

CHAPTER V

Conclusion and Suggestion

A. Conclusion

From the description in advance previous chapters about the Qur'ān and Its interpretation: study in the meaning and use of hermeneutics in understanding the holy text by the content analyze and critical analyze concerning hermeneutics toward Qur'ānic study could be concluded as following points:

1. Hermeneutic is a method of interpretation derived from the Greek tradition which then serve as a special method of studying and understanding the bible that later developed into a method of understanding all humanist texts.
2. In the history of the bible, they got problems with bible texts itself, why not, because they know that the bible was not written by the Prophet Jesus nor written by the Jesus disciples, but written by people who never met Jesus, so if we look at the Bible new testament, there is Bible of John, the Gospel of Mark, Gospel of Matthew, Luke. then they built a methodology called hermeneutics, the goal is to bridge the revelation received by the Prophet Jesus with these four-John, Luke, Mark and Matthew - because there was a long distance even a hundred years, so they want to find an approach that when they read the bible they can have a revelation received by the Prophet Jesus, so the authors

had considered giving distance between the Prophet Isa and readers today, then hermeneutic methodology used to bridge and make them closer to the revelation.

3. Hermeneutic is very likely to be used for interpretation of the bible because the bible has the authors / different writers. While the Qur'ān is not written by man but it was revelation to the Prophet Muhammad that come down to us through a rigorous system of *sanad* and related to the Prophet.
4. If hermeneutic applied to the study of the Qur'ān it will bear a new paradigm for interpretation of the Qur'ān and the status of the Qur'ān itself. Since the basic framework of hermeneutical thinking is to equate the holy book with other texts that are written by humans. As Nasr Hamīd Abu Zayd's opinion who was stating the Qur'ān as a cultural product.
5. In interpreting the Qur'ān, an interpreter is required to master several disciplines according to the rules agreed by the interpretations of Islamic scholars. A person does not have the authority to interpret the holy Qur'ān if he does not have enough capacity to become an interpreter. Interpretation (*tafsīr*) methodology used must be appropriate with Prophet's guidance, the Companions, Successor, and the qualified scholars. In other words, they are our main reference.

6. Qur'ānic interpretation (*tafsīr*) is not the same as the hermeneutics of the Qur'ān. Or in other words the history of Qur'ānic interpretation development is different from the historical development of hermeneutic.
7. Qur'ānic text, since its first time revealed to the Prophet Muhammad until now no meet the problem, that remains in Arabic. Unlike Bible with its Hebrew (or other material that make up the Old Testament),

B. Suggestion

A scriptural texts have the great influences for every human's thoughts from any various civilizations. The holy books of the big three religion in the world (Jews, Christian, and Islam) actually believed come from the One God. They have different way or method to understand the message within the holy books. As well known in history that only Al-Qur'ān the holy books belong to muslim which its authenticity still well-kept from the beginning it was revealed to the Prophet Muhammad PBUH until this present time. *Tafsīr* as methodological understanding of Qur'ān has been exist since the prophetic period. Then, recently time muslim meet new discourse of interpretation methodology which clearly its come from western philosophy and biblical study.

Best attitude for the people to rise hermeneutic in Islamic thought was re-studied interpretation with truth and simultaneously studied hermeneutic. But the problem in college education in Islamic discourse rarely provide both. There could be understood that they are not

understand hermeneutical interpretation or otherwise. Necessary to study it seriously. And somehow people need to respond to the scientific and academic. As well as Muslims, our attitude towards anything (not just on hermeneutic), strange things should be examined first. What are the benefits for the people, or not in accordance with Islamic values etc.. It needs to be seen.

As the recommendation, it seems necessary to elaborate the hermeneutic from the whole sides until we could understand it comprehensively before we accept or refuse it as a new interpretation of holy Qur'ān. The researcher expect, all muslims scholars must really do the study about hermeneutic to know its use and its dangerous impact in understanding the holy text. And also understanding the sciences of interpretation (*Ulūm al-Tafsīr*) comprehensively from the most basic, its various method, its kinds, and all supporting sciences of tafsīr such as, *Balāghoh, Nahw, Shorf, Ushūl Fiqh* and etc..

Exactly, the writer sees that this analyze research including the collecting data and references are not perfect. However the writer does hope so much there will be the next researcher who will continue this research and make it perfect, better than this one. Finally, the author of this paper expecting some advices and suggestions from the readers and the audience to get a perfect understanding about hermeneutic in understanding the holy Qur'ān and Its Interpretation. May Allah would like to grant us some knowledges and sciences 'till we can walk straightly

toward Him without any troubles and obstacles because only with His large mercies and blessings we are able to differ which one is good and instead the bad one. *Wallāhul Musta'ān.*

حَدِيثُ أَبِي سَعِيدِ الْخُدْرِيِّ. عَنِ النَّبِيِّ قَالَ: «لَتَتَّبَعَنَّ سُنَنَ مَنْ كَانَ قَبْلَكُمْ، شِبْرًا بِشِبْرٍ، وَذِرَاعًا بِذِرَاعٍ. حَتَّىٰ لَوْ دَخَلُوا جُحْرَ ضَبٍّ تَبَعْتُمُوهُمْ». قُلْنَا: «يَا رَسُولَ اللَّهِ، الْيَهُودُ وَالنَّصَارَىٰ؟» قَالَ: «فَمَنْ؟» (رواه البخارى و مسلم)

“ Narrated by Abi Said Al-Khudri r.a: Rasulullah PBUH said: “indeed you will follow the peoples tradition before you. Little by little , bit by bit even if they walk in to the lizard hole then you will also do it” then we asked “ O the messenger of Allah, were they Jews and Christians ?”. He said: who else ?! ”