

PROCEEDINGS

International Seminar on Language, Literature, Culture, and Education in Southeast Asia II

Theme:
"Responding to Challenges in the 21st Century"



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PROCEEDINGS INTERNATIONAL SEMINAR

Language, Literature, Culture, and Education in Southeast Asia II

Theme: "Responding to Challenges in the 21st Century"

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COMMITTEES ACKNOWLEDGEMENTS

Dear readers, notably participants of the International Language, Literature, Culture, and Education in Southeast Asia II "Responding to Challenges in the 21st Century", after going through a long process, the proceedings of this seminar have been completed at last.

Since the number of papers referred to the committees exceeded a specified limit, the process of preparing the proceedings was being delayed. Nevertheless, we have tried to complete the proceedings prior to the seminar. We also have standardized the format of this writing based on APA (American Psychological Association). We hope this seminar proceedings will have been achieved by the readers at the seminar held on November 15 – 17th, 2012.

Our thanks go to the organizers of this seminar: University of Sumatera Utara - Indonesia, Prince of Songkla University – Thailand, State University of Medan - Indonesia, and Institute of Teacher Education of Malay Language – Malaysia. We would like to extend our sincere gratitude to Associate Prof. Dr. Paitoon M. Chaiyanara for his direction on holding this seminar and to the Chairman of Graduate School of Linguistics as well, Prof. T. Silvana Sinar, Ph.D, who has given great contribution and facility in administration. We also apologize for any shortcomings that exist in these proceedings.

Enjoy your reading.

Bangkok, November 10th, 2012
Sincerely,

The Committee of International Seminar

**Seminar Antarabangsa Bahasa, Kesusasteraan, Kebudayaan,
dan Pendidikan di Asia Tenggara ke-2
15- 17 November 2012**

Anjuran Bersama



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Education Malay Language
Campus, Malaysia

2.10.2012

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No. Kertas Kerja: 44M

Tajuk kertas kerja: Kiamat dalam Sastra Indonesia Klasik: Menggali Kekayaan Bangsa Menghadapi Abad XXI

**SURAT PENERIMAAN DAN UNDANGAN BAGI PEMBENTANGAN KERTAS KERJA DI
SEMINAR ANTARABANGSA BAHASA, KESUSASTERAAAN, KEBUDAYAAN, DAN
PENDIDIKAN DI ASIA TENGGARA KE-2 PADA 15- 17 NOVEMBER 2012.**

Terima kasih kerana telah sudi menghantarkan abstrak kepada kami.

Institut Pendidikan Guru Kampus Bahasa Melayu Kuala Lumpur Malaysia, bersama-sama dengan North Sumatera University Indonesia, Prince of Songkla University Trang Campus Thailand, dan Medan State University Indonesia, akan menganjurkan seminar seperti yang tertera butirannya di atas bertempat di Golden Tulip Sovereign Hotel Bangkok, 92 Soi Saengcham, Rama 9 Road, Huay Kwang, Bangkok 10320 Thailand. Tema seminar ini ialah **Reaksi Terhadap Cabaran Abad ke-21** (*Responding to Challenges in the 21st Century*).

Sukacita dimaklumkan bahawa abstrak yang dihantar dengan tajuk yang diberikan, telah diterima untuk pembentangan. Sehubungan dengan itu, Sekretariat Seminar memohon agar dapat dihantar kertas kerja penuh dan pembayaran yuran seminar dilakukan sebelum 30 Oktober 2012 untuk tindakan pihak Sekretariat selanjutnya.

Sekian, terima kasih.

