

# ESCHATOLOGY AND PROPHECY: AN INTERTEXTUAL STUDY OF *FAFIRRŪ ILALLĀH* WORK

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## Abstract

*The Fafirrū Ilallāh is an Arabic-Javanese text containing eschatology and prophecy elements. The text indicates an acculturation between Javanese-Islamic eschatological work that explains Islamic eschatology in the local context. This article aims to describe the content and the message of the work and to reveal intertextual aspects of the text. This paper uses intrinsic and inter-textual approaches simultaneously. This paper shows that Fafirrū Ilallāh work elaborates on major resurrection (qiyāma kubrā) and minor resurrection (qiyāma sughrā) in the lights of Islamic sources as well as local Javanese prophecy as contained in Serat Jayabaya, Ramalan Seh Subakir, and the Ramalan Ranggawarsita. The work hints at the vision of social control by depicting social crisis and how Indonesian Muslims deal with it.*

**Keywords:** Eschatology, Javanese- Islamic prophecy, Inter-textuality, Fafirrū Ilallāh

## INTRODUCTION

In times of social crisis, eschatology explains the end of the day and a superhero's termination of social problems. The *Fafirrū Ilallāh* is an eschatological work from East Java containing a messianic atmosphere from the 1950s, when Indonesia faced a social uprising in political and social integration after independence. The work reveals how Indonesian (Javanese) Muslims seek social salvation during social instability. So far, there have been only a few studies of the work, including one conducted by Akhmad Arif Junaidi (2007), who focused on the processes and signs of Doomsday. Additionally, there has been no significant attention to the messianic idea of the work from Indonesian scholars.

The messianic idea and the belief at the end of the day have led to several social socio-religious movements. Gafatar movement from the early 2000s, for instance, attracted the upper middle segment for its promise to

overcome the social and economic gaps in society and to restore justice so that its founder, Ahmad Musaddeq, was considered as *ratu adil* or savior (Wildan, 2019). In 1998, Lia Ede, formerly a preacher of Islam, declared herself as messiah and the reincarnation of Jesus Mother, Maria (Subekti, 2021). The movement does not come from a blank space since the Hinduistic belief in avatars has influenced Indonesia.

The messianic and eschatological idea in Indonesia arises from the old days. States that the spread of the messianic movement in Indonesia began in the era of Javanese Hinduistic Kingdoms in Java (Hardi, 2023). Subsequently, the idea has been embodied in some texts called *Jayabaya Prophecy*. The Jayabaya work shows a syncretic notion between Islam and pre-Islamic heritage in the Javanese Society, for the work is frequently attributed to the Hindu King of the Kediri Kingdom, who got a teaching about a prophecy about Java destiny from the Islamic preacher, Maulana Ali Samsuzein from the Turkey in

13th Century. The work inspired social movement from the beginning of the 19th Century in Java.

*Fafirrū Ilallāh* may be the same genre as the *Jayabaya* in its inclination to Eschatology and salvation. The work employs Islamic theology with Javanese beliefs, such as the idea of *sangkan paraning dumadi* (the origin and purpose of all reality), that build a Javanese worldview on the origin and purpose of life (Endraswara, 2015). Saryono underlines the ethics born from the understanding of *sangkan paraning dumadi* is *urip iku sangka Pangeran, bali marang Pangeran*, which means: "Life is from God, and will return to Him" (Suryono, 2011).

Therefore, several studies on Islamic eschatology in Indonesia highlight the close relationship between messianic ideas and eschatology. Setyowati et al. (2017) found out that the topic of death, *barzakh*, resurrection day, hell, and heaven in the Malay poem *Ibarat and Khabar Kiamat* is to convince human beings about life after death. Reveals the element of Sufistic idea to address the structure of Javanese society in his study of *Shahadat Sekarat* from Kaliwungu, Central Jawa (Ibnu Fikri, 2015).

The main focus of this article will be the relationship between text and context or between Islam and the pre-Islam influence of the local culture on eschatology and prophetic issues. The topic is essential in the intersection between cultures and social change. Due to Hinduistic influence, eschatology follows a cyclical notion of time, while Islam follows a linear idea of time. In Hinduism, world times are divided into astronomical times, which are also divided into units at the micro level. There are four yuga (time circle) - *satya yuga*, *treta yuga*, *dwapara yuga*, and *kali yuga* - each of which consists of 12,000 years of divine years (Asghari and Annapurna, 2011). At certain times, it requires the presence of an avatar (savior) as the reincarnation or manifestations of God (Vishnu) to restore world order. The most famous incarnation of Vishnu are ten figures, including Rama, Khrisna, and Kalki, which are predicted to appear after the end of the *Kali Yuga era* (William, 2003).

In Java, people define the final day as the minor and major resurrection, which ends with the end of human life and the universe. Judgment Day for Javanese reflects theological teaching and embodies the

prophetic function of predicting social change and restoration. In social crises and a need for social order, the idea of a savior arises, called *mahdi* or *eru cokro*, to restore the cosmos or order as done by local heroes, such as Diponegoro. Inspired by *Jayabaya Prophecy*, Diponegoro struggled against foreign powers' domination (Dutch) and launched a social movement against the tax burden in the colonial era (Sartono, 1984; Carey, 2009). Therefore, *Serat Jayabaya* plays an important role in instilling resistance toward colonial power (Sasmita, 2018).

