

## CHAPTER V

### CLOSING

#### A. Conclusion

Based on the analysis that the author did in the previous chapter, in the study entitled "A Critical Understanding of Musa's and Hidhir's Story (An Epistemological Approach) ", the author can draw the following conclusions:

##### 1. Mūsa's Epistemology

Mūsa's Questions to Hidhir show that his knowledge is based on what is perceived by his sensory organ and the way he rationalize them. Such knowledge, so-called 'ilm husûlî, is achieved through human initiative, either through language (definition), thinking (logic), sensory perception or by other terms. This is known as the knowledge of correspondence that can be identified with the existence of external objects of knowledge that allows the dichotomy of right and wrong.

Based on Abid Al-Jabiri's view, Mūsa's knowledge can be explained as follows: for the first and the third occurrence, Mūsa's knowledge entered the epistemology of burhani that uses language, thought and sensory perception to achieve it. While for the second occurrence, his knowledge is of epistemology of bayani that is based on texts / revelation of God. Even the revelation is part of epistemology of 'Irfani given directly by God, in this case the author see Mūsa positioned revelation as a justification to the phenomenon he dealt with. From that, author inclined to categorize it as epistemology of bayani.

##### 2. Hidhir's Epistemology

Hidhir's knowledge has some characteristics, namely: First, Hidhir's knowledge is given by Allah swt directly, without intermediaries of ratio, nor sensory perceptions. The only key to gain this knowledge is "patiently" waiting

for the All-Knowing bestows His knowledge. As Hidhir expressed conditions to Mūsa to be patient to follow Hidhir in order to get a lesson from it. Second, Hidhir's knowledge is about Ghoibiyat (the unseen world), which means a kind of knowledge that does not have an object in the form of data that could be interpreted by sensory perception. Therefore, Hidhir said, "How can you be patient with something that you have no knowledge of?" Third, the second characteristic necessitates that Hidhir's knowledge acknowledge no dichotomy: "right-wrong". It is because the dichotomy emerged with the correspondence process, which requires the existence of sensory data representation in the subject. From the third characteristic is understandable why Hidhir reject "truths" delivered by Mūsa. It is not because Hidhir considers Mūsa 'wrong', but because Hidhir's knowledge acknowledge no the "right" or "wrong".

After knowing of some of the characteristics of Hidhir's knowledge above, so far the author can conclude that epistemology theory, which explain Hidhir's knowledge is the epistemology of huduri that firstly stated by Suhrawardi. This doctrine emphasizes self-purification to get an abundance of self-knowledge directly through teaching of Allah swt. In terms of Abid al-Jabri it is referred to as epistemology of 'Irfani, even though the term is more general than the epistemology of al-huduri.

### 3. Correlation between Mūsa' and Hidhir's Epistemology

After knowing both Mūsa' and Hidhir's epistemology, further conclusions that the author need to mention here is how the relationship between both epistemologies. The relationship of the two epistemology is a causal relationship in terms of illumination and emanation. This relation describes a reliance or dependence of an existence on a higher being. In Islamic philosophy, this relationship is called illuminative relation. Thus, Hidhir's knowledge of the will of God causes his knowledge of the will of God to Mūsa. In addition, this illuminative relation necessitates that Hidhir's knowledge of the will of God

communicated Mūsa has a lower existence degree than the Hidhir's knowledge of the will of God he got directly from God Almighty.

## **B. Suggestions**

1. The author realizes that this research is still far from perfect. the author cannot reveal many aspects of the story of Mūsa Hidhir in Al-Kahf 60-82. The questions that arise such as; whether this story really happened in Mūsa empirical reality or only in his mind? Who is Hidhir's actual identity? How does God give knowledge to Hidhir ?; cannot be touched by the study. Therefore, the author suggests further research on this story, so those questions above can be answered.
2. Many stories of the past in the Qur'an can be taken as lesson for the current generation. Therefore, studies on these stories have a high urgency. Beside of taking lessons from the people of the past, the research could be a torch for the current generation to be aware of their identity through the history of the life of their ancestors.