

CHAPTER V

CLOSURE

A. Conclusion

After a long explanation, the conclusions that the authors found in this study are:

1. Between the book of Terjemah Juz 'Ammah and the Mushaf al-Qur'an Standar Indonesia, there are 6 types of *waqf* signs and 21 patterns of placement of *waqf* signs which are both present in both. While the difference is that there is no placement of *waqf* signs at the end of the verse, the use of *waqf mustahab* (قف) and the absence of *waqf lâzim* (ٴ) in the book of Terjemah Juz 'Ammah, and there are 13 different placements of *waqf* signs between the two.
2. The factor that causes the difference in *waqf* signs between the book Terjemah Juz 'Ammah and the Mushaf al-Qur'an Standar Indonesia al-Qur'an is a different writing reference, there is also an indication that the book Terjemah Juz 'Ammah does not have a consistent reference in its writing.
3. The difference in the sign of *waqf* between the book of Terjemah Juz 'Ammah and the Mushaf al-Qur'an Standar Indonesia has quite an influence on the meaning of the verse, for example in Surah al-Lahab verse 4 which in the Mushaf al-Qur'an Standar Indonesia includes the

waqf aulâ sign in this paragraph interpreting this verse Abu Lahab and his wife who brought firewood will enter the turbulent fire. Meanwhile, in the book of Terjemah Juz 'amma, which does not include any *waqf* signs in this verse, it produces a separate interpretation from the previous verse, namely, his wife is Umm Jamil who brought firewood to ignite a dispute.

B. Recommendation

The purpose of writing this thesis is not only to add insight and knowledge, but also to increase the interest of other students to develop this research or research the same subject but in more depth. The author's suggestions for readers are:

1. In accordance with the commands of the Qur'an in QS al-Muzammil verse 4, we are ordered to read the Qur'an by refining the letters and knowing the sign of the *waqf*. So departing from this command, research on the sign of *waqf* still needs to be studied more deeply.
2. Based on what the authors have found, until now there is still a lot of research related to Juz 'Amma published locally, both in terms of *rasm*, punctuation, and *waqf* signs that still needs to be studied, as well as research related to Juz 'Amma local publications which are widely published and distributed in Indonesia. much remains to be studied.

3. The author realizes that this research is far from perfect, so criticism and suggestions from readers are very useful for the author.