*Fafirrū Ilallāh* is an eschatological and prophetic work circulating widely in the Javanese community. It provides a detailed narration of the end of day and contains elements of prophecy. The book was written by a less-known author from Kediri, Mundzir Nadzir (d. 1951 AD). The work is written in Javanese-Arabic (*pegon*) script and comprises various issues around Judgement Day. It incorporated the Islamic notion of the end of time with the elements of futurology in Javanese culture as a reaction to actual social and political problems in Indonesia in the 1950s.

The article aims to elaborate on the intrinsic and extrinsic elements of the work. The purpose of the study is to describe the text's message and to reveal its inter-textual dimensions. The article will answer the following questions: the content, the message, and the intertextual relationship of the text to others. This paper uses intrinsic and extrinsic approaches to see the structure of and the networks of other texts that influence it. The article highlights and reinforces the idea of Islam and local culture acculturation in the text and the embodiment of Islamic teaching into the local context.

## Literature Review

This study focuses on teaching Islamic eschatology in local Islamic work, *Fafirrū Ilallah*. The study of Islamic eschatology in the work is relatively new due to limited studies. However, several works are related to Indonesians' understanding of Islamic eschatology. Tries to reveal the problem of the translation of the theological and eschatological aspects of the *Turjumān al-Mustafīd* written by Abd al-Ra'ūf al-Fansūrī (Ervan Nurtawab, 2011). He finds out that al-

Fansūrī represents the way local communities adopt religious systems and harmonize them with previous religious notions on the topics of heaven and hell more immanently.

According to local Islamic work, Eschatology has also been studied by (Setyowati et al., 2017). She focuses on content analysis of eschatological concepts in the Malay Poem *Syair Ibarat and Khabar Kiamat*. They find out that the text contains several eschatological concepts, namely death, *barzakh*, *kiamat*, resurrection day, *mahshar*, heaven, and hell, all of which are directed to convince human beings about life after death.

Studied a manuscript of *Kitab Syahadat* from Kaliwungu, Kendal, Central Jawa (Ibnu Fikri, 2015). The manuscript explained the mystery of death and Islamic eschatology in Javanese society. He applies philology and hermeneutics to reveal the content of the manuscript. He argues that *Shahadat Sekarat* contains the doctrine of perfection in Islamic Sufism, but the spiritual conceptions in the work are closely related to the structure of Javanese society.

The works represent the interest in eschatological issues among Indonesian Muslims. All of these are deeply overshadowed by the idea of adapting Islamic notions on the topic to a local perspective. The search for harmony between Islam and local wisdom is embedded in the episteme of every cultural group in Indonesia. Tolerance, for instance, uses both religious teaching and local tenets, as studied in Bugis Context (Hamzah, Zubeir, and Satriani, 2023). The significance of the article lies in the specific attention to the prophetic idea of eschatology present in *Fafīrū Ilallāh*.

## Conceptual Framework

### Intrinsic and Extrinsic Elements

An in-depth study of a text will involve intrinsic and extrinsic approaches. Both intrinsic and extrinsic elements of the text are needed simultaneously to get an adequate understanding of any text. Intrinsic elements are internal ones that build literature structurally, while extrinsic ones influence the content of literature or narrative content and the message of text (Nurgiantoro, 2002). Intrinsic elements of literature in this study are the topic and message of the text, while

extrinsic ones are other sources that authors employ to elaborate their idea (Noor, 2015).

This study used both approaches to reveal the content, message, and intertextual dimension of *Fafīrū Ilallāh*. The intrinsic dimension focuses on understanding the content and message of the text. Meanwhile, the extrinsic dimension focuses on tracing the sources that build *Fafīrū Ilallāh*. In sum, the study is conducted by simultaneous readings on both intrinsic and intertextual reading applied to discuss the relationship between the text and the others.

### Interxtuality

Intertextuality is also called intersemiosis or interdiscursivity. It contains a dimension of allusion to the relationship of one text to another. Intertextuality, then, may be referred to as a text that can only be read in relation to other texts (Whitemore, 2000). According to A. Teeuw inter-textuality is a principle that limits or disproves the principle of the autonomy of literary works (Teeuw, 2015). The principle of autonomy is generally adopted by structuralism. Structuralism assumes that text is self-sufficient, based on the relationships formed among signs that build it. An adage popular among structuralists is "The author has died." It means that once a work is published, it will be read and interpreted based on the network of sign language without having to refer to the author.

However, the principle of intertextuality sees that the text cannot stand alone without any association with previous texts. A Teeuw clearly describes the intertextuality that every literary text must be read with the background of other texts because no text is genuinely independent (Teew, 1984). Teeuw's explanation is enough to illustrate how the principles of inter-textuality see text and work on text.

