Bulletin of Islamic Research
ISSN (Online): 3031-4526
Received: 15-04-2024, Revised: 15-05-2024
Accepted: 15-06-2024, Published: 29-07-2024
DOI: 10.69526/bir.v2i3.151

Cosmos Verses in Agus Purwanto's Review

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Abstract

Agus Purwanto's interpretation of the cosmos in a broad outline is science around the universe as a whole. The universe is so rich in planets orbiting stars, gathered in galaxies. Agus Purwanto's interpretation of the cosmos is divided into two implications. 1) the implication of contemporary interpretation development, which is marked by the integration of the worlds of interpretations around the cosmos, one of which is in interpretation by using the theoretical scholars and early cosmologists and the counts with the precision of the verse, thus producing an interpretation that matches the observation of sophisticated instruments. 2) the implications for science, one marked in its integration on the development of Western science that is spreading in understanding contrary to any religious teaching. Agus Purwanto moves to deflect the understanding with its interpretation of verses of the cosmos.

Keywords: *Cosmos verses; Agus Purwanto; book of interpreters AAS and Nalar AAS*

Introduction

The Koran is a universal book of guidance, which has important services in human life in the natural world. It contains written rules, both guidance for worship and guidance for muamalah. The Koran has goals and functions in life, including being used as guidance in the form of guidance, strengthening the apostleship of the Prophet Muhammad in the form of miracles, and becoming worship and a reward for everyone who reads it. The Koran, as guidance, is active in guiding humans in all aspects of life and pays attention to the condition of humans and the universe as a whole[1].

The instructions contained in the Koran have practical and emancipatory purposes, depending on how far they are understood and interpreted

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contextually. The various things contained in the Koran, if truly understood accurately and correctly, can help understand various secrets of the world that are full of meaning. As scientists do, they study the Koran through reflection and analysis, thereby producing meaning and thoughts that are inaccessible to most people[2].

Many scientists have discussed verses from the Koran that touch on major natural events, such as the sun, moon, stars, outer space, and the earth and the living creatures in it and all of this is collected into one discussion, namely the universe. The first civilizations to discuss the universe began with the Babylonian, ancient Egyptian, Indian, Chinese, and ancient Greek civilizations. Over time, this discussion of the universe was combined into one discussion known as cosmology[3].

Cosmology comes from Greek. Consisting of the words Cosmos, which means good order, and Logos, which means knowledge. So in terms of language, cosmology means a well-organized science[4]. As science develops, cosmology becomes a science related to metaphysics which discusses the order of the cosmos (universe)[5]. Initially, cosmology was built from the thoughts of a human civilization from time to time, through natural events that occurred that made them compelled to think about it.

The first cosmologists started from the Babylonian civilization. At that time, the Babylonians already questioned the existence of the universe, so they tended to search for the truth about the universe. At that time they believed that the stars could provide information to predict future events. All this information is written in formulas for the movements of the stars, sun and moon, which are carved into wet, baked clay. They turned these observations into astrological predictions because they believed that what happened in the sky determined what happened on earth[6].

Then, in the ancient Egyptian era, they began their theories based on myths, which are stories and events related to natural phenomena[7]. The ancient Egyptians had the view that the expanding sky was intended to shelter the earth. The sky is supported by pillars that support it, like a house with a roof, of course there are pillars that support it so that the roof remains sturdy and can shelter the occupants of the house[8].

After that, the cosmology of the ancient Greek era was born, which was built from a fairly long story. This started with the early Greek thinker, namely, Thales in (624-546 BC). The observations made by Thales received world appreciation, in his prediction of a solar eclipse in 585 BC. Pythagoras in (460-370 BC) and Aristotle (384-322 BC). They were known as mathematicians, astronomers and mystical philosophers. He also coined the term cosmology as a

discussion to reveal the system order of the universe as a whole[9]. Pythagoras' most famous thought was his belief that the universe could be understood through calculating numbers in mathematical formulas[10].

In (100-170 AD) a new cosmologist named Ptolemy appeared. The thoughts he produced are more or less quoted from Aristotle's theory developed by Hipparcrus. From his research, Ptolemy created a new structure of the universe known as the Almagest (large system), in which he explained the movements of the stars, sun, earth, moon, and other planets, which was called the Geocentric theory[11].

