

**APOCALYPSE IN GARY R FERRIS’S “THE FOUR HORSEMAN”
VIEWED FROM RELIGIOUS PERSPECTIVES**

A GRADUATING PAPER

Submitted in Partial Fulfillment of the Requirement for Gaining
the Bachelor Degree in English Literature



By:

**SURYADI
09150069**

**ENGLISH DEPARTMENT
FACULTY OF ADAB AND CULTURAL SCIENCES
STATE ISLAMIC UNIVERSITY SUNAN KALIJAGA
YOGYAKARTA
2014**

A FINAL PROJECT STATEMENT

I certify that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Yogyakarta, 28 September 2014

The Writer,



SURYADI
09150069



KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI SUNAN KALIJAGA
FAKULTAS ADAB DAN ILMU BUDAYA

Jl. Marsda Adisucipto Yogyakarta 55281 Telp./Fak. (0274) 513949
Web : <http://adab.uin-suka.ac.id> E-mail : adab@uin-suka.ac.id

PENGESAHAN SKRIPSI/TUGAS AKHIR

Nomor: UIN.02/DA/PP.009/ 361 /2015

Skripsi / Tugas Akhir dengan judul:

Apocalypse in Gary R Ferris's "The Four Horseman" Viewed From Religious Perspectives

Yang dipersiapkan dan disusun oleh :

Nama : **Suryadi**

NIM : **09150069**

Telah dimunaqosyahkan pada : **Kamis, 9 Oktober 2014**

Nilai Munaqosyah : **B**

• Dan telah dinyatakan diterima oleh **Fakultas Adab dan Ilmu Budaya** UIN Sunan Kalijaga.

TIM MUNAQOSYAH

Ketua Sidang

Danial Hidayatullah, M.Hum
NIP 19760405 200901 1 016

Penguji I

Witriani, M.Hum
NIP 197208012006042002

Penguji II

Ulyati Retno Sari, M.Hum
NIP 19772005012002



Yogyakarta, 11 Februari 2015
Dekan Fakultas Adab dan Ilmu Budaya

Dr. H. Siti Maryam, M.Ag
NIP 19580117 198503 2 001



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI YOGYAKARTA
FAKULTAS ADAB DAN ILMU BUDAYA

Jl. Marsda Adisucipto Yogyakarta 55281 Telp./Fax. (0274) 513949

Web: <http://adab.uin-suka.ac.id> E-mail: adab@uin-suka.ac.id

NOTA DINAS

Hal : Skripsi
a.n Suryadi

Yth.

Dekan Fakultas Adab dan Ilmu Budaya
UIN Sunan Kalijaga
Di Yogyakarta

Assalamu'alaikum. Wr. Wb.

Setelah memeriksa, meneliti, dan memberikan arahan untuk perbaikan atas skripsi Saudara:

Nama : Suryadi
NIM : 09150069
Prodi : Sastra Inggris
Fakultas : Adab dan Ilmu Budaya
Judul : **Apocalypse in Gary R Ferris's "The Four Horseman"
Poem Viewed from Religious Perspectives**

Saya menyatakan bahwa skripsi tersebut sudah dapat diajukan pada sidang Munaqosah untuk memenuhi sebagian syarat memperoleh gelar Sarjana Sastra Inggris.

Atas perhatian yang diberikan, saya ucapkan terima kasih
Wassalamu'alaikum Wr. Wb.

Yogyakarta, 9 Oktober 2014
Pembimbing,

Danial Hidayatullah, M.Hum
NIP. 19760405 200901 1 016

APOCALYPSE IN GARY R FERRIS'S "THE FOUR HORSEMAN" VIEWED FROM RELIGIOUS PERSPECTIVES

SURYADI

ABSTRACT

The apocalypse is an extraordinary event as a sign of the end of the world. This event has been prophesied by the world's major religions, including Islam and Christianity. Moreover, in the teachings of the two religions, the end-time event is something that must be believed. This event attracts the attention of the authors of literary works. The poem "The Four Hourseman" by Gary R. Ferris is a literary work that describes the apocalypse event. This study views the poem from the perspectives of Christianity and Islam by using the *Literary Criticism, Mimetic Approach*, with a qualitative method. The results from this study are that the Christian and Islamic perspective on the four horsemen in the poem "The Four Horseman" by Gary R. Ferris refers to the events of apocalypse; the white horse as a sign of the emergence of the Antichrist or Dajjal in the Islamic perspective, the red horse as a symbol of the bloodshed in the war of the end time, the black horse as a sign of great famine and the pale horse (gray) as a symbol of mass death. The last is the descent of a savior which is symbolized as the true white horseman. Based on the Christian perspective, the savior is the Lord Jesus Christ, while based on the Islamic perspective, he is Prophet Isa.