Even so, tracking intertextuality is a challenging matter. Fairclough remarks that the inter-textual analysis of text describes the intertextual configuration, which shows how several types of texts are combined. The type of texts was the configuration of genres developed in specific categories of activities in a social situation. Meanwhile, genre is an accepted way of using language in a particular social activity, such as interview, narrative, and exposition. For Fairclough, inter-textual

analysis looks at the relation of text to society and history in the form of sources available in the discourse system (Fairclough, 1995). Thus, intertextuality looks at how the mechanics of readers and authors build connections between texts and the dimension of the reading and writing experience. It focuses on the link and the connection between texts (Mason, 2019). The connection makes text understanding more comprehensive and enables readers to understand text in its connection to others.

## RESEARCH METHOD

This article is based on library research using qualitative method. There are primary and secondary sources. Primary source is *Fafirrū Ilallāh* work written by Mundzir Nadzir. The source is supported by other sources as secondary ones. The research employs qualitative method to describe, to analyze message and to reveal the relationship between *Fafirrū Ilallāh* to other works.

The data are collected, categorized and selected according to the discussion in each sub-topic. The sources will provide reference for describing the content of *Fafirrū Ilallāh*. It will be, then, followed by the analysis of message the work contains. Finally, intertextual analysis is undertaken to reveal the network of texts that contribute to shape idea of the work.

The analysis is conducted simultaneously in every step of writing. The analysis of documentary research involves two steps of interpretation: the formulating interpretation and the reflecting interpretation. The former is the process of decoding and the formulation of the topical structure of a text to reconstruct topical order, while the latter is the transition from the explicit to the documentary meaning (Bohnsack, 2014).

The analysis could be found in three stages this article's structure: content description, message understanding, and intertextual analysis. All the processes restate and reframe the central idea of *Fafirrū Ilallāh*. Upon the basis, detailed conclusions are drawn.

## DISCUSSION

### Eschatological Contents Of *Fafirrū Ilallāh*

*Fafirrū Ilallāh* as an eschatological work widely spread in the Javanese community. It would be beneficial to have more information

about the author, who goes by the name Mundzir Nadzir. It has been speculated that he comes from Sekaran, Keludan, Kertosono Kediri. His original name is Kiai Munhamir or Ibn Mundzir. His father's name is Haji Muhammad Nadzir. Therefore, Mundzir Nadzir was a combination of the names Ibn Mundzir and Muhammad Nadzir (Nasrudin, 2017). He comes from the border area between Kediri and Jombang, in which the tension between communist members and noncommunist members was very high. His work was written in the 1950s when Indonesia faced uneven political development.

Indonesia entered the Liberal Democracy System from 1950 until 1959 and Guided Democracy from 1959 – 1965. The Liberal democratic system was unsuccessful because of instability and conflict among parties. At the same time, the Guided Democracy turned out to be more "left" when nationalists, communists, and religious factions competed for power under liberal democracy. Conflicting powers under Guided Democracy silently competed with each other and mobilized masses for political support. The political turbulence in the Liberal Democracy era transformed into competition in Guided Democratic. The segregation in rural society worsened it due to political affiliation and access to economic resources. After the downfall of Sukarno's Guided Democracy, the bloodshed occurred with the loss of the Communist Party and its members, which was banned and its members killed or put into prison or exile (Sulistyo, 1997).

The work contains a detailed explanation of the process and signs of the end of the day that reflect the *Sengara* period according to Javanese cosmology. Although the signs of the apocalypse, explained at the beginning of the work, were detected at the time of the Prophet Muhammad, the *sengara* cycle in Java only began with the conquest of Java by Chinese-Japanese in 1944-1945. The work uses chronological time like Jayabaya Prophecy's (Nadzir, No Year). The work uses Islamic concepts at the end of the day, but it also uses Javanese Prophecy to explain the crisis in the social order. He identifies apocalypse division, according to Islamic teachings on minor and major resurrection, but he describes the little signs of the end of the day using *Jayabaya Prophecy*, especially *Jayabaya Seh Subakir*.

For the major apocalypse/resurrection, the author entirely focuses on Islamic teaching and its signs. The signs or indicators of major apocalypse are described in detail in the work in which systematic steps of the apocalypse are depicted, such as the come of the Antichrist (Dajjal), the come of Imam Mahdi (the savior), the return of Prophet Isa, the rise of Yakjuj (Gog) and Makjuj (Magog), The rise of the Sun from the West, the destruction of Ka'bah, until the doom of the universe (Nadzir, No Year).

Those ten events will occur in sequence. The first sign is the release of the Dajjal from his prison. Dajjal will come out from Khurasan. He initially claims himself as a prophet and then as a God. The Dajjal will rule on the earth for forty days, which is 11 months and 11 days. In *Fafirrū Ilallāh*, Imam Mahdi will also come out after the coming of Dajjal. According to Manshur Abdul Hakim, however, the coming of Imam Mahdi is not a sign of a major apocalypse; instead, as a beginning time, those signs will occur. Imam Mahdi will appear before the release of the Dajjal and will lead the world to restore the Caliphate and to conquer East and West (Hakim, 2006).

