



No skripsi: 023/IAT-U/SU-S1/2024

THE CONDITION OF COSMOS OBJECTS DURING THE DOOMSDAY
(The Analysis of Scientific Interpretation of the Ministry of Religious Affairs
of Indonesia)

THESIS

Submitted as Partial Fulfillment Requirements for Getting the Bachelor Degree
of Religious Studies (S.Ag) in Qur'an and Exegesis Sciences Department



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FOREWORD

Alhamdulillah, praise and thanks be to the presence of Allah SWT for His mercy and grace, which are always bestowed upon us all. Then, *sholawat* and greetings to the Prophet Muhammad SAW, who has transmitted the treatise and *Syari'ah* of Islam to all mankind. By the grace of Allah SWT, the writer is finally able to complete the thesis entitled "**The Condition of Cosmos Objects during the Domsday (The Analysis of Scientific Interpretation of the Ministry of Religious Affairs of Indonesia)**".

This research is a requirement for obtaining a Bachelor of Religion from the Faculty of Ushuluddin, State Islamic University of Sultan Syarif Kasim Riau. Thanks to the trust and support of some people, both moral and material, the and material support, author was able to face and overcome the difficulties and obstacles, so that the research could be completed. On this occasion, the author would like to express his gratitude to some parties, for the help, guidance and encouragement and encouragement, so that the author can finish, namely to:

1. The author's parents, Edi Priyono and Sukirah, who always supports the author to continue her education and gives her endless love and affection. Especially to the author's mother, who has always provided emotional and financial support. Thank you for never refusing the author's return, whatever the circumstances.
2. The author's beloved sister, Rahma Nurlita Safitri, S.S., who supported and helped the author in every sides. Thank you for being a strong and successful sister to us. To our beloved little brother, Dzaky Almair Zhen, thank you for being born into this world in our family.
3. Mr. Lukmanul Hakim, S.Ud., M.IRKH., Ph.D, and Mr. Agus Firdaus Chandra, Lc., M.A as the first and second supervisors, who has helped and directed the author to complete the thesis with great enthusiasm.


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4. Mr. Fikri Mahmud, Lc., M.A as the author's lecturer who helped the author from the beginning of writing and was always willing to provide knowledge and direct the author in completing this thesis at any time.
5. Mr. Dr. H. Jamaluddin, M. Us as an academic supervisor, who has helped the author in the fluency completion of the writing of this thesis.
6. To myself for struggling to complete this thesis as well as i can. thank you for persisting and not giving up.
7. The author's best friends, RISADIRAYAFIZAH, Izzatul Aliyah, Khairunnisa Nadhilah Ismail, Yola Syah Fitri Panjaitan, Dea Ajeng Siti Nurahmi, Afrigh Miftahudin, especially Muhammad Zulio Akbar, who has always support, accompany, pray, and are willing to process together with the author.
8. Mr. Harrie A. Fernando Zen, S. Ag, who has been willing to take the time to discuss with the author in the process of making this thesis. Thank you also to all those who cannot be mentioned one by one. *Jazakumullahu khairan katsiron.*

The author is fully aware that this thesis is far from perfect. Therefore, constructive criticism and suggestions from various parties are highly expected and hopefully this thesis will become useful knowledge, *Aamiin.*

Regards,

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A GUIDE TO ARABIC transliteration

The transliteration of Arabic-Indonesian letters in this text is based on the Joint Decree of the Minister of Religious Affairs and the Minister of Education and Culture of the Republic of Indonesia, dated January 22, 1988, No. 158/1987 and 0543.b/U/1987, as stated in the Arabic Transliteration Manual (*A Guide to Arabic Literation*), INIS Fellow 1992.

A. Consonant

Arabic	Latin	Arabic	Latin
ا	A	ط	Th
ب	B	ظ	Zh
ت	T	ع	'
ث	Ts	غ	Gh
ج	J	ف	F
ح	H	ق	Q
خ	Kh	ك	K
د	D	ل	L
ذ	Dz	م	M
ر	R	ن	N
ز	Z	و	W
س	S	هـ	H
ش	Sy	ء	'
ص	Sh	ي	Y
ض	Dl		

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<u>Vocal</u>	<u>Long Vocal</u>	<u>Example</u>
◌َ = a	اَ = Ā	تَكَاتُرْ = takātsur
◌ِ = i	اِ = Ī	يَهَيِّجْ = yahīj
◌ُ = u	اُ = Ū	تَعْلَمُونَ = ta'lamūn
	اَو = Aw	سَوْفَ = sawf
	اَي = Ay	عَيْنَ = 'ayn

B. Long Vocals and Diphthong

Each Arabic writing in the form of *fathah* vocal Latin writing is written with “a”, *kasrah* with “i”, *dlommah* with ”u” while the long readings are each written in the following way:

Vocals (a) long = Ā for example قال become qāla

Vocals (i) long = Ī for example قيل become qīla

Vocals (u) long = Ū for example دون become dûna

Especially for the reading of ya’ nisbat, it should not be replaced with “i” but still written with “iy”: in order to describe ya’ nisbat at the end. Likewise, for the sound of the diphthong, wawu, and ya’ after *fathah* is written with “aw” and “ay”. Consider the following example:

Diphthong (aw) = اَوْ for example قَوْلٌ become qawlun

Diphthong (ay) = اَي for example خَيْرٌ become khayrun

Ta’ Marbûthah (ة)

Ta' *marbûthah* is transliteration with "t" if it is in the middle of a sentence, and if ta' *marbûthah* is at the end of the sentence, it is transliterated by using "h". Such as الرسالة للمدرسة to *al-risalat li al-mudarrisah*, or when in the middle of a sentence consisting of *mudlaf* and



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mudlaf ilayh arrangement, then transliterated by using *t* connected with the following sentence, for example, *في رحمة الله* become *fi rahmatillah*.

Articles and Lafadz al-jalâlah

The word “al” (ال) is written in lowercase unless it is located at the beginning of the sentence, while “al” in Jalâlah lafadz, which is in the middle of the sentence propped (*idlafah*) is then omitted. Consider the following examples:

1. Al-Imâm al-Bukhâriy say...
2. Al-Bukhâri, in the opening of the book, explained...

Masyâ‘ Allâh kâna wa mâ lam yasya‘ lam yakun.



ABSTRAK

Skrripsi ini berjudul “Kondisi Benda-benda Langit di Hari Kiamat (Studi Analisis Tafsir Ilmi Kementrian Agama RI)”. Penelitian ini dilatarbelakangi oleh banyaknya ayat-ayat Al-Qur’an yang menjelaskan permasalahan ilmiah, namun belum diteliti secara detail dan komprehensif. Termasuk pembahasan mengenai hari kiamat. Di sisi lain, kemajuan ilmu pengetahuan dan teknologi mengalami kemajuan pesat. Oleh sebab itu, untuk memperoleh penjelasan yang rinci dan menyeluruh diperlukan bagian tersendiri dengan menggunakan metode dan sistematis yang tepat. Berdasarkan hal tersebut, penulis berpendapat perlu dilakukannya penelitian ini. Tujuan dari penelitian ini adalah untuk mengetahui penafsiran ayat-ayat Al-Qur’an tentang benda-benda langit di hari kiamat dalam tafsir ilmi Kemenag RI dan mengetahui relevansi penafsiran tersebut dengan teori sains. Jenis penelitian ini merupakan jenis penelitian *library researsh*, dengan menggunakan metode *maudhui*. Teknik analisis data yang digunakan adalah teknik analisis data *Miles and Huberman*. Kesimpulan dari penelitian ini adalah keadaan Matahari, Bulan dan bintang di hari kiamat akan kehilangan cahayanya. Matahari akan berevolusi secara cepat sehingga menjadi bintang raksasa merah yang akan menelan planet-planet disekelilingnya termasuk Bulan, dan bintang juga akan berjatuhan. Keadaan ini sama seperti teori yang dikemukakan oleh para ilmuwan sains sehingga dapat dikatakan bahwa keduanya memiliki hubungan yang relevan.

KATA KUNCI: Benda-benda langit, kiamat, tafsir.

