

The Ashabul Kahfi Phenomenon Scientific Interpretation: Analysis of the Ministry of Religion's Scientific Interpretation of the Indonesia Republic

A'yuna Dzil Ma'unah^{1*}, *Muhammad Faliq Mubarrok Ilmi*²

¹Institut Agama Islam Negeri Kudus, Indonesia

²Institut Agama Islam Negeri Tuban, Indonesia

¹dzilmaunah99@gmail.com; ²mfaliqmubarrokilmi@gmail.com

How to Cite: Ma'unah, A.D., & Ilmi, M.F.M. (2025). The Ashabul Kahfi Phenomenon Scientific Interpretation: Analysis of the Ministry of Religion's Scientific Interpretation of the Indonesia Republic. *JSEAIS*, 4(2), 55-66. <https://doi.org/10.30631/6xnzxc70>

Abstract

The story of Ashabul Kahfi contained in the Qur'an is a very clear and complete story, which aims to provide in-depth lessons and learning. This story includes themes that are in line with the main objectives of the Qur'an, known as Maqasid Al-Qur'an. The purpose of this study is to explore the understanding of knowing how the interpretation of Ashabul Kahfi is integrated with scientific explanations in the Tafsir Ilmi by the Ministry of Religion and LPMQ. This study uses a library research method with the maudhu'i method. The results of this study indicate that the interpretation of the Tafsir Ilmi Kemenag team of the story of Ashabul Kahfi shows that scientific phenomena, such as ear closing, acupuncture points that suppress appetite, cave temperature regulation, and body rotation, are in accordance with modern knowledge. This explanation illustrates that science does not conflict with the Qur'an, but can be integrated with empirical reason and reality. The Tafsir Ilmi Kemenag aims to align the Qur'an with modern knowledge, creating harmony between the two. This approach emphasizes the importance of a comprehensive understanding of revelation and science. Finally, this interpretation becomes a symbol of civilization that is able to connect religious traditions with scientific progress.

Key Words: Scientific Interpretation; Ashabul Kahfi, Kemenag Interpretation.



Introduction

In the Qur'an there are verses related to the stories of previous peoples and the Prophets. The stories in the Qur'an are very special stories of high quality, have value, and the goals they contain are very noble. The stories in the Qur'an have a beautiful, descriptive and dialogical style of language with the hope of being able to touch the feelings of those who read them or listen to them.

This is intended because Allah wants to prove to humans that what the Prophet Muhammad brought was truly a revelation from Allah. In addition, it is also intended as an educational medium (teaching) that forms strong and honest feelings towards Islamic faith and its principles. This goal makes the production of texts static and does not have much impact on the development of human civilization. This is due to the orientation of the study of the stories of the Qur'an which tends to be monodisciplinary. So that it can have implications for the productivity of texts that do not provide many solutions to humanitarian problems. To get out of these various problems, dialogical interaction between the stories of the Qur'an and science in the form of integration is a necessity. Scientific disciplines continue to develop along with the shifting paradigm in viewing religion and science. One real manifestation, as well as a response to this development, is the presence of Tafsir Ilmi by the Ministry of Religion of the Republic of Indonesia. The presence of Tafsir Ilmi further strengthens the position of science in explaining the contents of the Qur'an. So that science not only functions as factual evidence of the authenticity of the Qur'an but also contributes to explaining the verses of the Qur'an, including the verses related to the story of the Ashabul Kahfi. (Faizin, 2020)

The story of the Ashabul Kahfi is contained in Q.S Al-Kahfi (18) which has its own style in its presentation. In this story, there are seven young men who lived in a cave for 309 years because they evaded the disturbance of the rulers of their time because they did not agree with the religious beliefs they believed in. Regarding their conditions in the cave, what their atmosphere was like, and how they survived, it has not yet been detected in the verses of the Qur'an. The issue still needs to be raised so that the discussion is more focused so that the problem that will be studied in this discussion is directed at how the flow of the story of Ashab Al-Kahfi in the Qur'an is presented. The study of the problem has apparently been studied in several interpretations that use a scientific approach in their interpretation. One of them is the Ilmi Interpretation by the Ministry of Religion. Therefore, this paper will discuss how the interpretation of the Lajnah Pentashih Mushaf Al-Qur'an team in interpreting the story of Ashabul Kahfi uses a scientific approach.

