
Interpreting Qur'anic Eschatology: Perspectives of Indonesian (Nusantara) Mufassirs

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Received August 19, 2025; Revised December 29, 2025; Accepted January 07, 2026

Abstract

Objective: This study aims to understand how Indonesian mufassirs interpret eschatological verses in the Qur'an, specifically regarding life after death, the apocalypse, and resurrection, and how these interpretations influence morality and behavior in the Indonesian context. **Theoretical framework:** The study is grounded in eschatology, focusing on the Islamic concepts of the afterlife and resurrection. It explores how different mufassirs interpret these themes and how their views affect Muslim beliefs and practices. **Literature review:** The literature review examines prior studies on Islamic eschatology and tafsir, highlighting the diversity of mufassir interpretations on eschatological verses. It also discusses the role of cultural and theological contexts in shaping these interpretations, with a focus on Indonesian perspectives. **Methods:** This research uses library research, analyzing books, tafsir texts, and related articles to compare the views of Indonesian mufassirs on eschatological themes, identifying key differences in their interpretations. **Results:** The study finds differing views among Indonesian mufassirs, such as Agus Mustofa's belief that the afterlife is not eternal, and KH. Taufiqul Hakim's affirmation of bodily resurrection reflects varied interpretations within the Indonesian context. **Implications:** The findings suggest the need for a more contextual approach in interpreting eschatological verses to avoid narrow or rigid readings and promote a deeper understanding of Islamic teachings in Indonesia. **Novelty:** This study offers a fresh perspective on Indonesian mufassirs' views on eschatology, contributing new insights into Qur'anic interpretation within the Indonesian Islamic community.

Keywords: indonesian mufassirs, nusantara, eschatology, tafsir of the Qur'an, hereafter.

INTRODUCTION

Eschatology in the Qur'an is one of the main foundations of the Islamic faith. Faith in the last days is an important pillar that shapes the moral, ethical, and spiritual orientation of a Muslim. The Qur'an intensively describes the events of the end times, the resurrection, the divine judgment, and the retribution of heaven and hell with various styles of language and symbolism [1]. In Indonesia, the interpretation of eschatological verses develops along with the social, cultural, and intellectual dynamics of Muslims. Indonesian mufassir not only inherited the tradition of

classical interpretation but also sought to respond to local contexts and the challenges of modernity. Therefore, it is interesting to examine how eschatological verses are understood and explained by Indonesian mufassir, as well as what the implications of these meanings are for the religious and social life of the community [2].

This article focuses on the main question: what is the perspective of Indonesian mufassir in interpreting the eschatological verses of the Qur'an? By answering this question, it is hoped that this study can enrich the treasure of Nusantara interpretation studies while contributing to the understanding of contextual Islamic eschatology [3]. Religion not only teaches about moral and ethical values, but also conveys the promise of rewards for good done and warnings of the consequences that will inevitably occur after life in the world ends. Therefore, the discussion of life after death is very important in every religious teaching. For in the end, every man will return to the Lord, and there his justice will be justly established [4].

Eschatology is a topic that is often discussed by philosophers, both from the Western and Eastern worlds. In general, eschatology deals with the last days, including the apocalypse, the resurrection, and the calculation of charity. This concept is also often associated with life after death. Some views refer to eschatology as the science that deals with the end of the human life journey or the science of death [5]. Eschatology is the science that deals with the end of all things, including death, the day of vengeance, and eternal life afterwards. This science talks about events that will occur in the future, so it is related to things that have not yet happened. In another view, eschatology is also known as the theological study that deals with end-time events, such as the apocalypse, the resurrection of man, and life in Heaven and Hell after the day of judgment [6].

In the Qur'an, eschatology is explained as a guide for humans to understand and live life in the world. This teaching tells us that every deed will have an effect on eternal life in the hereafter, where every human being will receive a proper reward. The Qur'an also teaches about the last days and various things related to them, such as the resurrection of man after death, the day of retribution, and the existence of heaven and hell. In its teachings, the Qur'an states that belief in the Last Day goes hand in hand with faith in God Almighty. This can be seen from several verses that mention the term *yaum al-akhir* 24 times and the *word hereafter* 115 times [7]. To prove the truth of the last days, the Qur'an presents various logical arguments. One of the main principles is that every human action must be justly rewarded as a form of God's justice. Therefore, the concept of eschatology in Islam aims to improve the moral order of society. Belief in life after death is believed to encourage humans to do good and uphold virtuous values. The appeal of eschatology in the verses of the Qur'an revealed in the Makkiyyah period was aimed at criticizing the unjust and morally deviant social practices of the time [8].