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ABSTRACT

This undergraduate thesis was entitled "The Condition of Heavenly Objects on the Doomsday (*Ilmi* Interpretation Analysis Study of the Ministry of Religion of the Republic of Indonesia)". This research was instigated with many Quranic verses explaining scientific problems, but they have not been studied in detail and comprehensively. A discussion about the end of the world was also included. On the other hand, the progress in science and technology is progressing rapidly. Therefore, to obtain a detailed and comprehensive explanation, a separate section is needed by using appropriate methods and systematics. Based on these, the author believed that this research is necessary. This research aimed at finding out the interpretation of Quranic verses about heavenly objects on the doomsday in the *ilmi* interpretation of the Indonesian Ministry of Religion, and finding out the relevance of this interpretation to scientific theory. It was library research with *Maudhui* method. Miles and Huberman was the technique of analysing data. The conclusions of this research showed that the Sun, Moon, and stars will lose their light on the Doomsday. The Sun will evolve rapidly so that it becomes a red giant star which will swallow the planets around it including the Moon, and stars will also fall. This situation is the same as the theory put forward by scientists, so it can be said that the two have a relevant relationship.

Keywords: Heavenly Objects, Doomsday, Interpretation



الملخص

موضوع هذا البحث " أحوال كائنات الكون يوم تقوم الساعة (دراسة تحليلية للتفسير العلمي لوزارة الشؤون الدينية للجمهورية الإندونيسية)." انطلق هذا البحث من كثرة الآيات القرآنية المتعلقة بالمجال العلمي، غير أنها لم تدرس على سبيل التفصيل والشامل، منها ما يتعلق بيوم تقوم الساعة وما بعدها. وفي صعيد آخر، إن العلوم والتكنولوجيا تقدمت بشكل سريع. وعليه نحتاج إلى البيان الشامل والمتكامل باستخدام المنهج والنظام المناسب. ونظرا إلى ذلك قامت الباحثة بإجراء هذا البحث. وأما أهداف البحث فهي لمعرفة تفسير الآيات القرآنية المتعلقة بكائنات الكون يوم تقوم الساعة في منظور التفسير العلمي لوزارة الشؤون الدينية للجمهورية الإندونيسية، مع معرفة مناسبة ذلك التفسير بنظرية العلوم. ويعتبر هذا البحث دراسة مكتبية باستخدام المنهج الموضوعي. وأما طريقة تحليل البيانات فهي طريقة مايلس و هوبرمان (Miles and Huberman). ونتائج البحث تشير إلى أن أحوال الشمس والقمر والنجوم يوم تقوم الساعة سيزول نورها. فالشمس تتطور بشكل سريع حتى تصبح نجما ضخما أحمر اللون وستبتلع الكواكب التي حولها، من ضمنها القمر، والنجوم ستسقط. وهذه الأحوال متشابهة بالنظريات التي قدمها علماء الفيزياء حتى نستطيع أن نقول أنهما متناسبان.

الكلمات الدليمة: كائنات الكون، الساعة، التفسير



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CHAPTER I

INTRODUCTION

A. Research Background

The fifth pillar of faith includes believing in the coming of the doomsday. So, people who do not believe about this are classified as people who are not perfect for their faith. Knowledge about the time of the doomsday is phenomena kept secreted by Allah SWT. No one knows about it, not even the angels and the Prophet Muhammad. Only Allah SWT who knows this.¹ Nevertheless, as a believer, we must be sure and believe in the coming of the doomsday. These have explained in the Qur'an.

إِنَّ السَّاعَةَ لَأْتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ٥٩

Meaning: “Indeed, the doomsday will be coming - no doubt about it - but most of the people do not believe.” (Q.S Gafir(40): 59)²

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ٧

Meaning: “And [that they may know] that the doomsday will be coming - no doubt about it - and that Allah will raise those in the graves.” (Q.S Al-Hajj (22): 7)³

The two verses above tell us that the universe will end. Everything that begins will end and be destroyed except for Allah SWT. The destruction which occurs during the doomsday is also a sign of Allah's power. The beauty of the world that was enjoyed by humans will be

¹ Badan Kerjasama Lajnah Pentashihan Mushaf Al-Qur'an, Badan Litbang dan Diklat Kementerian Agama RI dengan Lembaga Ilmu Pengetahuan Indonesia (LIPI), *Tafsir Ilmi Kiamat dalam Perspektif Al-Qur'an dan Sains*, Cet. I (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2011), p. 75.

² Kementerian Agama, *Qur'an Kemenag*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2022), p. 474.

³ *Ibid*, p. 333.

destroyed when the doomsday arrives. So, no one can imagine how a beautiful world turns into devastation. It can't know what will happen to the world and the universe when the doomsday occurs. A beautiful world with nature full of rich resources, humans with all their happiness, and living creatures (animals and plants) with all their benefits, all of that changed, there will be no benefit at all.

The universe where humans live in consists of countless material object, they are animate and inanimate, moving and stationary. For example, looking at the sky, we would think that Allah SWT has power over everything, to the point of holding the cosmos objects from falling.

Allah SWT has created what is in the sky such as the Sun, Moon, stars, planets, meteoroids and other things, all of which have benefits for us as humans who are given mind and the ability to think by Allah SWT to always thoughtful and remember all of His creations that are not useless and taking a lesson.

However, how is the condition of the sky when the doomsday arrives? Syaikh Mahir Ahmad Ash Shufi said that the sky will be destroyed, split, broken, and exploded at the time of the doomsday.⁴ How terrible is the condition of the sky when the doomsday has arrived? The sky, which is a beautiful sight, will be transformed into something frightening and scary in the doomsday. As explained in various verses of the Qur'an, including in Surah Al-Infithar verse 1 as follows:

إِذَا السَّمَاءُ انْفَطَرَتْ ١

Meaning: “When the sky breaks apart,” (Q.S. Al-Infithar: 1)⁵

There are some studies about the doomsday. The previous study was commonly analyzed about signs, others name, conditions in the Earth such

⁴ Mahir Ahmad. *Ensiklopedia Akhir Zaman*, alih bahasa Tim Penerjemah Ummul Qura, Cet. (Jakarta: Ummul Qura, 2017), p. 440.

⁵ Kementrian Agama, *Qur'an*, p. 587.

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as tsunami, earth quake, mountains fly like a cotton and the doomsday according to interpreters about the doomsday.

The researcher has not found some research which are analyzing more specific about the condition in space, for instance the other planets, the rotation, the gravitation, the light, etc. during the doomsday. Therefore, the researcher is interested to analyze this topic.

The interpretation that is used as a reference is the scientific interpretation of the Ministry of Religious Affairs of Indonesia. The urgency of the scientific interpretation regarding the doomsday is to know the physical sign of the doomsday in the sky is the rising of the Sun from the west. When it happens, the universe confronts a terrible shock because all planets, including Earth, spread around and move randomly in irregular rotation.⁶

Allah SWT prevents the cosmos objects falling down through His strength and power. There are so many verses in the Qur'an explain about the doomsday, with various interpretations that indicate various understandings from various interpreters. So, in this research, the researcher is analyzing and focusing on the issue regarding the cosmos objects when the doomsday occurs, especially the Sun, Moon, and stars and put it forward based on the perspective of the scientific interpretation of the Ministry of Religious Affairs of Indonesia.

Based on the description above, the researcher is interested in pouring the ideas through this research with the title **“THE CONDITION OF COSMOS OBJECTS DURING THE DOOMSDAY (The Analysis of Scientific Interpretation of the Ministry of Religious Affairs of Indonesia)”**.

⁶ Badan Kerjasama Lajnah Pentashihan Mushaf Al-Qur'an, Badan Litbang dan Diklat Kementerian Agama RI dengan Lembaga Ilmu Pengetahuan Indonesia (LIPI), *Tafsir*, p. 72.

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Research Term of Affirmation

In order to understand this research properly, correctly and avoid confusion, the keyword terms contained in the title of this research, the researcher needs to emphasize them as follows:

1. Cosmos Objects

There are some planets, meteors, and satellites which are revolving in their own rotation regularly. In short, they are called cosmos objects. However, in this research, it focuses on Sun, Moon, and star. These three cosmos objects are the object of this research.

2. The Doomsday

In Indonesian Dictionary, doomsday means: Wretchedness, great disaster, destruction, the day of resurrection after death (the dead will be back to life to be on trial for their deeds), the end of time (the world and its contents are destroyed and disappear), be over and no longer appear.⁷ Regarding the use of the term doomsday, there are several terms that are popular among the society. Firstly, the small doomsday, which is the death of a human being. If a person dies, the doomsday has happened to him. Because he enters the realm of the hereafter. Secondly, the great doomsday is blowing the trumpet will occur twice. The first blowing causes fear, death and the destruction of the universe. Then, the second blowing is the resurrection, or in other words, the rise of humans from the grave then they are will be placed in heaven or hell. The doomsday referred in this research is a great doomsday that specifically explains the condition of the universe (cosmos objects) in the Qur'an based on the perspective of astronomy.

