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Methods Of Applying Hermeneutics In Interpreting The Qur'an And Sharh Hadith

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Abstract

This Journal explores the application of hermeneutics as a methodological framework for interpreting the Qur'an and the exegesis of Hadith. Hermeneutics, the art and science of interpretation, offers a systematic approach to understanding religious texts by considering historical, cultural, and linguistic contexts. The study emphasizes the significance of hermeneutical principles in revealing deeper meanings and insights within Islamic texts, which are often layered and complex. The research highlights various hermeneutical strategies, including textual analysis, contextualization, and the role of the interpreter's perspective. By examining classical and contemporary interpretations, the paper demonstrates how hermeneutics can bridge the gap between traditional understandings and modern applications, making the teachings of the Qur'an and Hadith more accessible to diverse audiences, particularly in English-speaking contexts. Furthermore, the paper discusses the implications of hermeneutical approaches for interfaith dialogue and contemporary ethical issues, illustrating how a nuanced understanding of Islamic texts can foster mutual respect and understanding among different cultures and religions. Ultimately, this study advocates for a hermeneutical approach as a vital tool in the ongoing quest for knowledge and spiritual growth within the Islamic tradition.

Keywords: *Hermeneutic Method, fi Tafsir, Tafsir Al-Qur'an, Hadits*

Abstrak

Penelitian ini mengeksplorasi penerapan hermeneutika sebagai kerangka kerja metodologis untuk menafsirkan Al-Qur'an dan penafsiran Hadis. Hermeneutika, seni dan ilmu penafsiran, menawarkan pendekatan sistematis untuk memahami teks-teks keagamaan dengan mempertimbangkan konteks sejarah, budaya, dan bahasa. Penelitian ini menekankan pentingnya prinsip-prinsip hermeneutika dalam mengungkap makna dan wawasan yang lebih

dalam dari teks-teks Islam, yang sering kali berlapis-lapis dan kompleks. Penelitian ini menyoroti berbagai strategi hermeneutika, termasuk analisis tekstual, kontekstualisasi, dan peran perspektif penafsir. Dengan mengkaji penafsiran klasik dan kontemporer, makalah ini menunjukkan bagaimana hermeneutika dapat menjembatani kesenjangan antara pemahaman tradisional dan aplikasi modern, sehingga ajaran Al-Qur'an dan Hadis dapat lebih mudah diakses oleh khalayak yang beragam, terutama dalam konteks berbahasa Inggris, dan lebih jauh lagi, makalah ini membahas implikasi pendekatan hermeneutika untuk dialog antaragama dan isu-isu etika kontemporer, yang mengilustrasikan bagaimana pemahaman yang bernuansa terhadap teks-teks Islam dapat mendorong rasa saling menghargai dan saling memahami di antara budaya dan agama yang berbeda. Pada akhirnya, penelitian ini menganjurkan pendekatan hermeneutika sebagai alat penting dalam pencarian pengetahuan dan pertumbuhan spiritual dalam tradisi Islam.

Kata Kunci: *Method Hermeneutika, penafsiran, Tafsir Al-Qur'an, Hadits.*

Introduction

The hermeneutic method has become one of the interesting approaches in the interpretation of the Qur'an and the sarah of Hadith, especially in the midst of the complexity of humanitarian issues and the ever-changing development of the times. Hermeneutics, which comes from the Greek word *hermeneuein* meaning "to interpret," offers a systematic framework for understanding sacred texts taking into account historical, cultural, and linguistic contexts. In the Islamic context, the application of hermeneutics is not intended to replace traditional interpretation, but rather to provide a new perspective that is relevant to the challenges of modern times. Along with the emergence of new ideas, such as those expressed by M. Quraish Shihab and Hassan Hanafi, there is a debate among scholars about the acceptance of hermeneutics in Islamic studies. Some argue that hermeneutics can be used to unearth deeper meanings from Qur'anic texts, while others reject it for fear of diminishing the authenticity of the divine message. The hermeneutic approach is considered important to answer contemporary issues such as human rights, gender, and interreligious relations, which are increasingly relevant in today's global society. This paper will discuss various methods of applying hermeneutics in interpreting the Qur'an and sarah Hadith, as well as their implications for understanding Islamic teachings in the modern era. It is hoped that by using a hermeneutic approach, the interpretation of the Qur'an and Hadith can be more contextual and able to provide solutions to the problems facing humanity today.