Literature Review

Ashabul Kahfi

The Ashabul Kahfi were a group of young believers consisting of seven people, namely, Maksimyanus, Martinus, Dionysus, Malkus, Constantine, and Suresiyus. They lived during the time of King Diqyanus (241-251 AD). However, they went to seclusion and decided



to leave their people because their people associated partners with Allah by worshipping idols. On the way, they met the shepherd Yemlikho (Yuhanis) and his dog Kitmir. They continued walking until they reached a cave and rested there by asking Allah to shower His mercy while they were in the cave. Then Allah answered their prayers by putting them to sleep and covering their hearing while in the cave (Aulia, 2024). This is in accordance with Q.S Al-Kahfi (15): 16 which means:

“And when you leave them and what they worship besides Allah, then seek refuge in the cave, your Lord will surely shower you with some of His mercy and provide you with something useful in your affairs.”

If analyzed in Q.S Al-Kahfi verses 11, 17, and 18, it can be seen that there are stages of Allah in putting the young people of the People of the Cave to sleep. Allah also gave a miracle by putting them to sleep for 309 years so that they would remain in good condition.

The story of Ashabul Kahfi in Q.S Al-Kahfi can be classified as follows:

1. The background of entering the cave (Q.S Al-Kahfi: 13-16).
2. The condition of Ashabul Kahfi youth in the cave (Q.S Al-Kahfi: 17-18).
3. The atmosphere when waking up (Q.S Al-Kahfi: 19-20).
4. The population's attitude towards the number of Ashabul Kahfi (Q.S Al-Kahfi: 21-22).
5. Time span in the cave (Q.S Al-Kahfi: 25-26).

According to Ibn Ashur, the incident of Ashabul Kahfi is a satire to those who ask about the Jewish rabbi because they want to know the miracle that happened to the cave dwellers, when there are questions about something more strange and miraculous, namely about the death of all creatures and the destruction of nature. Meanwhile, according to Quraish Shihab, the event of the People of the Cave was an event of the inhabitants of the cave who had a raqim (a dog named khitmir) which was a sign of God's power that was amazing and could not be reached by reason. However, this event was not the only event or proof of God's amazing power, but rather one of many proofs of God's power (Shihab, 2022).

Research Method

The method used in this study is a qualitative approach, with the type of library research (Literature Study) with a descriptive analysis method, namely by explaining facts systematically. The interpretation method used is the maudhu'i method (thematic) by collecting verses that have the same discussion. The data collection technique refers to primary data sources, namely the Tafsir Ilmi Karya Kemenag and LPMQ and secondary data sources obtained from literature books, scientific journals, articles and the like that are relevant to the study.

Analysis

Profile of the Ministry of Religion's Scientific Interpretation

The Ministry of Religious Affairs' Scientific Interpretation is a work that combines the interpretation of the Qur'an with modern science, initiated by the Ministry of Religious Affairs of the Republic of Indonesia, the Al-Quran Manuscript Writing Committee (LPMQ) and the Indonesian Institute of Sciences (LIPI) (Faizin: 2020). Created collaboratively, this work can be said to be the first work of the Indonesian government in the field of scientific interpretation. Scientific interpretation is not only scientific in nature, but also uses the thematic method (maudhui) by discussing several issues related to the Qur'an and scientific interpretation. According to Mustafa Muslim, the Scientific Interpretation seems to have adopted a different thematic interpretation based on the themes presented in the Qur'an.

Then the team compiling this scientific interpretation comes from various scientific backgrounds. The team compiling it are experts from the Ministry of Religion, the Indonesian Institute of Sciences (LIPI), the National Institute of Aeronautics and Space (LAPAN), the Bosscha Observatory of the Bandung Institute of Technology (ITB) and other experts. Furthermore, they are divided into two teams. The first is experts who master the field of Ulum Al-Qur'an. While the second is experts who master the field of scientific science. The composition of the Litbang-LIPI scientific interpretation study team is as follows: (LPMQ, 2016)

