

## CHAPTER V

### CLOSURE

#### A. Conclusion

Generally, Indonesia has so many interpretation works that were written by Indonesian Muslim Scholars. There were interpretation works written only one *surah*, some *Juz* of the Quran and also Interpretation work written in thematically, even interpretation written in full 30 *Juz*.

The interpretation works especially written fully 30 *Juz* were divided into 4 periods, namely: 1<sup>st</sup> *Tarjumân al-Mustafîd*, 2<sup>nd</sup> *Tafsir Marah Labid*, *Tafsir Qura'an Karim*, *Fayd al-Rahman*, 3<sup>rd</sup> *Tafsir an-Nur*, *Tafsir al-Bayan*, *Tafsir, al-Azhar*, 4<sup>th</sup> *Al-Quran dan Tafsirnya*, *Tafsir al-Misbah* and *Tafsir al-Lubab*. These periods based on the interpreters' life time, but there was one interpretation work that life time of the interpreter was unknown and when the work was written, namely *Ayat Suci dalam Renungan*.

This research only focused on interpretation works that have been written in Arabic, Indonesian language and *Arab Melayu*. They are: *Tarjumân al-Mustafîd*, *Tafsir Marah Labid*, *Tafsir Qura'an Karim*, *Tafsir an-Nur*, *Tafsir al-Azhar*, *Al-Quran dan Tafsirnya*, *Tafsir al-Bayan*, *Tafsir al-Misbah* and *Tafsir al-Lubab*, and all of them have different method, pattern and genre. It is because the works are written in different time and the references used in interpreting the Quranic verses.

In this case, the interpretation of woman's dressing were found the explanation then knew that there are 3 concepts of woman's dressing:

1. Clothes that cover whole body including face and palm. (*Tarjumân al-Mustafîd, Tafsir Marah Labid*).
2. Clothes that cover whole body except face and palm (*an-Nur, Tafsir al-Bayan, Tafsir al-Azhar, Al-Quran dan Tafsirnya*).
3. Polite clothes even though do not wear *Jilbab* (as long as the wearer does not make men become passionate of her). Such as in *Tafsir Qura'an Karim, Tafsir Qura'an Karim*.

Basically, the interpretations of woman's clothes verses on each interpretation works had a lot of similarities, both of which interpret on the first type, second type or in the last type. Generally every interpreter did not mention directly that the previous Indonesian Quranic Commentaries affected the interpretation thereafter but same interpretation happened.

While differences on the interpretation also still occur in each interpretation work. The differences are caused by many aspects, such as it is caused by the different time of interpretation works, the references that they took in interpreting the verse, and the different method that they used in interpreting the verse even the differences are caused by the interpreters themselves.

## **B. Recommendation**

Generally, the research has given much enough information such as: information about Indonesian Quranic Commentaries from time to time, the way to dress for

Muslim women according to Indonesian Muslim Scholars explained in each interpretation works.

But the researcher strongly believed that there are many mistakes in this research. The researcher only focused on Indonesian Quranic Commentaries written in Indonesian language, Arabic, and *Arab Melayu*, so the next researcher may continue the research:

1. The next research can be discussing about the same topic but not only focus on Indonesian Quranic Commentaries written with the language mentioned above, but also can give more explanation from many works written in local languages such as *jawi*, *sunda*, etc.
2. The next researcher can be discussing about different topic but use the same concept, for example discuss about exegetical development of Gender verse: an analytical study of four Indonesian Quranic Commentaries from time to time or something like that.