CHAPTER II

TAFSĪR *IJMĀLY* METHOD AND HERMENEUTIC

A. *Ijmāly* Method

1. The Meaning of *Ijmāly* Method

Study on the methodology of interpretation is still relatively new in the intellectual treasures of Muslims. It was made as much as its own object of interpretation study developed rapidly. Therefore, it is not surprising that the interpretation methodology lagged of the interpretation study itself.[1]

Historically every interpretation has been using one or more methods of interpreting al-Qur'ān. The choice of methods depends on the inclination and view of commentators, as well as scientific background and other aspects that surrounded him. Explicitly can also be said, a certain interpretation methods have been used by the interpreter applicable to the needs of the intended interpretation. It's just that the methods are not explicitly mentioned and discussed, and then the method is known as interpretation methodology.

Before talking about *tafsīr Ijmāly* method, we first need to know about understanding the method itself. The word "method" comes from the Greek "*methodos*", which means the way or path.[2] In English, the word was written "method", and Arabic translates it with *ṭarīqah* and *manhaj*. While in Indonesian, the word means: "an orderly way and think carefully to achieve the purpose (in science and so on), which is a systematic way of working to facilitate the implementation of activities in order to achieve something of a specified goal. Thus, the method is a way that a regular and well thought of in order to achieve

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[1] Ali Hasan al-Aridl, *Sejarah dan Metodologi tafsīr*, trans. Ahmad Akrom, Rajawali Prees, Jakarta, 1992, p. 5.
[2] Koentjaraningrat (ed), *Metode-metode Penelitian Masyarakat,* Gramedia, Jakarta, 1977, p. 16.

the purpose.[3] In Indonesian Encyclopedia method is: how to do something or way of achieving knowledge.[4]

What is meant by the methodology of interpretation is the science which deals with how well organized and thought to gain a true understanding of the verses of the Qur'an according to the ability of human.[5] Methods of interpretation in question here is a device and working procedures that are used in the process of interpretation of al-Qur'ān. The working device, theoretically involves two important aspects, namely: First, aspects of the text with the semiotic and semantic problems. Second, aspects of the text in the context of the present social spaces and diverse culture in which the text appears.

In *lughāwy*, *al-Ijmāly* word meaning summary, overview, global and summer. So that the *Ijmāly* method is to interpret the verses of al-Qur'ān with the contents of its content through discussion generally (global), without long explanation and extensive discussion, also not carried out in detail. So *Ijmāly* method (global) is a method of interpretation which interprets verses of al-Qur'ān in a global way significance.[6] The definition explains the verses of the Qur'an is concise but covers the popular language, easy to understand and easy to read.

Thus, the *ijmāly* method means a systematic way to describe or explain the meanings of the Quran both the legal aspects and the lesson with a general discussion (global), concise, without lengthy descriptions and not in detail but include so easy to understand by everyone ranging from the low to the knowledgeable people who are high knowledgeable.

In other words, the *ijmāly* method put every verse is interpreted and not merely as an object to be placed analyzed sharp and insightful, so that still leaves

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[3] Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, Balai Pustaka, Jakarta, 1989, p. 580–581.

[4] Hassan Shadily, *Ensiklopedi Indonesia*, Jakarta, PT. Ichtiar Baru–Van Hoeve. t.t. p. 2230.

[5] Islah Gusmian, *Khazanah Tafsīr Indonesia: dari Hermeneutika hingga Ideologi*, Teraju, Jakarta, 2003, p. 196.

[6] Abd al-Hayy al-Farmāwy, *al-Bidāyah fī al-Tafsīr al-Mauḍū'iy, Dirāsat Manhajiyyah Mauḍu'iyyah*, 1977, p. 43–44.

something superficial, because the presentation is done not too far from the style of al-Qur'ān, so read the commentary generated by using *ijmāly* methods, like reading verses of al-Qur'ān. Succinct description makes *ijmāly* method is not much different from the style of al-Qur'ān itself, not far from the words of al-Qur'ān. Thus, on the one hand, this work truly assessed as the work of interpretation, and on the other hand has a close relationship with the composition of the language of al-Qur'ān. How the interpretation of a style that is so very clear to the listener and easy to understand.[7]

There are several examples of interpretation books using *ijmāly* methods, those are:

1. *Al-Tafsīr al-farīd li al-Qur'ān al-Majīd*, contains 8 volumes, amounting to approximately 3377 pages, by Muhammad Abd. Al-Mun'im.