According to the Dajjal's rule will end with the arrival of Imam Mahdi from the descendants of Husayn ibn Ali (Nadzir, No Year). Imam Mahdi will begin his movement from Makkah and establish his power in the Arab Land, but his government will cover worldwide. He will re-establish Islamic teachings and eradicate evil. He will rule for ten years. When Imam Mahdi wages a war against the Dajjal in Syria, Prophet Isa will come down and kill the Dajjal in Palestine. Prophet Isa will be assisted by angels and Islamic jins in the war, along with all Muslims, until they get the victory. Prophet Isa will fulfill his prophecy to destroy idols and crosses, eliminate tax obligations, and kill all pigs.

After the death of Isa, major resurrection began with the release of Yakjuj and Makjuj from Turkey. Yakjuj and Makjuj are dwarf persons, one of which is only the size of a human palm. Following the occurrence of the Yakjuj and Makjuj, a series of events will be marking the end of the world. Some of these events are natural occurrences, including the emission of smoke, the sunrise from the west, and sunset from the east. Some signs of

apocalypse are unnatural, such as the loss of the Qur'an. These signs lead to the end of the world and the beginning of the afterlife. The *Fafirrū Ilallāh* discusses about life in heaven and hell.

### **The Message of *Fafirrūilallāh***

The description of the judgment day reflects pillars of Islamic belief. However, the narration of belief in Islamic teaching emphasizes the metaphysical aspect. At the same time, the eschatological explanation of *Fafirrū Ilallāh* implies a social prediction through a blended conceptual formulation from both Islamic sources and local sources. The work elaborates on the apocalypse or resurrection in two dimensions: a major one, which provides the narration of the end of time, and a minor one, which contains more socio-political reading. Even the author highlights the importance of spiritual consciousness as a way of exit from existing social crises.

In Islamic tradition, as stated by al-Ārifī, the major resurrection contains a message to return to the values of faith and noble character. The belief in the final day prevents damage, denial of God, improvement of morals, and remedy for dealing with social crises. The belief in the final day awakens humans to recognize their mistakes for self-introspection (al-Ārifī, 2012). Therefore, the awareness of the end of the world supports the desire to conform to religious values or to uphold social control over individuals.

Social control is a means for people to fulfill their expected roles closely related to social order as a social bond people conform to. The bond arises from the attachment to others, commitment to legitimate social goals, involvement in legitimate activities, and the belief in a shared values system (Stolley, 2005). The message for returning to religious values can be seen as a form of social control because religious communities are encouraged to fulfill their hopes and roles. The Dajjal figure reflects a deviation that can attract religious people out of the religious order. The deviation or deviance referred to here is "the violation of some cultural norms or values." Dajjal is then considered the most terrific liar who closes the truth with criminal claims and falsehood (Hakim, 2006).

Thus, the major resurrection in *Fafirrū Ilallāh* is an eschatological picture containing

narratives about the signs of the end of the world that restore Muslims' behaviors. The idea behind it is that human behavior correlates to social and natural order so that the *qiyamah* will happen when the signs of minor resurrection are visible.

There are messages that the author wants to convey. Firstly, major resurrection (*Kiamat*) contains signs to invite individuals back to religious norms. For Javanese people, religious norms are understood ethically, so inner life is closely related to ethics. For example, the Javanese inner life (*kebatinan*) formulates its teachings based on Javanese ethics. In the Congress 1955, *Kebatinan* groups formulated the ethics of *kebatinan* in the expression *Sepi ing Pamrih, Rame ing Gawe, Memayu Hayuning Bawana* (selflessness, diligence in working and beautifying the world). Ethical values are supported by the efforts to build harmony in human relations with God (Mulder, 2001). The social norms encompassed by eschatology encourage people to create harmony in human relations with God and in relationships between people.

The minor resurrection signs serve as a diagnosis of social problems and, at the same time, provide hope for therapy through a futurological view. The social crisis is a sign of the end of the social order that has undergone decay and crisis. A figure of hope will end the crisis. Therefore, this futurological view is double-edged: on the one hand, it encourages social control and, on the other hand, predicts or even prepares society for a necessary process of social change.

The prediction of the minor resurrection in the religious context has two functions. First, prediction gives hope for social change in difficult times. Second, prediction functions as a social control, encouraging people to go back to religious values and get close to God. The second function can be found in works such as *Serat Centini* or *Suluk Tambangraras*. The work is a compilation of writings of Pakubuwana V, Yasadipura II, Sastradipura, and Ranggasutrana, and it has been translated into Indonesian by Agus Wahyudi. In the story, Raden Jayengresmi, a descendant of Sunan Giri, travels around Java Island after Mataram and Surabaya had conquered Giri. There is a section when Jayengresmi stopped by Tanah Pasundan, namely in Bogor, on its way to Gunung Karang (Wahyudi, 2015).