Yang benar,

(LOKMAN ABD WAHID)

Penyelaras bagi Malaysia dan Brunei Darussalam
Seminar Antarabangsa Bahasa, Kesusasteraan, Kebudayaan,
dan Pendidikan di Asia Tenggara ke-2

Doomsday in Classical Indonesian Literary Works

Exploring the Nation Wealth to Face the 21st Century

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ABSTRACT

Doomsday is always interesting to discuss because this is a futuristic event and when it will happen is still an enigma. Publishing books about the end of the day or eschatology continues to bloom along with the development of information, communication, and technology in the 21st century. When observing the Indonesian wealth, it is known that information about things related to eschatology has belonged to this nation many years ago. Works containing this issue are packed in various articles that meet the criteria of literary works. Among many classical literary works containing eschatology issues, there are three works having good literary quality, representing the literary genre, and getting a lot of attention from the manuscript researcher. Those three manuscripts are *Akhbar al-Akhirat fi Ahwal al-Qiyamah*, *Syair Kiamat*, and *Hikayat Kiamat*. These old literary works are examined with pragmatic approach to explain certain effects of the works on the readers. Based on the pragmatic approach to *Akhbar al-Akhirat fi Ahwal al-Qiyamah*, *Syair Kiamat*, and *Hikayat Kiamat*, there is a description that these old manuscripts with Doomsday theme save some lessons of the past thinking as the nation cultural roots. Among those thoughts relevant to the 21st century, which are full of global, capital, and liberal challenges, are (i) the need to believe in supernatural things, (ii) kindness is the future investment, (iii) everything is risky, and (iv) a good life is to live in harmony. The comprehensive study on the old manuscripts may present self-endurance, mental and spiritual endurance, and present a sense of pride to today's generation of their national wealth.

Keyword : eschatology, literary works, relevance, the 21st century

1. Preface

In the 21st century, globalization attains the whole nations in the world including Indonesian people. Globalization has made the world look uniform and standard, both in terms of technology, commercial, and cultural. Globalization has positive impact, such as the development of communication technology, easiness of life, and conducive mindset. However, it also has negative impact through capitalism and liberalism in new ways. Such positive and negative impacts reach the whole areas of life, including politics, economy, ideology, cultural social, and law. Therefore, the Indonesian people face some challenges, those are self-defense to face global phenomena, readiness to face competitive era challenge, and readiness to increase self-quality as reliable resources (Chamamah-Soeratno, 2011:32-36).

In the 21st century, the publication of books about the Doomsday continues to bloom along with the progress of information, communication, and technology. Some books discussing about the end of the day are *Imam Mahdi* (Al Kurani, 2004); *Huru-Hara Hari Kiamat* (Katsir, 2005), *Terjadinya Kiamat* (Ash Shufiy, 2007), *Sepuluh Peristiwa Besar Menjelang Kiamat Kubro* (Mashudi dan Nuryadin, 2006), *Kiamat: Tanda-Tandanya Menurut Islam, Kristen, dan Yahudi* (Hakim, 2004), and many others. Most of them are translated from Arabic or have inter-textual connection with Arabic literature.

This is common considering that Indonesia is a country with the biggest Moslem population. By 2010 the Indonesia population reached 247.641.326 people. And 207.176.162 or 87.18% of the total number are Moslems (BPS, 2010: 1). The Indonesian Moslems are not concentrated in one area but spread over the whole motherland.

The plenty of books having Doomsday as a theme produced in the 21st century above shows that a belief in the end of the day keeps maintained persistently although the tradition of rational thinking keeps developed today. Any text about Doomsday is so futuristic that it needs to be learnt continuously and it seems to be relevant to understand. This is because it has not happened yet and when it will happen is an enigma. A study of Doomsday is called eschatology, which is a study of a belief connected to the end or final happenings, such as dead, the judgement day, the doomsday, the end of history, and human relationship with all of them (Tim Penulis Rosa, 1995:98).

It needs to see the manuscripts with Doomsday theme that belong to Indonesia since a long time ago in order to find out why the Doomsday theme is frequently published in Indonesia in this century, considering that the present is a continuation of the past. The content of the old manuscripts shows its continuity with the present life expression. The old manuscripts from various traditions are in a position of “viewing” the future of the nation in the 21st century (Chamamah-Soeratno, 2011:27).