2. *Marah Labīd Tafsīr al-Nawāwy/al-tafsīr al-Munīr li Ma'ālim al-Tanzīl*, by Al-Syekh Muhammad nawawi al-jāwy al-Bantāny.

3. *Tafsīr al-Wāfiz fi Tafsīr Al-Qur'ān al-Karīm*, by Syauq Dhaif.

4. *Kitāb al-Tashīl li 'Ulūm al-Tanzīl*, consists of two volumes and four chapters, each consisting of 195 pages to 228 pages, work of Ahmad ibn Muhammad ibn al-Kalbi Juzzay al-Gharnāṭy al-Andalūsy.

5. *Tafsīr al-Waḍīh* by Muhammad Mahmud Hijazi, consists of three volumes with a total of nearly 3000 pages.

6. *Tafsīr Al-qur'ān al-Karīm,* by Mahmud Muhammad Hadan 'Ulwan dan Muhammad Ahmad Barmiq, consists of 6 volumes totaling approximately 3744 pages.

7. *Fatḥ al-Bayān fi Maqāṣid al-Qur'ān,* oleh Imam al-Mujtahid Shiddiq Hasan Khan, consists of approximately 4800 pages.

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[7] Abd al-Hayy al-Farmāwy, *Metode Tafsīr Mauḍū'iyy,* RajaGrafindo Persada, Jakarta, 1996, p. 29.

8. *Tafsīr Al-Qur'ān al-Karīm/Tafsīr Jalālain*, by Jalaluddin as-Suyuthi and Jalaluddin al-Mahalli.

9. *Al-Muḥarīr al-Wajīz fi Tafsīr al-Kitāb al-'Azīz,* by Abi Muhammad Abd al-Haqq Athiyyah al-Gharnathi.

10. *Tafsīr Al-Qur'ān al-Karīm* by Muhammad Farid Wajdi.[8]

The books of *tafsīr* above are essentially not only be in terms of interpretation methods only as a form of interpretation with *ijmāly* method, but may be if the terms of the approach and type can be classified on the type and style of another interpretation. For example, although the interpretation of *al-Jalālain* classified as an *ijmāly* method but in terms of the type of approach is classified on the type of *bil ra'yi* method.

2. Standard of *Ijmāly* Method

Ijmāly method used by the commentators is very easy to read because it does not rely on an analytical approach, but done with a pattern of interpretation that is easy and straightforward, though still leaves something to be re-examined. *Ijmāly* methods have goals and targets that the reader should be able to understand the basic content of al-Qur'ān as a holy book that provides guidance to live.

As explained in the previous section that the *Tafsīr al-Ijmāly* is a method of describing and explaining the verses of Al-Quran globally, without elaboration and detail. This method is reached by way of interpreting the verses of the Qur'an based on the arrangement of the verses in *Muṣḥaf 'Uthmāny*.

An interpreter explained verse by verse, letter after letter with a simple explanation on a regular basis so the reader enable to understand it, the reader both special people, such as high knowledge of science or any other lay person. In interpreting the verses of al-Qur'ān commentators use the hadith of the Prophet,

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[8] Muhammad Amin Suma, *Ulumul Qur'an,* Rajawali Pers, Jakarta, 2013, p. 382.

athār Salaf Ṣāliḥ, historical events, the stories contained in al-Qur'ān and also mentions the causes of lowered paragraph if any. Fundamental purpose of this method is the interpretation of the language used by *jumhūr* to bring meaning so that the reader can understand.[9]

Interpretation process using *ijmāly* actually not much different from the other methods, especially the *taḥlīly* method. *Ijmāly* method mechanism is done by outlining verse by verse and letter after letter in al-Qur'ān systematically. All verses are interpreted in sequence from beginning to end are concise and packed and are general. Descriptions are made in this method includes some aspects related to the description of the verses that are interpreted, those are:

    a. Interpret each interpreted vocabulary by others vocabulary that do not stray far from the interpreted vocabulary.