Keywords: Apocalypse, "The Four Horsemen", religious perspectives

KIAMAT DALAM “THE FOUR HORSEMAN” KARYA GARY R. FERRIS DILIHAT DARI PERSPEKTIF AGAMA

Suryadi

INTISARI

Hari kiamat merupakan kejadian luar biasa sebagai tanda berakhirnya kehidupan dunia. Peristiwa tersebut telah diramalkan oleh agama-agama besar dunia, termasuk Islam dan Kristen. Bahkan di dalam ajaran dua agama tersebut, peristiwa akhir zaman adalah suatu hal yang wajib diimani. Peristiwa ini tak luput dari perhatian para penulis karya sastra untuk dijadikan sebagai objek kajian. Puisi “*The Four Horseman*” karya Garry R. Ferris merupakan karya sastra yang mengungkapkan kejadian hari kiamat. Penelitian ini menganalisis puisi tersebut dilihat dari sudut pandang agama Kristen dan Islam dengan menggunakan teori *Literary Criticism; Mimetic Approach*, dengan metode kualitatif. Hasil dari penelitian ini adalah bahwadalama perspektif Kristen dan Islam, empat penunggang kuda dalam puisi “*The Four Horseman*” karya Gary R. Ferris merujuk kepada peristiwa kiamat; kuda putih sebagai tanda peristiwa munculnya Anti Kristus atau Dajjal dalam perspektif Islam, kuda merah sebagai simbol pertumpahan darah dalam perang akhir zaman, kuda hitam sebagai tanda kelaparan dan kemelaratan dan kuda berwarna pucat (abu-abu) sebagai simbol kematian massal. Yang terakhir adalah turunnya sebagai juru selamat yang disimbolkan sebagai *the true white horseman*. Di dalam perspektif Kristen juru penyelamat itu adalah Tuhan Yesus Kristus, sedangkan dalam perspektif Islam adalah Nabi Isa.

Kata kunci: Kiamat, “*The Four Horseman*”, perspektif agama.

MOTTO:

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً ۖ فَقَدْ جَاءَ أَشْرَاطُهَا ۚ فَأَنَّى لَهُمْ إِذَا جَاءَهُمْ ذِكْرُهُمْ ۚ

"Then, they wait nothing unless the judgment day that it will happen suddenly, because its signs have come. So what is their consciousness benefit that if the apocalypse is coming?"

(Muhammad: 18)

"18. Maka tidaklah yang mereka tunggu-tunggu melainkan hari kiamat (yaitu) kedatangannya kepada mereka dengan tiba-tiba, karena Sesungguhnya telah datang tanda-tandanya. Maka Apakah faedahnya bagi mereka kesadaran mereka itu apabila kiamat sudah datang? (Muhammad:18)

"Blessed who will always remember the end of time, doing a good deed for the day and feel satisfied with the perfunctory.

(Ali Bin Abi Tholib, r.a.)

"Berbahagialah siapa yang selalu ingat akan hari akhir, beramal untuk menghadapi hari perhitungan dan merasa puas dengan apa kadarnya.

(Ali Bin Abi Tholib, r.a.)

DEDICATION

I DEDICATED MY GRADUATING PAPER TO:

- MY LOVELY PARENTS, WHO ALWAYS PRAY FOR ME, MOTIVATE ME. LOVE ME. MAKE ME STRONG, AND BECOME MY HERO.
- BIG FAMILY OF ENGLISH DEPARTMENT, UIN SUNAN KALIJAGA
- BIG FAMILY OF MASJID SYUHADA WHO COLORS MY LIFE

ACKNOWLEDGEMENTS

Alhamdulillah rabbil ‘alamin, I will express my highest gratitude to Allah SWT. for blessing, love, opportunity, health, and mercy to complete this graduating paper.

Shalawat and Salam are also sent to Prophet Muhammad SAW. Who had delivered the truth to human beings over the world especially Muslim.

In finishing this graduating paper, a lot of people have provided motivation, advice, support, and even remark that had helped me. In this valuable chance, I want to give thanks very much to:

1. **Drs. Hj. Siti Maryam, M.Ag.**, as The Dean of Faculty of Adab and Cultural Sciences. Studying in this faculty is very comfortable.
2. **Fuad Arif Fudiyartanto, S.Pd. M.Hum. M.Ed.**, as the head of English Department who always give me idea and motivation, **Ulyati Retno Sari, S.S., M.Hum.**, as my academic advisor who always gives attention so much. My advisors; **Febriyanti Dwiratna Lestari, S.S., M.A.**, and **Danial Hidayatullah, S.S., M.Hum.**, who always advise me patiently. **Witriani, S.S., M.Hum.** and **Bambang Hariyanto, SS., MA.**, and all my lecturers that I can't mention one by one. You are not only my lecturers but also my parents, my friends and my inspiration.

