

The Resemblance of the Arrival of the Queen of Justice in Jongko Joyoboyo with the Second Coming of Jesus Christ as King in the Bible

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Abstract. The purpose of this study was to find resemblance between Jayabhaya's predictions about the arrival of the Queen of Justice and the second coming of Christ as the King who will rule His people on earth according to the biblical prophecy. Jongko Joyoboyo has been known for centuries as the figure who builds trust for a better life among Javanese people. Prophecies that contained sociological observations of changes in social life have ensured that they are now remembered, believed, and even taught from generation to generation. This study used descriptive qualitative methods and historical research. The results of observations and literature review have identified some resemblance between Jongko Joyoboyo and biblical prophecies.

Keywords: Resemblance; Jongko Joyoboyo; Queen of Justice; Biblical Prophecy

1 Introduction

Javanese prophecy/divination refers to embodiment of traditional Javanese mentality as well as guidance and prediction of future events. In Javanese language, prophecy is called *jongko*, a learning model that existed back in time. According to Yoedoprawiro, one of the century-long prophecies is Joyoboyo prophecy or historically known as *Sang Mapanji Jayabaya Sri Darmaiswara Madusudana Wartanindita*. He is a King in Kediri who prophesized that Java Island will suffer from turmoil but there will come a figure – Herucakra, the Queen of Justice – to bring harmony, protection, and peace to the nation.

Prophecy is not normally validated due to its association with myth, supernatural, mystic, and non-scientific realms. Prophecy is typically expressed by word of mouth and contains life guidance. While prophecy literally means guide, the Javanese interpret prophecy, including Joyoboyo's as divination. Some argue that a prophet did not intend to precede God's will, but rather, provided guidance for humans to remain vigil in life.

Joyoboyo or Joyoboyo prophecy is derived from the Book of Asrar or Musarar authored by Sunan Giri Perapan (ca. 1540 Shaka year or 1618 AD) that summarized the rise and fall of Java country from pre-historic era to the downfall of Majapahit and reign of Islamic kingdoms in Java (ca. 1478-1481 AD). Later, the Book of Asrar was recomposed, taking the gist or introduction of the tale of Joyoboyo King from Kediri. Since Joyoboyo was keen on prophesizing, a poet named Prince Wiji I authored a composition entitled *Jongko Joyoboyo*. Therefore, the Book of *Jongko Joyoboyo* is considered the oldest and original version written

by Prince Wiji I from Kadilangu, known as Prince Kadilangu II in 1666-1668 Saka year or 1741-1743 AD.

This research did not attempt to evaluate whether Joyoboyo prophecy is in line with Christian faith, but rather investigate the resemblance between the prophecy and the Biblical divination.

2 Literature Review

According to the Book of Musarar Jangka Jayabaya, Jayabaya or Joyoboyo in Javanese is a King in Kediri, East Java (ca. 1135-1157) who enabled Kediri achieved its ultimate glory which was embodied in Talan stone inscription in 1136, Jepun stone inscription in 1144, and Kakawin Barathayuda in 1157. The full title of Joyoboyo is Sri Maharaja Sang Mapanji Jayabhaya Sri Warmeswara Madhusudana Awataranindita Suhtrisingha Prarakrama Uttunggadewa. Under the rule of Jayabhaya.

Being a renowned futurist who made accurate predictions, Joyoboyo predicted the arrival of Queen of Justice that resembles that of Christ Messiah. While Queen of Justice will rule Java Island in justice, peace, and prosperity, Christ Messiah in His Second Coming will rule the world in peace as the King of Justice. Christ's Second Coming is the underlying theme of many books in the Bible, both Old Testament and New Testament. In Old Testament, this prophecy is written in Daniel 2: 14, 44, and Isaiah 9:5-6, while in New Testament is in Revelation 11:15 and 19:11-16. When Christ comes to rule, He will rule justly and prove it by giving rewards to the faithful and repaying evil for evil.

3 Method

This study used descriptive qualitative and historical approaches through a close reading of relevant written works, literature review, and historical documents. We conducted the most systematic and objective investigation to excavate accurate data and critically analyzed relic records. The collected information was evaluated to identify any resemblance between Jayabaya prophecy and Biblical prophecy.

4 Result and Discussion

Joyoboyo prophecy of the arrival of the Queen of Justice is strongly suspected to resemble Biblical prophecy. Biblical scholars and Java historians perceived this phenomenon as appealing to investigate.