The old manuscripts with the theme of Doomsday that belong to Indonesia nation generally could be classified as a literary work. Therefore, this article is going to analyze the old manuscripts about Doomsday based on the approach in literary criticism. According to Abrams (1981:36-37), there are four types of approach of literary works. *First*, mimetic criticism, it views literary works as a reflection or description of the outside world and the human life. The main criterion of this approach is the congruity of the description with the object described. *Second*, pragmatic criticism, it views the literary works as something arranged to attain certain effects on the readers, including aesthetic pleasure, education, or many kinds of feelings. This criticism tends to appreciate the literary works in accordance with their success in attaining the purpose. *Third*, expressive criticism, it views the relationship between a literary work with its author. Hence, a literary work is viewed as the author's imaginative expression having worked with thought and feeling. This approach shows facts and experience of the author conformed to the literary work. *Fourth*, objective criticism, it approaches the literary works as something independent, free from the author, readers, or the surrounding world. This approach emphasizes the intrinsic criteria of a literary work and views the correlation of its elements.

In the past time, having literary activity is considered to be an effective media to deliver a mission in any activities. The literary effectiveness in this pragmatic function is applied by Islamic teaching messenger to deliver his teachings. This was especially practiced when Islam arrived in Nusantara archipelago (Chamamah-Soeratno, 2005: 10). Therefore, this article aims at an approach focusing attention to textual effects towards the readers or usually called a pragmatic approach. This article will discuss (i) description of the old manuscripts with Doomsday theme, (ii) pattern of writing and contents of the Doomsday themed manuscripts, and (iii) role of manuscripts with Doomsday theme for the 21st century.

2. Description of The Old Manuscripts with Doomsday Theme

There are many old manuscripts with Doomsday theme spread over Indonesia. Some of them are saved in foreign countries like Leiden, Oxford, Berlin, and Deventer. Among those manuscripts are *Kabar Kiamat* (Br 275, 238 pages.(R # 675), Rol 323.04; in Malay/Arabic, Collection of J.L.A Brandes); *Kabar Kiyamat* (Br 407, 177 pages, Rol 336.05, in Javanese/Java; collection of J.L.A Brandes); *Kabar Kiyamat* (C 56, 195 pages., Rol 14.08, macapat, 15,8 X 19,5; 16 rows/pages., European paper; in Javanese/Java; collection of A.B. C. Stuart); *Kabar Kiyamat* (KBG 424, 142 pages., European paper, Rol 260.05; in Javanese/Arabic; collection of Java KBG [see NBG 36 (1898: 63).]; *Kabar Kiyamat* (KBG 437, 218 pages, European paper, Rol. 263.01; in Javanese/Arabic; collection of Java KBG); *Syair Kiyamah* (ML 485, 34 pages., Rol 429.08; in Malay; collection of Malay); *Hikayat Al-Maut* (W 21, 104 pages. (R # 676), Rol 365.06; collection of H. Von de Wall); *Hikayat Kiamat* (W 34, 27 pages. (R # 905). Rol. 366.09; collection of H. Von de Wall); *Hikayat Neraka* (W 100, 42 pages. (R # 250) Rol 374.01; collection of H. Von de Wall); *Syair Kiamat* (W 228, 64 pages, copied in 1864 (R # 518) Rol 383.08; collection of H. Von de Wall); *Ma'rifah As-Salah, Syair, Syair Ibarah, Syair Kiamat* (W 230, 100 pages. (R # 512, 520, 521), Rol 383.09; collection of H. Von de Wall); *Hadis Khabar Qiamah* (W 306 27 pages, in Javanese; collection of H. Von de Wall); *Kabar Kiamat* (25 L 444,

15 pages., in Javanese/Balinese; collection of Berpeti), and *Akhbar al-Akhirah fi Ahwal al-Qiyamah* (W 48, 256 pages., copied in 1857 (R # 674). Rol 368.07; collection of H. Von de Wall).

From the data mentioned above furthermore it can determine the population and sample of the research. In demography term, Mantra and Kasto (1984: 108) interpret population or universe as a number of literary works, a number of manuscripts, a number of folktales, and a number of literary research data contained in a literary work or more (Sangidu, 2003: 18). A number of samples are chosen from the population based on certain considerations in accordance with the formal object and method being explained in the previous subdivision. Thus, after being read, a manuscript considered being excellent in any aspect those are language, literature, and creation of text will be chosen as a sample.