The application of the hermeneutic method in interpreting the Qur'an and Hadith has become a complex topic of debate in the field of interpretation and Islam. The Qur'an as the holy book of Islam, which is considered the word of Allah revealed to the Prophet Muhammad SAW, has a very deep and complex meaning. Therefore, understanding and interpreting the Qur'an is not just about reading the text, but also requires a deep contextual and subjective understanding.

Some Islamic scholars such as Adian Husaini reject hermeneutics categorically because they are concerned about the authenticity and authenticity of the Qur'an, while others such as M. Quraish Shihab argue that some of the theories and methods of

hermeneutics can be used to understand the message of the Qur'an more in this study aimed at explaining the methods of applying hermeneutics in interpreting the Qur'an and Hadith. This paper will discuss the history and context of hermeneutics, the implications of hermeneutics in the interpretation of the Qur'an, and the role of hermeneutics in interpreting the Hadith. In addition, this paper will also present the debates and arguments from various Islamic scholars about the use of hermeneutics in interpreting religious texts.

Thus, this paper is expected to contribute to a better understanding of the methods of applying hermeneutics in interpreting the Qur'an and Hadith, as well as provide a broader insight into the debates and implications related to the use of hermeneutics in the field of interpretation and Islam.

Method

This study aims to explore the application of hermeneutic methods in interpreting the Qur'an and hadith lectures. The method used in this study is qualitative with a systematic library research approach. This type of research is qualitative research. Qualitative research was chosen because of its focus on a deep understanding of social and cultural phenomena, in this case the application of hermeneutics in the interpretation of religious texts. This research aims to explore the meaning and context of the application of hermeneutics, as well as the debates that have arisen among Muslim scholars regarding it. The approach used in this study is Literature Study, collecting and analyzing relevant literature, including books, articles, and journals that discuss hermeneutics, Qur'anic commentary, and hadith lectures. This approach allows researchers to understand the various perspectives and arguments that exist in hermeneutics studies.

Results and Discussions

The definition of hermeneutics

Hermeneutics is a philosophical concept that focuses on the interpretation and understanding of texts, language, and reality. The term "hermeneutics" comes from the Greek "hermeneuein," which means "to interpret." In this paper, we will explain the definition of hermeneutics broadly, including its history, definition, and implications in various fields.

The word hermeneutics comes from the Greek *hermeneuein* which means to interpret, the noun *hermeneia* which means interpretation or interpretation, and the word *hermeneutes* which means interpreter (interpreter). This word is often associated with the name of one of the Greek gods, Hermes, who is considered the messenger of the gods for humans. Hermes is the messenger of the gods in the sky to bring messages to humans (Fahrudin Faiz, 2003).

Initially, Hermeneutics was used to develop an allegorical interpretation of ancient Greek myths or traditions. Since the 17th century, hermeneutics as a method of interpretation and philosophy of interpretation have developed widely in science and can be adopted by all circles marked by the emergence of ideas from Hang-Berry Badamer, Eumilio Betti, Habermas, Paul Ricoeur and so on (Edi Susanto, 2016, Page 5).

Hermeneutics experts have concluded six definitions that encompass the science of interpretation, namely (1) hermeneutics as a theory of biblical interpretation; (2)

hermeneutics as a philological methodology; (3) hermeneutics as the science of linguistic understanding; (4) hermeneutics as the basis or foundation of methodology for the human sciences; (5) hermeneutics as an existential understanding and existential phenomenology; and (6) hermeneutics as a system of interpretation (Nafisul Atho, 2002, 18-21).

Furthermore, Hermeneutics in Islam is a method and theory that is focused on understanding a text, both the text of the Qur'an and the Sunnah of the Prophet. There are three main trends applied to contemporary Qur'anic readings. First, the author-centered theory, which is the meaning of the text intended by the author. In the context of the Qur'an, the one who knows the most about the author's intention is the Prophet Muhammad (peace be upon him), his companions, tabi'in, and the next scholars. Second, a text-centered theory, that is, the meaning of a text lies in the text itself, in the sense that the author is not so meaningful that the text is independent, authoritative, and objective. Third, a theory centered on the interpreter or reader (reader), namely the text depends on what is received and produced by the interpreter so that the text can be interpreted in the direction that the reader functions (Abdul Mustaqim, Sahiron Syamsuddin, 2002, p. 149).