- Pengarah : 1. Kepala Badan Litbang dan Diklat Kementerian Agama RI
2. Kepala Lembaga Ilmu Pengetahuan.
3. Kepala Lajnah Pentashihan Al-Qur'an
- Narasumber : Prof. Dr. H. Umar Anggara Jenie, Apt., M.Sc; Prof. Dr. H. M. Quraish Shihab, MA; Prof. Dr. H. M. Atho Mudhzar; Prof. Dr. H. Muhammad Kamil Tajudin; Dr. K.H. Ahsin Sakho Muhammad, MA
- Ketua : Prof. Dr. Hery Harjono (LIPI)
- Wakil Ketua : Dr. H. Muchlis M. Hanafi, MA (Kemenag)
- Sekretaris : Prof. Dr. H. Muhammad Hisyam (LIPI)
- Anggota : Prof. Dr. Thomas Djamaluddin (LAPAN); Prof. Dr. Ir. Arie Budiman, M. Sc (LIPI); Prof. Safwan Hadi, Ph.D (LIPI); Prof. Dr. H. Hamdani Anwar, MA (Kemenag); Prof. Dr. H. M. Darwis Hude, M.Si (Kemenag); Prof. Dr. H. E. Syibli Syarjaya, MM (Kemenag); Dr. H. Moedji Raharjo (ITB); Prof. Dr. H. Soemanto Imamkhasani (LIPI); Dr. Ir. H. Hoeman Rozie Sahil (LIPI); Dr. Ir. M. Rahman Djuwansah (LIPI); Dr. Ali Akbar (UI); Dra. Endang Tjempakasari, M. Lib (LIPI).
- Staf Sekretariat : H. Zarkasi, MA; H. Deni Hudaeny AA., MA; Jonni Syatiri, MA. 110; Muhammad Musadad, S.Th.I; Muhammad Fatichuddin, S.S.

Background of the Ministry of Religion's Scientific Interpretation

The preparation of the Ministry of Religious Affairs' Scientific Interpretation was motivated by the development of science and the discovery of several scientific theories that encouraged Muslim scientists to compromise it with the Qur'an. In this case, Muslim scientists



want to find theological justification or prove the truth of the Qur'an scientifically-empirically. So that later the discovery of modern science and science will be connected with verses that contain related scientific signals (LPMQ, 2017). This can be strengthened by Lukman Hakim Saifuddin's statement in his speech, that the more verses of the Qur'an about science are proven to be true with empirical and objective scientific discoveries. Not only that, the existence of scientific interpretation is expected to be understood by the community regarding the phenomena of the universe through the instructions of the Qur'an (LPMQ, 2017).

In addition, the existence of the Ministry of Religious Affairs' scientific interpretation is a concrete step in implementing the mandate of Article 29 of the 1945 Constitution, that the government pays great attention to efforts to improve the quality of religious life. Furthermore, this article is explained in various laws and regulations, one of which is Presidential Regulation of the Republic of Indonesia Number 05 of 2010. In this regulation, it is stated that one of the focuses of improving religious life is improving the quality of understanding and experience of religion. Based on this point, it can be said that to achieve this goal, it is necessary to provide interpretation products issued by the government, one of which is scientific interpretation (Az-Zuhro, 2021).

Sources of the Ministry of Religion's Scientific Interpretation

In compiling the scientific interpretation, the sources used are the Qur'an and Sunnah, reason, and empirical reality. The paradigm built by the Ministry of Religion's Scientific Interpretation is a modern interpretation paradigm that uses a contemporary interpretation paradigm, which uses a functional paradigm in modern interpretation based on textbooks, reasons, and empirical reality. Therefore, the Ministry of Religion's Scientific Interpretation is not deductive from its sources, but rather a dialectical interpretation. Several things that support it are sources of interpretation that come from texts, and the reasons for interpretation are history and empirical situations that come from scientific research and studies (Muttaqien, 2016).

1. The Qur'an and Sunnah

The sources of interpretation that come from the Qur'an and Hadith appear to be the most dominant in the Ministry of Religion's scientific interpretation.

2. Reason

In interpretation, if there is a problem that cannot be solved in the text of the Qur'an or Sunnah, reasoning is needed to provide the right solution.

3. Empirical Reality

In an effort to understand the Qur'an, the Ministry of Religion's interpretation also includes scientific facts and knowledge.

Characteristics and Interpretation Methods

This interpretation of the Ministry of Religion is an interpretation that is scientific in nature as mentioned at the beginning that the interpreter does not only come from experts in the discipline of interpretation, but also has a background in various scientific disciplines such as physics, chemistry, geology, biology, astronomy and so on. Therefore, the form of interpretation of this interpretation is *bi ra'y* interpretation which not only uses the text of the Qur'an or Sunnah but also uses *ratio*. The method applied by the Ministry of Religion in compiling the Tafsir Ilmi is the thematic interpretation method, by collecting verses related to a problem and then analyzing them to find a complete view of the Qur'an regarding the problem (LPMQ, 2017).