3. My lovely parents, **Hamid** and **Lisa** that always pray for me, love me, and give everything for my life. You are my hero, may Allah bless you. Aamiin
4. My brothers and sister; **Syarifuddin, Suryati, Sugianto, Supriadi, and Salman Alfarisi**. All of you are my motivation.
5. My uncle and my aunt, **Ahmad Busyro Sanjaya, S.EI, M.EI** and **Ummu Arifah, S.Kep** that always support me and advise me. They had given me a chance to study and grow in Yogyakarta. They motivate me to learn much in Yogyakarta. They are my second parents.
6. My heart, **Latifa Felani Kurniawati** who always corroborates my ways when I feel down. Thanks very much to you who always support me, advise me, pray for me, and always understand with my weakness.
7. My comrades in lovely Syuhada Mosque, the place where we fought together to be better. **Risris Hari Nugraha, Muhammad Akhsin Muflikhun, Cucu Cahyana, Budi Lestari, Pak Gusman, Pak Man, Ahmad Husain Batubara, Lisa Kusman, Nurul Aini Agustina, Abdur Rahman, and Henky Desri Mulyadi**, all of Syuhada cadres who I can't mention one by one, thanks for becoming parts of my life. And also my Director Executive **Muhammad Ansori, S.Th.I., MM.** who also help me anything.
8. My comrades in English Department; **Furqon Effendi, Ardiana Rosyid, Badruz Zaman, Hisyam Maliki, Ahmad Mansur, and Fahrurrazi**, and all of English Department Class C. I love you all.

Finally, I hope Allah always bless us. Aamiin

TABLE OF CONTENTS

TITLE PAGE	i
A FINAL PROJECT STATEMENT	ii
PENGESAHAN	iii
NOTA DINAS	iv
ABSTRACT.....	v
INTISARI	vi
MOTTO	vii
DEDICATION	viii
ACKNOWLEDGEMENT	x
TABLE OF CONTENTS	
 CHAPTER I: INTRODUCTION	
1. Background of Study	1
2. Problem Statement	5
3. Objectives of Study	5
4. Significances of Study	5
5. Literary Review	6
6. Theoretical Approach	7
7. Method of Research	9
8. Thesis Organization	11
 CHAPTER II: INTRINSIC AND EXTRINSIC ELEMENTS	
1. Intrinsic Elements	13
2. Extrinsic Elements	16
 CHAPTER III: DISCUSSION	
1. Apocalypse in Gary R. Ferris's "The Four Horseman" Viewed from Religious Perspectives	18
1.1 Apocalypse in Gary R. Ferris's "The Four Horseman" Viewed from Christian Perspectives	18
1.2 Apocalypse in Gary R. Ferris's "The Four Horseman" Viewed from Islamic Perspectives	35
2. The Similarities and The Differences Between Christian Apocalypse and Islamic Apocalypse Reflected in Gary R Ferris's "The Four Horseman".....	42

CHAPTER IV: CONCLUSION AND SUGGESTION	
1. Conclusion	48
2. Suggestions	49
REFERENCES	52
APPENDIX.....	54
CURRICULUM VITAE	58



CHAPTER I

INTRODUCTION

1. Background of Study

The topic about apocalypse will never end to be discussed until the doomsday really happens. Apocalypse case is truly mysterious, and it makes the writer interested in discussing this issue. The apocalypse and its signs are themes that are often discussed since ancient times. Humans always feel thirsty for knowledge of the supernatural and the unknown, and recent discussions of the apocalypse and the signs are often raised because humans live in the last days before the signs of the apocalypse happen (Hakim, 2004:17). In the late 20th century and early 21st century, there is an era when the scribes and the close study of the apocalypse have been interesting. Publishing world has been racing to deliver the best work and writings on this issue (Al-Adnani, 2006: 5). So that, there are so many writers, media, books and figures that have given their opinion about this case. On 11th of November 2009, a movie about the apocalypse was released. The title is “2012”. The film that is directed by Roland Emmerich tells about a prediction of a virtual tribe in America who predict that in 2012 this universe would be destroyed. Then the movie has much attracted attention in the society and so many studies about that movie has been published

Besides that, poetry, as one of parts in literature is also a medium of expression of human feeling, private experience, and an event that is written in beautiful poems, also becomes a media to express the apocalypse day.

“The Four Horseman” is one of literary works of poetry by Gary R Ferris. Gary R Ferris’s “The Four Horseman” is a poem that tells about a series of events that bode of the apocalypse event. Gary R Ferris’s “The Four Horseman” means symbolic description of different events that take place in the end of time and each symbol represents its individual horror. The writer chooses the poem as the object of research apocalypse. Here, Gary R Ferris describes the situation of the apocalypse using the four horsemen as the symbols. The phenomena of the four horsemen are some Christian teaching that is very interesting for the writer. Therefore, “The Four Horseman” poem is also very interesting to study in which the situation in the poem relates to the Islamic concept of apocalypse.