    b. Explains the connotation of each sentence that is interpreted to be clear.

    c. Mention background (*asbāb al-nuzūl*) of the interpreted verse, although not all verses accompanied by *asbāb al-nuzūl*. This *Asbāb al-nuzūl* used as a complement to motivate interpreted verse downs. *Asbāb al-nuzūl* becomes very important, because the *asbāb al-nuzūl* covers some things: events, actors, and time.

    d. Provide an explanation to the opinions that have been issued with respect to the interpretation of these verses, well delivered by the Prophet, companions, and *tābi'īn*.[10]

When using the *Ijmāly* method, an interpreter only needs to explain the verses of al-Qur'ān with a brief discussion outlines, presentation is not too far from the style of the Qur'an, as if the reader still hear the Qur'an , but he was heard his

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[9] Ahmad Syukri Saleh, *Metodologi Tafsīr Al-Qur'ān Kontemporer dalam Pandangan Fazlur Rahman,* Gaung Persada Press, Jakarta, 2007, p. 48.

[10] Nashruddin Baidan, *Metodologi Penafsiran al-Qur'ān*, Pustaka Pelajar, Yogyakarta, 1998, p. 20.

interpretation. However, in certain passages also given a rather broad interpretation, but it was not until the region of *taḥlīly*.

In other words, discussion of *ijmāly* interpretations covers only a few aspects of the language and very brief. Included in the work of interpretation that uses this method is *al-Tafsīr al-Farīd li al-Qur'ān al-Majīd* were only put forward the meaning of words (*al-mufradāt*), *asbāb al-nuzūl* (background of paragraph) and a brief description (*al-ma'nā*) the systematic often be changed. That is, sometimes put forward *mufradāt* then *asbāb al-nuzūl* and *al-ma'nā*, but often also put the meaning and *asbāb al-nuzūl*.[11]

For more details, we can see the interpretation given by *imām as-Suyūṭy* in his book Jalālain the beginning verses of *sura al-Baqara*, as follows:

(الم) الله أَعْلَم بِمُرَادِهِ بِذَلِكَ (ذَلِكَ) أَيْ هَذَا (الْكِتَاب) الَّذِي يَقْرَؤُهُ مُحَمَّد (لَا رَيْب) لَا شَكَّ (فِيهِ) أَنَّهُ مِنْ عِنْد اللَّه وَجُمْلَة النَّفْي خَبَر مُبْتَدَؤُهُ ذَلِك وَالْإِشَارَة بِهِ لِلتَّعْظِيم (هُدًى) خَبَر ثَانٍ أَيْ هَادٍ (لِلْمُتَّقِينَ) الصَّائِرِينَ إِلَى التَّقْوَى بِامْتِثَال الْأَوَامِر وَاجْتِنَاب النَّوَاهِي لِاتِّقَائِهِمْ بِذَلِكَ النَّار....

In the above interpretation, it appears that imam *as-Suyūṭy* only explains the meaning of the verse is very short and the global, not with the details of that length.

The thing to remember from this method, that the characteristics do not lie in the number of verses that are interpreted, whether whole or partial copies of the course. However, as a standard method for this is the pattern and systematic discussion. So long as commentators interpret verses only briefly without a detailed description, with no comparison and not also follow a particular theme,

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[11] Muhammad Amin Suma, *op.cit.,* p. 381.

then the interpretation is categorized in *Ijmāly* interpretation, although only one two verses.[12]

Ijmāly method different from the method of comparative and thematic method. Both methods are more popular in the world of interpretation, while *ijmāly* method not as popular as a both methods. Characteristic of *ijmāly* methods, among others. First, commentators immediately interpret every verse from beginning to end, without putting effort comparison and is not accompanied by the adoption of the title, as happened in comparative method (*muqāran*) and *mauḍū'iy* methods (thematic).

Secondly, the interpretation is very concise and general, making this method very closed to the emergence of ideas that other than enriching the commentators for interpretation. Therefore, the interpretation *ijmāly* done in detail, but concise, so read this interpretation exactly same to read al-Qur'ān.