After that, the Roman Empire did not produce scientific progress, especially in the field of cosmology. Until it was finally redeveloped by Muslim scientists in the 12th century AD. The cosmology developed by Islamic scientists in the Middle Ages was started by Yusuf ibn 'Ishaq al-Kindi in (801 AD). He is known for the theory of relativity and the concept of creation of the universe (creatio ex nihillo)[12]. After that, the cosmologist H}usain ibn Mansur al-Hallaj (858-922 AD), he was known as a Sufi who was interested in discussing Nur Muhammad as the initial role in the creation of the universe[13]. Then the Muslim scientist named 'Abdullah Muh}ammad ibn al-Idrisi ash-Sharif in (1154 AD), the successes he achieved included making a globe map made of silver and weighing 400 kg[14]. Furthermore, Abu al-Wafa' Muh}ammad ibn Muh}ammad ibn Yahya ibn Ismail ibn 'Abbas al-Buzjadi (940 AD), he was the figure who formulated the theory of trigonometry a ball that is used to determine the direction of the Qibla throughout the world[15].

Simultaneously with the emergence of Muslim scientists in the 12th century AD, the development of cosmology in this period was inevitable, as was the development of the science of Al-Quran interpretation, so that quite a few extraterrestrial discoveries became a source for interpretation of the Koran. Interpretation using scientific theories as an interpretation of the verses of the Koran is called a style of scientific interpretation. Like Fakhr al-Din al-Razi who was one of the early figures in the existence of interpretation with a scientific style[16].

After that, in the modern period, Thantawi Jauhari appeared with its book of tafsir al-Jawahir fi Tafsir al-Qur'an al-Karim. Scientific theory as an interpretation of the Koran carried out by commentators at that time, became a separate development for scientists in the fields of exegesis and cosmology. With scientific interpretation, it is hoped that the development of cosmology can be accepted at every turn of the era, especially in the contemporary era where everything is digital and sophisticated tools are emerging. Because in contemporary times, scientific theories can be proven through research with

sophisticated equipment, as a result these theories can be accepted on an indisputable basis, namely the Koran.

On the other hand, in contemporary times, cosmology, especially in the field of interpretation, is increasingly disappearing and is rarely introduced anymore in written works or learning activities[17].

All of this happened because of the migration of skilled workers to developed countries. In the last decade, approximately 500 thousand world scientists have migrated to Europe, America and Australia. This bitter reality occurs because developed countries base their economic growth on science and technology, while Islamic countries only depend on qualitative inputs[18]. Based on the Koran as a source of knowledge, the Islamic world was once a giant in the fields of science and technology in the Middle Ages but has now only entered the third millennium and is only a peripheral nation. This means that many academics do not use the Koran as a reference for thinking.

In this contemporary era, revival can occur after the birth of Islamic scientists and commentators who can compete with the Western world. Like Agus Purwanto, a commentator who studied the Kauniyah verses of the Koran with a scientific approach written in his work, Verses of the Universe and Reasoning Verses of the Universe in 2008 and 2012. In writing his work, Agus Purwanto departed from his anxiety about the decline in Al-Quran learning in field of science that occurs in the Islamic world. Therefore, he expressed his scientific knowledge skills in the form of written works, taking the Koran as his main reference for thinking.

Science has been a part of Agus Purwanto's life since elementary school, so his work has now become the reading material for every student. For example, the theme that Agus Purwanto often discusses in scientific forums, studies, and in written form is the theme of cosmology. According to Agus Purwanto, cosmology is a science that discusses the universe or the universe as a whole. The universe is very rich in planets orbiting stars, which are gathered in galaxies. These galaxies are bound gravitationally in clusters, and these clusters are even bound to superclusters[19].