As one of the largest religion in the world, Islam also believes in the day of the resurrection. Even in Islam, believing the apocalypse is the fifth pillar of faith. The apocalypse or judgment day in Islamic perspective and also according to other religions that believe in the apocalypse is a day when this earth and all of its contents are broken up by Allah. All of beings that live in that time will be destroyed without exception. It has been clarified by Allah SWT in the holy Qur’an:

الْقَارِعَةُ ﴿١﴾ مَا الْقَارِعَةُ ﴿٢﴾ وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ﴿٣﴾ يَوْمَ يَكُونُ النَّاسُ

كَالْفَرَّاشِ الْمُبْثُوثِ ﴿٤﴾ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ﴿٥﴾

(1) Day of Resurrection. (2) Is it Day of Resurrection? (3) Did you know that the Day of Resurrection? (4) On that day man is like termites scattered. (5) And the mountains are like feathers wasted.

The apocalypse day will be signed by the sound of Trumpets (Sangkakala) blown by the Angel Israfil by the order of Allah SWT. Allah SWT says in the Qur'an Surah Al-Haqqah verse 13-15:

“So when it (Sangkakala) was blown, one blow. And the earth and the mountains were carried, so they were flattened by one destruction. So that day, the Resurrection happened.”

Actually, Islam does not explain when the apocalypse happens, but Islam teaches us the sign of the apocalypse through the holy Qur'an and Hadith, the saying of Prophet Muhammad. Prophet Muhammad told that ten great events will come as the sign of the Resurrection Day. Prophet Muhammad told:

Resurrection day will never come until you see ten signs: smoke, 'Dajjal', The Beast (strange animal), the rising of sun in the west, the descent of prophet Isa AS, Ya'juj and Ma'juj, three earthquake (one in the west, one in the east and one in the Arabian peninsula); and the last of that will be a fire that will drive the people to the Mahsyar (Hadith by Muslim).

There is no difference of opinion among the *Ulama* (the religious elite of scholars in Islam) about the ten major signs that are awaited, because the hadith has mentioned. It is just that the scholars distinguish the sequence (Hakim, 2004: 25). Ibnu Hajar in *Fathul Baari* explains that the sequences of the ten signs of the resurrection day are:

1. The emergence of the Dajjal (Antichrist)
2. Descent of prophet Isa AS
3. Ya'juj and Ma'juj
4. Earthquake in the east
5. Earthquake in the west
6. Earthquake in the Arabian peninsula
7. Smoke
8. The rising of sun in the west
9. Strange animal
10. Fire that will drive humankind to the Mahsyar

All events above, the most discussed in this century is about the emergence of Dajjal (Antichrist). Abu Fatiah in the preface of his book “Dajjal Telah Muncul dari Khurasan” says:

One of the most sensational questions about The Apocalypse to be studied is the Dajjal problem with all the mystery that cloaks him. There are many books that have been written, both for those who are exaggerate to describe it and for those who merely believe in Dajjal as a symbol of injustice and crime. However, despite all those, the real nature of Dajjal remains mysterious and vague (Al-Adnani, 2006: 5)

Thus, seeing the description above, the writer is interested to conduct research on issues around apocalypse since there are so many talks and discussions. Then the writer takes a poem about the apocalypse as the object of study and discusses in the religious perspective. In this paper the author examines and describes how the religious concept views the poem about the apocalypse

entitled "The Four Horseman" by Gary R Ferris who reflects a Christian. In this paper, the author associates the symbols contained in the poem from the religious perspective, whether it is derived from the Bible, Al-Qur'an, Hadith, and the opinion stated in some books about the apocalypse.

2. Problem Statements

Based on significance of the apocalypse issues and in the poem, this research analyzes:

1. How is the apocalypse described in the Gary R Ferris's "The Four Horseman" poem?
2. How is the apocalypse in Gary R Ferris's "The Four Horseman" poem viewed from the Christian and Islamic perspectives?

3. Objectives of Study

In this research, there are two objectives why the poem is analyzed:

1. To describe the apocalypse based on Gary R Ferris's "The Four Horseman" poem.
2. To describe the apocalypse in Gary R Ferris's "The Four Horseman" poem viewed from the Christian and Islamic perspectives.

4. Significance of Study

1. Theoretically

Through this paper, readers can get deep understanding of the concept of the apocalypse events and its signs according to Christian religion and

Islam that are reflected in Garry R Ferris's "The Four Horseman" based on the new criticism theory.

2. Practically

This paper also adds the source of references of the apocalypse study especially about the apocalypse that is sensational. Thus, this research can be used as reference to other writers of the apocalypse studies, because the studies of the apocalypse will never end to learn and the topic that is very interesting to be discussed.

Besides, through this research reader can use it for a study of religion comparative, because this paper explain two different perspectives between Islamic perspective and perspective of the writer of the poem who is a Christian.

The last, this research makes all of readers especially students understand that study of literature is very interesting and exciting. In poetry, we also get a lot of knowledge of the social issue, culture, until religion doctrine. Therefore, it can make other students motivated to discuss literature.