Muchlis Hanafi, one of the compilers of the Kemenag's Tafsir Ilm, formulated several basic principles that were distilled from several sources. The principles of interpretation are as follows: (LPMQ,2017)

1. Pay attention to the meaning and linguistic rules.
2. Pay attention to the context of the interpreted verse, the reasons for the verses and chapters of the Qur'an, even the words and sentences correlate with each other.
3. Pay attention to the results of interpretations from the Apostles, Companions, Tabi'in and Tafsir Scholars.
4. Do not use verses that contain hints of knowledge to judge the truth or falsity of a science.
5. Pay attention to the possibility of a word or phrase containing several meanings.
6. Know the object of discussion of the verse including scientific discoveries related to it.
7. Some scholars suggest not using scientific discoveries that are still theoretical or hypothetical, but using discoveries that have reached a level of scientific truth that can no longer be rejected by human reason.

Technically, the process of compiling this scientific interpretation goes through several stages as follows (Muttaqien, 2016):

1. Determine the theme being studied.
2. Divide the team according to the agreed theme.
3. Invite experts in their fields as resource persons to provide a general perspective on the theme being studied.
4. Conducting inter-team studies.
5. Conducting several plenary sessions continuously to discuss the work of each team.
6. Finalizing the results of the study to be published as a work of scientific interpretation

This interpretation consists of 15 volumes with 13 different topics. The systematics of the discussion are as follows:

1. Each topic or volume is divided into several chapters.
2. Each sub-chapter displays related verses.



3. Before discussing a verse, an introduction is sometimes given regarding the theme of the sub-chapter.
4. The explanation of the verse is strengthened by the inclusion of related hadiths.
5. Strengthening the explanation of the verse with theories and scientific discoveries.
6. Providing detailed data if necessary and data is strengthened by the inclusion of several related images or photos.
7. The inclusion of sources using body notes and listed in the bibliography on the last page.
8. Each end of the volume is given an index.

Analysis of the Ministry of Religion's Scientific Interpretation of the Ashabul Kahfi Phenomenon

Sleep is a process needed by the body to form new cells and repair damaged cells. Adequate sleep can help maintain stamina and health. Sleep rhythm in adulthood (18-40 years) requires 7 to 8 hours of sleep. If more than that time, it will disrupt the chemical balance in the brain which can cause headaches and fifty percent experience diabetes and obesity (Khusna, 2023). Then, what about the sleep of the Ashabul Kahfi which is up to 309 years? This is the power of Allah which in putting the Ashabul Kahfi to sleep for 309 years, there are several interesting things that can be studied scientifically, including:

- a. Allah Closes the Ears of the Ashabul Kahfi

In Q.S Al-Kahfi: 11, Allah says which means:

"We closed their ears for several years in the cave..." (LPMQ, 2010)

The verse explains that Allah closed their hearing so that they could sleep soundly. It is different if the hearing is still normal, then it will affect the quality of their sleep. In a study it is explained that the most important organ in the hearing process is the brain, not the ears, because in essence the brain is an organ that responds to sound through the ears so that if the ears are closed then the brain will not be able to receive any signals. Thus, the cells and nerves of growth in the human body system centered in the brain also stop with the closing of the ears. According to Prof. Zaghoul An-Najar, if someone assumes that the sleep of the young Ashabul Kahfi in the cave was natural sleep, then they still need to eat, drink, and so on. However, in essence Allah has stopped all life functions in the bodies of the young Ashabul Kahfi and Allah has preserved their bodies for 309 years from the process of decay (An-Najar,2010).

Different from the scientific interpretation of the Ministry of Religion, where the interpretation is connected to identifying the shape of the ear. In this case the interpretation team interprets that the ear has four acupuncture points that function to suppress appetite. So, in the sentence "Allah closed the ears" it means that Allah pressed four acupuncture points on the ears of the Ashabul Kahfi so that their appetite decreased. In addition, the interpretation team also interpreted that Allah closed their hearing so that the young Ashabul Kahfi would not hear outside noise that could wake

them up from sleep. In other words, 'closing the ears' means 'cutting off' external hearing so that the situation is silent. This can make Ashabul Kahfi prolong their sleep (LPMQ, 2011).