4.1 Joyoboyo in Javanese Community

The etymology of Joyoboyo consists of two syllables: *Joyo* means victory or glory, and *boyo* or *beboyo* means a chaotic or dangerous state. Joyoboyo is recognized across Indonesia as someone who can escape danger or chaos, so his teaching is remembered and followed for centuries until present time. There is a slight variation in Joyoboyo names, including Jayabhaya, Jayabaya, or Sri Aji Joyoboyo. We used Joyoboyo for a closer sense to Javanese people.

According to the memory of Javanese people written by Sri Wintala Achmad, Joyoboyo is the son of King Erlangga and Dewi Sara. Joyoboyo ruled as the King in Kediri from 1135 to 1159 AD as the greatest descendent of Panjalu kingdom who successfully united two kingdoms (Panjalu and Janggala) into one, i.e., Kediri. His glory is eternalized in stone inscriptions were erected, e.g., Ngantang or Hantang in 1057 Shaka era (1135 AD), Talan in 1058 Shaka era (1136 AD), and Jepun in 1066 Shaka era (1144 AD). His prophecy is known as *jongko Joyoboyo*.

In addition, Joyoboyo is a symbol of Hindu cultural development in Java. He is a historian, a mystic figure, a legend, a litterateur, and a culture expert who mandated the authorship of Bharatayuda book by Mpu Sedah and Mpu Panuluh. Myth has it that Joyoboyo is the incarnation of Bhatara Wisnu, a mighty and wise king. Further, Yoedoprawiro explained that Joyoboyo was an avid astronomer and a perceived prophet who could foretell the future (*weruh sadurunge winarah* = know before it happens), or “prediction” or “prophecy” in western culture.

4.2 Joyoboyo prophecy about the arrival of Queen of Justice

Joyoboyo prophecy belongs to a myth because it is a story, a tale, and a legend circulated mouth to mouth or in text from different sources. Nevertheless, Sasmita, Joebagio, and Sariyatun reported that Jongko Joyoboyo is relatively popular among the commoners, especially the Javanese community in Kediri. In other words, some Indonesians still strongly believe in mythology. Moreover, acculturation and syncretism of belief seem to flourish in the current rational and globalized era. It is proven by the crowd partaking in Satu Suro ceremony in Petilasan Sri Aji Jayabaya.

Joyoboyo prophecy is the embodiment of spiritual power that controls the fate of this nation and the self-control of every Indonesian to collectively reach their ideal dreams, i.e., community of justice and prosperity. There are two elements of spiritual power: God-given power (Laduni) and knowledge (science) in statesmanship, politics, social, economy, and military. In this case, Laduni is a Godly inspiration given to the poets who wrote Jayabaya prophecy directly from God, while science is the research-based knowledge and practices produced by human beings. Joyoboyo believed that both sources of knowledge ought to combine to control the future of a nation.

Joyoboyo prophecy is the embodiment of empirical experience in the past, or *ngelmu titen* in Javanese, which refers to making meaning of every good thing that had, is, or will happen for the benefit of self and others to learn life history, and eventually, brings the readers to a wise and noble life. While many Joyoboyo’s prophecies have come true, some of them including the arrival of the Queen of Justice remains mystery. Queen of Justice according to Sukatno and Mulyono is dubbed a leader figure promised by the nature (and/or God) for life to return the structure in life that was *chostik* (damaged) to its perfect state of natural (cosmic) equilibrium (balance). Accordingly, the Queen of Justice is on a mission to maintain and sustain cosmic balance as a cosmic ideal structure where human-cosmic and human-other life relationship will return to harmony, like the initial cosmic structure. The lingering questions are whether such a prestigious figure was, is, or will exist; whether a capable king will turn the mad era to glory; and whether the discourse of Queen of Justice is a form of public resistance against colonialism that inseminated nationalism in the era. The arrival of the Queen of Justice to rule Indonesia is much expected and believed by the Javanese and Indonesians.

Today, the Queen of Justice is still awaited today because the promised justice remains far-fetched. Yudari and Karmini reported that when people are oppressed by the colonizer or rulers, they find some outlets to seek relief, such as a hope for the arrival of Queen of Justice the Saviour. They wait for a ruler to reign bring changes that conform to Pancasila values, i.e., welfare and social justice.

