

ETERNITY IN TWO DIMENSIONS: WHEN THE CYCLE OF DESTRUCTION ENCOUNTERS QUR'ANIC HARMONY IN SURAH AL-NISA' (4:57)



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Abstract

The eschatology of local religions and Islam differs fundamentally in their narratives of eternity. The difference is understood by Kaharingan as a reunion with ancestors who are constantly bound by the cycle of life, with the power of ceremonial syncretism playing a full role in its journey, and Islam offering, through doctrine, guidance that addresses different circumstances along its world journey. This writing accommodates the eternal linearity understood by both: conceptually, the initiation and the journey of the spirit are the same, given the existence of the spirit's place and its eternity. In addition, this article aims to examine the text of the Qur'an an-Nisa 4:57, which provides descriptive information for all mankind to receive God's Promise. Especially on the use of the double words "Khulud and Abadan". His finding that Abadan would not be separated from Khulud is a strong semantic affirmation. The analysis was carried out using stylistic studies of word structure and meaning to examine the intention to construct an image of heaven and to promise existence.

INTRODUCTION

Ignorance regarding events after death can be found in interpretations rooted in rituals and ceremonies (Koentjaraningrat, 1974) within religious texts. The Panaturan and the Qur'an themselves also address this concept of continuity, referred to as a return to the Transcendent. Society itself understands this not merely as a theological matter; it also becomes something *sacred*, as Durkheim put it. Therefore, the textual understanding of the journey after death is worth discussing. The author can also argue that the journey of the spirit in both sacred texts differs only in terminology.

Before proceeding further, this issue concerns the Dayak people, who originally practiced the Kaharingan religion and are now commonly recognized as adhering to Hindu Kaharingan (Baier et al., 2014). The harmony between local religion and Eastern religion (Islam) adds a new dimension that can be understood within the context of this discussion. Regarding the cosmological events of the afterlife, the focus is not on "karma" (Hinduism) but on "eternity" (Islam). Thus, it is not incorrect for the author to state that the concept of the *afterlife* in Kaharingan and Islam is identical. As before, the author attempts to guide the reader by building upon previous findings. Before that, it is worth revisiting the previous discussion on *Hans Schafer's eschatology (n.d.)*. The journey to attain eternity is a long one (Sulistianawati et al., 2020), involving various stages. This process is facilitated by death rituals, namely the funeral and the *Tiwah* ceremony (Saputra & Sihombing, 2022).

After undergoing this process, the journey culminates in the state of eternity that the human spirit will eventually experience (Davoudi, 2022; L. Dyson & Asharini, M., 1980). The teachings regarding the eternal realm—*Lewu Tatau*—and the Qur'an are more complex and profound in their wording, with the derived terms "*Khulud and Abadan*" (Aminnaji et al., 2021), which are interpreted as eternal and everlasting (Ministry of Religious Affairs, 2019). The Holy Book is



likened to an oasis, and it describes the afterlife as a garden filled with beauty (Tottoli, 2021; Zhou & Guo, 2020)—specifically, the terms (*jannāh, anḥār, nār, and lu'lu'u, marjān, yāqūt*) (Ministry of Religious Affairs, 2019), (*Busung Hintan, Karangan Lamiang, and Lewu Tatau*) Compilation Team (n.d.-a) (1992) Furthermore, Islamic eschatological literature includes descriptions (of events and processes) in which humanity will gather before attaining eternity, highlighting its significance in the belief in the afterlife (Josela, 2025; Saputra & Sihombing, 2022; Tottoli, 2021).

Regarding efforts to achieve a more thorough explanation of the terms “Khulud” and “Abadan,” this can be accomplished through an in – depth study of the rhetorical space and structure of the Qur'an, which demonstrate profound coherence. This can be analyzed through a semiotic lens by incorporating the oral pedagogy and diction of the Qur'an (Abubkr et al., 2024; Hussain, 2021). Applying this theory to classical Qur'anic exegesis to bridge traditional interpretations with contemporary analytical methods offers a richer and more nuanced understanding of the Qur'anic discourse (Qassem, 2021), from the dawn to the end of human civilization.