Third, the *ijmāly* interpretations not all verse is interpreted with concise explanations, there are certain passages (very limited) are interpreted rather widely, but not to lead to analytical interpretation. That is, although there are some verses that are interpreted rather long, only to the extent that no analytical explanation and not comparative. In *Ijmāly* interpretation can be used as auxiliary sciences using the hadiths of the Prophet, the opinion of the *Salaf*, historical events, *asbāb al-nuzūl*, and the rules of the language.[13]

3. Excess and Weakness of *Ijmāly* Method

A method created by man, always had a weakness and excess. So it is also with this *ijmāly* method. But be aware the excess and weakness in here is not a negative thing, but the reference in the characteristics of other methods. *Ijmāly*

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[12] A. Jamrah, *Metode Tafsīr Mauḍū'iyy: Sebuah Pengantar*, Raja Grafindo Persada, Jakarta, 1996, p. 44-45.

[13] Mursyi Ibrahim al-Fayumi, *Dirāsat fī Tafsīr al-Mauḍū'iy,* Dar al-Taufiqiyah, Cairo, 1980, p. 22-23.

method, as a method of interpretation of the Qur'an has several excess not possessed by other interpretation methods. The excess *ijmāly* method among others, are:

1. Easy to understand

   Interpretation of this method was more practical and easy to understand. Without a convoluted understanding of al-Qur'ān immediately be absorbed by readers. This interpretation method is more suitable for beginners. *Tafsīr* with this method is preferred by many people from various social strata and layers communities, because by using this method, the understanding of the verses of al-Qur'ān can be easily understood. For someone who wants to gain an understanding of the verses of al-Qur'ān in a short time with the interpretation of this method will be of much help.[14]

2. Free from *Isrā'īliyyāt*

   Due to the brevity interpretation given by the interpreter, the *ijmāly* interpretation relatively pure and free from thoughts *isrā'īliyyāt*. *Isrā'īliyyāt* are sometimes inconsistent with the dignity of al-Qur'ān as the word of Allah the Most Holy. In addition *isrā'īliyyāt* thoughts, with this method can be dammed thoughts sometimes too far from understanding the verses of al-Qur'ān as speculative ideas developed by a theology, Sufi, and others.

3. Close with the language of Qur'an

   Tafsīr ijmāly is using succinct language, so that the reader does not feel that he has read the book of commentary. It is caused, due to interpretation by the global method using brief language and familiar with the Arabic language. A similar condition is not observed in the *taḥlīly* method, *muqārin*, and *mauḍū'iy*. Thus, understanding the vocabulary of

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[14] Ifa Mustandhifa, *Metode dan Corak Penafsiran M. Quraish Shihab dalam Tafsīr al-Mishbah,* Thesis, Ushuluddin Faculty, IAIN Walisongo Semarang, Semarang, 2004, p. 15.

sacred texts is more readily available than the interpretation that uses three other methods.[15]

Then the weaknesses of *Ijmāly* method are:

1. Makes instructions of al-Qur'ān is partial.

    The Qur'an is the unity of the whole, so that one verse with other verses form a full understanding, not fragmented and mean, things are global or vague in a paragraph, then the paragraph that another more detailed explanation. By combining these two verses will obtain a thorough understanding and can avoid mistakes. If the academy wants to understand the Qur'an as a whole, then the *Ijmāly* method is less can help.[16]

2. There is no room for an adequate analysis suggests

    Use *Tafsīr ijmāly* methods do not provide the room to give a satisfactory explanation and discussion with regard to the understanding of a verse. Therefore, if you want a detailed analysis, the global method was unreliable. This is called a weakness that is recognized by commentators who use this method. But these weaknesses do not mean to be negative, this condition is very positive as the hallmark of interpretation using global. [17]

    This latter, in turn, lead to dissatisfaction for expert al-Qur'ān and trigger those to find another method that is deemed better than the global method.

4. Validity of *Ijmāly* Method

In interpreting the Qur'an was known several methods of interpretation. This is the method that will be used by an interpreter for the direct interpretation does.