3. Scientific Interpretation

Scientific interpretation can be defined as an attempt to understand the verses of the Qur'an by making modern scientific

⁷ Badan Kerjasama Lajnah Pentashihan Mushaf Al-Qur'an, Badan Litbang dan Diklat Kementerian Agama RI dengan Lembaga Ilmu Pengetahuan Indonesia (LIPI), *Tafsir*, p. 8.

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discoveries as a tool. The verse of the Qur'an here is more oriented to the text that specifically talks about natural phenomena or commonly known as *kauniyah* (natural phenomena) verses. So, scientific interpretation is *ijtihad* or the hard effort of revealing the relationship of *kauniyah* (natural phenomena) verses in the Qur'an with the discoveries of modern science, which aims to show the miracle of the Qur'an.⁸ The scientific interpretation referred in this research is the type of interpretation the doomsday in the Qur'an.

4. The Ministry of Religious Affairs of Indonesia

The Ministry of Religious Affairs of Indonesia, commonly known as “Kemenag RI”, has the duty of organizing government in the field of religious affair. The ministry is also in charge of serving all communities regardless of the beliefs held by the community. The Ministry of Religious Affairs of Indonesia referred to in the title of this research, is the interpreter that the interpretation is used by the researcher.

C. Identification of the problems

From the explanation above, the following problems can be identified:

1. The condition of the cosmos objects when the doomsday according to the Ministry of Religious Affairs' scientific interpretation.
2. The Verses about the cosmos objects during the doomsday in the Qur'an.
3. The relevance of the verses about the cosmos objects during the doomsday according to the Ministry of Religious Affairs' scientific interpretation.

⁸ Rubini, “Tafsir ilmi”, *Jurnal Komunikasi dan Pendidikan Islam*, Vol. 5, No. 2, (December 2016), p. 92.

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4. The correlation between the condition on Earth and cosmos objects during the doomsday according to the Ministry of Religious Affairs' scientific interpretation.
5. The scientific theory that contradicts with the interpretation of the Qur'an about the condition of cosmos objects during the doomsday.

D. Research Limitation

The limitation is needed so that the discussion is more focused, in-depth and comprehensive. There are 115 verses discussing the Sun, Moon and stars. However, the author limits himself to discussing only 7 verses in this study, namely Q.S. at-Takwir: 1-2, al-Qiyamah 8-9, al-Qomar: 1, al-Infithar: 2 and al-Mursalat: This is because only these 7 verses discuss the condition of the Sun, Moon and stars on the doomsday and based on the scientific interpretation of the Ministry of Religious Affairs of Indonesia. Besides, the relevance between the interpretation the verses of the Qur'an with science so that it will be discovered whether there is relevance between the two or not.

E. Research Questions

In this research, the researcher presents the problems. Those are:

1. How the condition of the cosmos objects during the doomsday in the interpretation of the Ministry of Religious Affairs of Indonesia?
2. How the relevance of the interpretation of verses with science about cosmos objects on the doomsday in the interpretation of the Ministry of Religious Affairs of Indonesia?

Research Objectives and Research Significant

1. Research Objectives

The research objective is the answer that the researcher wants to achieve in the research. Therefore, the research objectives are:



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- a) To find out the condition of the cosmos objects during the occurrence of the doomsday according to the Ministry of Religious Affairs.
- b) To find out the relevance of the interpretation of the verses with science about the cosmos objects during the occurrence of the doomsday in the interpretation of the Ministry of Religion Affairs.

2. Research Significant

The research significant of this research can be divided into two categories, theoretical and practical. The purpose of theoretical significant is the development of theories and concepts of science in accordance with the research of researcher. Then, the purpose of practical significant is development for related institutions or institutions.⁹

a. Theoretical Significant or Academic Uses

This research is expected to make a scientific contribution to the research of the condition of cosmos objects on the doomsday in the Qur'an. The doomsday is part of the discussion of the unseen (because it has not yet happened) phenomena. The research of the doomsday has indeed been widely researched, but only a few research have examined it from a scientific point of view, especially on the cosmos objects. Therefore, this research also expected to be a reference and new information regarding to the analysis of the doomsday. This research is a modest contribution to the enthusiasts of interpretation and science observers.

⁹ Tim Penyusun Pedoman Penyusunan dan Penulisan Skripsi Fakultas Ushuluddin Universitas Islam Negeri Sultan Syarif Kasim Riau, *Pedoman Penyusunan dan Penulisan Skripsi*, (Pekanbaru: Fakultas Ushuluddin, 2021), p. 17.

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b. Practical Significant

This research hopefully can give benefit through the analysis presented regarding to the state of the cosmos objects on the doomsday in the Qur'an, not only among the students but also for the society. Through this research, it is expected that students and the society will read and discuss the research. Hopefully, it can give the addition insight about this topic, so there will be no more misunderstandings and contradictions.

2. Systematics Writing

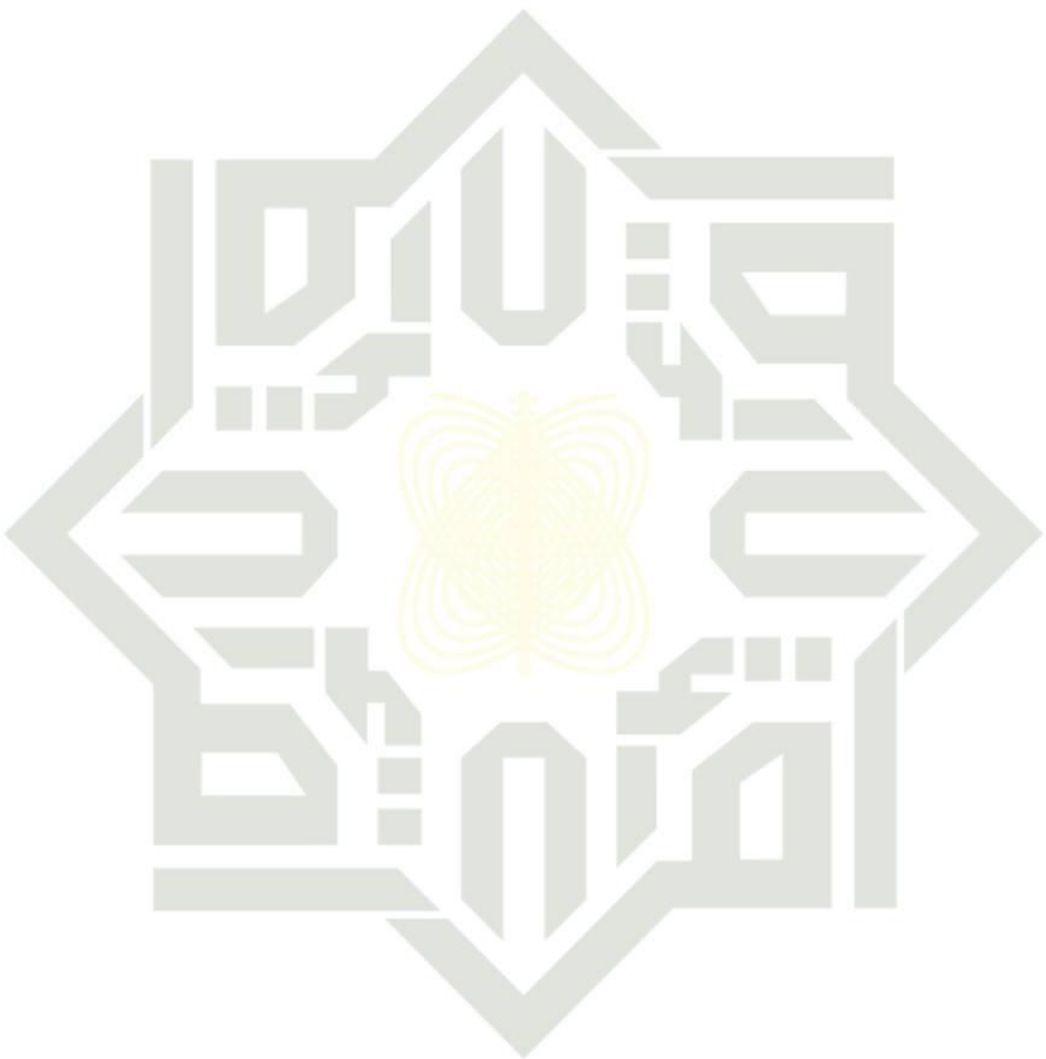
The systematic writing of this research will be divided into five chapters. In each chapter, there are subs that will give detail explanation of the chapter. They are:

- CHAPTER I** This is an introduction. It contains explanations related to the research background, research terms of affirmation, research objective, research limitation, research question, research objectives and research significant and systematics writing.
- CHAPTER II** It contains theoretical framework that describes theoretical basis and relevant studies whose the discussions are similar to this study.
- CHAPTER III** In this chapter explain about research methodology which is consisted of the type and approach of research, data sources used both primary and secondary data sources, technique of data collection and techniques of data analysis.
- CHAPTER IV** The result and discussion chapter contains the answers to the problems formulated in the introduction and the researcher's analysis of the interpreter opinions and scientific theories. The results of the researcher's thoughts may agree or

disagree with the opinion's interpreter by providing reasons that strengthen the author's thoughts or opinions.

This concluding chapter contains conclusions from the discussion that has been presented and provides logical suggestions.

CHAPTER V



UIN SUSKA RIAU

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CHAPTER II

THEORETICAL FRAMEWORK

Theoretical Basis

1. The Process of the Doomsday in Islam

For most Indonesians, "doomsday" refers to the end and destruction of the universe. However, from the perspective of the Qur'an, doomsday is the day of human resurrection after death, not the day of destruction. The Qur'an states that on doomsday, people will be resurrected, the record of each person's deeds will be revealed, and the account of deeds will be conducted as mentioned in Q.S. al-Mu'minin: 16, al-Qiyamah: 3-4, al-Isra': 13, al-Anbiya': 47, al-Hajj: 69 and others. On the contrary, the day of the destruction of the universe is mentioned in the Qur'an under various names, including *الواقعة*, *الحاقة*, *القارعة* and the most popular is *الساعة* as mentioned in Q.S. al-Ghafir: 59, asy-Syura: 17, az-Zukhruf: 66 and others. In Hadith *arba'in* number 2 also mentions the word *الساعة* for the meaning of the doomsday, not *القيامة*, because the word *القيامة* refers more to the Day of Resurrection after death. As for what the author means in this research is what is meant by the word *الساعة*. The chronology of the doomsday can be classified as follows.

a. Before the Doomsday (Signs of the Coming Doomsday)

However, the doomsday is very close, and it will come without a doubt. It comes suddenly, but when it comes, no one knows the time except Allah SWT. However, we are giving guidance to find out the arrival of the doomsday through its signs. The signs include: goodness and badness taking turns, Islam



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returning to being as foreign as when it first appeared, the race to build tall buildings, the division of the ummah, the deprivation of knowledge with the death of the *'Ulama* which resulted in many ignorance, the appearance of smoke, Dajjal, a slithering animal that can speak, the rising of the Sun from the west, the descent of the Prophet 'Isa bin Maryam, Ya'juj Ma'juj, three sinkings (in the east, in the west and the Arabian Peninsula) and fire rising from the east.¹⁰

b. The Process of the Doomsday

The first thing the inhabitants of the world will experience after the various signs of the end mentioned above is the shocking blast of the trumpet. Then the mountains will move like clouds, then become a mirage. The Earth shakes violently, shaking its inhabitants like a boat on the sea, tossed to and fro by the waves. Its inhabitants are tossing about like lamps hanging from the 'Arsy. Everyone's heart trembles because of it. The Earth rocks violently, shaking its inhabitants. Nursing women are indifferent, pregnant women miscarry, little children turn grey, people scatter, running back and forth in terror, while angels intercept them and slap their faces. Then they turned and ran away. There is no one to protect them from the wrath of Allah, even if one calls out to another for help.

While people were in this state, the Earth suddenly split into two, each moving from one direction to the other. Then, they saw a tremendous event, the likes of which they had never seen before. This event caused them great suffering and misery. Only Allah knows how much pain and misery they were in at that time. That is, when they looked at the sky, they found that the sky had turned into

¹⁰ Abi Al-Fida' 'Imaduddin Isma'il bin 'Umar bin Katsir Ad-Dimasyqi, *Huru Hara Hari Kiamat*, (Jakarta: Pustaka Al-Kautsar, 2008), p. 152.

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a metallic liquid and then split. The stars were scattered, and the Sun and the Moon did not shine.¹¹

Then Allah SWT commanded Israfil to blow the deadly trumpet. Then, the inhabitants of the heavens and the Earth all died except Allah SWT.¹²

c. After the Doomsday

After the destruction of the universe, in which all the inhabitants of the sky and the Earth died, Allah replaced the Earth and the sky with another form. That is, He spread out the Earth again, levelled it, and made it like tanned leather. There will be no more low places or high places.

(When everything was ready), Allah snapped all His creatures with a snap. Suddenly, they were in their places as before. What was in the bowels of the Earth was now there. What was on the surface of the Earth was now on the Earth's surface. Then Allah sent down water from under the throne, and commanded the sky to rain, and it rained for forty days, so that the water covered them up to a height of twelve cubits. Then, Allah commanded the bodies to grow. So, they grew like vegetables.

So, when the bodies had completed their growth and had become as they were before, Allah said, "Let Jibril and Mikail live" and both of them lived.

Then Allah sent for the spirits and they were brought. The spirits of the Muslims shone with light, while the spirits of the others were dark. Then He took them all and threw them into the trumpet. Then Allah told Israfil to blow the Resurrection Blast. Then, the spirits came out like bees and filled the space between heaven and Earth back into their respective bodies. Then, the Earth opened up to expel all the creatures, and as soon as they left the

¹¹ *Ibid*, p. 197.

¹² *Ibid*, p. 198.

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Earth, they all rushed to face Allah to be held accountable for all their deeds in their previous lives.¹³

Thus is the description of the chronology of the doomsday. In this case, the author goes on to examine the state of the cosmos objects during the doomsday, which he specifies in a discussion of the Sun, Moon and stars.

2. Astronomical Theories

There are several studies of science like biology, physics, chemistry, astronomy, geography or geology, and ecology. They have their own detailed explanations. It makes easier for students to understand science specifically. In this research, the author uses the theory of science in the astronomy section.

In Indonesian Dictionary (KBBI), astronomy is the study of the Sun, Moon, stars, and other planets.¹⁴ Astronomy is the study of the universe. It focuses on cosmos objects such as planets, Moons, stars, and galaxies as well as the large-scale structure of the universe. Astronomy also tries to reveal the origin, evolution, future, and final condition of the universe and all that it contains.¹⁵

Some of them can be understood, but the others are still challenging and need more explanation. Astronomy is a dynamic and fast-moving science. Discoveries in astronomy happen in such a way that astronomical theories are constantly being tested and confirmed. The astronomers utilize high-tech instrumentation and some detectors to see the light as dim as candles placed on the Moon. For proving some of the natural phenomena that occur in the universe, it requires

¹³ *Ibid*, p. 200.

¹⁴ Marsya Anggraeni, *Astronomi dan Ketahanan Pangan dalam Al-Qur'an (Studi Penafsiran Q.S. Yūsuḥ/12: 43-49)*, Skripsi Sarjana, Jakarta: UIN Syarif Hidayatullah Jakarta, 2020, p. 19.

¹⁵ Anita Correrina Ventury, *Perancangan Informasi Astronomi Melalui Buku Ilustrasi*, (Bandung: UNIKOM, 2015), p. 6.