Methodologically, this also involves investigating the various connections and explanations found in each sacred text, through an interpretation of the journey undertaken by the spirit to attain eternal life. To bridge the gap between *Local Religions and Abrahamic Religions*, this paper aims to offer an engaging and incisive analysis through the following question: How does the mechanism of social reality facilitate the journey toward eternity? An examination of this question draws on the etymology of the terms “Khulud” and “Abadan,” which are conceptualized as *rewards or punishments*. At first glance, stylistic analysis seeks to explore the meaning behind these intriguing and unique terms within the linguistic layers of the Qur'an itself. What exactly do these terms seek to convey? In short, the mechanisms within the context of cultural and religious doctrine are aligned in a way that allows for a simultaneous understanding. To elucidate the framework outlined above, the author will proceed to the next methodological section.

METHODOLOGY

Before delving into the information regarding “Khulud & Abadan” in Surah an – Nisa 4:57, it is necessary to examine in depth (Hooker, 2024; Tottoli, 2021) the allure of wealth. This study focuses on eschatology—the study of the end of the world—specifically how actions in this life are recompensed in the afterlife with eternal existence between the two worlds (Hooker, 2024; Tottoli, 2021), and in the Kaharingan tradition, this is expressed through rituals (Saputra & Sihombing, 2022). Furthermore, regarding the manifestation of heaven and hell, the Qur'an not only provides information but also explains who the inhabitants of heaven and hell are who attain eternity (Mujahidin, 2021b). MS. Maksum's work on “The Gloomy Heaven and the Beautiful Hell” is also quite thought – provoking. There are also numerous takhrij studies on eschatological hadiths and the journey faced by the soul after death (Kamilah & Rosyadi, 2025). Based on the methodology, the analysis of the death event summarizes the soul's journey, which is compared to the Tiwah ceremony in the Kaharingan religion. Additionally, the meanings of the terms “Khulud & Abadan” are analyzed using statistical methods.

The stylistic method is known as *uslūbiyyah* and can be understood as “Arabic stylistics” (Setyawan & Qalyubi, 2022). The findings are documented in a findings

sheet and classified according to each aspect of stylistic elements: phonology, morphology, syntax, semantics, and imagery (Rahman, 2020). "*Khulud & Abadan*" constitute a single verse in the Qur'an, specifically Surah An – Nisa 4:57. This interpretation draws on the meaning of "eternity" and "forever" as rendered in the 2019 Ministry of Religious Affairs translation of the Qur'an.

The events following death—or after life—are understood as a transitional phase. In Kaharingan, this methodological journey is undertaken through collective assistance, known as the Tiwah ceremony (Josela, 2025) (Hans Schafer, n.d.). Islam's journey differs, as it is contingent upon life in this world. To address this journey, it is essential to recognize that what is ultimately described is eternity as an indescribable state and realm (Mujahidin, 2021b). The terms "*Khulud & Abadan*" evoke a visual image that underscores eternity and the significance of the afterlife (G nther, 2020; Tottoli, 2021).

On this basis, first, what is the comparison between the afterlife experiences of humans? Second, what is the journey toward the afterlife, and what is the state of the afterlife? And third, what is the etymological derivation of the terms "*Khulud and Abadan*" as intended by the Holy Scripture from a stylistic perspective? It is highly hoped that this textual analysis can be conducted from morphological and syntactic aspects regarding the translation of the terms "eternity" and "forever."

ANALYSIS OF FINDINGS

Studies on the end times often spark endless debates, especially when pitting two opposing camps—science and theology—against one another. Theologians and even *researchers* have also contributed to the crisis surrounding the end times. Therefore, in this study, the researcher explores the process or state following that crisis: death. Consequently, when people understand the phases of their lives, this will not cause them to be daunted or lead to anxiety (Satrio Syahbana et al., 2024). In short, the author wishes to address a topic that is rarely discussed in other writings. Regarding the process of attaining eternity after death, as well as other aspects of eternity itself, there are strong common threads in the local theology of Kalimantan.

Expressions of Death In Kaharingan And Islam

Before delving into this fascinating discussion, let us first examine death as a natural phenomenon, as this is tied to eschatological studies that require it to be understood within the context of the end times (Rahmawati & Ikramatoun, 2025; Satrio Syahbana et al., 2024). H. Nasution himself views this as a law of causality and regards eschatological study as a tool to help humanity understand the meaning of this natural phenomenon. He also concluded that eschatology is a theological doctrine encompassing the end times—"the Day of Judgment, the resurrection of humanity, death, and the existence of eternal realms (heaven and hell)" (Harun Nasution, 1978). Additionally, scientific studies indicate that knowledge serves as the foundation for the validity of faith in the view of Prof. Achmad Baiquni. In short, in his writings he distinguishes end – of – life phenomena into the universal apocalypse and the global apocalypse as forms of the earth's destruction (Achmad Baiquni, 1996). So do not assume that the study of eschatology can be limited to general knowledge; that is not enough!

