

## EPISTEMOLOGI TAFSIR ILMU INTEGRATIF DALAM PENAFSIRAN AYAT-AYAT KOSMOS: ANALISIS FILSAFAT ILMU ATAS KARYA ZAGHLUL AL-NAJJAR

Samsul Hilal, Ibadurrahman, Andi Rosa

Program Studi Ilmu Al-Qur'an dan Tafsir,

Universitas Negeri Sultan Maulana Hasanuddin Banten

[Samsulhilal1933@gmail.com](mailto:Samsulhilal1933@gmail.com), [ibadurrahmn18@gmail.com](mailto:ibadurrahmn18@gmail.com), [andi.rosa@uinbanten.ac.id](mailto:andi.rosa@uinbanten.ac.id)

### ABSTRACT

*The debate surrounding the integration of Islam and science has reignited in the wake of a flood of modern cosmological discoveries, which are often perceived as conflicting with classical theological narratives; whilst, on the other hand, there is a growing apologetic tendency to force the Qur'an into alignment with every scientific discovery without an adequate methodological framework. This epistemological tension gives rise to an urgent need for a model of 'Tafsir Ilmi' that is not merely ad hoc or piecemeal, but is built upon a solid foundation of the philosophy of science. This study aims to analyse the epistemology of integrative 'Tafsir Ilmi' as practised by Zaghlul al-Najjar, a geologist and contemporary exegete widely recognised for his works on the natural miracles of the Qur'an, and to position it comparatively against other works of scientific exegesis, namely the Scientific Exegesis published by the Indonesian Ministry of Religious Affairs and \*Tafsir Al-Jawahir\* by Thanthawi Jauhari. This study employs a qualitative-descriptive library research method, utilising a philosophy of science approach that encompasses ontological, epistemological and axiological reviews, combined with the 'manhaj al-muqaran' (comparative method) to examine the differences in the models of interpretation of cosmic verses amongst these three works. The research findings indicate that Zaghlul al-Najjar's epistemology is based on four main principles, namely scientific theology, bayani, verification of sources, and the function of liberating science from secularism; however, his tendency towards the i'jaz ilmi (apologetic) model risks trapping interpretation in a science-centred justification rather than an autonomous exploration of the text's meaning, in contrast to the Ministry of Religious Affairs' Scientific Exegesis, which is more moderate and cautious in linking verses to scientific theories that are not yet well-established, and the Al-Jawahir Exegesis, which tends towards the scientific induction (istiqra' ilmi) model with extensive scientific elaboration but is vulnerable to criticism as it is deemed to reduce the dimension of the Qur'an's guidance (hidayah). This study concludes that a stricter methodological framework is required in Tafsir Ilmi to prevent it from slipping into theological scientism on the one hand, or anti-scientific literalism on the other.*

**Keywords:** *Tafsir Ilmi, Epistemology, Zaghlul al-Najjar, Cosmic Verses, Philosophy of Science.*

### ABSTRAK

Wacana integrasi Islam dan sains kembali memanas seiring derasnya temuan kosmologi modern yang sering kali dianggap berseberangan dengan narasi teologis klasik, sementara di sisi lain muncul kecenderungan apologetik yang memaksakan kesesuaian Al-Qur'an dengan setiap temuan sains tanpa kerangka metodologis yang memadai. Ketegangan epistemologis ini melahirkan kebutuhan mendesak akan model Tafsir Ilmi yang tidak hanya bersifat ad hoc dan tambal sulam, melainkan dibangun di atas fondasi filsafat ilmu yang kokoh. Penelitian ini bertujuan untuk membedah epistemologi Tafsir Ilmi integratif sebagaimana dipraktikkan oleh Zaghlul al-Najjar, seorang geolog dan mufasir kontemporer yang dikenal luas melalui karya-karyanya seputar mukjizat kauniyah Al-Qur'an, serta memosisikannya secara komparatif terhadap karya tafsir ilmi lain, yakni Tafsir Ilmi terbitan Kementerian Agama RI dan Tafsir Al-Jawahir karya Thanthawi Jauhari. Penelitian ini menggunakan metode kepustakaan (library research) yang bersifat kualitatif-deskriptif, dengan pendekatan filsafat ilmu yang mencakup tinjauan ontologis, epistemologis, dan aksiologis, dipadukan dengan manhaj al-muqaran (metode komparatif) untuk menelaah perbedaan model penafsiran ayat-ayat kosmos di antara ketiga karya tersebut. Hasil penelitian menunjukkan bahwa epistemologi Zaghlul al-Najjar bertumpu pada empat prinsip utama, yaitu teologi ilmi, bayani, verifikasi sumber, dan fungsi pembebasan sains dari sekularisme, namun kecenderungannya pada