Unfortunately, there are still many people who take the verses of the Qur'an literally and only see their meaning explicitly. In fact, according to scholars, the Qur'an has many layers of meaning that must be studied more deeply [9]. If interpreted only textually, the message contained in the verses can become too simple or even distorted in meaning. When discussing eschatological verses, most people only see them as information about life after death. In fact, the main message is that every human being will face death and must be accountable for all their deeds before God [10].

Debates about eschatology, especially about the resurrection after death, have been going on for a long time. Al-Ghazali argued that human beings consist of two different elements, namely the soul and the body. In contrast to the view of Muslim philosophers such as Ibn Rushd, who believed that resurrection only occurs in the soul, Al-Ghazali believes that resurrection involves both the soul and the body [11].

Since eschatology is concerned with faith, it needs to be discussed in more depth. Therefore, the study of eschatology cannot be separated from the teachings of Islam or human life as a whole. Human knowledge of life after death often gives rise to the fear of death itself. This is why religion has a very important role in explaining metaphysical things, so that humans can better understand, feel calmer, and be better prepared to face life after death [12].

Incorrect interpretations of the Qur'an often cause controversy and focus on mere sensations. Mistakes in understanding the Qur'an can occur when a person does not have enough understanding of the science of interpretation. This becomes more problematic when such thoughts or interpretations are widespread and accepted by many people, which can lead to misunderstandings among the public. Therefore, a deep understanding is needed in studying the Qur'an, especially through tafsir, to reduce the confusion and anxiety of people who have not fully understood the content of the Qur'an. However, everyone has the right to express their opinion, and their thoughts cannot be restricted [13].

The research conducted by Proverbs Bakhtiar in the work *Eschatology: Perspectives of Religion and Philosophy*, published in the Journal of Reflection: Journal of Religious and Philosophical Studies, tries to unravel the mystery of death. In his research, Bakhtiar referred to the theory of Sigmund Freud, a psychoanalyst, who stated that death is the most feared thing by humans because death is something that cannot be avoided. This research is closely related to previous studies because it provides urgency in understanding eschatology from various perspectives, especially in the interpretation of the Qur'an [14].

In Indonesia, some Muslims began to study the Qur'an with an interpretive approach to explore the true meaning of eschatological verses. Based on this background, this study aims to examine various existing literature on eschatological verses from the perspective of Indonesian mufassir, to provide a clearer and deeper understanding of eschatology, as well as reduce misunderstandings that often occur in society [14].

LITERATURE REVIEW

Studies on Qur'anic eschatology have long occupied a central position in Islamic theology and tafsir, as belief in the Last Day constitutes a foundational pillar of faith that shapes Muslim moral consciousness and ethical behavior. Classical and contemporary scholarship generally agrees that eschatological verses in the Qur'an do not merely describe metaphysical events of the hereafter but function as normative guidance aimed at cultivating moral responsibility and spiritual awareness. Consequently, interpretation of these verses has never been detached from the socio-cultural contexts in which mufassirs operate [15].

Within the Indonesian context, eschatological interpretation reflects a dynamic interaction between inherited classical traditions and local intellectual, cultural, and pedagogical concerns. Nusantara mufassirs tend to engage eschatological verses not only through textual and linguistic analysis but also through contextual and functional approaches that emphasize moral transformation. Previous literature indicates that Indonesian tafsir often prioritizes accessibility and ethical relevance, allowing eschatological teachings to resonate with the

lived realities of society. This approach demonstrates a shift from purely doctrinal exposition toward socially grounded interpretation [15].

Scholarly discussions also highlight ongoing debates regarding the nature of resurrection, the eternity of the hereafter, and the relationship between body and soul. These debates, which trace back to classical theological disputes, continue to surface in modern Indonesian interpretations. Some mufassirs emphasize rational and scientific perspectives in engaging eschatological themes, while others maintain a strong commitment to traditional kalam frameworks that affirm bodily resurrection and divine justice. This plurality illustrates the diversity of epistemological orientations among Indonesian Qur'anic interpreters [16].