Death among humans is a transition from the temporary world to the afterlife. Anne Schiller "*It is said that the relationships villagers find most meaningful in*

their earthly lives are transposed to this ethereal realm after death: in the next life, as in the present one," (Anne L. Schiller, n.d.) "It is said that the relationships which villagers consider most meaningful in their earthly lives are transferred to this ethereal realm after death: in the next life," and "Adherents of the indigenous religion regard physical death as a means of reuniting the family throughout eternity. (Anne L. Schiller, n.d.)." "Adherents of the indigenous religion regard physical death as a means of reuniting the family throughout eternity."

Within the community, there appears to be a kind of moral and social obligation regarding the preparation for death (L. Dyson & Asharini, M., 1980). This is also emphasized by Pisor¹ Nono, who states that this becomes obligatory after the temporary burial is completed—specifically, by exhuming the body and escorting the spirit to its eternal resting place (Pisor Nono) (Observational interview, 2025). In Islam, death is also described as something "*dja'iqah*" in the holy Quran. *Ali-Imran 3:185* refers to the Prophet SAW in Quraish Shihab's exegesis: "*dja'iqah* for death, which is translated above by analogy as *experiencing/tasting* death." It continues, "The pain or pleasure felt at the moment of death is only a small part of the suffering and bliss that will be experienced." This makes death not an end but a point with ongoing consequences leading to an "eternal" state.

Grabowsky (1889), in *A Schiller*, refers to this as a form of "death festival." Even today, the *tiwah* remains the most lavish and boisterous celebration associated with the Kaharingan Hindu faith. In some villages, secondary mortuary rituals can last up to a month and involve costs equivalent to several thousand dollars or more; when converted, this amounted to over Rp. 21,000,000 in the village of Tangkahan, Central Kalimantan, from December 7, 1990, to January 9, 1991 (Anne L. Schiller, n.d.). Additionally, the Pisor Nono ceremony cost approximately Rp. 100,000,000 to Rp. 200,000,000 for six participants and was held in the village of Tumbang Lawang, Central Kalimantan, from July 31 to August 6, 2025. Thus, the current trend is specifically toward luxurious and exclusive Muslim burial sites, with costs ranging from Rp. 25,500,000 to Rp. 2,000,000,000,000, offering amenities akin to a luxurious garden and beautiful surroundings (Rafi Akhbar Kurniawan & Sujadi, n.d.).

In funerals conducted by the Kaharingan Hindu community itself to minimize expenses—or for those of limited means—as explained by Pisor Tobie (observational interview, 2025). The author's findings from a recent event recorded 51 people participating in a mass *Tiwah* ceremony held in Tasik Payawan Subdistrict, Central Kalimantan, on August 3–5, 2025. The concept is indeed simple, but the ceremonial procession, lasting 3–7 days, is very costly.

The Process of the Journey of Death

One of the hallmarks of life is that every human being will face death. However, at certain times, death becomes a major question. According to one understanding, death is merely a phase of transformation—specifically, the separation of the physical body from the spirit: the body returns to the earth, while the spirit is eternal. Such matters cannot be grasped by logical reasoning alone but can be understood through a deeper theological perspective. Eschatology (the afterlife) encompasses the realm of the spirit's eternal existence.

¹ Pisor is a highly respected spiritual leader among the Kaharingan community in the Katingan region

Speaking of eternity, the Kaharingan religion and Islam each have their own theological understandings and doctrines regarding both the process and the future, eternal existence of the spirit in the afterlife. In Kaharingan itself, the process of guiding the spirit to the next realm (*Lewu Tatau*) involves a series of rituals, namely the funeral ceremony (*Tiwah*) (Saputra & Sihombing, 2022). Islam also has its own religious doctrines regarding the post – death process, as outlined in the holy scriptures and the teachings of the Prophet Muhammad (peace be upon him). Therefore, it is essential to examine the visual representation of the separation between the physical body and the spirit during this journey. Kaharingan Hinduism and Islam each have their own regulations regarding *rites of passage*—referred to as death rites—which the author understands here as markers of significant transitions in life. Consequently, the author explores this through the Cycle of the Journey of Death in Kaharingan Hinduism and Islam as outlined below.