5. Literary Review

Regarding this issue, the writer has found several studies paper which also discuss the same topic with different objects.

A book entitled "Kiamat; Tanda-Tandanya Menurut Islam, Kristen, dan Yahudi (Apocalypse: The Signs According to Islam, Christianity, and Jewish)" by Manshur Abdul Hakim that is published by Gema Insani Press describes about the apocalypse and its characteristics in detail. Then, the apocalypse that described in

the holy book that is taken directly from the sources of Islamic, Christianity, and Jewish perspective. The book gives the conclusion that all of the biggest religions have warned the apocalypse to their people.

This paper also discusses apocalypse according to the religious perspectives. But this paper views the apocalypse that is described in Gary R Ferris's "The Four Horseman" from religious perspective. This paper focuses to analyze apocalypse that is described in the poem "The Four Horseman" by Gary R Ferris, then views from religious perspectives especially Christian and Islam. Therefore, this paper is different from the study of Hakim's "Kiamat; Tanda-Tandanya Menurut Islam, Kristen, dan Yahudi (Apocalypse: The Signs According to Islam, Christianity, and Jewish)".

6. Theoretical Approach

This work uses the literary criticism theory by M. H. Abrams. It is more comprehensive because the objective of this research is to study the perspective of apocalypse poem "The Four Horseman" then it is viewed from the religious perspective. It is concerned solely with the text in itself, with its language and organization; it does not seek a text's 'meaning' but how it 'speaks itself' (Selden, and Widdowson : 15). The religious perspective on the apocalypse refers to the text of the poem itself.

According to M. H. Abrams book (1971: 109), literary criticism differs from one another in many ways, but the following points of view and procedures are common to many of them:

- A poem should be treated qua poem, as an object in itself.
- The distinctive procedure of the new critics is explication, or close reading: the detailed and subtle analysis of the complex interrelations and ambiguities (multiple meanings) of the component elements within a work.
- The principles of new criticism are basically verbal. That is, literature is conceived to be a special kind of language whose attributes are defined by systemic opposition to the language of science and of logical discourse, and the key concepts of this criticism deal with the meanings and interactions of words, figures of speeches and symbols.
- The distinction between literary genres, although casually recognized, is not essential in the new criticism.

Richards, an academic at Cambridge, published a widely influential book in 1924, *Principle of Literary Criticism*. He argued that criticism should emulate the precession of science and differentiate the 'emotive' language of poetry from the 'referential' language of non-literary works (Carter, 1924: 24-25).

M. H. Abrams (1971: 51) draws concept a literary criticism by dividing four approaches; mimetic criticism, pragmatic criticism, expressive criticism, and objective criticism. This paper uses mimetic criticism that views literary works as a representation of the world and human life because "The Four Horseman" by Gary R Ferris is a representation of human life in the last time that is explained in

the Bible especially in the Book of Revelation 6. In detail, M.H. Abrams (1971: 51) described the mimetic approach:

Mimetic criticism views the literary work as an imitation, or reflection, or representation of the world and human life, and the primary criterion applied to a work is the “truth” of its representation to the subject matter that it represents, or should represent. This mode of criticism, which first appeared in Plato and (in a qualified way) in Aristotle, remains characteristic of modern theories of literary realism.

From the explanation above, the writer describes the apocalypse concepts based on the poem and views the poem from the Christian and Islamic perspective.

7. Methods of Research

This research will be guided by following points: type of research, data resources, method of collecting data, and method of data analysis. Each of them briefly described below.

7.1 Type of Research

This paper applies qualitative methods. Qualitative methods, as the name indicates, are methods that do not involve measurement or statistics. Because the natural sciences have had such resounding success with *quantitative* methods, qualitative methods have been in use in philosophy, sociology, and history for centuries, and many of the famous studies (Boeree: 2005). Etymologically, qualitative comes from word “quality” which means ‘value’, and terminologically,

Bogdan and Taylor state that the qualitative method is a method that produces descriptive data in the form of words, written or spoken (Ratna, 2013: 5).

This paper uses library research. Since this research is library research, the writer uses method of collecting data from some books such as “Glossary of Literary Terms” by MH. Abrams, “Dajjal dan Simbol Setan” by Toto Tasmara, and book “Kiamat; Tanda-Tandanya Menurut Islam, Kristen dan Yahudi” by Manshur Abdul Hakim

7.2 Data Sources

Main source of data is the subject of research where the data is obtained (Siswanto, 2005: 63). The main source of data is interpreted and explored by the other sources that are classified as the secondary source. The main source of this research is the poems itself. It is in Gary R Ferris’s “The Four Horseman” poem. To view the apocalypse of the poem from the religious perspectives, the author also gets some data from the Al-Qur’an, Al-Hadith, The Bible, some books and internet.