Table 1. Literature Review

Aspect	Focus	Key Insights
Theological Foundation	Qur'anic eschatology	The central element of faith is shaping moral awareness and ethical behavior
Interpretive Purpose	Normative guidance	Eschatological verses function as moral and spiritual orientation
Indonesian Context	Nusantara mufassirs	Interaction between classical tafsir and local socio-cultural realities
Methodological Approach	Contextual interpretation	Emphasis on accessibility, ethical relevance, and moral transformation
Theological Discourse	Afterlife debates	Diverse views on resurrection, body-soul relations, and divine justice
Epistemological Orientation	Rational and traditional	Combination of rational reflection and kalam-based perspectives
Hermeneutical Trend	Beyond literalism	Thematic and contextual readings uncover deeper ethical meanings
Overall Contribution	Contemporary relevance	Eschatology as a framework for present moral and social responsibility

Furthermore, literature on Qur'anic hermeneutics underscores the importance of avoiding overly literal readings of eschatological verses. Scholars argue that exclusive textualism risks reducing complex symbolic narratives into rigid dogma, potentially obscuring their ethical and spiritual objectives. Instead, thematic, contextual, and comparative methods are increasingly employed to uncover deeper moral meanings embedded within eschatological discourse. Such methods allow eschatology to function as a transformative ethical paradigm rather than merely a speculative doctrine about future events. Overall, existing studies suggest that Indonesian mufassirs contribute significantly to contemporary eschatological interpretation by integrating classical sources, rational reflection, and socio-moral concerns. Their works reveal that eschatology in the Qur'an is understood not only as a discourse on life after death but also as a framework for shaping moral accountability, social ethics, and spiritual discipline in the present life. This literature provides an essential foundation for further analysis of Nusantara tafsir and its distinctive engagement with Qur'anic eschatology [17].

METHODOLOGY

This research aims to examine eschatological verses from the perspective of a mufassir in Indonesia, and is included in the category of library research. This type of research is focused on the use of various literature as the primary source of information. Although all studies use references from the literature, not all studies fall into the category of literature research. This research is literature because the data needed is obtained through literature studies and not direct observations in the field [18].

The data used in this study were collected through a literature review involving various books, journals, and previous research relevant to the theme of eschatology.

The data collection process is carried out through quantitative analysis, where the researcher reads and deduces information from various written sources to gain an understanding of eschatological verses. The data collection process in this study involves primary and secondary data. Primary data comes from the Qur'an and commentary, while secondary data is obtained from various other scientific sources, such as books, journals, and articles that discuss eschatological topics. The data collection technique is carried out with documentation, namely, analyzing books that are relevant to the formulation of the problem and classifying the information found according to the needs of the research [16].

In analyzing the data, this study uses a descriptive-analytical method. This means that the researcher will explain and analyze various themes related to eschatological verses in the Qur'an, especially from the perspective of an Indonesian mufassir. This analysis is carried out in stages, with stages of data reduction, data presentation, and further analysis, before finally the findings are interpreted and explained in the research results. Using this literature review approach, the main goal is to gain a deeper understanding of the eschatological verses in the Qur'an, as well as to explore how Indonesian mufassirs understand and interpret these eschatological themes. This research relies on published written sources, such as books, journals, theses, and dissertations, to develop a comprehensive analysis of eschatological themes [17].

Table 2. Research Methods

Component	Description
Research Design	Qualitative library research focusing on Qur'anic eschatological verses
Research Aim	To analyze eschatological interpretation from the perspective of Indonesian mufassirs
Data Sources	Primary data from the Qur'an and classical-modern tafsir; secondary data from books, journals, and academic works
Data Collection	Systematic documentation through intensive reading, classification, and thematic grouping of texts
Analytical Approach	Descriptive-analytical method to explain and interpret eschatological themes
Analytical Stages	Data reduction, organization, presentation, and interpretative analysis
Content Analysis	Repeated close reading to identify core eschatological concepts and meanings
Expected Outcome	Comprehensive understanding of Indonesian perspectives on Qur'anic eschatology and its moral implications

The content analysis method was also applied in this study to examine relevant material. The data collection process is carried out by reading deeply and repeatedly the verses of the Qur'an related to eschatology. The verses that were considered relevant were then analyzed to find the essential elements that supported the main theme of the study. The results of these findings were then written to provide a deeper understanding of eschatology and to reveal how eschatology was understood by Indonesian mufassir [19].