The interpretation of the Kemenag interpretation team is in line with the laws of physics. According to (supersonic fracture) which can cause explosive sounds to collapse buildings and the surrounding glass. Similarly, with Ashabul Kahfi, their movements approach the speed of light so that there will be wave fractures that will cause sound explosions. Therefore, in accordance with verse 11 which explains that their ears were closed for several years. This is to protect their eardrums from the sound explosions caused by their movements that are too fast (Jumiati, 2011).

b. Cave Condition

Allah says in Q.S Al-Kahf: 17 which means:

"And you will see the sun when it rises, leaning from their cave to the right, and when the sun sets, away from them to the left while they are in a wide place inside (the cave)." (LPMQ,2010)

This verse explains that the condition of the cave occupied by the young man Ashabul Kahfi faces sunlight with adequate and balanced levels. According to Ibnu Kathir, verse 17 of Surah Al-Kahf contains several benefits. *First*, sunlight does not shine directly on them. When it rises, the sun is to the right. Meanwhile, when it sets, the sun is directly to the left. So, it can be concluded that the cave entrance is to the north. *Second*, the cave occupied by the young man Ashabul Kahfi is very spacious, which causes circulation in the cave to run well and comfortably. Therefore, young Ashabul Kahfi's body remains moist. However, the interpreters explained that the bodies of the Ashabul Kahfi on the left side were protected from the level of moisture and stuffy atmosphere in the cave because their bodies were still exposed to the gentle shower of sunlight (Katsir, 2016).

Ibn Kathir's interpretation is in line with the interpretation of the LPMQ team in the Kemenag Ilmi interpretation which explains that their bodies were protected because no sunlight entered the cave because the position of the sun rises from the right side of the cave and sets on the left side. So that the condition of the vast cave is always dim and dark. The temperature is cool and cold. So that in a dim state, the cold temperature because there is no incoming light can extend the sleep time of the Ashabul Kahfi youth. In this case, the interpreter likens it to taking a plane from Mecca to Jakarta at night, so that in less than 6 hours we have met the day because the plane is heading towards the sunrise. Then, so that passengers can still sleep for 6 hours, the flight crew orders passengers to close the windows so that sunlight does not enter. Therefore, passengers can sleep for 6 hours as if it were still night (LPMQ,2017).

c. Body Position

In Q.S Al-Kahfi: 18 it is explained that Allah turned the bodies of the young Ashabul Kahfi. As Allah has said:

"And We turned them to the right and to the left" (LPMQ,2010).



According to Prof. Zaghloul scientifically, someone who is sleeping or just sitting, then their body weight will press on the small nerves which results in the blood flow being blocked if they do not shift their body position within a certain amount of time, because the blood will stop flowing, the muscles will stiffen and the skin tissue will die after being damaged. So it can be understood that the purpose of Allah turning the bodies of the Ashabul Kahfi when they are in a sleeping state is to protect them from destruction and so that they are not eaten by the ground and protected from diseases that can attack the skin.

The same is the interpretation of the Kemenag Ilmi interpretation team which interprets that the bodies of the Ashabul Kahfi are turned to the right and left by Allah so that the young Ashabul Kahfi remain awake. They do not jostle each other in the large cave space. The large cave space also allows them to go back and forth freely so that their blood circulation is maintained and the body's metabolism process continues and they can survive for a long time. At the end of their interpretation, the Tafsir Ilmi Kemang compilation team provides a conclusion regarding the scientific explanation of the story of Ashabul Kahfi that thus, the phenomenon of the story of Ashabul Kahfi who survive in silence/silence, darkness, cool and cold temperatures, reduced appetite and bodies that always move in a large place so that they can sleep for a long time and their bodies survive which by Allah's will for 300 years if calculated by the syamsiyah calendar (solar) or 309 years if calculated by the qamariyah calendar (lunar) (LPMQ,2017).