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several sciences, such as mathematics, geology, biology, physics, and other studies.¹⁶

Since astronomy is a branch of science that studies cosmos objects such as planets, Moons and stars in the universe, the author uses this knowledge to analyses the state of cosmos objects at the doomsday in accordance with the subject of this research, the details of which are as follows.

a. Argument of Prof. Achmad Baiquni

There are several theories about the Sun at the doomsday. Among them, Prof. Achmad Baiquni, in his book “Al-Qur'an Ilmu Pengetahuan dan Teknologi”, suggests that there are several scenarios about the occurrence of the doomsday according to science: The first scenario describes that the depletion of thermonuclear fuel, namely hydrogen in the Sun. If nuclear reactions diminish, the Sun will become cold, and the Earth will freeze. No plants will grow, and life on Earth will end. The second scenario depicts the depletion of hydrogen in the Earth, and if the hydrogen runs out, all the creatures will freeze to death as in the first scenario. The third scenario describes the expansion of the Sun. The evolution of the Sun will be the same as other stars when it dies out. It will shrink until the gravitational energy turns hot and turns it into a red giant star. At this time, the solar system (including our Earth), will be partially swallowed by the Sun, and all creatures will die.¹⁷

The first and second scenarios relate to the second law of thermodynamics, which also applies to other stars. The third scenario relates to the theory of stellar evolution, which suggests that not only the Sun evolves, but so do other cosmos objects.

¹⁶ Anita Correrina Ventury, *Perancangan*, p. 7.

¹⁷ Ahmad Baiquni. *Al-Qur'an Ilmu Pengetahuan dan Teknologi*. Cet. III (Yogyakarta: PT. Dana Bhakti prima Yasa, 1995), p. 97-98.

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b. Argument of Paul Davies

Paul Davies writes in his book entitled “The Last Three Minutes”, that the Milky Way shines on a hundred billion stars, each of which will die within ten billion years. Most of the objects we see today will disappear from view, extinguished by the exhaustion of their fuel, victims of the second law of thermodynamics.¹⁸

In the 17th century, Isaac Newton also argued about the nature of gravity, namely that each star attracts every other star with gravitational force, so that all the stars in the group tend to collapse towards each other and gather at the center of gravity.¹⁹

Orbital instability causes small but deadly objects such as asteroids or comet remnants to constantly move in and out of the inner Solar System, posing a constant threat to Earth and other planets. It is also predicted that in the future, on 21 August 2126, the comet Swift-Tuttle will crash into Earth.²⁰ Which asteroids and comets are still part of the stars.

3. Introducing the Doomsday Scientific Interpretation of the Ministry of Religious Affairs of Indonesia

a. Team for the Scientific Interpretation of the Ministry of Religious Affairs of Indonesia

The book, which printed in June 2011, is the result of the work of scientists in collaboration with religious scholars under the initiative of the Lajnah Pentashihan Mushaf Al-Qur'an, Research and Development and Training Agency, Ministry of Religious Affairs of Indonesia together with the Indonesian Institute of Sciences (LIPI).

¹⁸ Paul Davies, *Tiga Menit Terakhir*, (Jakarta: KPG (Kepustakaan Populer Gramedia, 2020), p. 60.

¹⁹ *Ibid*, p. 19-20.

²⁰ *Ibid*, p. 3-4.

The team for the study of the *kauniyah* verses consists of experts with different scientific backgrounds and can be divided into two broad categories. Firstly, those who are experts in Qur'anic linguistics and other matters related to interpretation, such as *asbabun nuzul*, *munasabatul ayat*, narrations in interpretation and other Islamic sciences. Second, those who are experts in scientific issues such as physics, chemistry, biology, astronomy, and others. The first category can be called the *Shar'iy* team and the second category can be called the *Kauniy* team. Both works together in the form of *ijtihad ijtima'i* (collective *ijtihad*) to explain the *kauniyah* verses in the Qur'an. In 2010, scientific interpretation editorial team consisted of: 1.) Head of the Research and Development and Training Agency of the Ministry of Religious Affairs of the Republic of Indonesia (Director), 2.) Head of Lajnah Pentashihan Mushaf Qur'an (Director), 3.) Prof. Dr. H. Hery Harjono (Chairman), 4.) Dr. H. Muchlis M. Hanafi, MA. (Vice Chairman), 5.) Dr. H. Muhammad Hisyam (Secretary), 6.) Prof. Dr. Arie Budiman (Member), 7.) Prof. Dr. Syamsul Farid Ruskanda (Member), 8.) Prof. Dr. H. Hamdani Anwar, MA. (Member), 9.) Prof. Dr. H. Syibli Sardjaya, LML. (Member), 10.) Prof. Dr. Thomas Djamaluddin (Member), 11.) Prof. Dr. H. Darwis Hude, M, Si. (Member), 12.) Dr. H. Mudji Raharto (Member), 13.) Dr. H. Sumanto Imam Hasani (Member), 14.) Dr. Hoemam Rozie Sahil (Member), 15.) Dr. A. Rahman Djuwansyah (Member), 16.) Ir. Budi Hidayat, M.Sc. (Member), 17.) Abdul Aziz Sidqi, M.Ag. (Member).

Secretariat Staff: 18.) Dra. Endang Tjempakasari, M.Lib., 19.) M. Musaddad, S.Th.I, 20.) Zarkasi, MA., 21.) Sholeh, S.Ag.

Permanent resource persons in the study are Prof. Dr. H. Umar Anggara Jenie, Apt. M.Sc, Prof. Dr. M. Quraisy Syihab,

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MA., Dr. H. Ahsin Sakho Muhammad, MA., dan Prof. Dr. dr. M. Kamil Tajudin, Sp.And..²¹

b. Background, Methods and Contents of Scientific Interpretation Book of the Ministry of Religious Affairs of Indonesia

According to the research of Zaglul An-Najjar, a Muslim geologist from Egypt, there are about 750-1000 verses in the Qur'an that contain scientific references, while the legal verses are only about 200-250. However, we have inherited thousands of fiqh books, while scientific books are still limited, even though Allah has never differentiated His command to understand the verses of the Qur'an. If the verses of law, *mu'amalat*, morality and *aqidah* are 'clues' for human to know Allah and to behave praiseworthy according to His instructions, the scientific verses are also clues to the majesty and power of Allah SWT in this universe. From here, the effort to explain the meaning of the word of Allah SWT. that contains scientific clues called "*scientific interpretation*" becomes as important as the explanation of legal verses. Those differences are that scientific interpretation concerns the laws and natural phenomena, while the interpretation of the law concerns human laws. According to some experts, scientific interpretation can be known as "new kalam science" that can strengthen the faith of modern people, especially in the era of science and technology.

In the past, the *'ulama* used a philosophical approach to explain the sciences of divinity, which became the subject of kalam science, then in this modern era, scientific interpretation can be a new model for introducing God to the minds of modern people. Moreover, through a scientific approach to verses that contain scientific references, this book comes with its own urgency. An urgency that manifests itself in the form of Islamic appreciation for

²¹ Badan Kerjasama Lajnah Pentashihan Mushaf Al-Qur'an, Badan Litbang dan Diklat Kementerian Agama RI dengan Lembaga Ilmu Pengetahuan Indonesia (LIPI), *Tafsir*, p. xiv-xv.

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the development of science, as well as proof that religion and science do not contradict.²²

Recently, it has been good cooperation between the Ministry of Religious Affairs and the Indonesian Institute of Sciences (LIPI) in an effort to explain the *kauniyah* verses in order to improve the Qur'an and its tafsir. The results of the study of *kauniyah* verses will be included in the tafsir according to their place as an additional explanation to the existing tafsir, which is arranged according to the mushaf.

In this collaboration, it has several results of the study of *kauniyah* verses arranged thematically by collecting verses related to one issue and studying them comprehensively with a scientific approach. The themes that have been published in 2011, they are:

- 1) The Qur'an and Science perspective about water.
- 2) The Qur'an and Science perspective about plant.
- 3) The Qur'an and Science perspective about doomsday.²³

The method used in this study is almost the same as that used in thematic interpretation, namely collecting verses related to a problem and analyzing them to find a complete Qur'anic view on the issue. Those differences are in thematic interpretation, which is being developed by the Ministry of Religious Affairs, currently focuses more on the issue of rules, morals, worship and social issues, while scientific interpretation focuses on the scientific study of *kauniyah* verses.²⁴

The discussion of this book consists of 4 chapters as follows: 1.) Introduction; 2.) General introduction to the doomsday, explaining the definition of the doomsday, other names of the doomsday, types of doomsdays and its inevitability; 3.) Signs of

²² *Ibid*, p. xii.

²³ *Ibid*, p. xiv.

²⁴ *Ibid*, p. xiii.



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the doomsday, explaining the minor and physical signs of the doomsday; 4.) The process of the doomsday, explaining about the time of the doomsday, the beginning of the arrival of the doomsday and the conditions on the doomsday.