RESULTS AND DISCUSSION

Life on this world is full of complex problems, both caused by natural factors and by human actions themselves. As time goes by, the universe seems to be getting closer and closer to the point of destruction or apocalypse, in line with the changes that occur every second. Therefore, it is very important for us to remind each other and relearn the concept of eschatology, so that we can prepare ourselves well for life after death. Because the purpose of true human life is to achieve happiness, and true happiness can only be felt in the hereafter. The Qur'an as a guide to the life of Muslims certainly discusses various things about life after death and everything related to eschatology [20].

The Meaning of the Eschatological Verses

The eschatological verses in the Qur'an should not be understood only superficially or in their superficial meaning. If it is only understood in terms of literal meaning, we will be stuck in an interpretation that is limited to describing the events of the apocalypse, resurrection, heaven, and hell dogmatically and theologically. To make the messages of the Qur'an more alive and applicable in everyday life, we need to dig into a deeper meaning or a second level [21]. With this approach, we can get a religious spirit that is more constructive and relevant to the challenges of the times. The Qur'an not only conveys the truth in clear language, but also in a way that can touch the feelings and arouse the imagination. Therefore, in order to understand eschatological verses more precisely, we need to read and interpret them with a broader perspective rather than just focusing on their literal meaning [22].

Abu Zaid put forward several ways to understand eschatological verses. One of them is to study verses that have the same theme, but still appreciate the uniqueness of each, both in terms of history and language. Even though they discuss similar things, each verse has a distinctive background and style of delivery, so it is necessary to pay attention to the differences. In addition, it is necessary to trace the extent to which a verse can be interpreted more broadly. Some verses simply convey historical facts directly, while others contain deeper meanings related to the social or cultural conditions of their time. Distinguishing between these two types of verses will help produce a more precise interpretation [23].

The place where the verse descends also affects the way it is interpreted. The verses of Makkah emphasize monotheism and the basic principles of faith, while the verses of Medina discuss many laws and rules of people's lives. Knowing this background can help you understand the message you want to convey [24]. Reading the verse carefully and repeatedly allows for the discovery of meanings that are not always expressed in the text. These hidden meanings often provide additional insights that enrich interpretation. Thus, one can capture a broader message without just fixating on its literal meaning. In interpreting verses, a critical attitude is also needed. Before concluding, the mufassir needs to evaluate whether his perspective is influenced by personal beliefs or certain points of view that can reduce the accuracy of the interpretation [25].

Agus Mustofa's Thoughts

In Indonesia, there is a Muslim named Agus Mustofa who tries to study the Qur'an with a thematic interpretation approach. With an educational background in the field of modern science and knowledge, Agus Mustofa tries to explore the meaning in the Qur'an based on his abilities and knowledge. As a prolific writer, he pours his understanding into books that are widely read by the public [26]. Agus Mustofa's works, such as *It Turns Out the Hereafter Is Not Eternal*, *It Turns Out Adam Was Born*, and *No Punishment in the Grave*, have managed to attract the attention of readers. This is not only because of his writing skills, but also because the themes he raises often cause controversy. Some of the topics he discusses are indeed quite difficult to understand rationally, because they are related to supernatural things that rely more on belief than logic [27].

Agus Mustofa argues that the eternal is only Allah SWT, while all His creatures have a limited life. Therefore, he does not agree that beings are seen as equal to God. In seeking answers about life after death, he delved into the Qur'an and paid attention to signs related to the hereafter, such as life after death, heaven, and hell [28].

In one of his books, Agus Mustofa expressed his view that the hereafter is not eternal. He came to this conclusion after studying several verses of the Qur'an and studying it from the point of view of Tawheed and science. Agus argues that everything other than Allah SWT is a creature, and creatures cannot be equated with the Eternal Creator. He also connected the concept of eternity to the universe, which he said needed to be understood through natural science [29]. Agus Mustofa argues that the term eternity must be clear, i.e., something can be eternal or impermanent, and there is no concept of "more eternal" or "most eternal". Based on

his interpretation of several verses in the Qur'an, Agus concludes that the afterlife itself is not eternal.

