

## CHAPTER V

### CLOSING

#### A. CONCLUSION

Based on the discussion of the thesis on Local Elements in Guru Bakhiet Bakhiet's interpretation of the selected chapters, conclusions can be drawn as the two problem formulations at the beginning.

In providing an interpretation of the selected chapters, Guru Bakhiet divides his explanation into three parts: At the beginning, Guru Bakhiet mentions the *Tartīb al-Nuzūl* from the chapter. Furthermore, he says of the virtues of the chapter by relevant narrations. The narrations mentioned by Guru Bakhiet in his interpretation of the selected Chapters are in the form of the hadiths of the Prophet Muhammad SAW. Guru Bakhiet's interpretation used the *tahlīlī* interpretation method in the form of *al-Ma'tsūr* or the understanding of the Qur'an with narrations from the prophet. In this interpretation, Guru Bakhiet will take a topic deemed necessary to be studied related to the interpretation of selected chapters. Guru Bakhiet took the issue of the story of *Ashâb al-Kahf*, the prohibition of polytheism, and explanations and solutions to the nature of *Riyâ'* in *Sûrah al-Kahf*. Then in *Sûrah as-Sajdah*, Guru Bakhiet chose the topic of introduction to the angel of death. The topic discussed by Guru Bakhiet in *Sûrah Yâsîn* is knowledge about the entrances of Satan into humans. At the same time, in *Sûrah al-Wâqī'ah*, Guru Bakhiet explains the events of the apocalypse and the state of the End times. In *Sûrah al-Mulk*, Guru

Bakhiet takes the topic associated with remembering death and the nature of fear a believer must have.

The Local Elements in Guru Bakhiet's interpretation of selected chapters consists of two: Verbal local elements using the terms *syaitan baikungan* and *jaba* in *Sûrah Yâsîn*. And Nonverbal Local Elements are contained in the example of *Riyâ'* nature, the example of fear being criticized, and the tradition of *madam* (went off) in *Sûrah al-Kahf*. Examples from trading behavior, adornment and miserliness, and hajj tradition in *Sûrah as-Sajdah*. The example of mad people, grooming behavior, hasty behavior, and in the form of the *Yasinan* tradition in *Sûrah Yâsîn*. The example about keeping the trust, the practice of usury, and trading behavior, mentioning *pasar sejumput*, the culture of building, *bapintaan* tradition, and the form of the political system in *Sûrah al-Wâqî'ah*. The example from community livelihoods in *Sûrah al-Mulk*.

## **B. SUGGESTION**

The author hopes this thesis can become a treasure trove of scientific interpretation in Indonesia/Nusantara and the universe in general. Efforts to continue to develop and update methods in understanding the holy message of the Qur'an is a humanitarian mission that has no end. Surrender means that we lose and cannot conquer the cruelty of time. We were stepping even though it's slow means that we are still carrying out the sacred mission of humans given by God to His creatures as *khalîfah fî al-Ardhi*.

Likewise, this research on the interpretation of Guru Bakhiet focuses on Local Elements. In this case, the author realizes there are still many shortcomings in

writing this thesis. Many things must be discussed when making Guru Bakhiet's interpretation as research material, both in terms of messages, history, language, script, and even the culture that developed at that time. In further research, the authors provide input to further researchers if they want to explore Local Elements in the interpretation of Guru Bakhiet to discuss verses that contain local nuances to give a broader picture of the local knowledge contained in the interpretation of Guru Bakhiet.

And for the institution concerned, the author hopes that in the future, there will be documents or books on Nusantara which can later be used as reference material for further research.