Conclusions

The story of Ashabul Kahfi is a story of a group of seven faithful young men who slept for 309 years in a cave. The story is contained in the Qur'an, Surah Al-Kahfi, verses 9-26. There are several interesting phenomena in the story of Ashabul Kahfi while they were sleeping in the cave, namely, Allah closed the ears of Ashabul Kahfi, the condition of the cave, and the position of the bodies of Ashabul Kahfi while sleeping. This phenomenon is not very clear scientifically in the Qur'an. However, it does not mean that Allah allows the verses to appear confusing. Instead, Allah gives hidden scientific signs so that the verses of the Qur'an continue to be studied. Therefore, many researchers interpret this phenomenon using a scientific approach, one of which is the Tafsir Ilmi by the Indonesian Ministry of Religion which was compiled by the Lajnah Pentashihan Mushaf Al-Qur'an and the Indonesian Institute of Sciences.

In the interpretation of the Kemenag Ilmi interpretation team regarding the interesting phenomenon in the story of Ashabul Kahfi, it is explained that, *First*, Allah closed their ears so that the young men would not hear sounds from outside that might wake them up from their sleep. *Second*, the ear is known to have four acupuncture points that are useful for suppressing appetite. So that their appetite decreases. *Third*, the sunlight does not enter the cave and sets from the left side. So that the cave is always in a dim state which causes the temperature to remain cool and fresh. *Fourth*, the bodies of Ashabul Kahfi were turned by

Allah to the right and left so that the blood flow process of the young men was maintained and the body's metabolism process continued. Thus, the sleep of the Ashabul Kahfi youth was maintained and they were able to survive for a long time.

From the interpretation of the Kemenag Ilmi Interpretation team, it is proven that modern science does not contradict the Qur'an, because the sources used are the Qur'an and Sunnah which are then combined with reason (ratio) and empirical reality. In essence, the presence of the Ministry of Religion's Scientific Interpretation is aimed at building a harmonious cultural unity between the Qur'an and modern knowledge as a symbol of Western civilization.

References

- An-Najar.(2010). *Zaghloul, Mukhtarat min Tafsiri Al-Ayat Al-Kauniyah fil Qur'anil Karim*, j. II, Kairo : Maktabah As-Shuruq Ad-Dawlah.
- Aulia, Widad dan Luqmanul Hakim. (2024) "Kisah Ashabul Kahfi", *Journal Social Science and Humanities*, Vol. 1, No. 3. <https://doi.org/10.47134/pssh.v1i3.161>
- Azzuhro, Nur Metta Chumairoh. (2021) "Makna *Zarrah* dalam Al-Qur'an dan Tafsirnya dan Tafsir Ilmi Kemenag RI", *Academic Journal of Islamic Principle and Philosophy*, 2(1). 127-128, <https://doi.org/10.22515/ajipp.v2i1.3367>
- Departemen Agama RI. (2011). *Al-Qur'an dan Tafsirnya: Edisi yang Disempurnakan*, j. 1, Jakarta: Departemen Agama RI.
- Faizin. (2017). "Integrasi Agama dan Sains dalam Tafsir Ilmi Kementerian Agama RI", *Jurnal Ushuluddin*, 25(1). <http://dx.doi.org/10.24014/jush.v25i1.2560>
- _____. (2020). "Kisah Al-Qur'an dalam Tinjauan Sains: Studi atas Serial Tafsir Ilmi Kementerian Agama RI", *Jurnal Studi Al-Qur'an dan Hadits*, Vol. 4, No. 1. 78. DOI: 10.29240/alquds.v4i1.1106
- Federspiel, Howard M.(1996). *Kajian Al-Qur'an di Indonesia*, terj. Tajul Arifin, Bandung: Mizan.
- Iqbal, Muhammad. (2022). "Analisis Kontekstual atas Tafsir Departemen Agama Republik Indonesia", *Jurnal Iman dan Spiritualitas*, 2(1): <http://dx.doi.org/10.15575/jis.v2i1.16574>
- Izzan, Ahmad, Ahmad Izzan. (2011) *Metodologi Ilmu Tafsir*, Bandung: Tafakur.
- Jumiati, Sri. (2017). "Telaah Al-Kindy Terhadap Relativitas Waktu dalam Kisah Ashabul Kahfi", Vol. 3, No. 2.
- Katsir, Ibnu. (2016). *Tafsir Ibnu Katsir*, Surakarta: Insan Kamil.
- Khusna, Rifqatul, dkk. (2023). "Kajian Integrasi Al-Qur'an dan Sains Atas Tidurnya Ashhabul Kahfi Dalam Q.S Al-Kahfi Perspektif Fakhruddin Al-Razi", *Tajdid: Jurnal Kajian Integrasi Al-Qur'an dan Sains*, Vol 22, No. 1.
- Lajnah Pentashih Al-Qur'an. (2010). *Al-Qur'an dan Terjemahnya*, Bandung: Sygma Exagrafika.



