

ABSTRAK

Skripsi dengan judul “Kisah Dzul-Qarnain dan Ya’juj Ma’juj dalam Al-Qur’an (Analisis Struktural Levi-Strauss)” ini ditulis oleh M. Anwar Asyrofi, NIM. 1860301223116, dengan pembimbing Prof. Dr. Ahmad Zainal Abidin, M.A.

Kata Kunci : *Al-Qur'an, Dzul-Qarnain, Levi-Strauss, Strukturalisme, Ya'juj Ma'juj*

Penelitian ini dilatarbelakangi oleh keunikan narasi Al-Qur’an yang menyajikan kisah secara tidak linier, fragmentaris, dan simbolik, namun tetap membentuk satu kesatuan makna. Salah satu kisah yang menunjukkan karakter tersebut adalah kisah Dzul-Qarnain dan Ya’juj Ma’juj dalam Surah al-Kahfi ayat 83-99. Selama ini, kisah tersebut lebih banyak dikaji melalui pendekatan historis dan teologis, sementara analisis struktural naratif, khususnya dengan pendekatan strukturalisme Claude Levi-Strauss, masih relatif terbatas. Kondisi ini melahirkan kebutuhan untuk membaca kisah tersebut sebagai struktur yang utuh dan bermakna.

Rumusan masalah penelitian ini meliputi: bagaimana pengelompokan episode dan ceriteme dalam kisah Dzul-Qarnain dan Ya’juj Ma’juj, bagaimana struktur cerita dibangun melalui relasi antarunsur naratif, serta nilai dan relevansi apa yang dapat ditarik dari kisah tersebut. Penelitian ini bertujuan mengungkap struktur mendalam narasi dengan menelusuri *ceriteme*, *mytheme*, dan oposisi biner yang membentuk keseluruhan cerita.

Penelitian ini merupakan penelitian kualitatif berbasis kepustakaan dengan Surah al-Kahfi ayat 83-99 sebagai data primer, serta kitab tafsir dan literatur pendukung sebagai data sekunder. Analisis dilakukan melalui tahapan identifikasi episode, penguraian *ceriteme* dan *mytheme*, serta pembacaan oposisi biner untuk menemukan struktur berpikir yang tersembunyi di balik teks.

Hasil penelitian menunjukkan bahwa *pertama*, narasi Dzul-Qarnain tersusun secara sistematis ke dalam lima episode utama yang digerakkan oleh unit naratif *ceriteme*. *Kedua*, Melalui pendekatan strukturalisme Lévi-Strauss, narasi ini dipahami bekerja melalui sejumlah *mytheme* yang menjembatani ketegangan antara rasionalitas manusia dan ketuhanan. Struktur kisah Dzul-Qarnain dibangun di atas pola oposisi biner yang kontras, seperti iman-kafir, timur-barat, kekokohan-kehancuran, ketertiban-kekacauan, serta kedigdayaan manusia-kuasa Allah. *Mytheme* “ujian moral vs otoritas pengadilan”, misalnya, menunjukkan bahwa kekuasaan Dzul-Qarnain tidak semata bersifat fisik, melainkan berfungsi sebagai sarana penegakan hukum Ilahi. Sementara itu, relasi antara kecerdasan teknis manusia dan kuasa Allah menegaskan bahwa seluruh capaian peradaban tetap berada di bawah otoritas mutlak Sang Pencipta.

Ketiga, nilai-nilai dalam kisah ini memiliki relevansi kuat dengan realitas kehidupan modern, khususnya terkait kepemimpinan dan tanggung jawab sosial. Relasi “altruisme vs transaksi” tampak jelas ketika Dzul-Qarnain menolak imbalan materi dan justru mendorong partisipasi aktif masyarakat dalam pembangunan dinding. Sikap ini

menegaskan bahwa keamanan dan kesejahteraan tidak dapat diperoleh melalui transaksi semata, melainkan melalui kerja kolektif dan kesadaran bersama. Dengan demikian, struktur kisah ini menawarkan model kepemimpinan yang adil dan rendah hati, yang memadukan kecerdasan dalam perencanaan sosial dengan ketaatan religius sebagai fondasi menjaga keseimbangan peradaban.