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[15] Nashruddin Baidan, *op.cit.,* p. 22-27.
[16] Ifa Mustandhifa, *op.cit.,* p. 16.
[17] Nashruddin Baidan, *ibid,*. Read also Muhammad Amin Suma, *op.cit,* p. 383.

This is necessary so that interpretations will be more focused, systematic and do not deviate from its original destination or even result in an interpreter did a distorted interpretation of the intent of al-Qur'ān in fact[18] that can deceive many people. Therefore the method of interpretation must be owned by an interpreter.[19]

There are several methods of interpretation used in the interpretation of the Qur'an. Any such interpretation methods have excess and weakness of each. Therefore, the interpreter that determines which method will be used to carry out the interpretation of the interpretation needs doing. Below is shown the method interpretation, as expressed by al-Farmāwy is *taḥlīly* method, *ijmāly*, *muqārin*, and *mauḍū'iy*.[20]

Ijmāly method has actually been around since the time of Prophet Muhammad, even *Ijmāly* method is a method of interpretation that born with form of *al-ma'thūr*, then followed by a new form of al-ra'y.[21] When the Quran was revealed to Prophet Muhammad, his function is as *mubayyin* (giving an explanation) to the companions of the Prophet about the meaning and intent of the content of al-Qur'ān were revealed, particularly in relation to the verses that pertained not understood or vague meaning.[22] This situation lasted until the death of the Prophet. Prophet position in relation to the interpretation of al-Qur'ān is called *al-mufassir al-Awwāl* (the first commentators).[23]

Interpretation at the time of the prophet is always grounded and refers to the core and content of the Qur'an itself. If at the time of the Prophet, the companions

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[18] Rachmat Syafe'i, *Pengantar Ilmu Tafsīr*, Pustaka Setia, Bandung, p. 214.

[19] Nashruddin Baidan, *op.cit.,* p. 2

[20] Abdul Hayy al-Farmāwy, *Metode Tafsīr Maudhui*, trans. Rosihan Anwar, M.Ag. Pustaka Setia, Bandung, 2002, p. 23.

[21] Nashruddin Baidan, *Metode Penafsiran Al-Qur'ān Kajian Kritis terhadap Ayat-Ayat yang Beredaksi Mirip,* Pustaka Pelajar, Yogyakarta, 2002, p. 57.

[22] Interpretations made by the Prophet has properties and certain characteristics, among them the affirmation of meaning (*bayān al-Taṣrīf*), the details of the meaning (*bayān al-tafṣīl*), expansion and constriction of meaning, significance qualifications and providing examples. Read M. Alfatih Suryadilaga, *Metodologi Ilmu Tafsīr*, Teras, Yogyakarta, 2010, p. 40.

[23] Teungku Muhammad Hasbi ash-Shiddieqy, *Ilmu-ilmu Al-Qur'ān*, Pustaka Rizki Putra, Semarang, 2009, p. 187.

asked issues that are not clear (*mubham*) to him, the Prophet explained the meaning of the Qur'an in general, distinguish the verses of the *Nāsikh mansūkh*, then tell this to his friends until they understand the causes of the decline in verse and situations that support it.[24] So after the Prophet's past away, they were forced to perform *ijtihād*.

At this time, the interpretation at the time of the Prophet and the Companions,[25] they have not been paying attention to the terms of *i'rāb* and *naḥwu*, and they have not entered into the study of al-Qur'ān sentences, arrangements of sentences, *majāz*, *i'jāz*, *iṭnāb*, and so forth.[26] While the companions have also been able to basically understand al-Qur'ān globally, because of their knowledge and understanding of the Arabic language being the language of al-Qur'ān. However, a detailed understanding of al-Qur'ān still need help in the form of an explanation of the Prophet hadiths, because it found many verses of the Qur'an are still *mujmal*, abstruse, and also *mutashābihāt* verses.[27]

Understanding conditions of the companions with al-Qur'ān which have been mentioned above are divided into two streams, the first according to *Ibn Khaldūn* as saying that all the companions are able to understand the Qur'an, either in the form of vocabulary and sentence composition, because al-the Qur'an was revealed in Arabic and according to its *uslūb al-balāghah*, then the companions understand and know the meanings of the verses of al-Qur'ān. Secondly, according to *Ibn Qutaibah* who said that the companions has a different understanding of impact of

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[24] Ahmad Asy-Syirbashi, *Sejarah Tafsīr Qur'an,* Pustaka Firdaus, Jakarta, 1985, p. 68.