Akhbar al-Akhirat fi Ahwal al-Qiyamah, *Syair Kiamat*, and *Hikayat Kiamat* are chosen as the samples that become material object to analyze in this article. These three are chosen because they have got the most attention from the manuscript research. This is proved by a number of publishing and research result of these three. Besides, these manuscripts also represent the genre of the old literary works developed in Indonesia. These three manuscripts are also in good condition so that they are easy to read, understand, analyze, and explain systematically in this article.

2.1 Description of *Akhbar al-Akhirat fi Ahwal al-Qiyamah* Manuscript

This manuscript is written by a prominent Moslem religious figure, Nuruddin ar Raniri who was born in Rander, near Gujarat, India. He came to Aceh in 6 Muharram 1047 H (31 May 1637). *Akhbar al-Akhirat fi Ahwal al-Qiyamah* manuscript was written in 1052 H (1642 M) by the order of Sultan Safiatuddin. Formerly, this manuscript was mentioned in Tudjimah's inventory (1960: 17-18) in seven manuscripts. However, in Chamamah-Soeratno et al (1982:41-42) it has eleven manuscripts, those are (i) a manuscript in Banda Aceh, Tanoh Abee library number 19; (ii)) Berlijn, Schoemann V, 5 (Cat. Sn. H. XXXI); (iii) Jakarta, (Breda, 275), (VR, DCLXXV), using different title, *Khabar Kiyamat* despite the same content. Microfilm in Leiden Or. A 37a; (iv) Jakarta (Deventer, 1834 XX 29), only the beginning part; (v) Jakarta, (vd. W. 48) vR. DCLXXXIV) dated 4-8-1273/1867; (vi) Jakarta, (vd. W. 21), only the third chapter (vR. DCLXXVI); (vii) Leiden, Cod. Or. 1960 (2) Juynboll hlm. 274); (viii) Leiden, Cod. Or. 3201 (1) (Juynboll hlm. 275); (ix) Leiden Cod. Or. 7351 (Suppl. Cat. vR. 749) only consists of chapter one; (x) Leiden, Cod. Or. 5622 (Suppl. Cat. vR. 289) and Oph. 112 (Suppl. Cat. vR. 353), and (xi) Oxford, Institute of Social Anthropology, Skeat Collection No. 7 Valentijn mentioned a book entitled *Kanzu'l-Kahfi* which not divided into seven chapters, but it has the same content with this *Akhbar al-Akhirat fi Ahwal al-Qiyamah*.

Afterwards, the writer traced his existence, whether in this country or in the foreign country. In the foreign country, the inventory of Chamamah-Soeratno et al is still relevant. Even the manuscript found in Berlin has been read well by the writer. A different condition is found in Aceh in which the manuscript existence is still spread over.

For the sake of a simple analysis as a paper analyzing its content and pragmatic effect, this article will use *Akhbar al-Akhirat fi Ahwal al-Qiyamah* manuscript saved in the National Library of Republic of Indonesia with number MI. 804 (Br. 275). The text editing result is used by Djamaris (1983) as a reading guide, but the original manuscript is still important as a comparison.

The manuscript size is 21 X 17 cm, has 238 pages, and consists of 12 – 16 rows each page. That manuscript can be well read in Arabic-Malay alphabets. The paper used in this manuscript is thick, no line, orderly writings, but not good. The left and right of the page has borderline. It is written by black ink, but red ink for writing Arabic words and sentences. There is an explanation “later than doomsday story” at the first page, while it is written Thursday, 12 Rajab 1127 H in the colophon.

2.2 Description of *Syair Kiamat* Manuscript

If in *Akhbar al-Akhirat fi Ahwal al-Qiyamah* Doomsday is presented in a format complying with the structure of a story, in *Syair Kiamat*, Doomsday is presented in a poem. Among the poem formed manuscripts discussing about Doomsday are *Syair Kiyamah* (ML 485; 34 pages; Rol 429.08; in Malay; Malay collection), *Syair Kiamat* (W 228, 64 pages; copied in 1864 (R # 518) Rol 383.08; collection of H. Von de Wall), and Ma’rifah As-Salah, *Syair*, *Syair Ibarah*, *Syair Kiamat* (W 230, 100 pages; R # 512, 520, 521, Rol 383.09; collection of H. Von de Wall). Those manuscripts are saved in the National Library of Republic of Indonesia.

