

Abstract

Intertextuality is one of the phenomena that can not be denied in the world of literature. A text is not present in a vacuum. Likewise a text will not be able to stand alone without relating to other texts. This is the case with Nuzhah Al-Afham's text by Kiai Ahmad Dahlan and Irsyad al-Ikhwan by Kiai Ihsan Jampes. Both have connections with other texts outside themselves. The strongest classic texts that talk about the law of smoking and drinking coffee. These texts come with authority in their respective fields. All of them are networking with each other. Likewise intertextuality occurs between the work and the unspoken text in the form of social texts which at that time in the form of economic strains of Indonesian cigarette crackers under the stroke of colonialism. Moreover, in the context of the Irsyad al-Ikhwan, there is an intertextuality between the text and the outside world of texts in the form of pesantren condition that is dominated by the learning system using nadzam, so Kiai Ihsan Jampes composed Nuzhah al-Ifham from prose to Irsyad al-Ikhwan in form of nadzam