7.3 Technique of Collecting Data

Essentially, collecting data means putting some designs for collecting information into operation. The writer can decide how to get information – whether by direct observation, interviews, surveys, experiments and testing, or other methods (Rabinowitz and Fawcett: 2012). This research uses documentation methods.

Firstly, the writer read the poem “The Four Horseman” in order to comprehend the description of the apocalypse. Secondly, the writer focuses on the

symbol of great events that are described in the poem. Thirdly, the writer consider the meaning of the symbol in the poem like white horse, red horse, black horse, pale horse and true white horse. Finally the writer analyzes the symbols of great events of the apocalypse viewed from the religious perspective.

7.4 Data Analysis Technique

After the data has been collected, the writer analyzes the data using descriptive analysis. Descriptive analysis is a method to explain and analyze an object in order to get maximal meaning (Ratna 2013: 336). In analyzing the data it needs identifying, classifying, interpreting data, and finding conclusion (Wray and Bloomer, 1998: 7-13).

In this paper, the writer takes some steps in analyzing the data. The steps are:

- a. Identifying the great events of the apocalypse that is represented in Gary R Ferris's poem.
- b. Classifying the meaning of the symbol of the apocalypse events based on the poem "The Four Horseman"
- c. Analyzing the symbol of the apocalypse in the poem 'The Four Horseman' view from the religious perspectives.
- d. Drawing a conclusion

8. Thesis Organization

This paper is divided into four chapters, namely:

1. Chapter I is introduction. This chapter consists of background of study, problems statements, objectives of study, significance of study, literature review, theoretical approach, methods of research and thesis organization.
2. Chapter II is intrinsic and extrinsic elements. This chapter consists of the background information and intrinsic elements.
3. Chapter III is analysis of the data. This chapter provides explanation of data analysis. It includes how the Apocalypse in Gary R Ferris's "The Four Horseman" is viewed from the religious perspectives and how the Islamic perspective views the apocalypse in the poem.
4. Chapter IV is conclusion. This chapter is the answers of the questions demanded in the research. In addition, it consists of the suggestion.

CHAPTER IV

CONCLUSION AND SUGGESTION

A. Conclusion

Gary R Ferris's "The Four Horseman" poem tells about great events at the end of the time or the apocalypse. There are some similarities of religion doctrines in the poem. "The Four Horseman" is a representation of Christian doctrine because Gary R Ferris's "The Four Horseman" brings the Christian teaching that is The Four Horsemen. On the other hand, "The Four Horseman" by Gary R Ferris can also be related to the Islam perspective based on the Al-Qur'an and Al-Hadith. Therefore, the poem can be seen from both Christian and Islamic perspectives.

"The Four Horseman" poem by Gary R Ferris is in line with religious perspectives that there are some great events before the end of time. A creature or character that spreads the slander to claim his own as a god will appear. A white horseman in the poem is symbolized differently. According to Christian teaching, it symbolizes the antichrist, the red horseman represents warfare at the end of time that is Armageddon. In the black horseman represents great famine, the pale horse represents mass death, and the true white horse represents the descent of Jesus Christ who will save all of Christian.

According to the Islamic teaching, the white horseman is a symbol of the Dajjal who spreads slander to the over the world. The red horseman represents the war of the last time namely *Malhamah Kubro*. The black horseman is the symbol

of the great famine phenomenon that will occur before the apocalypse. The pale horseman is the symbol of the mass death that will occur before the apocalypse. And Islam also believes that the savior of Muslims will descend to the earth. He is Prophet Isa who will fight against the Dajjal. In Gary R Ferris's "The Four Horseman", Prophet Isa is symbolized by the true white horseman.

The final conclusion is that "The Four Horseman" provides a moral message to all mankind that this world is temporary and will be destroyed. Thus, people are always reminded to use the opportunity of living in the world as well as possible. The religious message of this poem proves that the Day of Resurrection will really come.

B. Suggestion

From this research, the writer gives some suggestions to the readers and the writer himself. Garry R Ferris's poem reminds us of our faith that this earth will be destroyed and there is no eternity in this earth. The apocalypse will come true as Garry R. Ferris says in his poem (line 81-84).

The horseman have to come
 They soon have to go
 So, here is a little secret
 That everyone should know

The four horsemen's phenomena are the phenomena of the apocalypse that is always warned by religions in the world especially Christianity and Islam. The emergence of the Antichrist or Dajjal, the great war of the end-time, the great

famine, and the descent of our savior are some apocalyptic events that are awaited by religions in this world. Allah says in the holy Qur'an, Surah Muhammad, verse 18:

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً ۖ فَقَدْ جَاءَ أَشْرَاطُهَا ۚ فَأَنَّى لَهُمْ إِذَا جَاءَهُمْ ذِكْرُهُمْ ۖ

Then, they wait nothing unless the judgment day that it will happen suddenly, because its signs have come. So what is their consciousness benefit that if the apocalypse is coming?