Jayengresmi and his two servants, Gathak and Gathuk, are welcomed by Ki Wargapati, the Village Chief. Ki Wargapati asks Jayengresmi about the era of *dahuru* or the era of riots. Jayengresmi explained that the era had not yet arrived, but there were indications of signs in the Prophet's tradition, along with what Muslims should do. The people who survive from hell are those who embrace Islam and run the pillars of Islam, especially the fifth pillar of Islam (Wahyudi, 2015).

At the end of the minor resurrection section, the author reminds readers of Ranggawarsita's statement in *Serat Kalatidha*. Ronggowarsito states that in chaotic situations and social crises, one should remember (*eling*) and be aware (*waspodo*). Remembering and awareness are two attitudes of Javanese to deal with difficult situations in which they get close to God so that they do not sink into chaos and seek profit in it (Ranggawarsita, 2017). Nadzir uses *eling* and *waspodo* in his work, *Fafirrū Ilallāh* (come back to Lord). On the other hand, at the end of the major resurrection signs, Nadzir shows that those who survive on the Day of Judgment are people whose commitment to Islam and monotheism to Allah are accompanied by sincere repentance (Nadzir, No Year). The use of local sources is to make the work more familiar to Javanese audiences who have long time dealt with prophecy to understand social crisis and social change.

Nadzir proposes a remedy to express coming back to God, especially *semedi* (meditation). The meditation he proposes is *sunnah* (suggested prayers). The chapter presents various types of prayers that can be done to prepare themselves to face the coming Resurrection. There are several types of prayers put forward by Nadzir, such as for maintaining faith, prayer *sakaratul maut* (prayer to face death), prayer to get blessing), prayer *kaffārah al-bawl* (to pay), prayer to prevent deficiencies in life, prayer to pay debts, and prayers to express gratefulness to parents.

### **Intertextual Dimension of *Fafirrū Ilallāh***

In Islamic tradition, eschatology is called *sā'ah*, which means "time." Thus, the study of eschatology is also known as the science of *sā'ah*. *Sā'ah* is understood as the end of the day, the end of the world and the beginning of resurrection with damages or changes in the

heavens and the earth. Judgment Day is when justice is fulfilled (al-Salabi, 1994). The types of resurrection as minor (*sughrā*) and major (*kubrā*) are well known in the Islamic tradition. al-‘Ārifī confirms that the final day is part of the pillars of faith, the belief in human death and revival in the future. The faith of the end of the day has a function to encourage good deeds, prevent damage and atheism, and improve human morals (al-‘Ārifī, 2012). Al-‘Asyqar also notes that the belief in the resurrection and human immortality in the future is necessary to uphold the human path. Denying resurrection can lead to calamity and deviations in human life (al-‘Asyqar, 1991).

In the Javanese tradition, the term *Paraning Dumadi* (the destination of this reality) is quite popular. Worldly life is a temporary journey, described as stopping by for a drink. Life has a beginning (*sangkan*) and a final destination (*paran*). Suwardi Endraswara quotes and translates Ki Narto Sabdo's song describes above perspective:

**Translation:**

*Know about real life  
Human live his life in this world  
Just drop in for a drink  
Like a flying bird  
leave the cage behind  
Where later life will stand  
Like a traveler  
Look at each other eventually  
Must go home he belong to*

The description of the life that Ki Narto Sabdo put forward illustrates the essence of life and where this life will end (*sangkan paraning dumadi*). The idea explains the meaning of life. There is an acknowledgment that after man determines his life (journey), he will travel after the death of the body in the unseen realm, which becomes the basis for the understanding of the good life and the knowledge to pray to God (Endraswara, 2015). However, Javanese tradition basically has no adequate explanation of the end of the day and its signs and focuses on sparking awareness of the limitations of life so that anyone will undoubtedly face the end of life.

On the other hand, Islamic tradition has a more elaborate explanation of the process and description of the afterlife. The work of al-‘Ārifī and al-‘Asyqar, for example, explains what the resurrection is and its division into the major and minor resurrection (*kubrā* and

*sughrā*). The *sughrā* is the end of a human life, in the form of death, while *kubrā* is general apocalypse, the end of the universe. The *Fafirrū Ilallāh* work employs the division of two resurrections, as Islamic tradition does.

The texts that set precedents and references preparing for the resurrection are the traditions of the Prophet Muhammad. Nadzir provides footnotes in his work that enable readers to track the sources of quotes, especially when he quotes many Islamic traditions and works, either prophet tradition's books or the writings of Islamic scholars. He refers to various books of prophet traditions, such as the report of al-Ṭabrānī, al-Tirmizī and Abū Dāwud. He also quotes classical works, such as *Nūr al-Abṣār* and *Badā'i' al-Zuhūr*. The references show the access of Nadzir to both Islamic classical work and Javanese ones.

