

CHAPTER V

EPILOGUE

A. Conclusion

Based on the explanations in the data that has been discussed above, the writer can take several conclusions including the following:

1. According to Hasbi Ash- Shiddieqy's interpretation about electing non muslim leader, he prohibits and also allows the requirements, namely:
 - a. Prohibited because non-Muslim often brings *maḍarāt* that they want to be friend with Muslim if seen Muslim will be victorious, they want power from the believers, unremitting cause disaster, as well as continuously try to complicate the Muslims in towards desired religion, unlock the secrets of Muslim in an effort to develop them, and so on.
 - b. Allowing with the requirement in emergency or fear to *maḍarāt* that would happen to them, when the non-Muslims have changed attitude by doing goodness to the Muslims, they do not pose *maḍarāt* for the government and the Muslim, not hostile or oppress Muslim, as well as to the benefit of worldly. So allowed for a Muslim to elect non-Muslims as leader during that provide benefit for religion and society does not pose a danger to himself and them religion.
2. Relevance of Hasbi Ash-Shiddieqy's interpretation about electing non-Muslim leader in the context of Indonesia at this time, is relevant, because the Indonesian society is a society that complex and plural, which is based on the ideology of Pancasila and UUD 1945 which requires collaboration with a way to establish unity and solidarity to achieve mutual benefit and progress in the state. Therefore to become a leader should not be a Muslim. But more important is the ability of the leader to make better changes in a country. So there is no prohibition electing non-Muslims leader. Of course, with the consideration that the candidate or non-Muslim leader fulfill the criteria that must be met, namely: a leader must possess an honest, trustworthy, fair, responsible, educated, intelligent and professional, resolute and strong, wise and patient, healthy physically and mentally , observant of religion, upholding deliberation, applying the law, transparent, Having international credibility,

dependability Having religiosity, morals and so on. Without having these criterias are strictly prohibited to choose a non-Muslim as a leader.

B. Suggestion

Research which related to the verses about prohibition electing non-Muslim leader, not a perfect study. But researcher realized there are still many shortcomings and far from perfect. For that, the writer expects to be able to continue to be studied more in depth and more critical, from some explanations that researcher has described both the method of writing, the exposure that researcher does, still need to be improved and refined again for other researcher who is interested to study more related this theme.

Research which is very simple, at least be seen the effort of researcher to describe how the view of interpreter related to this theme especially Muhammad Hasbi Ash- Shiddieqy's and his relevance in the context of Indonesia at this time.

C. Closing

By saying thanks to Allah who has been blessing and giving mercies to the researcher, it is a great gift from him through finishing this final project. Although the researcher has worked maximally, yet the researcher is sure that the work is still far from perfectness and also less satisfying. Critiques and comments which are constructive are always and continuously needed by the researcher.

At least, the researcher hopes that this work will be valuable and beneficial for the researcher especially and the others who concern on any other field of study generally.