From the background of the problem above, the author is interested in researching the great name of Agus Purwanto and his review of the verses of the cosmos, as well as their implications for the development of contemporary interpretation and science as recorded in his work, Verses of the Universe; the Forgotten Sides of the Koran and the Reasoning Verses of the Universe; Making the Koran a Base for the Construction of Science. In a detailed explanation regarding this problem, the author conducted research with the title **"Cosmos Verses in Agus Purwanto's Review".**

With the background that the author has explained above, the focus is on the formulation of the problem to be studied: 1) How does Agus Purwanto interpret the verses of the cosmos in his work Verses of the Universe and Reasoning of the Verses of the Universe?; 2) What are the implications of Agus Purwanto's interpretation of the verses on the cosmos for the development of contemporary interpretation and science?

Method

Abdul Mustaqim in his book Al-Quran and Tafsir Research Methodology formulates four models of interpretive research, including Character Research (al-Bahth fi al-Rijal al-Tafsir), Thematic Research (al-Dirasah al-Mawdu iyyah), Ancient Manuscript Research (manuscripts), Living Qur'an Research (the Koran that lives amid society) and Comparative Research (al-Dirasah al-Muqaranah)[20]. Of the four tafsir research models, the author took the character research model, because the author considers the character research model (al-Bahth fi al-Rijal al-Tafsir) to be by what the author will do in researching the verses of the cosmos in Agus Purwanto's review contained in his book AAS and Reasoning AAS.

This research is a type of library research, namely research based on written texts related to the discussion. These texts include books, journals, articles and other scientific works related to the object of discussion. The nature of this research is that it uses a qualitative approach. Namely research that is holistic and reveals theory based on the quality of data that has been described and analyzed systematically[21].

This data analysis examines Agus Purwanto's thoughts on the verses of the cosmos in his works Ayat-ayat Semesta and Reasoning Verses of the Universe. By using the data source collection method along with data explanation (Descriptive-Analytical).

The steps for data analysis used by researchers are as follows: First, select related data, especially data contained in the books Verses of the Universe and Reasoning Verses of the Universe, as well as data contained in books, journals and scientific works. In this stage, the researcher will select data sourced from primary and secondary data. Second, in this stage the researcher will examine the related data carefully and thoroughly, then the results will be described. Especially the data that researchers get from primary and secondary data. Third, with the data that has been obtained, the researcher will provide a conclusion as a formulation of understanding from the mature and systematic interpretation of the verses of the cosmos by the problem formulation contained in this research

Result and Discussion

The Agus Purwanto's interpretation of the Cosmos in the AAS Book of Reason

In his book Reasoning AAS, Agus Purwanto also collects verses which are classified exactly as in the previous book (AAS), except for the sub-chapter which discusses each existing verse which is different from the two. Furthermore, in the book Reasoning AAS, Agus Purwanto examines this verse on the following pages according to the theme of discussion, for example, the theme that discusses the cosmos. As for the sub-chapter which discusses the cosmos, the author has included it in the table column above. Here the author will provide several examples of Agus Purwanto's interpretation in the AAS Book of Reason, for example, the theme sub-chapter which discusses the Early Universe and the Earth Floating in Space. The discussion and interpretation surrounding the theme verse is as follows:

a. Early Universe

In this discussion, Agus Purwanto begins his interpretation of the words of Allah SWT in the QS. al-Baqarah: 117 and QS. Al-An'a>m : 73, as follows:

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

"*Allah is the Creator of the heavens and the earth, and if He wishes (to create) something, then (it is sufficient) He only says to it: "Be!" Then it becomes something.*" (QS. al-Baqarah: 117)[22]

وَهُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۖ وَيَوْمَ يَقُولُ كُن فَيَكُونُ ۚ قَوْلُهُ ٱلْحَقُّ ۚ وَلَهُ ٱلْمُلْكُ يَوْمَ يُنفَخُ فِى ٱلصُّورِ ۚ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ

"And it is He who created the heavens and the earth in truth. And His words were true when He said: "Be, and it will be", and in His hands is all power when the trumpet is blown. He knows the unseen and the visible. And He is the All-Wise, All-Knowing." (QS. Al-An'a>m : 73)[23]

At the beginning of his interpretation, Agus Purwanto began studying several words from the verse above. In QS. al-Baqarah : 117 he took the word *badi>un* بَدِيعُ, This word is the term wazan from *bada'a-yabda'u-bad'an* بدعا–يبدع–بدع which means the word create or create. Agus Purwanto also discussed words قَضَىٰ (قضى–يقضى–قضاء–قضية) *qadha>-yaqdhi>-qadha>'an* which has the meaning of punishing or committing[24].