In that case, *Fafirrū Ilallāh* gives quite a different narrative on minor resurrection. The writer combines different texts from Islamic and Javanese (prophecy) sources. It can be seen in the following quote:

*The commencement of the minor resurrection sign is the moon's split in the time of the Prophet Muhammad. The end of the sign of it is when people meet the down era or the era of Sengara. It is named in Old Javanese as the era of Ewuhaya, which means the uncomfortable or miserable era.*

Sengara is one of five periods that hints the destiny of Muhammad's followers. According to *Budo* (Buddhism/ Old) Javanese time, it is the time when Muhammad's followers were divided into five periods, namely: Tirta, Kerta, Dupara, Kali Yuga, and Sengara. Sengara indicates latest cycle of social periods. The meaning of the minor resurrection in *Fafirrū Ilallāh* work, thus, differs from that in the Islamic sources that include death of people and natural disasters as minor resurrection. *Fafirrū Ilallāh*, following Seh Subakir's Prophecy (Tanoyo, 1940), describes minor resurrection as the social crises leading to the social period shift according to chronology in Javanese prophecy. That does not mean that the work loses normative references from Islamic sources, but rather that the framework used to describe Minor Resurrection is more complex, mixing both Javanese and Islamic sources. The interpretation of minor resurrection as a social

crisis has Islamic precedent in the works of al-Salabi *Ashrāt al-Sā'ah* (Salabi, 2014).

Therefore, the association of minor resurrection with social crisis is associated with Islamic tradition. Nadzir makes references to Islamic sources in his notes. The first footnotes, for instance, are made by the author to reference Islamic sources in the initial explanation for the beginning of the minor resurrection. He referred to verse 18 of *Surah Muhammad*. For a second sign of the first footnote, regarding the chronology of time, he refers to the hadith of the Prophet Muhammad. Islamic sources become explicit texts or manifest texts put forward by the author.

The author wants to show that the minor resurrection that he put forward arises from Islamic sources because the legitimacy of supernatural matters in Islam cannot be separated from Islamic sources. The chronology of the five-time cycles: *tirtha*, *kertha*, *dupara*, *kali yuga*, and the passion he refers to the hadith text, which states: "My people are divided into five levels: 40 years of good and pious, then those who follow them up to 120 years (love each other) and laughter (interrelated), then those who follow them for up to 160 years experts turn their backs and break each other, then comes the trouble and comes salvation (Nadzir, No Year).

Signs of minor resurrection have an intertextual connection to the prophetic tradition and the *Jayabaya Prophecy*. Jayabaya Prophecy, especially the Musarrar version, provides a marker for the hope of social change during a crisis (Any, 1989). Jayabaya Prophecy gives anatomy to the social crisis and explains what will happen after the crisis to the community. The idea of *eru cokro* or *Imam Mahdi* or saviors is important to give hope to end social and political uncertainty. The prophecy contains a chronology of times influenced by the Indian (Hindu) tradition, which is marked by the cyclical view of history.

What distinguishes the narration of *Fafirrū Ilallāh* from *Jayabaya Prophecy*'s work is the character of change (*eru cokro* or *Imam Mahdi*). In the works of Pralambang, the figures of Imam Mahdi, *Dajjal*, and *Yakjuj-Makjuj* are descriptions of the signs of social crisis. In *Pralambang* work stored in the National Library, *Dajjal*, *Yakjuj* and *Makjuj* are described as people who control local

people. At the same time, Imam Mahdi is the prince of the Javanese Kingdom who will defeat the reign of the *Dajjal* (2008). Meanwhile, the *Fafirrū Ilallāh* distinguishes between minor resurrection (as an explanation of social conditions) and major resurrection (as an end of time). Imam Mahdi, *Dajjal*, *Yakjuj* and *Makjuj* are included in the explanation of major resurrection elaboration, but it is not included in minor one.

Thus, the *Fafirrū Ilallāh* explanation does not explain how the change will occur. The vision of social change is there, but the main message of it relies on the idea of returning to religious teachings. The *Fafirrū Ilallāh* does not go further to urge a movement for social change; rather, it leads to a passive attitude toward society by emphasizing ritual and spiritual actions. The emphasis on social awareness that leads to social control can be understood because religionists (non-politicians) write the *Fafirrū Ilallāh*, so the emphasis on the dimensions of spirituality is more prevalent than those of social or political movements.

The text is inseparable from the socio-cultural context surrounding the writer. *Fafirrū Ilallāh* contains the element of prophecy on the final destination of Muslims in Java. The prophecy provides Javanese society with the vision of socio-political change, along with natural symptoms and social control mechanisms in the middle of uncertainty faced by ordinary people. Prophetic works employee natural disasters (flood, eruption, earthquake) and social problems (economic disasters, political decay, and criminality) as indicators for social change (Sartodirdjo, 1984) and suggest readers conform to religious or moral ideals to deal with social crises. Many versions of *Ramalan Jayabaya* exist, such as *Musarrar*, *Pranitiwakya*, *Triwikrama*, and *Catur Sabda*. *Pralambang* and *Sabda Gaib* (Any, 1989 and Soembogo, No Year). Acknowledging obligation to *Ramalan Seh Subakir*, a variation work of *Ramalan Jayabaya*, the writer prefers social control and the invitation to get closer to God instead of doing social reform.

