verses 70-73: "Sailing", scheme actant on the segment third this is as following: Senders: Continuing trip, Receiver: Prophet Musa and Khidir, Subject: Khidir, Object: Hollow out boat, Helper: Khidir reminds me about the deal early. Opposant: Prophet Musa's denial.

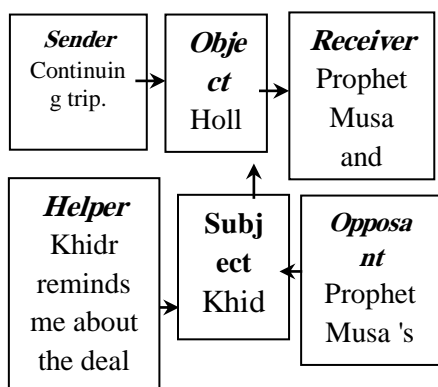


Diagram 3: Schematic Actant Segment Third

On illustration actant upon which to be mover story (sender) is situation continue journey use boat. Figure Kheer on segment this role as subject. On fragment narrative the depicted that Prophet Musa and Khidir middle up boat, and Khidir hollow out boat the Here, which becomes the purpose (object) of Khidir is hollow boat the Action the spark the conflict and protest of the Prophet Musa became barrier (opposant) for Khidir in realize his actions. Khidir finally could doing the goal after remind Prophet Musa returned to the agreement early. Effort the identified as inside helper the fragment narrative.

Fourth Segment QS. Al-Kahf verses 74-76: "A Child", scheme actant on the segment Fourth this is as following: Sender: Meeting with a child young, Receiver: Khidir, Subject: Khidir, Object: Kill child young, Opposed: Rebuttal more harshly from the Prophet Musa, Helper: Khidir remind about deal beginning.

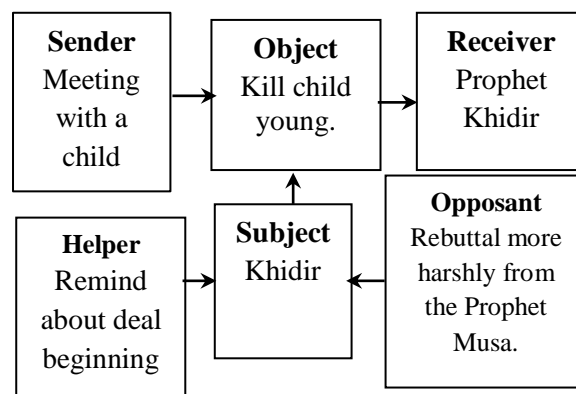


Diagram 4: Schematic Actant Fourth

In the narrative segment above, the journey of Prophet Musa and Khidir Keep going continues and ends with a youth. Mover (sender) for story this is meeting with youth. Meeting that triggers Khidir (receiver) willingly and truly kills the youth. Intention the so Becomes object in segment narrative. As a subject, Khidir obtained hindrance from Prophet Musa. Narration this almost similar with the segment before, where the Prophet Musa returned Becomes opposite for decision taken Khidir.

Fifth Segment QS. Al-Kahf verses 77-78: "Debate Wages", scheme actant on the segment first this is as following: Senders: Find almost house collapsed, Receiver: Prophet Musa and Khidir, Subject: Khidir, Object: Repair wall.

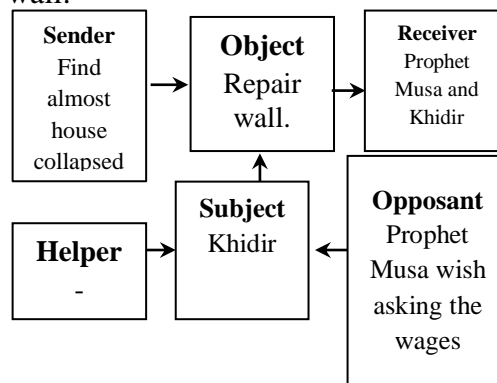


Diagram 5: Schematic Actant Segment Fifth

In the cut above narration, the situation is described when the second figure enters a village. Prophet Musa and Khidir wish to ask a banquet of the residents, however no anyone ready. Next, the initiating situation conflict in the narrative is when finding a house with apprehensive conditions (sender). Storyline then move at will Khidir for repair house in a manner free, or no take reward same once (object). Desire Khidir (subject). Get rebuttal from the Prophet Musa. In the argument, Prophet Musa stated that they worthyly ask wages on goodness that they do (opposant). Moreover, neither did the villagers give a banquet to them both. On segment this no there are helpers, because the second character in the end no again finds an argument deal.