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ^ط وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ

48. [It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and all creatures will come out before Allah, the One, the Prevailing. (QS. Ibrahim: 48) [30].

According to Agus Mustofa, this verse describes the place where the afterlife takes place. He argues that the hereafter is not in a distant place, but on the earth itself. However, the difference is that the earth in the afterlife will undergo many changes, different from the state of the earth as we know it today. In other words, the life of the world takes place on the same earth, but the earth where the afterlife is lived has undergone a great transformation, as described in the verse [31].

Agus Mustofa interprets the verse that states,

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ

25. He said, "Therein you will live, and therein you will die, and from it you will be brought forth." (QS Al-Araf: 25), as a clear picture of the course of human life, from birth to resurrection after death [32].

In his book *It Turns Out that the Hereafter Is Not Eternal*, he explains that this verse shows that the afterlife will also take place on earth. He argued that if this earth is destroyed, then the hereafter on earth will also be destroyed. Based on this understanding, Agus Mustofa concluded that the hereafter, like the world, is not eternal [33]. This conclusion is further strengthened by various interpretations of other verses in the Qur'an that he studied.

Thoughts of K.H Taufiqul Hakim

Eschatological verses in the Qur'an can be understood by examining the meaning contained in the verse or referring to the interpretation of a mufassir, using various approaches, one of which is the thematic approach (maudhu'i) [34]. One of the surahs that includes the discussion of the afterlife is QS. Yaasiin. Although the number of verses that touch on this topic is quite large, the language style tends to be general and full of symbolic meaning. At this point, the mufassir played a major role in providing interpretation, taking into account the social situation and cultural background of their time.

One of the verses of the Qur'an that explains eschatology is QS. Yaasiin: 48.

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ

48. And they say, "When is this promise, if you should be truthful?" (QS Yasin: 48)

One of the tafsir books that is quite interesting to study is *Tafsir Al-Mubarak* by Taufiqul Hakim. This book of tafsir is included in the work of Nusantara tafsir with the characteristic use of deep language. Taufiqul Hakim often utilizes a rich vocabulary in his interpretation. In explaining a verse, he also refers to a number of classic tafsir books such as *Tafsir Al-Ibriz*, *Tafsir Al-Munir*, *Tafsir Ibn Katsir*, *Tafsir Al-Qurtubi*, and *Tafsir Aththabari* [35]. One of the eschatological verses explained in his work is QS. Yaasiin verse 65.

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

65. That Day, we will seal over their mouths, and their hands will speak to us, and their feet will testify about what they used to earn. (QS Yasin: 65)

In *Tafsir Al-Mubarak*, Taufiqul Hakim explained that in the hereafter, the hands and feet of unbelievers will bear witness to their deeds. This member of the body, which was previously used to commit sin and disobedience, will now be an incriminating witness to them. In the verse, the hands are depicted speaking, while the feet bear witness, since most of the bad deeds are done with the hands [36]. This interpretation suggests that, in addition to the soul, the human body will also be resurrected as a witness to every deed done during life. This is intended to make it easier for people to understand, so that they are more aware and motivated to do good and avoid bad deeds.

In *Tafsir Al-Mubarak*, Surah Yaasiin discusses in depth various aspects of eschatology, such as the Day of Judgment, the realm of barzakh, resurrection, and the retribution of heaven and hell. In particular, this surah affirms that resurrection after death is a sure thing and that every human being will receive a reward commensurate with his deeds during his life in this world. This shows that the afterlife has a direct connection to what one does in this world, where good deeds will be rewarded with heaven, while bad deeds will be rewarded with hell [37].

On the other hand, KH. Taufiqul Hakim, in his commentary on the eschatological verses in Surah Yaasiin, refers more to the views of the mutakallim (kalam experts), especially in explaining the resurrection. He argued that the resurrection of the body after death was not impossible, but rather a reality that would happen according to God's will [38].