B. Library Review

There are some researchers who have done the research in this field. Nevertheless, there are some differences, such as:

1. Khabibatur Rohmah's thesis entitled "*Deskripsi Kiamat Dalam Al-Qur'an (Telaah Interpretasi Ayat-ayat Al-Qur'an tentang Kiamat dalam Kitab Tafsir Ilmi Kementrian Agama RI dan LIPI)*", Sunan Ampel Islamic University of Surabaya, 2019.²⁵ In this thesis, he analyses the nature, signs, and processes of the doomsday. It concluded that the interpretation that is presented by the Ministry of Religion Affairs of Indonesia and LIPI is very thick with scientific interpretation. Then, from several scientific discoveries or theories is also analogous to the situation in Indonesia. In the interpretation of the verses, there are some similarities and differences with several other scientific interpreters. Yet, the differences in interpretation do not cause significant contradictions. It can be said that the scientific theories used are complementary. Although still on the same subject, namely the doomsday, the author has a different focus of research from previous studies. Here, the author chooses to focus on the role of the cosmos objects in the doomsday and discusses the relevance between Qur'anic interpretation and scientific theory.
2. Miaul Hilwah's thesis, entitled "*Hari Kiamat dalam Al-Qur'an Menurut Sayyid Qutb*", Jakarta Institute of Qur'anic Sciences, 2019.²⁶ The thesis focuses on the verses about the doomsday in the Qur'an,

²⁵ Khabibatur Rohmah, "*Deskripsi Kiamat Dalam Al-Qur'an (Telaah Interpretasi Ayat-Ayat Al-Qur'an tentang Kiamat Dalam Kitab Tafsir Ilmi Kementrian Agama RI dan LIPI)*", Skripsi Sarjana, (Surabaya: UIN Sunan Ampel, 2019).

²⁶ Miaul Hilwah, "*Hari Kiamat Dalam Al-Qur'an Menurut Sayyid Qutb*", Skripsi Sarjana, (Jakarta: Institut Ilmu Al-Qur'an, 2019).

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description and understanding based on Sayyid Qutb's perspective. In this previous research, it is concluded that the phenomena of the doomsday in the verses as a reminder and advice to us. The doomsday phenomenon is very necessary for our soul and body. Human being change quickly. Changing to a better life in temporary life. So, from here it also tells the imaginary world like the real world, even though it is only an explanation which is explained by Sayyid Qutb in the book; *Masyahid Fi Yaum Al-Qiyamah*. In contrast, in this research which focus on the verses about the cosmos objects during the doomsday in the Qur'an by using the book scientific interpretation of the Ministry of Religion Affairs of Indonesia.

3. M. Agus Muhtadi Bilhaq's thesis, entitled "*Konstruksi Wacana Etika-Ekologi dalam Pemaknaan Ilmiah Kiamat Sugra Tafsir Ilmi Kemenag*", Sunan Kalijaga Islamic University of Yogyakarta, 2019.²⁷ The thesis explained the discourse on the scientific interpretation of the small doomsday which is associated with ecological damage. As for the conventional meaning of the small doomsday, it does not get a portion of the discussion at all. The study emphasises the meaning the environmental damage such as landslides, floods, and global warming. The research looks very different from the author's research, which focuses on the discussion of cosmos objects on the doomsday in scientific interpretation and will be seen as relevant to scientific theory.
4. Faizal Zakki Muttaqien's thesis, entitled "*Fenomena Hari Akhir Perspektif Al-Qur'an: Studi Q.S. Al-Zalzalah (99) Menurut Al-Qurtubi*", Syarif Hidayatullah Islamic University of Jakarta, 2020.²⁸ The thesis focus on the phenomenon of the doomsday from the perspective of the Qur'an with the study of Q.S. Al-Zalzalah (99).

²⁷ M. Agus Muhtadi Bilhaq, "*Konstruksi Wacana Etika-Ekologi Dalam Pemaknaan Ilmiah Kiamat Sugra Tafsir Ilmi Kemenag*", Skripsi Sarjana, (Yogyakarta: UIN Sunan Kalijaga, 2019).

²⁸ Faizal Zakki Muttaqien, "*Fenomena Hari Akhir Perspektif Al-Qur'an: Studi Q.S. Al-Zalzalah (99) Menurut Al-Qurtubi*", Skripsi Sarjana, (Jakarta: UIN Syarif Hidayatullah, 2020).

According to Al-Qurtubi, the signs of doomsday according to the hadiths of the Prophet Muhammad SAW and the explanation of scientists regarding the signs of the doomsday. From the previous research, it can be seen that the phenomenon of the doomsday are in the form of disasters such as earthquakes, tsunamis, earth splitting, and other destructions. The research is not the same as the author's research. If the previous research discusses the state of the doomsday on Earth, then in the author's research discussion the cosmos objects on the doomsday in scientific interpretation and based on different interpretation books, namely the doomsday scientific interpretation of the Ministry of Religion of Indonesia.

5. The journal of Khairul Asyraf Mohd Nathir and others, entitled "Pola Kajian Hari Kiamat: Sorotan 30 Tahun Literatur Secara Sistematis (1988-2018)", *UMRAN-International Journal of Islamic and Civilizational Studies* vol. 7, no.1, 2020.²⁹ In this journal, it explained the development of the doomsday studies where it goes through several different dimensions. Highlighting the past of 30 years (1988-2018), there are 23 studies that have been conducted in different dimensions by focusing on the signs and secrets of the doomsday. The conclusion obtained from this journal are that the studies about the doomsday have been shared into three main themes; studies based on the Qur'an and hadith, studies through Arabic grammar and studies in the form of the latest research "looking from the perspective of students' understanding of the doomsday". In the three main themes, there are 12 sub-themes that have been discussed. Meanwhile, it is distinguished with this research that the researcher focuses on the discussion of the cosmos objects during the doomsday and not only examines based on the Qur'an but also based on scientific theory and by using one primary interpretation book.

²⁹ Khairul Asyraf Mohd Nathir, dkk, "Pola Kajian Hari Kiamat: Sorotan 30 Tahun Literatur Secara Sistematis (1988-2018)", *UMRAN-International Journal of Islamic and Civilizational Studies*, Vol. 7, No. 1, 2020.

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6. Muhammad Isfan Rifqi's thesis, entitled "*Al-Dukhan Sebagai Tanda Hari Kiamat (Studi Komparatif Tafsir Al-Sya'rawi dan Tafsir Al-Misbah Terhadap Q.S Al-Dukhan Ayat 8-12)*", Syarif Hidayatullah Islamic University of Jakarta, 2021.³⁰ In previous research, it discusses *Al-Dukhan* as a sign of the doomsday which is much debated among the scholars. Identifying the similarities and differences in interpretation between Al-Sya'rawi and Quraish Shihab on Q.S Al-Dukhan Verses 8-12. The differences and similarities in the interpretation of Mutawalli al-Sya'rāwī and Quraish Shihab as follows: The differences are; al-Sya'rāwī understands *dukhān* believes that gas or mist disturbs vision and breathing that causes misery, Quraish Shihab believes that *dukhān* as dust that flies from the ground due to drought. Al-Sya'rāwī does not mention when the *dukhān* is occurred, while Quraish Shihab mentions that the *dukhān* was occurred during the Prophet still alive. They both agreed the Hadīth that explains the Prophet praying for the polytheists to be afflicted with drought. Al-Sya'rāwī and Quraish Shihab both believe that *al-dukhān* had been occurred. The main difference between the previous research and the author's research is in the method section. The previous research used the comparative method, while the author's research used the *maudhu'i* or thematic method. Another difference lies in the focus of the research. The previous study focused on *al-dukhan* as a sign of the coming of doomsday, while the author's research focuses on cosmos objects on the doomsday.
7. Thesis of M. Ahsin Tohir, entitled "*Musykil Al-Qur'an (Studi Penafsiran Ayat-Ayat yang Tampak Kontradiktif tentang Hari Kiamat)*", Sunan Kalijaga Islamic University of Yogyakarta, 2021.³¹

³⁰ Muhammad Isfan Rifqi, "*Al-Dukhan Sebagai Tanda Hari Kiamat (Studi Komparatif Tafsir Al-Sya'rawi dan Tafsir Al-Misbah Terhadap Q.S. Al-Dukhan Ayat 8-12)*", Skripsi Sarjana, (Jakarta: UIN Syarif Hidayatullah, 2021).