Similarly, Garry R Ferris warns the reader by his poem; we have to prepare to face this time. Nowadays, there are some phenomena that are similar with the phenomena in the “The Four Horseman”. There are some movements that spread new faith. They deceive many people in the name of God. Then, some wars in the twenty first century, war in Afghanistan, war in Iraq, war in Suriah, war in Palestine, etc. are the big wars that can related to the red horse in Gary R Ferris’s “The Four Horseman”. The red horseman comes and holds a sword that represents a big war, and its color “red” represents the blood as the impact of the war. Therefore, this poem suggests us to learn the phenomena of this world. Perhaps, the four horsemen and the apocalypse are coming.

For the future researchers, this paper is far from perfect. There are many lacks in this research. Hopefully, the future research can find other perspectives on the Gary R Ferris’ “The Four Horseman”, because the topic of the apocalypse will never stop until the apocalypse itself, comes true. The future researcher can use the comparative literature theory to compare two literary works. By

comparing other perspectives on other literary works, we do not only get understanding of the apocalypse based on one religion or perspective, but also understand the concept of the apocalypse based on other religions.



REFERENCES

- Abrams, MH. 1971. *Glossary of Literary Terms*. New York: Holt, Rinehart and Winston, Inc.
- Al-Adnani, Abu Fatiah. 2006. *Dajjal Sudah Muncul dari Khurasan*. Solo: Granada Mediatama
- Amstrong, Karen. 2006. *Perang Suci; Perang Teluk Hingga Perang Salib*. Trans. Hikmat Darmawan. Jakarta: PT. Serambi Ilmu Semesta
- Arnold, Mathew. 1948. *"The Study of Poetry" The Criticism*. USA: Harcourt, Brace & World INC.
- Barclay, William. 2004. *The Daily Study Bible: Revelation of John Volume II*. The United States: Westminster John Knox Press.
- Boeree, George. "Qualitative Methods". 2005. Web 13 April 2012. <http://webpace.ship.edu/cgboer/genpsyqualmeth.html>
- Carter, David. 2006. *Literary Theory*. Harpenden: Pocket Essential.
- Damono, Sapardi Djoko. 2005. *Pegangan Penelitian Sastra Bandingan*. Jakarta: Pusat Bahasa,
- Ensiklopedi Hadits – Kitab 9 Imam: Shahih Bukhari, Shahih Muslim, Sunan Abu Daud, Sunan Tirmidzi, Sunan Nasa'i, Sunan Ibnu Majah, Musnad Ahmad, Muwatha` Malik, Sunan Darimi. Imam versi desktop*. 2010. Jakarta: Lidwa Pusaka
- Fanani, Muhammad. 1996. *Syair Kiamat Dalam Sastra Indonesia Lama*. Jakarta: Departement Pendidikan dan Kebudayaan.
- Gary R. Ferris *Biography*. 2006. <http://famouspoetsandpoems.com/>. Accessed 20th of January 2014.
- Gary R. Ferris *Poems*. 2006. <http://famouspoetsandpoems.com/>. Accessed 20th of January 2014
- Gifford, Henry. 1993. *Comparative Literature*. Oxford UK & Cambridge USA: Blackwell Publishers ltd.
- Grierson, Herbert J.C. 1929. *The Poems of John Vol. II Introduction and Commentary*. London: Lowe & Brydone, Printers, LTD.
- Gufron, Hisbiyallah. 2010. *Intrinsic Analysis on Michele Amas' Poems: Babies and the Unborn Ones*. Jakarta: UIN Syarif Hidayatullah.

- Hakim, Manshur Abdul. 2006. *Kiamat; Tanda-Tandanya Menurut Islam, Kristen dan Yahudi*. Jakarta: Mitra Pustaka,
- Biblica, Inc. *Holy Bible New International Version; Revelation 6*. Biblegateway.com. 2011. Accessed. 21 Juni 2014.
- *Holy Bible New International Version; Book of Mattew*. Biblegateway.com. 2011. Accessed. 21 Juni 2014.
- *Holy Bible New International Version; Book of Acts*. Biblegateway.com. 2011. Accessed. 21 Juni 2014
- Kauma, Fuad. 2000. *Langitpun Terguncang; Memahami Datangnya Dajjal Imam Mahdi, Dan Kiamat Menurut Al-Qur'an Dan As-Sunnah*. Yogyakarta: Pustaka Pelajar,
- Kistemaker, Simon J. 2001. *Exposition of the Book of Revelation*. East Fulton: Baker Academic
- Klarer, Mario. 1999. *An Introduction to Literary Studies*. London: Routledge,
- Ratna, Nyoman Kutha. 2004. *Peneltian Sastra*. Yogyakarta: Pustaka Pelajar.
- . 2010. *Metode Penelitian*. Yogyakarta: Pustaka Pelajar.
- Ranoh, Ayub. 2006. Trans. *The Daily Study Bible*. by William Barclay. Jakarta: Gunung Mulia
- Rabinowitz, Phil and Stephen Fawcett. "Collecting and Analyzing Data" *The Community Tool Box*. 2012. Web 20 May 2014. <http://ctb.ku.edu/en/tablecontents/chapter37/section5.aspx>
- Prodopo, Rachmat Djoko. 2002. *Pengkajian Puisi*. Yogyakarta: Gajah Mada University Press.
- Siswantoro.2005. *Metode Penelitian Sastra: Analisis Psikologis*. Surakarta: Muhammadiyah Press.
- Selden, Raman and Peter Widdowson. 1993. *A Reader's Guide to Contemporary Literary Theory*. The University Press of Kentucky: Great Britain.
- Tasmara, Toto. 1999. *Dajjal dan Simbol Setan*. Jakarta: Gema Insani Press.
- Virtual Al-Quran University of Muhammadiyah Malang. Quran.umm.ac.id. Accessed. 21 Juni 2014
- Wray, Alison and Alien Bloomer. 1988. *Projects in Linguistics: A Practical Guide to Researching Language 2nd Edition*. Print.