For the sake of the analysis of its content and pragmatic effect, this article will refer to *Syair Kiamat* with code MI. 756/v.d. W. 228. This is chosen as a material object to be analyzed considering that it has the most complete content among the others. This manuscript is complete from the opening to the closing, while the others are only fragments. This manuscript has been edited by Fanani (19996) and the editing will become the guide in analyzing its content. However, the original manuscript still becomes the reference considering that the writer has a number of differences in several editing results.

This manuscript consists of 64 pages and copied in 1864. It can be well read in Arabic – Malay alphabets, only several parts that are hard to read. At the end of the writing, it is printed that this manuscript was finished on Sunday, 5 Dzulkaidah 1281 at 5 pm. It is Encik Husen, a Bugis man living in Keling who has made the documentation of that manuscript.

2.3 Description of *Hikayat Kiamat* Manuscript

The manuscript that only consists of 30 pages makes it relatively often to edit and examine as done by Mohammad Syakir (1973), Dewi Arsita (1996), Ali Syuhada (2008), dan Muhammad Ali Ritonga (2010). *Hikayat Kiamat* is saved in the National Library of Republic of Indonesia (PNRI) and noted in the Prima Catalogue of Nusantara Manuscripts (KINN) the National Library of Republic of Indonesia with catalogue number W. 34 and made into microfilm with number of microfilm rol 366.07. This article will refer to the editing done by Syuhada (2008) and enclosed with checking in its original manuscript.

The physical condition of this manuscript, which is only one, is good enough. There is no detailed explanation about this manuscript author profile, but at the end part it mentions a name

of Datuk Raja Bendahara Kampung Kuta Nuwah. This manuscript is a prose, in Malay language, and uses Arabic Malay alphabets or Jawi alphabet with black ink. Time of writing is in 21 Muharam 1274 H / 1858 M. Each page has about 13 rows. There are only 27 pages written from the whole 30 pages.

The whole description of the manuscript above shows that the material object being studied in this article is that one physically can be presented and read in good condition. Those who have edited and examined philologically seem to have worked well. Afterwards, those manuscripts are waiting to examine their meanings more deeply.

3. Pattern of Writing and Contents of Manuscripts with Doomsday Theme

It has been presented above that the manuscripts with Doomsday theme show futuristic things that are believed to happen in the future. *Akhbar al-Akhirat fi Ahwal al-Qiyamah*, *Syair Kiamat*, and *Hikayat Kiamat* contain eschatological matters discussing about the end of life and life after death. However, considering the time of writing difference, the writer difference, and the genre difference, the pattern of writing these works needs to be learnt more carefully. Thus, it can find a description about the contents of the old manuscripts with Doomsday theme.

3.1 Pattern of Writing and Contents of *Akhbar al-Akhirat fi Ahwal al-Qiyamah* Manuscript

Although this manuscript is entitled *Akhbar al-Akhirat fi Ahwal al-Qiyamah*, the story begins with two irrelevant chapters, those are (i) The Light of Muhammad, (ii) The Incidence of Prophet Adam a.s. According to Djamaris (1983: 16), the story of The Light of Muhammad is also found in other manuscripts in Indonesia, such as *Hikayat Nur Muhammad*, *Hikayat Muhammad Hanafiyah*, *Hikayat Syahi Mardan*, and *Undang-Undang Minangkabau*. Similar to the story of Prophet Adam, it usually belongs to the story of *Hikayat Nabi-Nabi* or *Hikayat Anbiya*. The story of Prophet Adam is also often included in the other story like in *Undang-Undang Minangkabau* Manuscript.

The main story of *Akhbar al-Akhirat fi Ahwal al-Qiyamah* Manuscript lies in chapter (iii) The Death and Death Agony, (iv) The Signs of Doomsday, (v) All about Doomsday, (vi) The Hell and Its Content, and (vii) The Heaven and Its Content. This explanation refers to the division by Djamaris (1983: 9—11). In chapter “The Death and Death Agony” some sections are analyzed, those are The Answer of the Soul to the Death Angel; The Demon When Going to Leave the Faith from the Faithful; Voice from the Sky; Voice of the Earth and Grave; The Soul Being Separated from the Body; Love the Corpse; Being Patient rather than Love the Corpse’ the Soul Leaving from the Body; Angels Entering the Grave before Munkar and Nakir; The Answer of the Soul to Munkar and Nakir; Things about the Two Angels called Katiban; and The Return of the Soul.