While social welfare marks by zero poverty in the independent land, social justice is associated with prosperity and happiness for all people without disgrace, oppression, and extortion. The concept of Queen of Justice was assumed to be proposed by Indonesia's first president, Soekarno in his speech on 1st June 1945 that the dimension of Queen of Justice is not the only material spirit but also spiritual that was rooted in the spirit of life. There is a proverb in Javanese '*gemah ripah loh Jinawi tata tentrem rahardja*' (a fertile, prosperous, orderly, and peaceful land) which means godly law is implemented to allow the Javanese to appreciate lives in conformity, order, and harmony and have sufficient clothes, a place to live, and food.

Despite bearing a feminine name, Queen of Justice is a male leader who is a coalescence of Hindu mythology and cosmology and Islamic Mahdiism and Eschatology. Eschatology believes in the end of the world, but God will rescue human beings from the wrecked world by Dajjal through a world leader (Al-Mahdi) and the coming of Isa Al-Masih (Jesus Christ). This proposition is based on Prophet Muhamad's words "*Then Isa bin Maryam a.s lives on earth for forty years as a just priest and ruler* While Hinduism mythology believes in the incarnation of the supreme deity Visnu as Kalki (a sword-wielding man riding a white horse who will punish the evil and bless the good), incarnation also exists in Buddhism (Maitreya Buddha), Christian faith (Jesus Christ), and Javanese culture (Queen of Justice). Joyoboyo prophesized that the Queen of Justice is the descendant of Majapahit Kingdom, the future great ruler who will eradicate human suffering. In the prophecy, the Queen of Justice will come when *besuk nek wis ono kredo tanpo jaran* (a cart can go without a horse), *tanah Jawa kalungan wesi* (Java land wears iron on its neck), *prahu mlaku ning ndhuwur awang-awang* (ships will go in space), *kali ilang kedhunge* (big rivers lose their trench), and *'pasar ilang kumandhange* (markets lose their noise). 'A cart without a horse' is interpreted as machine-driven vehicles, such as cars and trains. 'Java wears iron on its neck' refers to airplanes, 'big rivers lose their trench' because of the construction of dams, and 'markets lose their noise' because traditional markets are now replaced with modern shopping centers. From these signs, it is predicted that the arrival of the Queen of Justice is near.

4.3 Biblical prophecy about the Second Coming of Jesus Christ

Bible as the anchor of Christian faith explains the prophecy, his scripture is obvious to state that prophecy is a foretelling of future events through a prophet or the God-chosen people with the guidance of Holy Spirit Old Testament or New Testament (2 Peter 1:20-21).

The prophecy of the second coming of Jesus who will rule as King in Millennial Kingdom on earth (Revelation 11:15, Daniel 2:44, Daniel 7:14, Yesaya 9:5-6). The prophet divination above has proven that Christ will rule the end of the world as King in His eternal reign and kingdom. In the book of Revelation, His reign is only justice, proven from His blessing to those who are faithful, and repaying evil for those who submit themselves to the Devil. (Revelation 11:18, Revelation 19:11-16). The day has finally come when someone with the right to rule the earth, His power and glory demonstrate His authority when He brings his sovereign judgment to the evil world.

4.4 The resemblance between Jongko Joyoboyo about the arrival of Queen of Justice and the Biblical Prophecy of the Second Coming of Jesus as the King of Justice

Regardless of its fulfillment, Joyoboyo's prophecy is a guide acknowledged by most Javanese people to interpret the era. The prophesized arrivals of the Queen of Justice and the second coming of Jesus Christ marks the end of the era. Orthodox Moslem mentions that Imam Mahdi (Isa Al-Masih) will come to earth and rule peacefully as a just King peacefully. While Queen of Justice will only rule in Java Island, Jesus comes for the whole world. We observe

five resemblances between Joyoboyo prophecy and Biblical prophecy. *First*, both figures teach people using prophecy of the future. *Second*, while Queen of Justice will lead Indonesia under peaceful and prosperous governance, the King of Justice (Jesus Christ) will rule the world in justice with blessing and punishment to those who deserve *third*, both prophecies require the believers to wait for the arrivals the future savior.

5 Conclusion

A similar plot was identified in the eschatology of Joyoboyo's prophecy of the Queen of Justice and the Bible's second coming of Jesus as the King of Justice. Both prophecies regard the peaceful time in Java Island and the world under the reigns of the Queen of Justice and Jesus, respectively. Conclusively, the Bible, in addition to the Book of Bharathayudha and the Book of Asrar (Musarar), is the source of Joyoboyo. It is not impossible that as a King, Joyoboyo had read or at least heard about the Bible.

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