After that, Agus Purwanto said that in the Koran six verses use the editorial fragment كُن فَيَكُونُ "Be!" so be it. The verse fragment above comes from -كن يكون-كون-كيانا-كينونة ([something that] exists). The word kun كن is fi'il amr from ka>na. Every time a fragment of this verse is used, the verse definitely discusses the process of creating something by Allah SWT. Of the six verses that use the word fragments above, apart from the two used for verses related to the creation of the heavens and the earth, the other three verses tell about the event of the creation of a child, namely Prophet Isa and Prophet Adam which are found in the QS. Ali Imran: 47 and 59, apart from that it is also found in QS. Maryam : 35; Another verse tells about the process of turning on and off, which is found in the QS. Al-Mu'minun : 68[25].

Agus Purwanto stated that the creation process of Prophet Adam and Prophet Isa invited a break in reason in the creation process. Likewise, the creation of the heavens and the earth has the impression of magic, in the sense that it does not make sense but is real in the cause and effect of its creation. There was no difficulty or obstacle for Him to create everything in the heavens and on earth[26]. Then Agus Purwanto also listed other creation processes related to the expanded universe, in the words of Allah SWT which read:

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوْسِعُوْنَ

"*And We built the heavens with (Our) power and indeed We truly expanded them.*" (QS. Al-Zariyyat: 47)[27]

The verse above explains the expanded heavens. In this case, Agus Purwanto reminded us about the events and findings of the red shift of the light produced by galaxies. This means that the galaxies are moving away from each other. If you look at the stars and galaxies, they seem to stick to the surface of the sky. But on the other hand, the sky is expanding even though our eyes do not realize the difference. The universe is expanding. If we look back in time, the universe was smaller and smaller at the beginning, zero. At this zero point, the universe began its expansion with a big bang known as the Big Bang[28].

However, here Agus Purwanto and other scientists do not know very clearly what actually exploded and how long ago the explosion occurred, basically at that time there was only a singularity, infinity. Before the explosion occurred, there was nothing, including matter, space, and time. After the explosion occurred, space spread out, time passed, and matter and radiation spread[29].

In this concept of creation, it can be imagined that the earth consists of land and sea. On land there are mountains, mountains, valleys and deserts. So it's all very complex and complicated, but beautiful and charming. Likewise, the

life and beauty that exist in the ocean. Apart from that, if you look further, in this solar system, there is a sun, one of the billions of stars that occupies its position in the Milky Way galaxy. The Milky Way itself is only one of the billions of galaxies in the universe which is approximately 15 billion years old[30].

According to Agus Purwanto, the most amazing thing of all is the beginning of creation itself, creation which occurred with an explosion, a very loud bang, Bang! Kun! The explosion occurred with the singularity, space, time, and matter[31]. That is the concept of the creation of the universe with all its explosive events in a relatively short period. This complicated process only occurs in a fraction to a hundred seconds. It's hard to imagine for most people. The boom process is like magic which begins with the word kun, then the process of creating the universe occurs.

b. Earth Floating in Space

In discussing this theme, Agus Purwanto begins his interpretation of the QS. Al-Naml : 88 which reads:

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ۚ صُنْعَ اللَّهِ الَّذِي أَتْقَنَ كُلَّ شَيْءٍ ۚ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ

"And you see the mountains, you think they stay where they are, but they move like clouds. (Such is) the action of Allah who firmly makes every thing; Verily Allah is All-Knowing of what you do." (QS. Al-Naml: 88)[32]

Agus Purwanto begins his interpretation from the word Jibalun جبال which is the plural estimate of the word jabalun جبل which means (mountain). Next is the word jamada جَمَدَ-يَجْمُدُ-جَمْدًا-جُمُودً (frozen/stingy). Jumudun جُمُودٌ (not moving). Jamidun-jamidatun جَامِدٌ-جَامِدَةٌ (the frozen, the hard, the motionless, the stingy). Next are the words marra-yamurru-marran مَرَّ-يَمُرُّ-مَرًّا (passed, passed, went). Sah}a>buun سَحَابُ plural tasir suh}ubun سُحُبٌ which means (cloud). Apart from word studies, here Agus Purwanto presents how the Koran states what every human being thinks through a verse fragment, تَحْسَبُهَا جَامِدَةً "You think the mountains are still". It is as if the Koran corrects human expectations, that the mountain moves وَهِيَ تَمُرُّ with a movement like the movement of مَرَّ السَّحَابِ clouds.