Sixth segment QS. Al-Kahf verses 78-80: " Farewell", scheme actant on the segment sixth this is as following: Sender: Prophet Musa violated deal third, Receiver: Khidir, Subject: Khidir, Object: Split with the Prophet Musa, Opposant: -, Helper: Explanation Khidir.

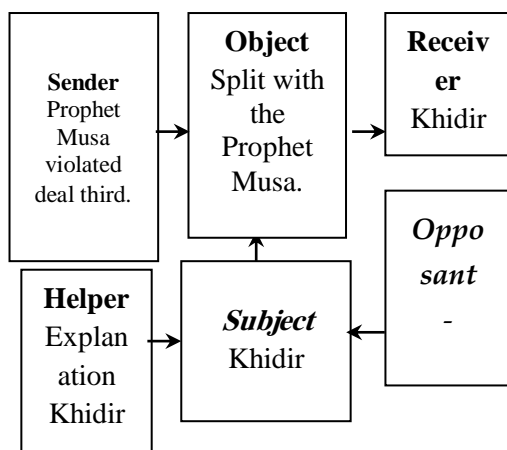


Diagram 6: Schematic Actant 6th Segment

The segment above is The final fragment of the narration of the story

of the meeting of Prophet Musa and Khidir which is written in the Quran. In this final part, the situation shown is when Khidir decided to part ways with Prophet Musa. The trigger or mover of this storyline is the violation of the agreement by the Prophet Musa (sender). In this narration, the Prophet Musa is said to have violated the agreement three times. Therefore, the goal (object) that Khidir wants is separation. In the description of the verse there is no indication of rebuttal (opposant) from the Prophet Musa. Even so, the explanation and clarification of Khidir's actions made his decision easier for Prophet Musa to understand. (helpers).

Functional Structure

In step work analysis narrative Greimas, structure functional function clarify shift plot narration. on structure functional, narrative shared Becomes a number of sections, starting from the situation beginning, transformation period, until the situation ends. All part determined by movement Street story told by the characters. In part early, generally street stories still have not yet entered complicated conflict. Meanwhile in section transformation, conflict usually occurs with enough story conflict and significance. In the end, the story more illustrates situations after conflict, which at once contain a conclusion. Structure functional on narrative the story of Prophet Musa and Khidir in the Qur'an is as following.

Table 1: Structure functional

I	II	III
Transformation		
Situation Beginning: Prophet Musa got reprimand from Allah, then ordered to look for somebody Allahly servant at the meeting two seas.	Proficiency Test Stage: Prophet Musa walked with companions to look for somebody. Strong determination make the Prophet Musa finally meet and ask to become his student. Stage: Throughout the journey, there were three conflicts consequence Prophet Musa's offense against agreement initially (should be patient). Stage Glory: Although must parted , Prophet Musa in the end knows the wisdom of events that occurred throughout the trip .	Situation End: The journey of the teacher and student between Prophet Musa and Khidir ended. Story closed with an explanation of Khidir to the action he did.

Distribution structure functional above reviewed based on plot narrative the story of the Prophet Musa and Khidir contained in the text of the Qur'an. If reviewed from corner view literary studies, the plot (groove) of the story above started with working exposition describe situation beginning happening story.⁸ At stages transformation in parts middle, narrative story starts displaying conflict, crisis, to complications.