In the mean time, chapter (iv) The Signs of Doomsday consists of some sections, those are The Coming Out of Imam Mahdi and the Defeat of Qustantiniyah Country; The Coming Out of Dajjal and Its Whole Characters; The Coming Down of Prophet Isa a.s. to Kill Dajjal; The Coming Out of Yajuj wa Majuj; The Coming Out of Habsyah Troops from Its Country to Destroy Ka’batullah; The Sunrise at Maghrib; and The Coming Out of Dabbatul Ardl and All about It. Then chapter (v) All about Doomsday is explained in some sections, those are The Blow of the Last Trumpet and the Whole Human Beings Get Surprised; the Death Agony When

Stating the Whole Creatures are Mortal; Assembling the Whole Creatures to Mahsyar Desert; The Third Blow of the Last Trumpet and the Whole Creatures in the Grave; the Assembling of the Whole Creatures out of Their Grave to Mahsyar Desert; The Whole Creatures Standing up in Mahsyar Desert; and Liwa'ul-hamdu and the Whole Things.

The story in *Akhbar al-Akhirat fi Ahwal al-Qiyamah* is closed by chapter (vi) Hell and Its Content and chapter (vii) Heaven and Its Content. Both give description about the hell and the heaven. In each chapter it explains the tortures in hell and the amenities in heaven. All are described to show the logical consequence of anything done by the human in the world.

3.2 Pattern of Writing and Content of *Syair Kiamat* Manuscript

After the opening, this poem shows many various events going to happen in the Doomsday. This section mentions that everyone basically will die and experience the end of the day. In the Doomsday the infidels and those having a lot of sin will be punished and the faithful and those performing Islam law will be worthy of heaven.

According to Fanani (1996: 4-6), the main concepts presented by *Syair Kiamat* in describing about Doomsday are (i) Imam Mahdi Getting Down to the World; (ii) Dajjal Getting Down to the World; (iii) Prophet Isa Getting Down to the World; (iv) Yakjuj and Makjuj Getting Down to the World; (v) King Habsyi Destroying Ka'bah; and (vi) Dabatul Ardl Getting Down to the World. These are in accordance with what Ahmad Taufik (1983) and Muhammad Qomaruddin (2006) did.

In the following section, it explains a moment when Malaikat Israfil blows the Final Trumpet I, II, and III. The first Final Trumpet gives a sign that the Doomsday has come and every animate being will die. Afterwards, when the second Final Trumpet is blown, human beings will be woken up again and their deeds will be judged. At the Third Final Trumpet, all human beings will gather to Mahsyar desert. The next section tells about twelve groups of people who suffer distress because of their bad behavior while living in the world. . Then it gives eleven more group that will also be punished for their actions. There is only one group (the twelfth group) mentioned to be survived, prosperous, and happy because they never leave the prayer.

As presented in *Akhbar Akhirat fi Ahwal al Qiyamah*, heaven and hell are described in details in *Syair Kiamat*. This section also explains ten groups who will be free from the Doomsday's torment, those are (i) the apostles and prophets; (ii) people dying in Sabilillah War; (iii) people understanding the science of God, (iv) people being martyred, (v) people memorizing the Qur'an, (vi) people calling azan every prayer time; (vii) a fair head of state, (viii) the Muslims being persecuted to death , (ix) the women dying when bearing babies; (x) the Muslims dying on Friday night or noon.

Furthermore, the story explains more about the dooms being given. The story also mentions the bridge *Siratal Mustaqim*. In this section it also explains that every Prophet will be asked for their responsibilities, from Prophet Nuh, Prophet Ibrahim, Prophet Luth, Prophet Musa, Prophet Isa and Prophet Muhammad.