What is interesting in Agus Purwanto's interpretation is the discussion about mountains, according to him everyone is aware that mountains are the most prominent part of the earth, towering and fixed in place, for example, Mount Merapi which has a height of 2,968 m. The foothills of Mount Merapi are surrounded by the districts of Klaten, Boyolali, Sleman and Magelang. The position of Mount Merapi has not moved, it has remained stationary in this area for around 8,000 years[33].

From the explanation above, it means that it is impossible for a mountain that is firmly fixed and integrated with the earth to move. In fact, all of this was felt by the people when the Koran was revealed. This means that mountains can't move at the same speed as clouds, and it is also impossible for mountains to float because mountains are already integrated with the Earth. However, what is interesting is that the Koran is always true. Read the reactions contained in QS. Al-Naml : 88 is relatively easy to understand. The mountains move like clouds. According to Agus Purwanto, if you use the thinking framework of Aristotle and Ptolemy; the universe and other celestial bodies revolve around the stationary earth. This means that the earth does not move, the mountains remain in their place.

Agus Purwanto emphasized again the truth of the Koran in the editorial of the QS verse. Al-Naml : 88. According to him, what must be corrected here is our way of thinking and understanding. Mountains are firmly rooted in the earth, relatively unmoving for hundreds or thousands of years. For example, if a mountain moves like clouds, the mountain is relatively motionless. So what must move here is the earth, so that the mountains move like clouds, even though at the same time their position remains in place. In conclusion, the earth is not still, but moves, so that the mountains move.

Next, Agus Purwanto presents a simple example in understanding the above. If humans take airplane transportation, that's where humans will experience being at an altitude of 10 km, with a movement speed of 800 km per hour. Here, passengers can prove it by seeing large clouds from the plane window. What passengers must have felt was that the plane was still and not moving. What's more, if the plane is calm without shaking, all that can be heard is small vibrations caused by the engine. At that moment, close the window of the plane, you will definitely feel that the plane is completely still. However, humans on Earth who see the plane must be flying fast.

Here the author understands the meaning of Agus Purwanto's interpretation. The size of the Earth is much larger than any plane, therefore, even though the Earth moves with fast movements, humans on Earth do not feel the movement. That's because there is a layer of air around the earth, like an airplane that protects passengers from the wind or air outside. The discussion about the floating earth is an idea from QS. Al-Naml: 88 which is a formulation of the problem of how the earth floats, moves from and where does it move? All of this has not been explained by Agus Purwanto in the sub-chapter on this theme[34].

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The interpretation of Agus Purwanto that the author describes above starting from the books AAS and Reasoning AAS is a form of his position as a mufasir. Agus Purwanto carries out this interpretation not only by matching verses and scientific theories, but the study he presents is in the form of interpretations referred to from previous interpretations as well as scientific theories that have been researched using sophisticated tools. Apart from that, Agus Purwanto also places his scientific theories according to his calculations through physics formulas, so that the resulting theory is quite precise with today's sophisticated tools. Apart from that, Agus Purwanto also places his skills in linguistics, therefore he includes language studies in his interpretation, especially in the book Reasoning AAS.

Implications of Agus Purwanto's Interpretation of Cosmos Verses

As an initial concept of grounding the Koran and science, Agus Purwanto brought an understanding of the importance of further studying kauniyah verses and science in Islam. Science helps explore the meaning of the kauniyah verses in the Koran, especially in the field of cosmology. Therefore, these two things cannot be separated in developing the science of interpretation and science in the contemporary era.

The development of Islamic science, especially in the field of cosmology, cannot be separated from the development of the science of interpretation. Basically Muslims explore knowledge about the cosmos which cannot be separated from the verses of the Koran. It is not surprising that Muslims in the past were able to advance in the fields of science and technology because they used the Koran as their main source for thinking.