Table 3. Results and Discussion

Theme	Main Ideas	Interpretive Significance
Eschatology and Human Life	Worldly crises highlight the urgency of preparing for the hereafter	Eschatology shapes moral awareness and ethical responsibility
Meaning of Eschatological Verses	Beyond literal readings toward deeper symbolic meanings	Encourages relevant and transformative religious understanding
Interpretive Method	Thematic, contextual, and critical reading of verses	Prevents rigid dogmatism and enriches moral insight
Agus Mustofa's Perspective	The afterlife located on a transformed earth and viewed as non-eternal	Integrates Qur'anic interpretation with scientific reasoning
Key Qur'anic Imagery	Earth's transformation and resurrection	Supports alternative eschatological understandings
Taufiqul Hakim's Interpretation	Bodily resurrection and testimony of human organs	Reinforces accountability for human actions
Tafsir Tradition	Use of classical and Nusantara sources	Balances tradition with local context
Broader Indonesian Tafsir	Pedagogical, rational, sociological, and thematic approaches	Eschatology as ethical guidance and social motivation
Overall Contribution	Contextualized eschatology	Moral, spiritual, and social relevance in Indonesian life

In addition to these scholars, there are other scholars, such as Mahmud Yunus, who tend to interpret eschatological verses in a simple and pedagogical way. The explanation is designed to be easy to understand by the general public. In interpreting the verse about the Day of Judgment, he emphasized the certainty of the last day and the urgency of preparing righteous deeds as the main provision. Hasbi Ash-Shiddieqy combines textual and rational approaches. He emphasized that eschatological verses must be understood based on valid nash, but remain open to rational explanations as long as they do not contradict the principles of faith. Eschatology [39], according to him, serves to strengthen individual and social moral responsibility. In *Tafsir al-Azhar*, Hamka interprets eschatological verses with a sociological and moral approach. He often associates the portrayal of the last days with the realities of human life, such as social justice, honesty, and responsibility. Eschatology is understood as a

spiritual force that drives social change. Quraish Shihab presents a contextual and thematic approach in interpreting eschatological verses. He emphasized the symbolic meaning and moral message behind the description of heaven and hell. According to him, the eschatology of the Qur'an aims to form human awareness of divine justice and God's compassion [40].

From the interpretation of the Indonesian mufassir, it can be seen that eschatological verses are not understood solely literally, but also contextually and functionally. Eschatology is an instrument for fostering morals and the ethos of religious life. The difference in approach between mufassir actually shows the rich tradition of Indonesian interpretation that is adaptive to the social and cultural context. This study shows that Indonesian mufassir has an important contribution in understanding the eschatological verses of the Qur'an. They interpret eschatology not only as a doctrine about the afterlife, but also as a source of ethical and spiritual values that are relevant to the life of the Indonesian people. The integration of texts, contexts, and moral messages is a characteristic of eschatological interpretations in Indonesia [41].

Analysis

The findings of this study demonstrate that Qur'anic eschatology, as interpreted by Indonesian mufassirs, functions not merely as a theological doctrine about the afterlife but as a moral and ethical framework that guides human behavior in worldly life. Eschatological verses are understood as a reminder of human accountability, emphasizing that life in this world is inseparable from responsibility for actions that will be judged in the hereafter. This perspective positions eschatology as a transformative force rather than a purely speculative belief. The analysis shows that Indonesian mufassirs tend to move beyond a strictly literal reading of eschatological verses. Instead, they adopt contextual, thematic, and functional approaches that allow eschatological messages to remain relevant to contemporary challenges. These interpretations stress that descriptions of the Day of Judgment, heaven, hell, and resurrection are not only metaphysical realities but also symbolic tools to cultivate moral awareness, discipline, and social responsibility. Such an approach reflects an effort to bridge Qur'anic teachings with lived realities [41].

Agus Mustofa represents a rational and scientific approach to eschatology, integrating theological reflection with insights from modern science. His interpretation challenges conventional understandings, particularly regarding the eternity of the afterlife. By asserting that only God is eternal and that all created realities are finite, he reframes eschatology as a continuation of cosmic processes rather than an entirely separate metaphysical realm. Although controversial, this approach illustrates the diversity of Indonesian Qur'anic interpretation and highlights the dynamic engagement between faith and reason. In contrast, K.H. Taufiqul Hakim emphasizes classical theological foundations while employing accessible language to convey complex eschatological concepts. His interpretations underscore bodily resurrection and divine justice, portraying the human body as an active witness to moral conduct. This perspective reinforces the certainty of accountability and serves a pedagogical purpose, encouraging ethical behavior through vivid and concrete imagery [42].