In the end of the article it is mentioned that the manuscript was written when the poet left Trengganu to Singapore. In that place he was pensive, thinking, with tears remembering his actions in the past. The poet is said to have repented and performed the pilgrimage to Mecca. He

broadened his knowledge of Islam there and hoped to obtain the grace of Allah (Fanani, 1996: 15).

3.2 Pattern of Writing and Content of *Hikayat Kiamat* Manuscript

Despite having a different genre with *Syair Kiamat*, this literature has a similar story sequence. However, the description of Doomsday in this manuscript is stated directly. The manuscript begins with (i) the events of doom riots, (ii) the universe shaking violently (iii) the grave, (iv) the events about the resurrection day, (v) the lucky people, (vi) the wretched ones, (vii) the people riding in vehicles and using umbrella, (viii) human being herded into Mahsyar and walking according to his deeds, (ix) mahsyar and events in it, (x) the intercession, (xi) the number of time in hereafter, (xii) the hellfire off in the middle of mahsyar, (xiii) the reckoning (calculation of good and bad deeds), (xiv) the prayer, (xv) the repentance, (xvi) heaven and hell, (xvii) the hell expert, (xix) the heaven expert (Syuhada, 2008: 36-54).

The story ends with the explanation of the author by an expression *rambut terurai patah tertingkam auratnya permai, tamatlah Hikayat Hari Kiamat. Wallahu A'lam*. The last page mentions the day, date, and year of the finishing of writing *Hikayat Kiamat*. It is stated by Tuesday, 21 Muharram Hijrah Muhammad 1274 by Kandi Saya *Datuk Raja, Datuk Raja Bendahara kampong KutaNuwwah in laras 4 Angkat Agam 1858*.

This manuscript tells that after the first blowing of the trumpet this world is destroyed and there will be an incredible panic. Finally, all living things perish and the world is filled with the carcasses because no one bury. The next story, Allah SWT orders again Malaikat Israfil a.s. to blow the trumpet for the second time. The blowing this time is to revive all creatures from the grave.

When people are resurrected from the grave, they experience different circumstances, depending on their individual deeds while living in the world. Some people are lucky to be resurrected with glowing face. They are people who always carry out religious orders when living in the world, among of which never leaving five daily prayers and never leaving it. Conversely, those who are not faithful and do not obey the commandments of Allah SWT while living in the world will be resurrected in miserable state. They consist of the infidels and people having a lot of sins. At that time they regret all the things they have done in the world. They hope to get back into the world to redeem their mistakes by doing good deeds. However, it is not possible to happen.

The story also leads to the circumstances, residents, and pain of the hell. In *Hikayat Kiamat* world and hereafter is a subsequent episode in the groove. Both have an attachment and a strong causation. Everything that was pursued in the world will impact significantly on the afterlife. Kindness will be rewarded with kindness and vice versa, badness also will be rewarded with badness.

From the above description it can be seen that the issues raised from *Akhbar al-Akhirat fi Ahwal al-Qiyamah*, *Syair Kiamat*, and *Hikayat Kiamat* have similarities. Chronology of events being narrated were consistent as illustrated in the following table.

No.	Chronology of Events	<i>Akhbar al-Akhirat fi Ahwal al-Qiyamah</i>	<i>Syair Kiamat</i>	<i>Hikayat Kiamat</i>
1.	The Light of Muhammad	V	-	
2.	The Incidence of Prophet Adam	V	-	
3.	The Death and Death Agony	V	V	V
4.	The Signs of the Doomsday	V	V	V
5.	All About the Doomsday	V	V	V
6.	Hell and Its Content	V	V	V
7.	Heaven and Its Content	V	V	V

What distinguishes among the three is the way to explain the issues that become the plot of events in the manuscripts. Linguistic expressions and diction selected among the three show the different intentions of each author. However, this article will not review the forms of reception and inter-textual relations. This article tries to see some effects being able to achieve if these manuscripts come to the readers in the 21st century. Thus, the emphasis of this article lies on the things the old manuscripts said for the present.