Then on the end story, start showing indication resolution and retrieval decision. In order to find actant main, required exposure story in a manner whole. Stage next, that is to analyze connection between actant. Actant main function for explaining structure street Story in a general manner. Element acting on the narrative the story of Prophet Musa and Khidir who has identified each segment above can be combined in form table as following:

Tabel 2 : Mainactants

Segment 1	Segment 2	Segment 3	Segment 4	Segment 5	Segment 6
Senders: Allah 's command Receivers: Prophet Musa & companion Subject: Prophet Musa & Companion Objects: meet Khidir trip Opposant: Difficulty Helpers: constancy determination	Senders: Want to study Receivers: Musa Subject: Musa Objects: Knowledge Opposant: Denial Khidir Helpers: Covenant of Musa.	Senders: Continue journey Receivers: Prophet Musa and Khidir Subject: Khidir Objects: hollow out boat Opposant: Prophet Musa 's Lawsuit Helpers: Deal beginning	Senders: Meet child young Receivers: Prophet Musa and Khidir Subject: Khidir Objects: Kill child young etc Opposant: Prophet Musa 's Lawsuit Helpers: deal beginning	Senders: Find house damaged Receivers: Prophet Musa and Khidir Subject: Khidir Objects: Free renovate Opposant: Prophet Musa wanted wages Helpers: -	Senders: Peak conflict Receivers: Khidir Subject: Khidir Objects: Farewell Opposant: - Helpers: explanation / clarification Khidir

⁸ Ali Imron and Farida, *Pengkajian Sastra: Teori Dan Aplikasi* (Surakarta: CV. Djiwa Amarta Press, 2017), 104.

Based on description actant in a manner whole, got reviewed connection between acting on the narrative. On position senders, entirely each other relates in a chronological manner. A kindly whole story meeting of Prophet Musa and Khidir started by command at a time from reprimand from Allah to Prophet Musa. He ordered to meet a pious servant of Allah (Khidir) and study with him. Background behind beginning the so move story on the next sender. While that becomes general receiver is the Prophet Musa, because since beginning he has been assigned mission sender. As for who can be identified as the destination main (object) in the story above is the desire of Prophet Musa for studying with Khidir. kindly general, conflicts contradictions that occur throughout the trip, based on factors of difference understanding and method view. However, in some segments, conflict time is resolved with renewed agreement as well as reminiscent of the deal early. (helpers). Connection whole actant main could illustrated in schematic below this:

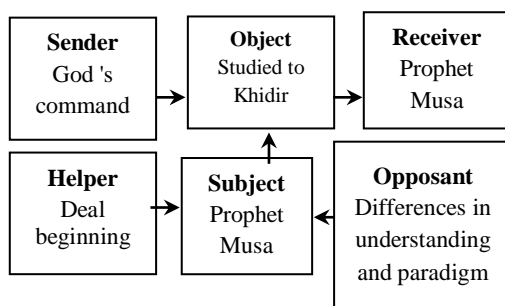


Diagram 7: Schematic Main Acting

With so, in essence structure born the story of Prophet Musa and Khidir describes the journey of the Prophet Musa with a young man (his companion) inside carrying a mission order from Allah. Desired goal achieved by the Prophet Musa is to

meet and study with a servant pious named Khidir. In trying the goal, the Prophet Musa attempted to negotiate and make an agreement so as to convince Khidir. However, the Prophet Musa 's efforts were hindered by differences in method view and understanding of incidents encountered throughout the trip.

Greimas Inner Structure Analysis

Based on the process of analyzing the narrative structure of the story of Prophet Musa and Khidir as described above, it can be studied the main elements that make up the inner structure (deep structure). The story series. As for the inner structure, consisting of main ideas, and moral and ideological values that are intertwined in a narrative structure, in Greimas' theoretical scheme, this concept is also called isotope. According to Greimas, the inner meaning can be identified by arranging markers with opposite signs. This is as explained by Eero Tarasti, the concept of isotopy focuses on the inner structure which contains empirical, cognitive and philosophical values.⁹ Tyson further explained that the concept of isotope can be simulated as follows: If A is the opposite of B, then “-A (negation of A) is the opposite of -B (negation of B).¹⁰ According to Greimas, the existence of a sign must be examined reciprocally.¹¹ For

⁹ Eero Tarasti, “The Semiotics of A. J. Greimas: A European Intellectual Heritage Seen from The Inside and The Outside”, , 45(1/2), 2017,” *Sign Systems Studies* 45, no. 1–2 (2017): 37–38.