Other Indonesian mufassirs, such as Mahmud Yunus, Hasbi Ash-Shiddieqy, Hamka, and Quraish Shihab, further enrich this interpretive landscape by combining textual fidelity with rational, sociological, and contextual approaches. Collectively, their interpretations present eschatology as a source of moral motivation, social ethics, and spiritual consciousness rather than fear-based dogma. Overall, the analysis confirms that Indonesian Qur'anic eschatology is characterized by adaptability, ethical orientation, and contextual sensitivity. Eschatological verses are interpreted not only to explain the unseen future but also to shape responsible individuals and morally conscious societies in the present [42].

CONCLUSION

Eschatology in the Qur'an extends far beyond a theological discussion of life after death; it fundamentally shapes how Muslims understand life, morality, and human responsibility. Qur'anic teachings concerning the apocalypse, resurrection, judgment, and the hereafter function as ethical guidance that frames worldly existence as meaningful, accountable, and oriented toward divine justice. Belief in the Last Day reinforces the principle that every human action carries consequences and will ultimately be evaluated by God, thereby encouraging moral discipline, social responsibility, and spiritual awareness in everyday life. This study demonstrates that interpretations of eschatological verses among Indonesian mufassirs are diverse and reflective of differing epistemological and methodological approaches. The contrasting perspectives of Agus Mustofa and KH. Taufiqul Hakim illustrate how eschatology is understood within distinct intellectual frameworks. Agus Mustofa, drawing on a rational and scientific reading of the Qur'an, argues that the hereafter is not eternal, emphasizing the absolute eternity of God alone and interpreting eschatological verses through a cosmological lens. In contrast, KH. Taufiqul Hakim adheres more closely to classical theological traditions, affirming bodily resurrection and emphasizing the certainty of divine recompense as a central element of faith. These differing views highlight the richness and plurality of Nusantara Qur'anic interpretation. The findings also reveal that a purely literal or superficial reading of eschatological verses risks obscuring their deeper moral and spiritual meanings. When eschatology is reduced to speculative descriptions of future events, its transformative ethical function may be lost. Therefore, a more contextual, thematic, and reflective approach to interpretation is essential. Such an approach allows eschatological teachings to remain relevant, not only as doctrines of the unseen, but as moral imperatives that shape personal conduct and social ethics. Furthermore, Indonesian mufassirs demonstrate a distinctive tendency to integrate textual analysis with social, cultural, and pedagogical concerns. This integration enables eschatology to function as a source of moral motivation and spiritual reflection within the lived realities of Indonesian Muslim society. Eschatological verses are thus understood not merely as information about the afterlife, but as guidance for cultivating justice, responsibility, and ethical integrity in this world. For future research, it is recommended to involve a broader range of contemporary Indonesian mufassirs with diverse socio-cultural backgrounds. Such studies would deepen the understanding of how Qur'anic eschatology continues to evolve and would further enrich the discourse on contextual tafsir in Indonesia and beyond.

Acknowledgments

We sincerely thank Universitas Muhammadiyah Surakarta, Universitas Negeri Semarang, and Ain Shams University for academic support and research facilities. We also appreciate colleagues and reviewers for insightful feedback that strengthened this article. Any remaining limitations are our responsibility. This study benefited from constructive discussions within Qur'anic studies and interdisciplinary forums across Indonesia and international communities.

Author's Contributions

Hilma Alfathya conceptualized the study, conducted textual analysis, and drafted the manuscript. Andri Nirwana contributed to theoretical framing, Indonesian tafsir sources, and critical revisions. Mohga Mohamed provided comparative perspectives, language refinement, and methodological advice. All authors reviewed, discussed, and approved the final version, sharing equal responsibility for its scholarly integrity and adherence to ethical standards.

Conflicts of Interest

The authors declare no conflicts of interest regarding the research, authorship, or publication of this article. The study was conducted independently, without financial or institutional influence that could bias interpretation. All analyses reflect academic

judgment and are presented transparently, in accordance with ethical standards and publication guidelines applicable to international peer-reviewed scholarly journals and conferences.

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