However, it cannot be denied that local texts contributed to the construction of *Fafirrū Ilallāh*'s idea. Javanese texts become latent texts, not explicitly mentioned but influencing. The Javanese text forms the framework for explaining minor resurrection in *Fafirrū Ilallāh*, but no single work is mentioned



explicitly. The chronological division of time into five is known in the *Jayabaya Prophecy*. Jayabaya Prophecy begins at *Saka* year 10 until the coming of major resurrection, a total of 2100 years solar calendar or 2163 years lunar calendar. According to Andjar Any, Jayabaya Prophecy is divided into *Tri Kali* (big times), namely *Kali Swara*, *Kali Yoga*, and *Kali Sangara*. Each era covers the duration of 700 years, and each era is divided again into seven sub-eras with duration of 100 years (Any, 1989).

One element that shapes the unique picture of Islamic-Javanese eschatology is "Ratu Adil," a figure similar to Imam Mahdi. Ratu Adil, however, comes in every social crisis to restore social order, while Imam Mahdi restores social order before the coming of the major resurrection. "Ratu Adil (Just King)" in Javanese culture is highly influenced by *Jayabaya Prophecy* (Yanto, 1983/1984 and Subekti, 2021)." The conception of Ratu Adil was rooted in *Herucakra* in the Hindu or Buddhist pantheon. *Herucakra* means the era of chaos, chaotic world, macrocosmic disaster, or microcosm disaster. *Herucakra* has opposite meanings: the golden age, safe, secure, and wisdom. The conception of *Herucakra* cannot be separated from the cycle of the changing of the world according to Buddhism and Hinduism.

The world cycle is built on cosmic-mythical views. The cosmic-mythical perspective seeks to determine a certain causal relationship, which enables us to see the essential relationship between the cosmos. According to Buddhism, the world is not eternal but never-ending and continually changing. The world's changing is according to chronological time, namely five primary cycles. Nowadays, three cycles have passed; one is in progress, and one has not come yet. According to Hinduism, the world has one Brahma cycle. One day Brahma is divided into four periods or ages, *Krtayuga* (golden age / 4000 years of gods), *Tretayuga* (silver age / 3000 years of gods), *Dwaraparakayuga* (2000 years of gods), and *Kaliyuga* (iron age / 1000 years of gods) (Yanto, 1983/1984).

To some extent, the conception of the cycle of time impacts the *Fafirrū Ilallāh*'s eschatological view. However, the chronology of time in *Fafirrū Ilallāh* differs from that of *Jayabaya Prophecy*. The *Jayabaya Prophecy* uses three divisions of time: *Swara*, *Kali Yoga*,

and *Kali Sangara*, but *Fafirrū Ilallāh* only refers to two divisions of times, namely *Sangara* and *Yuga*, beside *Kala Tirta* and *Kala Dwapara*. The *Fafirrū Ilallāh* also defines present times as the last age, namely *Kala Sengara*, an era marked by various phenomena, such as the hatred between brothers, moral decay, war, materialistic attitude, abandoning religious obligation, political crises, and natural disasters (Nadzir, No Year).

Nadzir refers to the prophetic traditions contained in popular Islamic works, such as *Nasā'ih al-'Ibād*, among them the *hadīth*: "It will come a time for my people, they run from Islamic scholars and jurists so that Allah will give them trials with three things: firstly, Allah removes the blessings of their efforts. Secondly, God authorizes them to be tyrannical rulers. Thirdly, they will pass away without faith. The signs concerning the problem of inheritance distribution can be found entirely in the *hadīth*. Certain signs only reference Islamic sources, such as the sharing of inheritance. The unfair distribution of inheritance and the lack of people who can divide inheritance are clues derived from the Prophet's traditions.

On the other hand, the signs related to the *Sengara* era refer to local sources, especially *Jayabaya Prophecy*. The *Kali Sengara* era in the *Jayabaya Prophecy* is also called the end time, which is 700 years long and begins 1400 years after the arrival of the inhabitants of Java. According to (Andjar Any, 1989), the signs of the *Kali Sengara* are abnormalities, such as rain in the wrong season, river shifting its place, and the land diminishing its benefits, all causing life difficulties. Besides that, many knowledgeable people die without any heir.

Minor resurrection is interpreted in *Fafirrū Ilallāh* using eclectic cosmology, which divides the apocalypse or resurrection in Islam by referring to prophet traditions. However, local sources undeniably contribute to establishing the concept of minor resurrection signs. Local sources have influenced the cyclical vision of human history. According to (Lombard, 2005) the world's great cycle in Javanese culture is a consequence of the complex system of Javanese dating, which is also influenced by Indian cosmogony by time divisions into four *Yuga*. *Kali Yuga* is the last *Yuga* to end with a big disaster. The disaster is a natural cycle for

the rejuvenation of mankind and the beginning of a new cycle.

However, the Islamic-Javanese cycle does not follow the Yuga pattern dogmatically; instead, it reinterprets it using explanations that align with the reality in Java. The Java time cycle only recognizes three cycles, each consisting of 700 years. Each cycle of 700 years is broken down into 100 small cycles marked by different kingdoms, namely *Pajajaran*, *Majapahit*, *Demak*, *Pajang*, *Mataram*, *Kartasura*, and *Surakarta*. Each small cycle of 100 years was broken down into smaller cycles with periods 33, 33, and 34 years (Lombard, 2005). These cycles serve as predictions about social changes in Java after major catastrophes encourage and encourage the millennialism movements.

