

CHAPTER V

CLOSURE

A. Conclusions

Based on the research that has been done related to the interpretation of Salman Harun in his work, *Secangkir Tafsir Juz Terakhir* concerning method, style and originality of his interpretation, conclusions can be drawn:

The first, the Qur'anic interpretation method used by Salman Harun can be said as a method that combines interpretation with the method of *ijmālīy* and *taḥlīlīy*. It can be seen in his interpretation which is sometimes general, brief and global. Sometimes there are also interpretations that use analysis that is relevant to the verse being interpreted. However, if we want to draw conclusions based on the most dominant method used, then it can be classified into *taḥlīlīy* interpretation, even though it is relatively more concise than *taḥlīlīy*'s most interpretations.

Second, the Qur'anic interpretation style of Salman Harun is the *hidā'ī* style. Can be seen from the number of verses interpreted by emphasizing the Qur'anic instructions, in this case most of them are instructions to always increase faith, always do good and increase piety. However, it is undeniable that in its interpretation there are also other style such as *tafsīr 'ilmīy* when he interprets the verses of *kawnīyah*, the style of *adabī ijtimā'ī* when he interprets the verses related to human relations or societies, and the style of *lughawī* in some interpretations of the verses described in terms of language analysis even though the portion is quite small.

Third, regarding the originality of Salman Harun's interpretation. Indeed there is no truly original interpretation without the ideas of the predecessor, because each interpretation is always written based on or minimally inspired by previous interpretations. The original thing about the method of interpretation is the structure of the surah which is a collection of themes compiled based on groups of verses.

B. Suggestions

With all the limitations and constraints in this research, it seems that there are some things that need to be taken into consideration for other related parties. Here are some considerations:

Firstly, the proliferation of interpretations written by Indonesian Muslim scholars should be an opportunity for those who have an interest in further developing in study of the Qur'an of the country. Of course it would be very unfortunate if students from the study of the Qur'an and interpretation did not participate in this intellectual process, especially to conduct scientific research on interpretations on the methodological side. Research from the methodological side of an interpretive work can at least be the first entry point to see whether there are recent developments in the study of the Qur'an and interpretations in Indonesia.

Secondly, this study only focused on the methodology of interpreting Salman Harun which included methods of interpretation, interpretations and originality of interpretations. From this research, perhaps some parties still feel less. For those who want to continue, they can continue the research in terms of the originality of Salman

Harun's interpretation in terms of the substance aspects of the interpretation, whether his ideas came from Salman Harun himself or were much influenced by previous interpreters.