4. Role of Manuscripts Having Doomsday Theme for the 21st Century

After the issues contained in the old manuscripts with Doomsday theme have been explained, the role of those manuscripts for the 21st century can be described more clearly by understanding the society through cultural approach. There is a theory about the three phases of the development of society, namely the theological phase, the metaphysical phase, and the positive phase. In the beginning people were at the theological phase and then developed into a positive phase after passing through a transitional phase in the form of metaphysical (Comte in Faruk, 2010: 24). Referring to the opinion, the social organization of a society develops in accordance with the intellectual development of the supporting human beings. These three are the phases of intellectual development of the human beings who express themselves in different forms.

In this theological phase, intellectual or human reason tries to gain absolute knowledge about the beginning and the end causes of all consequences. In this case, the cause of the beginning and end of things is supernatural ones. Meanwhile, in the second phase (metaphysical) it also seeks absolute knowledge about the same thing, but without returning to the supernatural power, rather returning to the abstract power that considered being inherent to all things and all things being personalized. Furthermore, at the positive phase, the search for absolute knowledge has been left behind. This phase moves attention to worldly laws obtained through reasoning and observation. These phases transform into social organizations. The theological phase claims to militaristic social organization with religious legitimacy. The second phase claims to social organization based on the law. The manifestation of the third phase is the social organization supported by the findings of science and technology (Comte in Faruk, 2010: 24-25).

Based on the view that, basically, whether *Akhbar al-Hereafter-fi Ahwalal Qiyamah*, *Syair Kiamat*, and *Hikayat Kiamat* is a cultural product that is present in search of absolute truth (the first phase). However, the things mentioned in the manuscripts are still able to communicate with the society at the positive phase. It can be seen from the way these manuscripts provides a description of supernatural events or events that are not encountered in life. The death and the Doomsday are very emphasized as things inevitable. Therefore, the description given to those events is very detailed, comprehensive, and clear so that it has effect as if the incident really happened. Signs of the Doomsday still can be understood with the present context, although the expression and logic being used belong to the past.

In addition to understanding the supernatural things in a rational way, the above manuscripts also explain the need to plant goodness in the world as a future investment. This is explained by the idea that life is not ended when a man dies. It will continue in the next life, that is life after death in the Hereafter. Lessons about preparing the future is the important issue of the three manuscripts, *Akhbar al-Hereafter-fi Ahwalal Qiyamah*, *Syair Kiamat*, and *Hikayat Kiamat*.

The next lesson is the awareness of the risks of each deed being chosen. This message will be obtained through a depiction of the fair calculation in the Hereafter. All the goodness done in the world will get the reward of the pleasure of heaven and all the evil will get the fair punishment in the form of the torments of Hell. This is where the law of cause and effect is explained.

In the end, overall *Akhbar al-Akhirat fi Ahwalal-Qiyamah*, *Syair Kiamat*, and *Hikayat Kiamat* could give description of kindness and unkindness that continue to exist until the end of the day. Doomsday is described as harmony of life and the people who choose goodness is the survivor. Salvation is the end to be achieved by a person engaged in the teachings of kindness. Thus, actually manuscript is the right instrument of thought from the theological phase to the present. In literature package, manuscript is an effective means to convey the mission of kindness, especially if using gentle, touching and soothing diction and expression.

5. Closing

Based on the description in the whole article, it can be concluded as the following.

1. The old manuscripts with the theme of Doomsday save some lessons of the past thinking being the cultural roots of of the nation. These ideas are still relevant to understand for the life of the 21st century.
2. Facing the challenges of globalization in the form of capitalism, liberalism, and so forth, manuscripts about Doomsday provides a solution to constantly remember the divine things. The solutions included are in the following.
 - a. Belief in the supernatural.
 - b. Kindness is the future investment.
 - c. Everything is risky
 - d. The good life is to live in harmony.

3. The reading of the manuscript as a product of the past requires a variety of historical understanding. Expression, diction, and displayed signs need to be interpreted in the logic of this age. Hermeneutic approach to the manuscripts about the doomsday is necessary.

Thus, reading old manuscripts needs to be done to find relevance for the 21st century. This is because the old manuscripts are able to present self-endurance, mental and spiritual endurance, and to present a sense of pride to the present generation of the national wealth.

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