The author of the *Fafirrū Ilallāh* asserts that the explanation of the Minor Resurrection is related to the prediction of Javanese Land (pakeming Tanah Java). The author predicts that after Japan invaded Indonesia, a King from the prophet's descendants, whose mother was from Mataram, would come. After that, *Ratu Adil* (Just King) came and brought a prosperous period. Then would come the twin kings, one of which reigned in Madura (Nadzir, No Year).

Table 1. Message and Intertextuality

The Content of Text	Message	Inter-tekstual Dimension
Explanation of Major Resurrection	1. Narration on Doomsday	1. Prophet Traditions
	2. Social Control	2. Islamic Classical Works
Explanation of Minor Resurrection	1. The diagnosis of social problem	1. Works of Prophecy
	2. Social control	2. Work of Classical Islam

Source: The Analysis of *Fafirrū Ilallāh*

Nadzir attributes his prediction to that of Sheikh Subakir. Sheikh Subakir (Mufid, 2013), is a figure sent by the Sultan of the Ottoman Empire to help the land of Central Java. After the collapse of the Hindu-Mataram Kingdom, which was destroyed by the eruption of Mount Merapi, residents of Central Java fled to East Java. As a result, Central Java became an abandoned place with no

population. Turkish Sultan then sent two thousand paired troops, and all of them died because of the re-occurrence of spirits and plague (pagebug). Sheikh Subakir was sent by the Turkish Sultan Muhammad I to demand revenge for the death of the Turkish troops and to clean the island of Java from spirit threat in Central Java. Sheikh Subakir went to the place of spirits on Mount Tidar (Magelang). Mufid's version needs more clear references, although he refers to *Babad Tanah Jawi* by W.L. Olthof (Olthof, 1987).

Mufid appears to refer to the *Sheikh Bakir's Jayabaya Prophecy*, a variant of Jayabaya literature. *Sheikh Bakir's Jayabaya Prophecy* seems to be a derivative of the *Book of Musarrar*, one of the Jayabaya versions. Mufid calls the source he refers to as the *Teachings of the Sheikh in the Book of Musarrar*. The Musarrar version of *Serat Jayabaya* (Andjar Any, 1989).

The inclusion of the version of Java Land Prophecy in Major Resurrection by Nadzir has clear reasons. Firstly, he considers the prophecy or prediction relevant in practice. Secondly, the prediction is put forward by Sheikh Subakir, an expert in Sufism, whereas according to *Manakib Sheikh 'Abdul Qadir*, it is forbidden to deny the words of Sufism expert. Thirdly, the prediction can be used as a guide for the preachers to be more polite in behaving and to address national political conditions (Elections), which involves religious experts (Nadzir, No Year).

Eventually, expressing 'Fafirrū Ilallāh' (returning to God) involves performing additional prayers as a form of meditation. The text is closely linked to the prophecy literature such as *Serat Jayabaya*, *The Prophecy of Seh Subakir*, and *Ranggawarsita*. The Prophecy put the idea of the fall of the existing order and the coming of a new era with the hope of social restoration. The explanation of the apocalypse in the book *Fafirrū Ilallāh* is an adaptation of Javanese Prophecy, especially the *Jayabaya Prophecy*, and the adoption of the basic idea of Islamic sources. In such instances, Nadzir emphasizes that the accuracy of the prediction cannot be confirmed since it does not derive from the Qur'an and Sunnah.

CLOSING

Eschatology is an important event in religious life. In Islam, the apocalypse or the final day becomes part of the pillars of faith.

Many Quranic verses and prophetic traditions show the importance of belief in the Day of Judgment and explain the signs. Doomsday, as the end of life, is divided into two categories: the major resurrection (kubrā) and the minor resurrection (sughrā). Major resurrection is the end of the world, while minor one is the end of human life, the death.

The *Fafirrū Ilallāh* is a description of the two types of resurrection. The major resurrection unfolds as a detailed narrative depicting the series of events leading to the end of the world and the commencement of the afterlife. The minor resurrection is interpreted as a diagnosis of social situations and crises, which, according to the Javanese Prophecy, will lead to the end of a Social Order.

The message of *Fafirrū Ilallāh* aims to form social control and inspire societal change. Its role in social control lies in reinvigorating adherence to religious norms, while its vision for social change empowers individuals to confront crises by embracing Islamic rituals and obligations more closely.

The *Fafirrū Ilallāh* uses compilation from both Islamic and local sources. The explanation of the major resurrection refers to Islamic traditions, such as prophetic traditions and classical Islamic works. Meanwhile, the minor resurrection explanation uses classical Islamic works combined with the Prophecy of Javanese sources. The author explicitly refers to the *Prophecy of Sheikh Subakir*. However, the contents of The Prophecy of Sheikh Subakir come from *Jayabaya Prophecy*. Therefore, *Fafirrū Ilallāh* combines religious sources and traditional lore.

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