In the case of the deceased, the burial is described as a temporary one, in which the body is placed in a “raung” coffin and then buried. It is believed that the spirit remains in the vicinity of the living family, specifically in the realm of “Bukit Pasahan Raung” (L. Dyson & Asharini, M., 1980). Among the sequence of rituals performed, there is a ceremony called “*Tantulak*”, intended to transfer the spirit from the realm of the grave to a waiting place (Research Team, 1985). At this time, a protective ritual is performed to ensure the spirit does not disturb the family before the next ceremony takes place. This is the *Tiwah*, “the exhumation of the grave to cleanse the remaining bones.” Islam also practices temporary burial, in which the body is interred in the ground until the Day of Resurrection—a time known only to God (Allah SWT)—referred to as “*Yaumul Ba'ats*.” This is a momentous event, involving the resurrection of all humanity from their graves, which takes place on the Plain of Mahsyar, “*Yaumul Mahsyar*” (Muhammad Luthfi Asy—Syaukanie Luthfi et al., 2025).

The “resurrection” in Kaharingan is categorized by the author as the exhumation of a temporary grave during the initial preparation process. This “resurrection” is carried out through the *Tiwah* ceremony. It is considered a social responsibility for future generations (Anne L. Schiller, n.d.), though it is not uncommon for parents to perform this ritual for their deceased children. This is what Mariani did for her child during the *Tiwah* ceremony in Tumbang Lawang, led by Pisor Nono. Because the *Tiwah* is so costly, it is conducted over varying time frames—that is, adjusting the capabilities of the next generation to those of their ancestors. Currently, to alleviate the financial burden, it is carried out through the “Mass *Tiwah*” ceremony (). Resurrection in Islam is a divine prerogative of God (Allah SWT). This is in accordance with Surah Yasin, 36:51 – 52, as translated by Quraish Shihab: “And the trumpet will be blown, and

immediately they—from their graves—will head toward their Lord .” *They come out walking swiftly. They say: ‘Woe to us! Who has raised us from our resting places?’ (Compilation Team, 2010).*

The End of the Journey of Death

At the conclusion of the journey of death, logically we will encounter what is known as Eternity. The place and time directly associated with the *life cycle* are also described as the first step toward eternal life. Thus, it is not uncommon for death to be referred to as a transitional period. Encounters in myths and ancient tales also affirm that this life will continue endlessly (L. Dyson & Asharini, M., 1980). This analysis will focus on the end of death as expressed in the phrase “Eternity with the Creator.” This phrase is examined from a perspective distinct from others—specifically, from the Holy Book of Panaturan and the Qur’an—as an intriguing aspect of the discussion. It is believed to describe a state in which the spirit is freed from both suffering and pleasure (Research Team, 1985).

According to the author's findings, this refers to the state in which the soul is with ancestors, fellow beings (His creations), and God “*Ranying Hatala & Allah SWT*” in a certain place (Tjilik Riwut, 2003). To simplify the discussion, the author attempts to map out the concepts of Kaharingan Hinduism as follows: in Kaharingan Hinduism, “Kekal” refers to the highest realm—that is, the reunion with ancestors and *Ranying Hatalla*. Specifically, in the Panaturan Scripture, Chapter 31, verse 7: “*Ewen te kareh uras buli Aku*,” translated as “they will all eventually return to Me,” is understood to refer to all descendants of King Bunu who live in “*Alam Kalunen*,” the human realm; when they die, they will return to the Almighty. Similar phrases are found in Chapter 29, verse 5, and Chapter 32, verses 5–6. Even the phrase “*Manalih Aku*” appears in Chapter 32, verse 5, and Chapter 37, verses 10–11. The affirmation of *Ranying Hatala's prerogative*—“*tumun katikā je jadi inukasku, akan ewen gagenep biti*” (Compilation Team, n.d.-a) (Article 31, paragraph 7)—is translated as “that every soul will return to Him.”