[25] The scholars of *tafsīr* in this case agree that the history and development of the interpretation can be classified into 3 periods, it's just that they disagree in giving the name of each such period. In this case, the researcher used periodization made by Muhammad Husain al-Dzahabi which has divided the history and development of the interpretation into three periods, namely the interpretation at the time of the Prophet and the Companions, during tābi'īn interpretation, interpretations in codification period. Read Muhammad Husain al-Dzahabi, *Tafsīr wa al-Mufassirūn*, Jilid I, 1976, p. 32.

[26] Said Agil Husin Al-Munawar, *Al-Qur'ān Membangun Tradisi Kesalehan Hakiki*, Ciputat Press, Ciputat, 2005, p. 62.

[27] Muhammad Nor Ichwan, *Memasuki Dunia Al-Qur'ān,* Lubuk Raya, Semarang, 2001, p. 207.

al-Qur'ān. Knowledge is not the same the friends of the *Gharīb* words and *mutashābih* contained in al-Qur'ān, but among them there are one has excess with other companions.[28]

Thus the interpretation of the prophet to the verses of al-Quran, as well as the interpretation of the companions of the Prophet are generally described globally (*Ijmāly*) in the sense of long-term, not the details that could lead to long-winded. This is done by the companions of the Prophet and so easily understood by people who ask questions or in Muslims generally at that time. One of the characteristics of the commentary, particularly during the approach of a friend is more emphasis on the *al-ma'nā al-ijmāly*, and not done it at length and in detail, and limit ourselves to the explanation of the *lughāwy* meanings (etymological) in a simple and concise expression.

Thus the method of *ijmāly* interpretation historically emerged since the early development of Islam, i.e. during the time of the prophet until companions. The interpretation done by the Companions is by using the *Ijmāly* method was not much different and according to the classification *Ijmāly* method expressed by *Al-Farmāwy*. It is a method of interpretation that interprets al-Qur'ān verses suggested by global significance. Systematic in the description, the interpreter will discuss verse by verse in accordance with the existing arrangement in *Muṣḥaf*; then propose a global meaning intended by the verse. Thus, the interpreter who use this method, follow the way and arrangement of the Qur'an that makes each meaning intertwined with the other.

In his commentary, an interpreter uses similar language even with lafaẓ al-Qur'ān, so that the reader will feel that the description is not far from the style of al-Qur'ān language itself. Until, on the one hand, this work evaluated as a work of exegesis and, on the other hand, really have a close relationship with al-Qur'ān order language. To achieve the aspired goals, the interpreter is also a need to

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[28] Look Manna' al-Qaththan, *Mabāḥith fī 'Ulūm Al-Qur'ān*, t.tp, Manshurat al-'Asyr al-Hadits, t.th, p. 334-335.

examine and assess *asbāb al-nuzūl* or background events of al-Qur'ān verses, research hadith of the prophet or *athār* of previous scholars.[29]

B. Hermeneutic

Hermeneutics is word that is often heard in the fields of theology, philosophy, and even literature. In the field of philosophy, hermeneutics importance cannot be overemphasized. Because in fact, the whole philosophy is "interpretation", the discussion of the whole universe into the language of human wisdom. It is clear that the return of interest in the hermeneutics lies in philosophy. Nevertheless, as found in literature, in philosophy there was no fixed rule for to interpretation. Hermeneutics emerged as a dominant movement in European Protestant theology, which states that hermeneutics is the "focus point" of the theological issues now.[30]

There are some problems regarding hermeneutics, especially on the text. As if someone reads a text from an author who knew or contemporary, the reader will not be any trouble understanding sentences or specific terms contained in the text, so that the lack of clarity of meaning contained text can be addressed verbally by the author when he still alive. Or with understanding words, sentences, and specific terminology that has been known in this era. However, the problem would be far if the text is from ancient times, because people who live in this age interrupted by a long period of time, so that the words, sentences, and specialized terminology in a text difficult to understand and much that is misunderstood.

