

CHAPTER V

EPILOGUE

A. Conclusion

This thesis resulted in three conclusions:

First, the form of corruption which the researcher classified here include: taking others people's property (*Sariqah* in Q.S. al-Mā'idah [5]: 38 and *al-Akl al-Bā'itil* in Q.S. al-Baqarah [2]: 188); betrayal on mandate and misuse of power (*ad-Dallaw* in Q.S. al-Baqarah [2]: 188, *Khiyānat* in Q.S. al-Anfāl [8]: 27 and *al-Akl as-Suht* in Q.S. al-Mā'idah [5]: 42); embezzlement of state property (*Gulūl* in Q.S. 'Ali 'Imran [3]: 161); has a big impact (*Hirabah* and *Fasad* in Q.S. al-Mā'idah [5]: 33 and 64). In the conclusion, Nawawi, Hasbi, and Hamka, all of them relatively have same interpretation, that the forms of corruption terms are crimes to the property and people. Dissimilarity, Hamka explains specifically how the act of corruption related to abuse of power against the state power, as the interpretation of *Gulūl* in Q.S. 'Ali 'Imran [3]: 161. Moreover, Hamka mentions the reducing of work time includes the act of corruption.

Second, about the punishment for the corruptor, as its elements before, all of them exegetes have similar views, ie, they are using quoted interpretation from the four ulamas mazhab. In

outline, penalty sanctions for the corruptor could be punishment in this world and the punishment in the hereafter. The variation of the punishment also varies according to the level of committed corruption. The concepts of the corruptor punishment were in assertive and hard contained in Q.S. al-Māidah [5]: 33 and 38. The punishment starts from the lightest is expelled or exiled or imprisoned; cutting off hand as applied to *Sariqah*; cutting off hand and feet in crossed, set for *Hirabah*'s offender were seizing property repeatedly; death penalty for *Hirabah*'s offender which caused the victim death; death penalty and cross as set for *Hirabah*'s offender or the plunder as well causes loss of human life. The afterlife punishment, as described in Q.S. 'Ali 'Imran [3]: 161 and Q.S. al-Māidah [5]: 33. The corruptor will be responsible for the property taken. In the judgment day, the proceeds of corruption will be a witness to his crimes. The corruptor will get the doom and torture in accordance with the proceeds of crimes.

Third, about the factors which differentiate the interpretation. The process of the interpretation evolution on the verses element of corruption could be analyzed from at least three factors that forming the evolution, namely: socio-cultural factors, intellectual factors, .political factors. Because the work of interpretations cannot be separated from the social space, where, and by whom interpretations were written. (1) Socio-cultural

factors, backed the difficult conditions of the nation. Nawawi in colonial era, but Nawawi spent most of his time in Makkah. While Hasbi and Hamka on two vases, struggle and future times for independence. (2) Intellectual factor, Nawawi and Hasbi in both of commentaries over uphold the interpretation based on the basis of some interpretations were *mashyhur* as a reference, denying the intervention of sense. Conversely, Hamka uses more sense in explaining his interpretation. (3) Political factors, Nawawi tries to break the political interests in his interpretation. Similar to Hasbi, he tries to present the presence of Indonesian interpretation so it can facilitates the people be more understand about the Qur'an. While Hamka more prominent, tries to present his interpretation with a political content. So that in interpreting the verses of corruption, he does not hesitates to criticize the government who fails to carry out their duties.

B. Suggestion

Discussing and studying about the Qur'anic exegesis will never end. It is the main guidance for human kinds. This discourse is always progress. Related to the interpretation on corruption that researcher describes in this thesis, there are still a lot of space that has not been touched in this research. Such as the research about the interpretation on corruption in a case study from the perspective of living Qur'an or living hadith.