APPENDIX

The Four Horseman
By Gary R. Ferris
(*famouspoetsandpoems.com*)

Up rode the white horse,
From somewhere far below;
Prideful, full of power,
And charming as a doe.

The rider was awesome,
Wearing many crowns;
His eyes were like fire,
As he struck many down.

The people and the nations,
He would rule all;
He captured the money,
From all large and small.

Our head or our right hand,
He would place his mark;
Whoever resisted,
Had to hide in the dark.

His army was proud and strong,
And slaughtered at night;
The people were deceived,
And lived everyday in fright.

Then down rode a red horse,

Like he had been there before;
To guide and protect us,
And keep us from war.

This rider seemed amazing,
With a sword to persuade,
He caused nations to break treaties,
Their forefathers had made.

He craftily set up circumstances,
That left the world in dark;
Forcing nation against nation,
With just a little spark.

Once he rode to guide us,
And keep us from all harm;
Now he rides to compromise,
Peace and all its charm.

A son will fight his father,
And the blood will vastly flow;
There will be no way to earn back,
The peace they used to know.

Just as war was certain,
The black horse was on the way;
And with him came fear,
That goods would vanish away.

The rider was quite a wonder,
With a sword of quick surprise;

Goods that last forever,
Now vanish before mere eyes.

Now the fields are filled with pests,
And the fruit belongs to worms;
Oil and wine are turned to mud,
And the water is filled with germs.

For jobs that filled the cities,
Now they have gone;
The people have no bread to eat,
When the nighttime turns to dawn.

Where is wheat and barley,
Or money there to buy;
People began to hunger,
And watch their children die.

A pale horse rode down quickly,
As life grew very dim;
With him came destruction,
From the three horse prior to him.

The beast grew very hungry,
And turned to devour man;
And what they could not destroy,
Sickness and disease can.

Fire and locust covered all,
And smoke filled the sky;
For where four men gathered,

One of them would die.

Destruction and war was everywhere,
There was no place to hide;
Children died from hunger,
While mothers wept and cried.

Confusion and fear filled the land,
With all that hell could bring;
They fled in shame to hide their face,
But none was there to sing.

The horsemen have to come,
They soon will have to go;
So here's a little secret,
That everyone should know.

For those who saw the horsemen,
And never had to sigh;
Rode out with the **true white horse**,
To their home up in the sky.

Written 10-01-90

CURRICULUM VITAE

Name : Suryadi
 Birth Place : Sungai Bulan (West Borneo)
 Birth Date : 18th of April 1991
 Gender : Male
 Address : Kuala Dua, Sungai Raya, Kuburaya, West Borneo
 Contact Person : +62857 2648 7133
 Email : suryadimilan.211113@gmail.com
 Religion : Islam
 Nationality : Indonesia
 Hobby : sport and travelling
 Motto : Never die when we are still alive, and we must be alive although we have died.



Background of Education:

UIN Sunan Kalijaga Yogyakarta : 2009-2014
 MA Darul Ulum Pontianak : 2006-2009
 MTs Darul Ulum Pontianak : 2003-2006
 MI Darul Ulum Pontianak : 1997-2003

Organizational Experiences:

Coordinator of Community Service 79th UIN Sunan Kalijaga : 2013
 Executive Officer of Cadre Education Masjid Syuhada Yogyakarta : 2012-2013
 Coordinator of Community Service Masjid Syuhada Yogyakarta : 2012
 Coordinator of S-Pro Division of Cadre Education Masjid Syuhada Yogyakarta : 2012
 Chief of Ramadhan 1432 H Masjid Syuhada Yogyakarta : 2011
 Secretary of Student Organization of MA Darul Ulum Pontianak : 2009