The passage also refers to the abode of *Ranying Hatala*, which is reached through the “*Tiwah*” rite of passage (Research Team, 1985), understood by them as a perfect place. The name of this place is “*Lewu Tatau*”, the afterlife (Research Team, 1985), which is found in the Holy Book, Chapter 24, verses 41–42. Another name, “*Rundung Raja Isen Kamalesu Uhat*” (Chapter 24, verse 42) and “*Busung Intan & Karangan Lamiang*,” are interpreted as places of abundance (both found in Chapter 24, verses 25, 29, 40, and 41) as well as final destinations (Tjilik Riwut, 2003).

Islam also has terms for places related to the eternal existence of human beings, namely *an-nār/al-jannah*, which we can trace in various surahs regarding the consequences of performing or failing to perform righteous deeds. This can be seen in QS. An-Nisa 4:13–14, which mutually reinforce the comparison between hell and paradise for them.

The eloquence and textual structure of the Qur’an provide compelling evidence of a profound level of coherence (*al-Nazm*), making it a living miracle (Hussain, 2021). To spark interest, the following discussion focuses on linguistic aspects through the concept of stylistics (Setyawan & Qalyubi, 2022). The Qur’an, with its opening phrase “*His Word*”, urges its recipients to read, read, and read (Annisa *et al.*, 2022)—a call reinforced by the verb “to read.” This implies that the meaning must be understood collectively. At first glance, it seems so simple, yet

in reality, the situation is the exact opposite. The analysis of these two words is quite intriguing and is intertwined with the concept of eternity found in the Kaharingan Hindu Holy Scripture.

Dictionaries are essential in the study of words, serving as a representative source for tracing the meaning of words. "*Khulud and Abadan*" are understood together based on general information and supporting phrases (*Fhonem*); "*Khā – Lām – Dal* and *Alif – Bā – Dal*" (خ – ل – د & ا – ب – د). Both are translated into Indonesian as "Kekal" (Ministry of Religious Affairs, 2019), referring to a foreign dictionary (Arabic) used for the definition.

The interpretation of the word *janna* expands its meaning based on the context of its use. For example, the word *janin* refers to a baby in the womb, so called because its existence is hidden from view inside the mother's belly. People suffering from mental disorders or insanity are called *majnun* because their minds are obscured by something. Supernatural beings such as *jinnare* are so named because human senses cannot perceive their form. Meanwhile, a lush garden, filled with plants that obscure the view, is referred to as *al-Jannah*. In a religious context, *al-Jannah* is interpreted as paradise because its essence is hidden and cannot be grasped by human senses or reason (Shihab, 2007).

Stylistics of QS an-Nisa (4:57)

If one observes closely, different sentences are used to convey a single message—even in sentence structure—within a single surah; conversely, the same sentence structure is used for different issues and events (Rahman, 2020). For example, in this article, Surah an – Nisa 4:57 of the Qur'an highlights the repetition of the concept of the final destination of life—the place of eternity—using the terms "*Khulud*" and "*Abadan*." Interestingly, the 2019 translation by the Indonesian Ministry of Religious Affairs uses "*Eternal and Everlasting*" (Kemenag, 2019).

This surah, classified as a Madaniyah surah with 176 verses, contains God's affirmation of His promises and warnings to two distinct groups of people. This affirmation connects the preceding and following verses, specifically in Surah an – Nisa' verses 56 – 57. The book **Tafsir al – Misbah**, Volume 2, discusses this in Group VII, verses 44 – 57 (M. Quraish Shihab, 2002).

1. Fonology

This study examines the consonants that form sentences in Surah An – Nisa 4:57 as a descriptive narrative assuring all believers that they will attain a comfortable eternal life. This study focuses on plosive and fricative consonants, as well as consonants classified as *mahjir* and *mahmys*. The following tables show the distribution of consonants in Surah An – Nisa 4:57, including:

Table 1. Table Consonant Plosive

No	Bunyi	Jumlah	Fathah	Ḍammah	Kasrah	Sukun
1.	ب	1	1	—	—	—
2.	ت	5	2	—	3	—
3.	د	4	1	—	1	2
4.	ط	1	1	—	—	—
5.	ض	—	—	—	—	—
6.	ق	1	—	—	1	—
7.	ك	—	—	—	—	—

8.	ع	—	—	—	—	—
	Jumlah	12	5	—	5	2

In this table, the plosive consonants that make up this phrase appear 12 times in QS an – Nisa 4:57. Given that this verse is relatively long, readers will naturally strive to take a longer breath, even though there are punctuation marks indicating pauses. However, in terms of articulation and overall delivery, this emphasizes the need to maximize the reading until the next punctuation mark. Although this verse conveys a warm message and God's promise to believers regarding the glory they will receive eternally.