Hermeneutics as a method of interpretation will always be relevant if applied in understanding the Qur'an which is *ṣoliḥun li kulli* in the age of food because the truth obtained depends on the person who interprets and the dogma of hermeneutics is flexible according to the development of the times and its open-mindedness.

In contemporary Islam, the discourse of hermeneutics as one of the solutions to the impasse of Islamic methodology seems to be something inevitable. Contemporary Islamic thinkers such as Nasr Hamid Abu Zayd, Muhammad AlGhozali, Fazlur Rahman and other figures have always mentioned the importance of this method.

Hermeneutic Implications in Islamic Epistemology

There is a contradiction in the knowledge of Tafsir al-Quran in Islamic studies. In Indonesia, Adian Husaini opposes Hermeneutics absolutely, while M. Qurais Shihab argues that Hermeneutics can be used in interpreting the Qur'an. In Egypt, Hassan Hanafi considered Hermeneutics to be applicable in religious texts, while Muhammad Imarah opposed it. Therefore, the hermeneutic approach in Islamic studies needs to be studied to expand the knowledge and understanding of the text (Zahrani Hani, Rubini, 2023, No. 2).

Hermeneutics has also been the subject of intense debate in the field of Islamic epistemology. The term "hermeneutics" comes from the Greek "hermeneuein," which means "to interpret." In the Islamic context, hermeneutics is used to understand and interpret religious texts, such as the Qur'an and Hadith. However, the use of hermeneutics in Islam is also faced with debate and controversy.

Hermeneutics in Islamic thought was first introduced by Hassan Hanafi in his work *Les method d'exeges. Essay on the Science des Forements de la Comprehension*, 'Ilm Usul al-Fiqh (1965), although hermeneutic culture is universally recognized in some traditional Islamic sciences, particularly in the tradition of Ushul al-Fiqh and the interpretation of the Qur'an. According to Hasan Hanafi, the use of hermeneutics was

initially just a methodological experiment to break away from positivism in Islamic legal theory and ushul-fiqh. Up there, the answer to hermeneutics is almost non-existent.

What stands out about Hasan Hanafi's hermeneutics globally is its ideological content, whose terms and intentions are very practical. Indeed, usually such revolutionary thinking is very different from Muslims, especially those who are still constrained by the institution of traditionalism and orthodoxy (Sibawaihi, 2007). The hermeneutics in Islamic epistemology are as follows:

a. The Role of Hermeneutics in Interpreting the Qur'an

Hermeneutics has an important role in interpreting the Qur'an. By using hermeneutics, interpreters can understand the context and meaning contained in the Qur'anic text more deeply. Hermeneutics not only focuses on the text itself, but also considers the historical, social, and cultural context.

b. Debate on the use of hermeneutics

In Islam, there is a debate about the use of hermeneutics. Some scholars such as Adian Husaini reject hermeneutics absolutely, fearing the authenticity of the Qur'an, while others such as M. Quraish Shihab argue that hermeneutics can be used to understand the Qur'an's message more deeply.

c. Contemporary Implications

Hermeneutics also has contemporary implications in Islamic epistemology. In the era of globalization and changing cultural values, hermeneutics helps to understand religious texts in a broader context. This is important to answer contemporary problems oriented towards human values that have not been solved in classical interpretation (Maskhuroh Lailatul, 2020, No.2).

The Use of Hermeneutics in the Interpretation of the Qur'an

The science of Tafsir is a science born from the need of Muslims to understand the content of the Quran. This knowledge has been born since the early generation of tabi'in and continues to be refined. In the 2nd century H this science had reached its perfect stage, so it has been considered a standard science that must be used by every mufassir who comes later. In his book *al-Itqan Zarkasyi* (t.t:II:174) explains, that the science of tafsir is a science that is useful for revealing the meanings contained in the Quran, explaining its meanings and issuing the laws and wisdom it contains. (Zarkasy, Beirut.)