¹⁰ Lois Tyson, *Critical Theory Today* (London: Routledge, 2006), 224–225.

¹¹ A.J. Greimas, *Structural Semantics: An Attempt at a Method*, Terj. Ronald Schleifer

example, the opposite of willpower is aversion, and the negation of willpower is the absence of willpower. Starting from the concept above, it can be broken down into the inner structure contained in the actant segment above, namely: Determined: reluctant :: no determined : no reluctant, be patient: argue :: no be patient : no argue, agree: disagree :: no agreed : no dispute, realistic: controversial :: no realistic : no controversial, meet: part :: no met : no separate, understand: astonished :: no understand : no amazed, will: give up :: no able : no surrender, conflict: peace :: no conflict : no peace, remember: forgot :: no remember : no forget

At stages Next, analysis narrative to structure inner the story of Prophet Musa and Khidir will elaborated based on context and meaning underpinning philosophy story. In study semiotics in a manner general, step this entry to in level paradigmatic, that is to reflect obtained signs from text to in corner view social. There are motives for action in the structure of the inner story above will be analyzed with a blend of a number of theories and angles.¹² It means to identify and reach entities more meaning detailed and reflective.

At the start narrative, the story highlighted magnitude factor determination, desire, and sincerity in reaching something. Though there is portion a pretty major conflict, however Prophet Musa 's seriousness remains Becomes factor main mover

(London: University of Nebraska Press, 1983), xxvi.

¹² Kuku Yudha Karnanta, "Struktural Dan Semantik: Teropong Strukturalisme Dan Aplikasi Teori Naratif A.J. Greimas," *Jurnal Atavisme* 18 (2015): 175.

plot story, especially in parts early. it could be captured and interpreted in a manner double. First, as a sign that the Prophet Musa received a must reality he faced, is rebuked by Allah. Second, as cue that the Prophet Musa had constant intention to operate Allah 's command. In terminology psychology, a factor will be called with term conation. Symptom conation is a trend naturally derived from soul humans.¹³ Existence conation could trigger emergence determination, ignite motivation, and move efforts mind, mind, and physique for reaching desired goal achieved.

Indication deed that has shown above, illustrates that exists strong desire for operate instructions, in Thing this Prophet Musa run order from Allah. Symptom the connotation of Prophet Musa is marked with he said that he will permanent walk though most difficult sucks many years forever (hecuba). More further, Prophet Musa was also involved upheaval inner every time it doesn't on purpose violate agreement with Khidir. On context this, the Prophet Musa pointed out affection inner (emotion) in the form of a feeling of regret that is expressed past Request excuse me to Khidir.

On the other hand, the story of Prophet Musa and Khidir also shows structure related minds with different perspectives and understanding. Signs this could be seen from many acts that lead to the same motive, is disagreement. Through paradigm sociology, phenomena difference method view is one factor that can trigger happening conflict socially, fine

¹³ Abu Ahmadi, *Psikologi Umum* (Jakarta: Rineka Cipta, 2009), 112.

in a manner individual however bulk. Webster as quoted Wahyudi stated that conflict will occur if each individual or group involves interactions that do not have compatibility, as well occur in period relative time long.¹⁴

Throughout search Author, symptoms the conflict that occurred in narrative the story of Prophet Musa and Khidir generally triggered by factors difference method view Among second figure. As for reason related difference perspective this presumably could examined in the narrative segment second. Description beginning the load text hinting verse difference personality nor method think second character. In verse 65 it is mentioned that figure Khidir indicated have privilege because “ has given grace from our side”, which is deep text paragraph mentioned with " min ladunka ".¹⁵

In dimension Sufism, phenomenon difference method view man to something, actually related to level reason someone. In scope knowledge tasawwuf, reason man at least could share Becomes three, namely: bayani, burhani, and irfani. Third level refers to ability as well as a basis for understanding a man to something incident that happened. Reason bayani refers to observation oriented understanding sensory as well as understanding what it looks like.¹⁶ Meanwhile, burhani is an

understanding based on observation and thinking using logical systematics. While irfani is knowledge that is obtained through appreciation of conscience after going through inner riyadhah and getting closer to Allah.¹⁷ Indication reason level irfani this presumably identical with visible signs from action as well as method understanding Khidir to something.