Table 2. Table Fricative consonants

No	Bunyi	Jumlah	Fathāh	Ḍammah	Kasrah	Sukūn
1.	ث	—	—	—	—	—
2.	ذ	1	—	—	1	—
3.	ز	1	—	—	—	1
4.	س	1	1	—	—	—
5.	ش	—	—	—	—	—
6.	ص	1	1	—	—	—
7.	غ	4	1	—	3	—
8.	ف	—	—	—	—	—
9.	ح	1	—	—	—	1
10.	ع	1	1	—	—	—
11.	ه	—	—	—	—	—
	Jumlah	10	4	—	4	2

This verse also seems to signal to the reader—to be understood and used to create an auditory effect of tranquility and gentleness—that the believers will receive immeasurable bliss as a reward for enduring the trials of this world. It is found to be almost identical to a plosive, emphasizing the message conveyed to the believers and urging them to return to Him immediately (to the Straight Path).

Table 3. Table Consons Mahmus

No	Bunyi	Jumlah	Fathāh	Ḍammah	Kasrah	Sukūn
1.	ت	5	2	—	3	—
2.	ث	—	—	—	—	—
3.	ح	1	—	—	—	1
4.	خ	4	1	—	3	—
5.	س	1	1	—	—	—
6.	ش	—	—	—	—	—
7.	ص	1	1	—	—	—
8.	ف	1	—	—	1	—
9.	ق	1	—	—	1	—
10.	ك	—	—	—	—	—
11.	ه	—	—	—	—	—
	Jumlah	14	5	—	8	1

Table 4. Table consonant mahjūr

No	Bunyi	Jumlah	Fathāh	Ḍammah	Kasrah	Sukūn
1.	ب	1	1	—	—	—
2.	ج	3	1	1	—	1
3.	د	4	1	—	1	2
4.	ذ	1	—	—	1	—
5.	ر	3	1	1	1	—
6.	ز	1	—	—	—	1

7.	ط	1	1	—	—	—
8.	ظ	2	1	—	1	—
9.	ع	1	1	—	—	—
10.	غ	—	—	—	—	—
11.	ق	1	—	—	1	—
12.	ل	9	5	2	2	—
13.	م	7	1	1	2	3
14.	ن	8	3	3	—	2
15.	و	5	4	—	—	1
16.	ي	6	—	—	—	6
17.	ء	—	—	—	—	—
Jumlah		46	20	8	9	16

Among these two consonants, the sound of the *mahjyr*—mentioned 46 times—dominates, compared to the *mahmys*, which appears less frequently. The *mahjyr* is a group of consonants with a harsh and distinct sound, serving as a negation of the certainty of God's promise. In short, based on this trend alone, we can clearly see that the message conveyed here—which is presented descriptively—will indeed come to pass for those who believe and do good deeds, as commanded in other verses, in the form of instructions regarding the classification of such believers. The letters used and the repeated emphasis seem to convey a psychological message to the reader to always do good deeds even when it feels difficult, and that He will certainly grant eternal and everlasting bliss to every believer.

2. Morfology

It is interesting to note that this morphological analysis is quite extensive. It covers word choice—that is, the selection of words and their transformation into other forms. The words examined here are "Khulud" and "Abadan" in Surah An — Nisa 4:57:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا

"Those who believe and do good deeds—We will admit them to Gardens beneath which rivers flow, where they will abide forever."

The word (Khā — Lām — Dal) (D — L — Kh) is the root form of "Khulidi," specifically the Ja'ma Muannas Salim form خُلِدِينَ, which refers back to آمَنُوا وَعَمِلُوا الصَّالِحَاتِ—meaning "eternal"; this refers to those who believe and do good deeds. This serves to emphasize that "Khalada" describes the abode of the believers—namely, their place in Paradise. هُمْ فِيهَا خَالِدُونَ—they will abide therein eternally as the consequence faced by هُمْ—those who deny and reject Our verses. The word الْخُلْدِ (khuld(i)) denotes "eternal," as in Surah Yunus 10:52. Similarly, يَخْلُدُ denotes "eternal," as in Surah al — Furqan 25:69. مُخْلَدُونَ refers to the translation "remaining young," as in QS al — Insan 76:19.