After observing the writings and views of Muslim scholars, there are at least two opinions on the matter: first, Hermeneutics cannot be used to interpret the Quran. Hermeneutics was born and developed from a civilization and the life view of the society that invented it. Every science, concept or theory, including Hermeneutics, must be a product of a society, or a nation that has its own civilization and outlook on life. This opinion is embraced by most mufassir. Several scholars, such as Alparslan, Hamid Fahmy, Anis Malik Toha, and Wan Moh Nor are in line with the above understanding. Alparslan (Alparslan Acikgence, 1996) (one of the Turkish scholars) argues, "The outlook on life of every civilization is a collection of concepts that in the scientific context develop into scientific traditions. The scientific tradition in turn gave rise to various disciplines, as we see today, including the theory or concept of Hermeneutics. Because

science is born by a view of life, it has its own achievements in the fields of ethics, ontology, cosmology and metaphysics. This is what makes science (especially the social sciences), including Hermeneutics, not neutral (Malki Ahmad Nasir. 2004).

Second, hermeneutics is knowledge that discusses the interpretation of a text. The text includes various texts that are products of human expression. According to Komaruddin (Komaruddin Hidayat, 1996) hermeneutics has many similarities with the science of interpretation that has been known since the first century of the hijriyah. Although hermeneutics was born from a certain society that is different from the society that gave rise to the science of interpretation, but as a science it can be used, of course with certain adjustments.

In addition, the implementation of Hermeneutics in Islam is different from Hermeneutics in the Christian world. The implementation of Hermeneutics in the Christian world is used to search for the originality of their scriptures. They found a very diverse text of scripture, so they needed to find out which of them was the original and most correct. Meanwhile, the use of Hermeneutics in the world of Islamic science is used not to seek the authenticity of the Quranic text, but to find the interpretation that is closest to the truth. And the truth of an interpretation is known only by Allah (so that no matter how great a mufassir is, he will say Wallahu a'lam).

The verses in the Qur'an themselves do not explicitly discuss the concept of hermeneutics. However, some verses can be used as a basis for understanding the importance of context and deep meaning in the interpretation of the Quran. Here are some relevant verses of Surah Al-A'raf (7): Verse 2:

كُتِبَ أَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِ وَذِكْرَىٰ لِلْمُؤْمِنِينَ

It means: (This is) the Book that was revealed to you (Muhammad); So do not be overwhelmed by it, so that you may warn with it and be a lesson for the believer. (Q.S Al-A'raf Verse 2)

This verse emphasizes the importance of understanding the Qur'an clearly and asking Allah for forgiveness, which can be interpreted as understanding the context and deep meaning in the interpretation. Surah Al-Furqan Verse 1:

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

Meaning: Most holy is Allah who has sent down Furqan (the Qur'an) to His servant (Muhammad), so that he may be a warning to all nature (jinn and humans). (Q.S Al-Furqan Verse 1)

This verse is one of many verses that have a deep meaning and require the right context to understand, showing the importance of hermeneutics in interpreting the Qur'an. In the context of hermeneutics, the interpretation of the Qur'an must consider the historical, social, and psychological contexts associated with the writing of the Qur'an. Hermeneutics can help understand deeper meanings and are relevant to modern life, but it must be done with care so as not to lose the sacredness of the

Qur'an.

Hermeneutics as a Complement to the Science of Interpretation

Hermeneutics can be used as a complementary science of interpretation in several ways, although there is debate among scholars about its use. Including:

a. Use of Hermeneutics in Contemporary Interpretive Science

Hermeneutics has been used in contemporary interpretation to provide a more in-depth and contextual interpretation. Contemporary interpretation science that offers hermeneutics as a variable in the method of understanding the Qur'an shows how attractive hermeneutics is indeed extraordinary (Padlan, Khairi No. 2, 2022).