Sebagai kesimpulan, meskipun penyajian kisah dalam al-Qur'an sering kali bersifat non-linear, setiap bagian memiliki fungsi krusial dalam membangun totalitas makna yang utuh. Peneliti menyarankan agar penelitian selanjutnya memperluas cakupan data dengan melibatkan hadis dan variasi penafsiran ulama klasik maupun kontemporer. Selain itu, disarankan untuk memadukan pendekatan struktural dengan metode lain seperti semiotika agar gambaran makna kisah menjadi lebih komprehensif.

ABSTRACT

This undergraduate thesis, entitled “The Story of Dhū al-Qarnayn and Ya’jūj-Ma’jūj in the Qur’an (A Lévi-Straussian Structural Analysis)”, was written by M. Anwar Asyrofī, NIM. 1860301223116, under the supervision of Prof. Dr. Ahmad Zainal Abidin, M.A.

Keywords: Qur’an, Dzul-Qarnain, Lévi-Strauss, Structuralism, Ya’jūj-Ma’jūj

This study is motivated by the distinctive narrative style of the Qur’an, which often presents stories in a non-linear, fragmented, and symbolic manner while still maintaining a coherent unity of meaning. One narrative that clearly reflects these characteristics is the story of Dzul-Qarnain and Ya’jūj-Ma’jūj in Sūrat al-Kahf verses 83-99. Previous studies have predominantly examined this story through historical and theological perspectives, whereas structural narrative analysis, particularly through the lens of Claude Lévi-Strauss’s structuralism, remains relatively limited. This condition creates a need to interpret the narrative as an integrated and meaningful structure.

The research addresses three main questions: how the episodes and cerithemes of the story of Dzul-Qarnain and Ya’jūj-Ma’jūj can be classified; how the narrative structure is constructed through the relationships among its constituent elements; and what values and contemporary relevance can be derived from the story. Accordingly, this study aims to uncover the deep structure of the narrative by examining the cerithemes, mythemes, and binary oppositions that shape the story as a whole.

This research employs a qualitative library-based approach. The primary data consist of Sūrat al-Kahf verses 83-99, while Qur’anic commentaries (tafsīr works) and supporting scholarly literature serve as secondary sources. The analysis was conducted through several stages, including the identification of narrative episodes, the examination of cerithemes and mythemes, and the interpretation of binary oppositions in order to reveal the underlying patterns of thought embedded within the text.

The findings indicate, first, that the narrative of Dzul-Qarnain is systematically organized into five major episodes, each driven by specific narrative units known as cerithemes. Second, through the application of Lévi-Straussian structuralism, the narrative can be understood as operating through a series of mythemes that mediate the tension between human rationality and divine authority. The structure of the story is built upon contrasting binary oppositions, such as belief versus disbelief, east versus west, permanence versus destruction, order versus chaos, and human power versus divine omnipotence. The mytheme of “moral testing versus judicial authority,” for example, demonstrates that the power exercised by Dzul-Qarnain is not merely physical but functions as an instrument for implementing divine justice. Likewise, the relationship between human technical ingenuity and the power of God emphasizes that all achievements of civilization ultimately remain under the absolute authority of the Creator.

Third, the values embedded within this narrative possess strong relevance to contemporary life, particularly in the areas of leadership and social responsibility. The opposition between “altruism versus transaction” is evident when Dzul-Qarnain refuses material compensation and instead encourages collective participation in the construction of the barrier. This attitude illustrates that security and social welfare cannot be achieved solely through material exchange but require collective effort and shared responsibility. Consequently, the narrative structure offers a model of leadership characterized by justice, humility, and responsibility, combining strategic social planning with religious devotion as the foundation for maintaining civilizational balance.

In conclusion, although Qur’anic narratives are often presented in a non-linear manner, each element plays a crucial role in constructing a comprehensive and unified meaning. This study recommends that future research broaden its scope by incorporating ḥadīth literature and a wider range of interpretations from both classical and contemporary Muslim scholars. Furthermore, integrating structural analysis with other approaches, such as semiotics, may provide a more comprehensive understanding of the meanings embedded within the narrative.