In contemporary times, Agus Purwanto repeats what ulama did in the past, by writing interpretive books which mostly cover issues regarding cosmology. With the hope of progress of civilization in the fields of interpretation and science. As the author has stated above, Agus Purwanto's commentary book predominantly contains cosmology as an interpretation of the verses of the cosmos itself. In the end, Agus Purwanto's interpretation has its own implications for the development of interpretation and science as well as for people who study both.

The implications of Agus Purwanto's interpretation of the cosmos verses have two parts. First, to provide an understanding of cosmology in the field of

interpretation. Second, to provide an understanding of cosmology in the field of science.

a. Cosmological Implications in the Field of Interpretive Development

Although the Koran is not an encyclopedia book that explains various theories in science or the secrets of the universe directly. However, in general, the Koran has conveyed various natural phenomena that can be studied further. This means that the Koran has been described as a reference for various natural phenomena and science, especially in the field of cosmology.

In scientific evidence, cosmology can be characterized by what past interpreters have done with the verses of the cosmos. The cosmic verses that have been studied become an understanding which is called interpretation. As a science that discusses the order of the universe, cosmology is one of the important things to introduce in Islamic education, especially in interpretation education, because in the end, they can study the verses of the cosmos by presenting various scientific theories that have been studied by Muslim scientists at that time. Then.

Agus Purwanto is one of the Muslim scientists who has conducted studies on the verses of the cosmos written in his tafsir books AAS and Reason AAS. His interpretation of the cosmic verses can be said to be objective because he also presents various scientific theories from various scientists. His interpretation of these cosmic verses is the final result that can encourage readers and interpretive academics in contemporary times to study the Koran scientifically. The world of interpretation today needs a figure like Agus Purwanto who can explain a verse about the cosmos with the presentation of scientific theory in the contemporary era.

It is repeated again that these cosmic verses contain knowledge of the universe, and most of these verses include mutasya>bihat verses, the reason is that these verses contain ghaybiyyah, meaning verses that contain things that are not yet known to the human mind in general. Therefore, in-depth analysis is needed for experts, so that they can obtain in-depth studies that cannot be done by laypeople in general. Agus Purwanto did the same thing, the proof can be seen in his two tafsir books (AAS and Reason AAS), and apart from that he also often provides studies in scientific forums and his personal YouTube channel, in which he examines the verses of the cosmos and their interpretations. .

As a commentator, Agus Purwanto has realized his goal of developing his interpretation of cosmology in the world of tafsir academia. Apart from that, Agus Purwanto also showed something new in the world of interpretation, where his interpretation was still within the framework of the rules of interpretation, even though his interpretation was more in the realm of

interpretation with a scientific face. With the interpretation of the cosmos offered by Agus Purwanto, the interpretation of the Koran becomes more analytical and theoretical, based on the theories of previous tafsir scholars and cosmologists.

b. Cosmological Implications in the Field of Scientific Development

The history and birth of cosmology in the ancient Greek era became the starting point for the emergence of theories of the universe which are the reference for most scientists. The beginning of the emergence of cosmology made people start thinking about things related to the universe, and this has continued until contemporary times, and the theories that have been created have become increasingly diverse and advanced following technological developments. With today's sophisticated equipment, cosmology can be proven by experts based on formulas and calculations, resulting in strong scientific theories in contemporary times.

However, what is currently being discussed is about western cosmology which is considered to be contrary to the concepts of any religion. Like Descartes who stated that God only occupies territory to guarantee the validity of human knowledge to external reality. Meanwhile, Isaac Newton also had the view that after creating motion, space, and time, God's position in this world was no longer needed. Apart from that, cosmologist Stephen Hawking also believes that there is no longer a place for God, the reason he says that is because all the problems that arise in the world of cosmology and physics can be answered by him. Because of this, B. J. Habibie said that this atheist scientist's view could be said to be irresponsible and arrogant in his thinking because what he did was a belief that made people not believe in the power of God.

As an action and follow-up to thoughts that are contrary to religion, Agus Purwanto introduced a cosmology based on the holy Koran, so that it becomes an interpretation that is in accordance with religious boundaries. Agus Purwanto is a figure among the many scientists, including experts who are involved in exploring cosmology in contemporary times. He summarized his research on the cosmos in his Tafsir AAS and Reason AAS, and this interpretation became a cover for science that was not in accordance with religious norms, especially Islam.