³¹ M. Ahsin Tohir, "*Musykil Al-Qur'an (Studi Penafsiran Ayat-Ayat yang Tampak Kontradiktif tentang Hari Kiamat)*", Skripsi Sarjana, (Yogyakarta: UIN Sunan Kali Jaga, 2021).

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The thesis focus on the verses that contradictory about the presence or absence of intercession and the condition of disbelievers on the doomsday. It can be stated that verses that appear contradictory have different contexts in their meaning. This is what actually exists in the Qur'an that the contradictory impression is just implied in terms of the meaning of the text, but in context has a meaning that is not contradictory. All verses in the Qur'an will be used according to their portions and provide that there are no contradictory verses of the Qur'an. This research is in contrast to the research carried out by the author. In this case, the author discusses the verses related to the cosmos objects on the doomsday in scientific interpretation and also uses a main interpretation book, namely the doomsday Scientific Interpretation of the Ministry of Religious Affairs of Indonesia.

8. Mochammad Rifqi Rahman's thesis entitled "*Analisis Nilai Eskatologi Dalam Surat At-Takwir (Pendekatan Teori Double Movement Fazlur Rahman)*", Kiai Haji Achmad Siddiq Islamic University of Jember, 2022.³² The thesis focuses on eschatological values, historical context, and contextualization of eschatological values contained in surah At-Takwir. From this research, the conclusions can be drawn: Firstly, the discussion of the value of eschatology contained in surah At-Takwir can be classified into four discussions, such as: the phenomena of the doomsday, the day of resurrection, the day of reckoning, paradise and hell. Secondly, historically, the context of eschatology contained in surah At-Takwir is increasing of concern for hereafter issues and leave things that tend to lead to worldly matters. Lastly, the implications of understanding the value of eschatology as an effort to increase of human faith, to encourage and balance between the world and hereafter issues and to continue positive behave on everything. It is different from the main topic of the author's research, which

³² Mochammad Rifqi Rahman, "*Analisis Nilai Eskatologi Dalam Surat At-Takwir (Pendekatan Teori Double Movement Fazlur Rahman)*", Skripsi Sarjana, (Jember: UIN Kiai Haji Achmad Siddiq Jember, 2022).

specifically discusses the cosmos objects on the doomsday in Scientific Interpretation, and is discuss not only on the basis of Surah At-Takwir alone, but also on other Surahs that discuss this topic.

9. Thesis of Iffah Nuril Firdhausy, entitled “*Deskripsi Hari Kiamat dalam Al-Qur’an (Tinjauan Ayat Kiamat atas Surat At-Takwir dalam Tafsir Al-Azhar)*”, Raden Mas Said Islamic University of Surakarta, 2022.³³ The thesis focus on the doomsday in the Qur'an, which is studied through the doomsday verses in surah At-Takwir verses 1 to 14 based on Buya Hamka's perspective in his interpretation book, Al-Azhar's interpretation. The conclusion of this research show that the doomsday in Surah At-Takwir verses 1-14 in al-Azhar's interpretation is described by Buya Hamka coherently according to the sequence of verses in the Qur'an, starting from the destruction of the universe, then describing the human condition in a panic feeling to save themselves, and describing the fate of humans after death. It is following by deeds that have been done by human being. In contrast, this research focus on specifically the state of cosmos objects on doomsday in the Qur'an by using a different book of interpretation; the scientific interpretation of the Ministry of Religion Affairs of the Republic of Indonesia.
10. Retno Widiyanti's thesis, entitled “*Kiamat Dalam Perspektif Al-Qur’an (Studi Al-Nazair atas Kitab Tafsir Al-Kasysyaf Karya Al-Zamakhshar)*”, Sultan Maulana Hasanuddin Islamic University of Banten, 2022.³⁴ The thesis focus on the interpretation of various pronunciations of the doomsday in the Qur'an. It is studied based on interpretation of Al-Kasysyaf by Al-Zamakhshari and the language style (*Al-Naza'ir*) of the term the doomsday according to *Al-Zamakhshari*. The conclusion, the interpretation of the doomsday

³³ Iffah Nuril Firdhausy, "*Deskripsi Hari Kiamat dalam Al-Qur'an (Tinjauan Ayat Kiamat atas Surat At-Takwir dalam Tafsir Al-Azhar)*", Skripsi Sarjana, (Surakarta: UIN Raden Mas Said Surakarta, 2022).

³⁴ Retno Widiyanti, "*Kiamat Dalam Perspektif Al-Qur'an (Studi Al-Nazair atas Kitab Tafsir Al-Kasysyaf Karya Al-Zamakhshar)*", Skripsi Sarjana, (Banten: UIN Sultan Maulana Hasanuddin Banten, 2022).

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pronunciations in the Book of *Tafsir Al-Kasysyāf* by Al-Zamakhshari is the last day of the world's life, the resurrection of man from the dead, something that will happen that has explained in the Qur'an. In which, there are rewards, count, and torture. It describes the condition of the earth during the doomsday like shaking, hard bang, and great disaster. *Nazā'ir* of the doomsday pronunciations are *al-Qāri'ah*, *al-Hāqqah*, *al-Sā'ah*, *al-Gāshiyah*, *aṭ-Ṭāmmatu*, *yaumul Akhir*, *yaumul Jam'i*, *yaumul Ma'ūd*, *yaumul Haq*, *yaumul Khulūd*, *aṣakhah*, *āzifah*, *yaumul faṣl*. Based on the title listed, the research uses a lughawi or linguistic approach, so this becomes one of the differences with the author's current research. In this study, the author uses an astronomical approach because the focus of the author's study is the cosmos objects on the doomsday in scientific interpretation, and also the author uses different primary data sources, namely the doomsday scientific interpretation of the Ministry of Religious Affairs of Indonesia.

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CHAPTER III

RESEARCH METHODOLOGY

A. Types and Approaches Research

The researcher uses a type of qualitative research (library research) method in this research. It because by making literature as primary sources where main object is books and other literature related to this research problem. The approach research is used by researcher is the scientific approach (scientific research).

From interpretation's side, the method which is used by the researcher in this research is the *maudhu'i* method. This is a method of interpretation that discuss the verses of the Qur'an in accordance with the theme or title that has been set.³⁵ This method has a very big role in solving a topic by underlying the verses of the Qur'an and it is very easy because it starts from assembling the verses or chapters of the Qur'an and as far as possible sorted in accordance with the order of descent. Then, explaining the overall meaning of the verses. In order, this research is describing the object of research that is systematic and comprehensive.

B. Data Source

Data source is all informations about everything related to research objectives.³⁶ The data source is divided into two categories: Firstly, primary data is the main source in research to obtain directly from the original source in accordance with the data research regarding the Qur'an and its interpretation. So, the primary sources in this research are the Qur'an and the book scientific interpretation of Ministry of Religious Affairs of Indonesia. This interpretation is a

³⁵ Azis, Metodologi Penelitian, Corak dan Pendekatan Tafsir Al-Qur'an, *Jurnal Komunikasi dan Pendidikan Islam*, Vol. 6, No. 1, (Juni 2017), p. 12.

³⁶ Kaelan, *Metode Penelitian Kualitatif Bidang Filsafat*, (Yogyakarta: Paradigma, 2005), p. 58.

book of interpretation that is easy to understand which the interpretation is about *kauniyah* verses. Secondly, secondary data source is a number of literatures that support primary data that is obtained from books of interpretation such as *Mafatihul Ghaib* by Imam Fakhruddin Ar-Razi, *Jawahir Fi Tafsir Al-Qur'an Al-Karim* by Sheikh Thanthawi Jauhari, and others. It also can be obtained from the other books, journals, eBook and pdf, which is related to the object of the research.