The same thing can also be found in room scope study epistemology philosophy. Based on reason certain, sometimes reasoning somebody moved or inspired by more non empirical experience leads to intuition.¹⁸ On the order of epistemology west, understanding sort of this often assumed originated from influence mystical and loaded will trust spirit as well as elements occult. Whereas in corner view Islamic epistemology, knowledge through intuition looked at as privileged knowledge obtained through approach self with Allah.¹⁹

There are different method understanding between Prophet Musa and Khidir, (as found in description structure inner actant above), often raises presumption negative to action Khidir. Sign the looked very clear when the Prophet Musa always used connotative pronunciation negative every time reprimanded Khidir. One of them could see from expression like:

¹⁴ Andri Wahyudi, “Konflik, Konsep, Teori Dan Permasalahan,” *jurnal publiciana* 8, no. 1 (2015): 5.

¹⁵ Muhammad Quraish Shihab, *Tafsir Al-Mishbah: Pesan Kesan Dan Keserasian Al-Quran* (Jakarta: Lentera Hati, 2002), 95.

¹⁶ Mahmud Arif, “Pertautan Epistemologi Bayani Dan Pendidikan Islam,” *Al-Jami'ah* 40, no. 1 (2002): 13.

¹⁷ Badrudin, *Pengantar Ilmu Tasawuf* (Serang: Putri Kartika Banjarsari, 2015), 31.

¹⁸ Mochamad Hasyim, “Epistemologi Islam (Bayani, Burhani, Irfani),” *Jurnal Murabbi* 3, no. 2 (2018): 224.

¹⁹ Wira Hadi Kusuma, “Epistemologi Bayani, Irfani Dan Burhani Al-Jabiri Dan Relevansinya Bagi Studi Agama Untuk Resolusi Konflik Dan Peacebuilding,” *Syiar, Vol. 18, No. 1, 2018* 18, no. 1 (2018): 6.

لَقَدْ جِئْتُمْ شَيْئًا نُكْرًا (actually you have to do something bad).

Based on analysis structure inner text, motive disapproval this enough many move stories in a manner whole. it signifies that figure Khidir on the groove conflict, often aligned with character pathos personality. Though thus, reviewed from perspective pathology social, action Khidir no could classified to in action deviate. The reason, because deeds done is deviation situational. It means action Khidir influenced by external factors individual. Views could be strengthened from Khidir's explanation Khidir at the end of the narrative story. because that's the culprit no could as well as immediately classified as pathological and criminal.

CONCLUSION

The story of the meeting of the Prophet Musa and Khidir in the Qur'an is found in QS. Al- Kahf verses 60-82. Loaded story contains wisdom and lessons the complete told one group paragraph with chronological. After analyzing usea theory semiotics AJ Greimas' narrative, then could concluded that: Based on analysis structure actantial and structure functional in text containing verse narrative the story of Prophet Musa and Khidir, found as many as 6 structures actantial and structure functional. On the schematic Actant 1 is told about the prologue and the situation of the beginning journey of Prophet Musa and Khidir. Scheme actant 2 about Prophet Musa negotiations and contracts deal Among two figure main. Scheme Actant 3 tells regarding beginning the journey taken with a boat. Action Khidir hollowed

out or damaged the boat and so was opposed by the Prophet Musa. Scheme 4 contains plot about conflict murder a child by Khidir. Scheme 5 relates to the conflict crisis (top conflict) about collecting wages to renovate houses owned by child orphans. Lastly, in schematic 6 contains an effort by Khidir to explain the reason behind all action controversial things to do. Analysis structure narrative use application theory semiotics narrative Algridas Julien Greimas, finds exists connection correlative Among signs structure inner text with the main story. Analysis element act and discourse mover main in story the among others, can reveal motives and reflections from story.

With research on the verses of the Qur'an using a new perspective, it is hoped that it can reveal the meaning desired by Allah in the Qur'an, I recommend for further research, about the stories of the prophets contained in the Qur'an using a psychological approach or other disciplines, in order to reveal the implicit meaning contained in these stories.

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