Furthermore, Agus Purwanto's fascination has obtained definite results in science, it can be seen that his work has received a good response from Muslim readers and academics. Apart from that, Agus Purwanto has also built Islamic boarding schools specifically studying the Koran and science. These Islamic boarding schools were built in Jember, Jombang and Jogjakarta, where the Islamic boarding schools were later named Trensains (science Islamic boarding schools). All of the success achieved by Agus Purwanto was due to the interpretation he made of the verses of the cosmos, so that it could be said that

the verses of the cosmos are in direct contact with scientific theories that remain in Islamic principles.

Conclusion

As a result of the description above, the author can conclude that Agus Purwanto's interpretation of the verses of the cosmos can be used as a reference source for every group of students in the fields of interpretation and science for the development of both. The author conveys the conclusions of the main problem of this research as follows:

1. The interpretation made by Agus Purwanto is an interpretation that uses a scientific approach. With scientific theories in interpreting Kauniyah verses, in the end this interpretation can be said to be scientific in nature. Agus Purwanto also uses the maudhu'i method in interpreting verses from the Koran, such as the verses on the cosmos which he has interpreted in his tafsir books AAS and Reason AAS. Agus Purwanto has classified the kauniyah verses in the Koran into 800 verses, and most of these verses talk about cosmology. According to Agus Purwanto, cosmology is a science that discusses the universe or the universe as a whole. The universe is very rich in planets orbiting stars, which are gathered in galaxies. Agus Purwanto's two books contain interpretations of cosmos verses, one of which is about the themes of Day and Night, Floating Earth, Early Universe, and Floating Earth in Space. Agus Purwanto's interpretation of the verses of the cosmos is quite analytical and theoretical, seen from the delivery and presentation of quite diverse theories.
2. The development of interpretation and science in contemporary times has developed quite rapidly, and Agus Purwato's interpretation of the verses of the cosmos is a real form of this development. Agus Purwanto's interpretation of the cosmos has its own implications, which have an impact on the development of interpretation and science. In the development of interpretation, Agus Purwanto has introduced cosmology in the form of interpretation of the verses in question. Apart from that, Agus Purwanto has also shown every reader of his interpretation that cosmology also needs to be studied further, especially cosmology in the Koran. Furthermore, it has implications for the development of science, in his interpretation Agus Purwanto provides an understanding of the cosmos that is by religious teachings, especially Islam. Apart from that, Agus Purwanto's interpretation of cosmos verses has also become a shield against the rise of Western cosmology which was initiated by irresponsible

and arrogant people. This is the reason that makes Agus Purwanto's interpretation a bridge for every student in studying cosmology.

Suggestion, After studying the character Agus Purwanto and his commentary on Verses of the Universe; Forgotten Sides of the Koran and Reasoning Verses of the Universe; Making the Koran a basis for scientific construction, which contains the results of scientific research and observation to interpret the Kauniyah verses and the cosmos in particular. In researching the study of this character, the author is aware that there are still many defects and gaps from various points of view, so that research regarding the character Agus Purwanto and his interpretive works can be researched further in the fields of interpretation and science. Apart from that, based on exploration, the author also realized that Agus Purwanto did not only discuss the cosmos in his interpretation, but there were still many themes such as the human body and plants. The next researcher can choose one of these themes and compare it with other interpretive books, so that the understanding obtained is more colorful and varied.

The author also does not forget to expect criticism and suggestions from dear readers, for the sake of results that are close to perfection for this and subsequent research. Because the research that the author carried out from start to finish still had too many shortcomings in terms of word processing, research ideas and writing systematics. This is the result of the hard work and hard work that the author has done so far, we thank you for your criticism and suggestions.

Author Contributions

Muqtadir: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration.

Acknowledgment

I would like to thank University KH. Abdul Chalim Mojokerto, and an anonymous reviewer for providing valuable input on these papers.

Conflict of Interest

The authors declare no conflicts of interest.

Funding

This research did not receive any financial support.

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