

## CHAPTER V

### CLOSING

#### A. Conclusion

Based on previous chapters, it is concluded that:

1. Scientific interpretation of surah al-Insân (76): 2 is about human development from *nuthfah amsyâj*, where terminologically *nuthfah amsyâj* itself has four meanings, e.g. (1) mixture between male *nuthfah* and female *nuthfah*; (2) Its about chronological phase, from *nuthfah* to *'alaqah*, from *'alaqah* to *mudghah*, and so on; (3) Gene that in the *nuthfah*.(4) variety of *nuthfah*. Among four meanings, writer argued that the strongest opinion about term is mixture between male *nuthfah* (spermatozoa) and female *nuthfah* (ovum); this is answer that why the writer, in very beginning, stated this verse is about sex determination on fetus.
2. In determining the baby's sex, every couple can do that, based on scientific interpretation of surah al-Insân (76): 2. From three variables (i.e. consuming of food, timing of intercourse, and center acid and base) in determining baby's sex, there is one among them which have very accurate in determining the sex, consuming of food. But in the trial does not nullify that result only from God.

#### B. Recommendation

1. In research on the scientific method does not rely solely on library research in data collection, but Also the need for quantitative research, via field research in collecting the data (i.e. interviews, observation, etc.).
2. It needs a more detailed formulation of the scientific interpretation of the methodology in sex determination.
3. Still unused *Hadits* perspective in reviewing the theme of sex determination.

4. Similarly, usage of Islamic laws on which the permissibility or prohibition in sex determination, such as genetic engineering.

### **C. Closing**

By uttering praise and thanksgiving to Almighty God for his grace and pleasure, this paper can be lifted in the form of thesis. The writer realized that here founded many deficiencies, either in the exposure or its methodology.

Along with abundant grace and mercy given to all human beings, hence not worthy of praise and worship is offered but only Allah. With His *hidâyah* this writings also can be raised in the paper that do not escape from the shortcomings and mistakes. Realizing this, the authors expect a glimmer of criticisms and suggestions towards the perfection of this paper. Hope is not too far is when writing this having value and added value in expanding the reader feel of thinking. Last but praise and gratitude to Allah only. *Wallâhu a'lam bi al-shawâb.*