b. Differences and Controversies

There are differences of opinion about the use of hermeneutics in the interpretation of the Qur'an. Some scholars accept hermeneutics as one of the relevant methods to understand the Qur'an, even though this method comes from outside the treasures of Islamic scholarship (Rosyid Lutfi, Septiasari No. 2, 2021, pp. 167-178). The hermeneutics controversy also occurs because some people are worried that hermeneutics can eliminate the sacredness of the Qur'an or provide a distorted understanding of a Qur'anic verse.

c. The Use of Hermeneutics in the Islamic Context

Hermeneutics in the Islamic context is not only about the interpretation of texts, but also about the process of revelation from letters to reality, from logos to praxis, and the transformation of revelation from God's mind to human life. Hermeneutics was used in Ancient Greece as one of the studies of biblical interpretation, and Islam also had a method of "interpretation" before hermeneutics appeared. However, there are various pros and cons of the hermeneutic approach if applied to the Qur'an (Faiz, Fahrudin, Usman, Ali, 2019).

d. Hermeneutics as a Method of Liberation

Hermeneutics is also used in the context of liberation, such as liberation hermeneutics oriented towards the liberation of Muslims from the oppression of apartheid regimes, as well as feminist hermeneutics oriented towards women's liberation. Overall, the use of hermeneutics as a complementary science of interpretation can provide a more contextual and relevant interpretation to modern life, but it must be done with care so as not to lose the sacredness of the Qur'an (Ridho No. 2, 2017).

Implementation of Hermeneutics in Interpreting Hadith

The implementation of hermeneutics in interpreting hadith has become an interesting topic in the science of hadith and interpretation of the Qur'an. Here are some important points about the implementation of hermeneutics in interpreting hadith.

First, Schleiermacher's Hermeneutics, known as the "art of understanding," can be used as a tool for understanding the Prophet's hadith. Schleiermacher distinguished between grammatical and psychological interpretation, which later became a complementary circle of hermeneutics in understanding hadith texts. *Second*,

Hermeneutics in the context of hadith aims to find the original meaning of a text by placing it in its socio-historical context. This means that the interpretation of the hadith must be understood in the social and historical context in which the hadith is known (Farah, Nuril, Izza, 2014).

Third, Yusuf al-Qardhawi, a contemporary scholar, uses hermeneutics in the interpretation of hadith by connecting the text of the hadith with the local socio-historical context. This methodology ensures that the interpretation of the hadith remains in harmony with the development of time without losing its authenticity (Yusuf al-Qardhawi, pp. 111-199. 2002). *Fourth*, In an increasingly complex era, hermeneutics has become important to interpret hadith in a contextual and relevant way. Hermeneutics considers not only the text of the hadith itself, but also the subjective role of the interpreter in a changing context. *Fifth*, Hermeneutics is also used in the interpretation of Qur'anic verses to provide a more contextual and oriented interpretation of solving the problems of the contemporary ummah. This interpretation does not leave the text of the Qur'an, but dialogues the text with the context of today's society. Overall, the implementation of hermeneutics in interpreting hadith involves the use of socio-historical context, interpretive subjectivity, and dialogue between the hadith text and the context of today's society.

Conclusions

Although hermeneutics is a product of western science, the presence of hermeneutics as an interpretation theory is quite significant in developing the interpretation of the Qur'an. This is because in hermeneutics not only considers the text but also the context and contextualization, so that by using the Qur'anic texts become contextual in facing the challenges of the times. With the development of scientific methods and the development of social sciences, the interpretation of the Qur'an has undergone a paradigm shift, interpretation is not only revealing the subjective meaning of the Qur'an but is oriented towards the objective meaning of the Qur'an. Contemporary Muslim thinkers are trying to offer a new methodology for the interpretation of the Qur'an as a response to the challenges of the times as well as an affirmation of the urgent challenge of the Qur'an as hudan li al-Nâs (guidance for humans).

New nuances of interpretation are something that is absolutely necessary. Especially lately, various problems have emerged that require immediate answers and solutions. Hermeneutics is one of the approaches used by contemporary mufassir to answer this problem. The contemporary method of hermeneutical scholars when interpreting the Qur'an is not much different from traditional scholars. However, the object of hermeneutic study is broader to cover all sciences. Meanwhile, ulûm al-tafsîr, although there are many types of interpretation, when interpreting the text of the Qur'an never moves beyond its object, namely the texts of the Qur'an.

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