- _____. (2011). *Tafsir Ilmi: Waktu dalam Perspektif Al-Qur'an & Sains*, Jakarta: Lajnah Pentashihan Al-Qur'an.
- Muttaqien, Ahmad. (2016). "Konstruksi Tafsir Ilmi Kemenag RI-LIPI: Melacak Unsur Kepentingan Pemerintah dalam Tafsir", *Jurnal Religia*, 19(2).
- Shihab, Quraish. 2002. *Tafsir Al-Misbah*, vol.8, Jakarta: Lentera Hati, 2002.
- kripsi 2.pdf
- Komarudin, D. (2016). *Pusat Penelitian dan Penerbitan Lembaga Penelitian dan Pengabdian Kepada Masyarakat UIN Sunan Gunung Djati Bandung*.
- Kurdi, A. J., & Inayatussahara, N. A. (2019). Islam Nusantara: Solusi Menyikapi Problem Radikalisme Agama. *Analisis: Jurnal Studi Keislaman*, 19(1), 55–76. <https://doi.org/10.24042/ajsk.v19i1.3374>
- Makmur, Z., Arsyam, M., & Alwi, A. M. S. (2020). Strategi Komunikasi Pembelajaran Di Rumah Dalam Lingkungan Keluarga Masa Pandemi. *KOMUNIDA: Media Komunikasi dan Dakwah*, 10(02), 231-241.
- Makmur, Z., Arsyam, M., & Delukman, D. (2021). The Final Destination's uncomfortable vision to the environmental ethics. *Journal of Advanced English Studies*, 4(2), 76-82.
- Nur, A. (2021). The Culture Reproduction In the Charles Dickens' Novel "Great Expectations" (Pierre-Felix Bourdieu Theory). *International Journal of Cultural and Art Studies*, 5(1), 10-20. <https://doi.org/10.32734/ijcas.v5i1.4866>
- Nur, A., & Makmur, Z. (2020). Implementasi Gagasan Keindonesiaan Himpunan Mahasiswa Islam; Mewujudkan Konsep Masyarakat Madani Indonesian Discourse Implementation of Islamic Student Association; Realizing Civil Society Concept. *Jurnal Khitah*, 1(1).
- Rahman, B. M. (2019). MASA DEPAN WAJAH ISLAM INDONESIA Kajian atas Islam Moderat-Progresif. *Nusantara; Journal for Southeast Asian Islamic Studies*, 15(1), 10. <https://doi.org/10.24014/nusantara.v15i1.10610>
- Rosyid, H. (2018). *Konstruksi Wacana Fundamentalisme Islam di Media Sosial (Analisis Relasi Wacana dan Kuasa Michel Foucault)*. 1–121.
- Syam, M. T., Makmur, Z., & Nur, A. (2020). Social Distance Into Factual Information Distance about COVID-19 in Indonesia Whatsapp Groups. *Jurnal Ilmu Komunikasi*, 18(3), 269-279.
- Sefriyono, S., & Mukhibat, M. (2017). Radikalisme Islam: Pergulatan Ideologi ke Aksi. *Al-Tahrir: Jurnal Pemikiran Islam*, 17(1), 205. <https://doi.org/10.21154/altahrir.v17i1.815>
- Shofan, M. (2019). Fundamentalisme Islam: Gejala Ketidakmampuan dalam Merespon Makna Zaman. *Siasat*, 3(1), 47–58. <https://doi.org/10.33258/siasat.v2i2.45>
- Syaepu, I. L. (2017). Radikal Dulu, Teroris Kemudian: Gerakan Islam "Garis Keras" Dulu Dan Kini Dalam Tinjauan Sosio-Historis. *Empirisma*, 26(1), 57–68. <https://doi.org/10.30762/empirisma.v26i1.681>
- Wekke, I. S. (2015). Sasi masjid dan adat: praktik konservasi lingkungan masyarakat minoritas

muslim Raja Ampat. *Al-Tahrir: Jurnal Pemikiran Islam*, 15(1), 1-20.