The word (Hamzah — Bā — Dal) is the root form of "Abadan," أَبَدًا, which is the negation term discussed earlier. The meaning of "forever" here functions as a temporal adverb (zhorfun zaman). And "abadan" here is inseparable from الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا. This description explains the eternal state experienced by the believers in Paradise. And they will never leave it, and within it they will have wives whom Allah has purified of all evil, and We will admit them into the dense shade that

stretches across Paradise (4:5, Al – Tafsir al – Maysir). As “Abadan,” it affirms that its duration is endless. It illustrates a dual eternity that reinforces the promise of bliss.

After that, the consonant س, with the soft breath sound ه—that is, the “sin” in the phrase سَنُدْخِلُهُمْ (We will admit them to)—is understood as something easily attainable for the believers who do good deeds. The “ha” هَ (in it) here conveys a supporting message to enjoy the state of Paradise. Likewise, the consonant ز is pronounced clearly. This sentence contains أَزْوَاجٌ (couples), which in this verse is interpreted as a description of pure couples, both women and men. All will receive them—couples who have been purified before meeting in Paradise in the hereafter.

3. Syntax

At the syntactic level, the meaning of nahw (syntax) in the sense of i'rbab is not suitable as a basis for measuring rhetorical and aesthetic excellence. Therefore, the following discussion focuses on aesthetics. The aesthetics of a text can be measured using the concept of syntax as intended by al – nazm. Repetition is the recurrence of sounds or elements considered important within the context of the words in the Qur'an (Keraf, 2007: 127). One example of this stylistic repetition is found in Surah an – Nisa 4:57:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا

Those who believe and do good deeds—We will admit them to gardens beneath which rivers flow. They will abide therein forever.”

In the verse above, there is a repetition of B خَلِدَB (khālidī), albeit with a different subject; this necessitates adding B يَنْB to the first instance of B أَبَدًاB (abadān) because the verb is in the Muannas Salim form with a plural subject referring to the believers who do good deeds.

Al – taqdim waal – ta'khir is a term referring to proper sentence structure in everyday language:

لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ

“There they will have purified spouses...”

If there were no taqdim waal – ta'khir, this sentence would normally consist of a new subject (mubtada') and predicate (khabar), namely أَزْوَاجٌ مُطَهَّرَةٌ لَهُمْ فِيهَا, with the translation “pure spouses there for them.” Thus, the use of taqdim waal – ta'khir—through the arrangement of a muqaddam khabar followed by a muakhhkar mubtada'—serves to emphasize and underscore the special blessings that will eventually be bestowed upon the believers. Psychologically, this is designed to arouse curiosity in the reader or those who learn of it regarding what the believers and those who do good deeds will eventually receive.

4. Semantic

Among the aspects examined at this level are the grammatical and lexical elements of the sentence, with word choice serving as the focal point of semantic analysis. Among these,

"And those who have believed and done righteous deeds—We will admit them to Gardens beneath which rivers flow—and those who have believed and done righteous deeds—We will admit them to all of them into Gardens beneath which rivers flow, where they will abide forever. There they will have purified spouses, and We will admit them to a cool shade:

"Those who believe and do good deeds—We will admit them to Gardens beneath which rivers flow. They will abide therein forever. There they will have purified spouses, and We will admit them to a place of cool shade and comfort."

This section begins with a lexical and grammatical explanation of the phrase **خَالِدِينَ فِيهَا أَبَدًا** (khālīdīna fihā abadān). In terms of meaning, abadān is defined as eternal, everlasting, always, and forever (Arabic—Indonesian Dictionary, App). Khālīdīna is also interpreted as eternal, everlasting, and immortal. The word abadān itself describes a unity of the eternal taḥṭihāl—anhāru khālīdīna—which is perceived absolutely by God—by simply conveying this message about the true pleasures and comforts of the jannātin.

Another part of this verse also features a word used in the plural form with multiple meanings (polysemy). Specifically, the word **أَزْوَاجٌ**, translated as "couples," refers to finding a partner as a substitute for the hardships of this world. On the other hand, one will meet one's partner as if in a world that has been purified repeatedly of all impurities (both outward and inward) (M. Quraish Shihab, 2002).