C. Techniques of Data Collection

The data collection technique is a systematic and standardized procedure for obtaining the necessary data. The steps as follows:

1. Choosing or determining the Qur'anic problem that will research *maudhu'i* (thematically).
2. Tracking and compiling verses related to the condition of the cosmos objects on the doomsday.
3. Arranging the verses coherently according to the time of their revelation, accompanied by knowledge of the background of the revelation of the verse or *asbab an-nuzul*.
4. Knowing the correlation (*munasabah*) of verses in their respective surahs.
5. Organizing the theme of the research in a suitable, systematic, perfect and complete framework (outline).
6. Completing the research and descriptions with hadith, if it necessary, so that the research becomes more perfect and clear.
7. Analyzing verses thematically and thoroughly by compiling verses that have similar meanings, or compromising between *'am* (general) and *khas* (special) verses, between *muthlaq* and *muqayyad*, synchronising verses that appear contradictory, explaining *nasikh* and *mansukh* verses, so all verses will have same

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explanation, without differences and contradictions or imposition of some verses to meanings that are not appropriate.³⁷

D. Techniques of Data Analysis

The data that has been collected, then it is analyzed by describing all the problems that exist in the research can be analyzed as clearly as possible, then a conclusion can be understood easily and clearly.

In this research, the researcher uses model data analysis technique by Miles and Huberman (1984). According to them, activities in qualitative data analysis are carried out interactively and taken place continuously until it completes.³⁸ A measure of data saturation is characterized by no new data or information being obtained. The steps in data analysis of Miles and Huberman model are as follows:

1. Data Reduction

Reduction data means summarizing, selecting main point, focusing on important things, and looking for themes and patterns. Thus, the data that has been reduced will provide a clearer point, and make it easier for researcher to conduct further data collection, and look for it if it necessary.³⁹ In reducing data, the researcher will be guided by the research objectives. Data reduction is the highest thinking process that requires intelligence and depth of knowledge.

2. Data Display

After reducing the data, the next step is to display the data. In qualitative research, data display can be done in the form of brief descriptions, charts, flowcharts, etc. Miles and Huberman (1984)

³⁷ Abd. Al-Hayy al-Farmawi, *Metode Tafsir Maudhu'iy: sebuah pengantar*, alih bahasa Suryan A. Jamrah, Cet. 1 (Jakarta: PT RajaGrafindo Persada, 1994), p. 45-46.

³⁸ Sugiyono. *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (Bandung: Alfabeta, 2017), p. 246.

³⁹ *Ibid*, p. 247.

state "The most frequent way of displaying data for qualitative research data in the past has been narrative text". Displaying the data, will make it easier for researcher to understand it and to have further step based on what has been understood.⁴⁰

3. *Conclusion Drawing/Verification*

The final step in qualitative data analysis according to Miles and Huberman is conclusion drawing and verification. The first conclusion is still temporary, and it can be changed if there is another finding in subsequent data collection. The conclusion which answering the questions supported by supporting data are valid and consistent (credible) conclusion. It can be said that conclusion in qualitative research may be able to answer the research questions, but maybe not. The conclusion in qualitative research is new findings that have not previously existed. The Findings can be in the form of description or description of an object that was previously unclear and it becomes clear.⁴¹

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⁴⁰ *Ibid*, p. 249.

⁴¹ *Ibid*, p. 253.



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CHAPTER V

CLOSING

Conclusion

Based on the above explanation, the researcher can draw the following conclusions from this research.

The interpretation of the Ministry of Religious Affairs of Indonesia regarding the condition of the cosmos objects during the doomsday in the book of the Doomsday Scientific Interpretation can be concluded that during the doomsday the condition of the Sun, Moon and stars will lose their light. The reason for this is that the cosmos objects that will hit the Earth will produce very thick dust from this collision, so that it will cover the sky, and people will not be able to see the light of the Sun, Moon and stars. The Sun is also rapidly evolving into a red giant star. At that time, the Sun will be able to suck in other cosmos objects, including the Moon, so that it can be said that the Sun and the Moon will become one. The state of the stars will also drop, which is interpreted as meteorites raining down on the Earth, creating an image of dropping stars.

The scientific theory is very relevant to the interpretation of the Ministry of Religious Affairs of Indonesia in its interpretation book. In fact, there is no contradiction at all. Both say that the loss of light from the Sun and stars caused by very thick dust resulting from the collision of cosmos objects. According to scientific predictions revealed by a physicist - Paul Davies - the Swift-Tuttle comet is a suspect in this event. Science also predicts the fall of the stars, namely by the collision of cosmos objects, including the Earth, so that the Earth showered with cosmos objects that look like the falling stars. As we know, scientific theories have only recently emerged, whereas the Qur'an has been mentioning this for 14 centuries. So, this proves that the Qur'an and science are very relevant and not contradictory.

Suggestion

The doomsday is a phenomenon that will definitely occur in the future. In this paper, the author examines the state of the cosmos objects at the time of doomsday based on the Qur'an and science. Of course, only Allah SWT knows the event of the event.

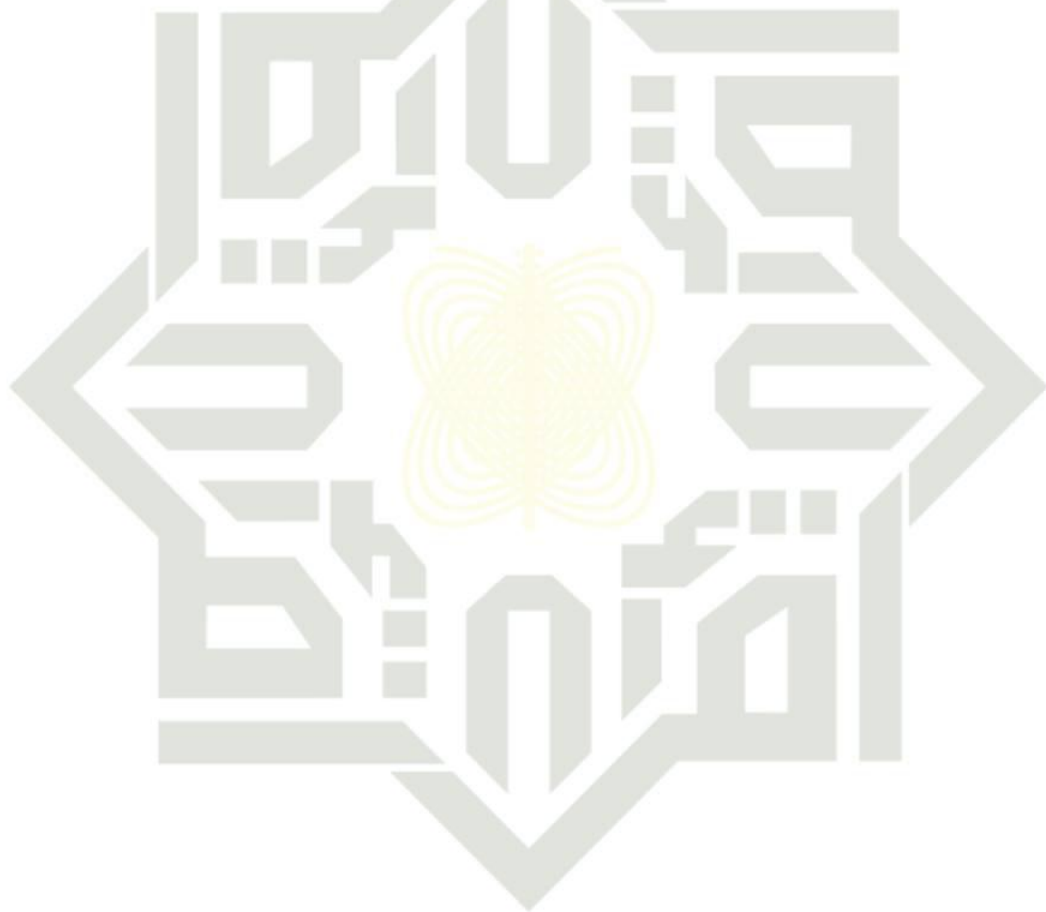
The researcher sincerely hopes that this research on science and the Qur'an will continue and grow. Because this kind of research will strengthen our faith, broaden our horizons and increase our literacy.

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3x4

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2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

State Islamic University of Sultan Syarif Kasim

UIN SUSKA RIAU

Hak Cipta Dilindungi Undang-Undang

EDUCATIONAL BACKGROUND

- 2006-2008 : Kindergarten Harapan Bunda
- 2008-2014 : Elementary School 005 Jayapura
- 2014-2017 : State Junior High School 1 Bungaraya
- 2017-2020 : Madrasah Aliyah Wathoniyah Islamiyah Kebarongan
- 2020-2023 : State Islamic University of Sultan Syarif Kasim Riau

ORGANIZATION EXPERIENCE

- Member of Entrepreneur Division in HMPS Qur'an and Exegesis Science Department (2022).

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