

CHAPTER V

CLOSING

A. Conclusion

After Upon reading and trying to give an analysis of surat al-Asr Muhammad Arkoun using method reading the Qur'an which have previously been demonstrated by him in reading the letter al-fatihah. The author can conclude a few things from reading and research: reading and trying to give an analysis of surat al-Asr Muhammad Arkoun using the method of reading the Qur'an which have previously been proved by him in reading the letter al-fatihah. The author can concludes a few things from reading and research:

1. Structure on the surah al-ashr by Muhammed Arkoun's perspective

As we know that structure has more characteristic in definition is related with one unsure and other unsure. And it improved by muhammed Arkoun to get real meaning for al-qur'an. in that surah al-Ashr contained one structure from more verses always relates in every aspect. We can know such as the first verse until three has relation to get one aim. It is mean how can be success people in this world and hereafter.

Isim ma'rifat contained in this chapter is associated with the God of the word al-Asr. In *al-insan*, *as-sholihat*, *al-haq*, *as-shobr* associated with humans. *Isim ma'rifat* has a function for categorization. In this letter *isim ma'rifat* had one category of people who are successful path (no loss) is the charity good, truth, patience. While *isim nakirah* on special letter word associated with humans is also a function for category crooked path loss wrath of God which is by no described for the above four practice.

After checking the noun, pronoun Arkoun switch on the (dhomir, Promina). In connection with the pronoun in this letter is shown in God. so

god is the addressee of faith and charity good as proof of faith. While shown in humans as well as those who are invited intestate in truth and patience.

The second *Dhomir* need to be examined is *dhomir ghoib* or pronoun ". This third pronoun appears as a subject in the words *amanu*, *'amilu*, *tawashou*. In the letter al-Ahsr, pronouns three other not mean they addressed the entire human.

From here provide draft conclusions actants categories, particularly with shaft "sender-receiver". God is a sender-receiver actant 1: speech-the man-is-sender actants receiver 2: This statement can be said that in Surah Al-Ashr gods are actants sender (destinateur) message. However, Arkoun noticed that the structure of relations between actants are arranged such that the reverse is also acceptable. That is, humans can also be a "sender" and the gods became "receiver".

How to explain the beginning of a sentence whose expression *qosam* intended. syntactically, allows us to explain. The sentence is *qosam* with *Ashr* as *maqsum bih* and *innal insaana lafii khusrin* as *jawabul qosam*.

In the analysis of a text or narrative Actantial none other than an utterance or sentence length. Arkoun also apply this perspective in looking at the entire text of the Qur'an. In the section "syntactic structure, Arkoun create a scheme that reflects the chapter text view that the entire text of surah al-Qur'an from beginning to end. This scheme is based on the analysis of sign language and function - syntactic functions at the level of speech.

Because Muhammed Arkoun read the surah in qur'an show to us that text of qur'an is not only becomes moslem's possessions but all human who want to do transcendent self. The structure of surah al-Ashr relating with many science, such as cosmology talks about the important of time, theology talks about faith to God, etic talks about work, social talks about invite doing on the truth (rationality as philosophy) and be patience (psychology aspect).

2. the relation between myth and qiro'ah in the surah al-ashr

Many scholar give argument about this surah t such as imam Syafi'I said that "if human giving attention for this surah will getting the great full value guidance of life to live in this world and here after although think all of containing text of al-qur'an ". but why is this surah svery important to giving attention not others. Because surah al-Ashr showed the symbol of life that human has to awareness in their opportunity to live in this world is limited. They will lose from that era because Allah makes "time " as the measure for life in the world. It improves that human has to keep their time to do useful work for selves or other one. Because there is no perfect in this world,, so human has to understanding how important time is. And we will leaved if don't use as good. It is called by losses one. This became an awareness who must be felt by all humans about the losses that will be well received in the world and the Hereafter. Thus it can be seen in the symbol of life and death.

In the surah al-ashr reveals As the warning to usual of Arab citizen when they always use time be usefulness and accused time is broken their life because that event always repeat in afternoon time, they always sit without activity , they told about glory, the beginning of ancestor, status, wealth, and others. So can be caused conflict, appears jealous, money caused controversy, hostility, in society. Looked that condition some of them there symbol. Ashr or afternoon time, to say that ashhr time is unfortunate or damaged time, so they say that afternoon time is many danger.it is only myth aspect and to going real life

Exactly, those warning for us also to always using our time be useful and make our life be success in the world and hereafter. But if we don't want getting advantage , we have to four aspect in the surah al-ashr. We have to faith to God, doing good work, and invite on the truth and patience.

B. Suggestion

Within certain limits Mohammed Arkoun receive linguistic structuralism approaches (semiotics), which looked at a text (corpus) as a whole and as a system of internal relations. Arkoun practice of using structuralism as a method of understanding the Qur'an gives nothing new in the world of Islamic thought.

Reading of al-Asr using Mohammed Arkoun: structuralism may be contributing to the study the Qur'an. Of all the authors recognize top disadvantages and imperfections in obtaining these results. So therefore, expect criticism and constructive suggestions in the study or later. Above all this writing may also be made use of for all circles.

Because the study is about the search for structure of surah al-Ashr by the analysis Muhammed Arkoun perspective . hopefully will enrich the treasure of Islamic thought, especially in the area of interpretative studies for the qur'an. Author suggest that study could be followed up with on going intensive by using other method in order to find meaning of others. The author recommends also intensive search is not only a matter of reading but can practice for real in the life.

C. Closing

Thus is the research could perform about the structure of surah al-Ashr perspective Muhammed Arkoun . praises be to Allah, who has given everything to writer. Without his love and opportunity, surely the writer would not be able to complete this examination final task. Peace and salutation may be upon beloved prophet Muhammad saw.

Although the research has worked maximally, yet the research is sure that the work is still far from perfectness and less satisfying. Therefor, the research always and continuously needs critiques and comments that are construction. May this work useful for the researcher especially and other

who concern on any other who concern on any other field study generally. Unforgettable thank to Muhammed Arkoun my God bless you, and I think this is my dedication to the Qur'an and its sciences