"Azwājan" here is also interpreted as "to become" (Surah Al—Waqiah 56:7), whereas **أَزْوَاجٌ** (azwājum) is interpreted as "fruits" (Surah Al—Baqarah 2:25). More specifically, this implies a variety of things or their quantity. In short, it refers to various categories or types of fruit. This may seem different, but let's examine other supporting words. Are there any words or phrases that reinforce a similar meaning?

Finally, a point the author discovered is the antonym "Tibaq." Indeed, this verse does not directly compare believers with "those who do not believe." However, we can infer from the preceding verse that such verses imply a comparison of meanings or states. This is because concepts like heaven and hell are presented as a pair—discussed in the Qur'an in a balanced manner (neither more nor less)—representing the contrast between torment and bliss.

Eternity in Kaharingan and Islam

Eternity is what the spirit will eventually experience after undergoing a long journey, whether through the Day of Reckoning (the realm of the grave) (Mujahidin, 2021) or through the assistance of the spirit/helper of the One (Research Team, 1985). Kaharingan itself, in its eschatological phase, involves the future performance of the spirit—assisting ceremony (Tiwah) to embark on the journey toward eternity alongside Ranying Hatala at the place known as "Busung Intan & Karangan Lamian," namely Lewu Tatau. The author has found no discussion thus far regarding a Day of Judgment for individual deeds, but rather focuses on the Tiwah ritual as a theological aspect (Josela, 2025)—that is, the journey that the spirit itself will undertake.

Islam offers a profound interpretation of eschatology within the context of His revelations, as explored in textual studies regarding the eternity that will be experienced. Beginning with the separation of the spirit from the body, the spirit will reside in the realm of barzah (the grave) (Mujahidin, 2021). This is the realm

of retribution for an individual's deeds, with precise evidence recorded by the angels (recorders of deeds). Memorial rituals are an effort to seek forgiveness from the Most Merciful (Compilation Team, 2010), specifically commemorating the day of death through communal prayer rituals (Suharso, 2025). It should be noted that this refers to the eternity that will occur in the future, after the destruction of the entire universe. Islamic eternity itself refers to the change in a person's destination or status based on the deeds they performed in this world (G nther, 2020)—resulting in either bliss or suffering commensurate with their actions. However, the permanence of this abode will be influenced by the nature of Allah SWT, the Most Merciful. Indeed, eternal residence in Hell is not a promise, but rather a process of self-purification, which the author understands as manifested in "purified pairs." This is God's absolute promise regarding the exclusive existence of the faithful who do good deeds, as discussed in Surah an-Nisa 4:57. This interpretation is valid because "Abadan" and "Khulud" form a unified concept in describing the eternal state of bliss that will be experienced in the hereafter.

QS an-Nisa 4:57 carries an important message that demands critical examination by those who have reviewed this comparative study. Even the indigenous religions of Kalimantan—which indeed lean more toward ritual theology—believe that eternity exists and is attained through rituals that serve not only as a relational responsibility but also as a theological responsibility to journey toward eternity alongside the Almighty. Islam also has rituals that do not depend solely on behavior in this world; prayers offered for the deceased have the potential to make a significant contribution to the Oneness of the Most Merciful. The author has left much room for interpretation. Hopefully, colleagues will be able to fill in the gap to explore perspectives on religious diversity that the author has not fully addressed.

CONCLUSION

The eschatology of Kaharingan and Islam offers contrasting concepts, interestingly focusing on cosmic balance and the natural cycle. In Kaharingan, eternity is a continuation of a life honored by religious roots. Islam describes a paradise that promises unlimited enjoyment and an encounter with Allah SWT. It demands that its nature be eternal, disconnected from the state of the world and incomparable. The similarity in each afterlife process is a roadmap to eternal life with different languages and similar meanings, for example, in the grave, where the spirit waits and the eternal abode. The next analysis is on the promise of eternity offered by both; for example, the study of QS an-Nisa 4:57, which uses the words Khulud and Abadan, describes affirmation. Stylistic analysis reveals the Qur'an's careful language regarding the promise in theological texts. The eternity meant by the place of an-n r/al-jannah is different because Allah SWT has the prerogative to be called Rahim. The affirmation at the end of this verse is Azw jum mu ahharah, which is most likely a denial: the couple will be purified by God's promise to Himself. So it makes the distinction between the eternal felt by the inhabitants of hell and heaven.

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