From the above explanation of hermeneutics, the actual problem is located on the methods of hermeneutics, human as interpreters occupy a significant position. Therefore, in view of hermeneutics there is no single interpretation of the concept of truth, because there is a relativism of interpretation which is based on the intent and

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[29] Abd al-Hayy al-Farmāwy, *al-Bidayah fi al-Tafsīr al-Mauḍū'iy,* p. 43-44.
[30] Richard E. Palmer, *Hermeneutika: Teori Baru Mengenal Interpretasi*, Trans. Musnur Heri and Damanhuri Muhammad, Pustaka Pelajar, Yogyakarta, 2005, p. 3.

purpose of man. The definition of relativism interpretation here does not mean there is no truth in the interpretation of the text, but a work of interpretation can still be changed and adapted to the evolving context. Therefore, the purpose of interpreting the interpreter in the text is the first to bridge the past and the present.[31]

1. **The Meaning of Hermeneutic**

The term hermeneutics in the context of al-Qur'ān is often ambiguous in value. It caused hermeneutics emerged from the western tradition, in which are produced by the non-Islamic. While al-Qur'ān as a holy book of Islam is not possible to take for granted the methods that they use the west. That is why hermeneutics needs to be further elaborated on the meaning and application. And hermeneutics is not only understood as a mere western products, but lived broader contextualization of the text of al-Qur'ān. So the meaning of al-Qur'ān which is still rarely understood people, with hermeneutics will help people to understand it.[32]

Etymologically, the word hermeneutics is derived from the Greek term of *hermeneuein* verb meaning "to interpret ". Thus, the noun of *hermeneuein* that is *hermeneia* can be interpreted literally as exegesis or interpretation.[33] By tracing his origin, hermeneutics leads to the meaning "made into understanding", especially when this process include the language, in which language is the only medium in the process of understanding.[34] This process is associated with the role of the Greek mythological figure named Hermes. Hermes is a messenger in charge of delivering the *Jupiter* message to the human. The figure of Hermes is described as a person who has winged feet. In Latin, this figure better known as *Mercurius*. Hermes is the task of translating the messages of the gods on Mount

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[31] Ahmad Fuad Fanani, *Islam Mazhab Kritis Menggagas Keberagamaan Liberatif*, Buku Kompas, Jakarta, 2004, p. 89.

[32] M. Rikza Chamami, *Studi Islam Kontemporer*, Pustaka Rizki Putra, Semarang, 2012, p. 147.

[33] Richard E. Palmer, *op.cit.*, p. 14.

[34] E. Sumaryono, *Hermeneutik Sebuah Metode Filsafat*, Kanisius, Yogyakarta, 1993, p. 28.

Olympus into a language that can be understood by humans. Therefore, Hermes should be able to interpret or adapt a message to the language used by the listener.[35]

In the process of translating the messages of god that carried by Hermes there are understanding factors and explained a message to the medium of language. However, the process of hermeneutic is not just an understanding, interpreting, and explaining a message. Behind Hermeneutic process there are other elements are inter-related, such as pre-supposition, tradition, dialectic, language, and reality. Thus, the function of Hermes is very important, because if there is a misunderstanding of the message of god, it would be fatal for human life, for that Hermes should be able to interpret the message of God to the language of the listener.[36]

Ebeling make interpretations that can be cited regarding the translation process carried by Hermes. According to the process contains three basic hermeneutic meaning,

1. Reveal something that was still in the mind through the words as the delivery medium.

2. Rationally explain something before still vague so that its meaning can be understood.

3. Translating a foreign language into another language is more dominated by readers.[37]

Three terms are summarized in terms of exegesis (interpreting, understanding). Thus hermeneutics is the process of changing something or ignorance into understanding the situation. Another definition, hermeneutic methods or how to interpret the symbols in the form of text to search for meaning

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[35] *Ibid,* p. 23-24.
[36] Josef Bleicher, *Contemporary Hermeneutics: Hermeneutics as Method, Philosophy and Critique,* Rouledge, New York, 1980, p. 11.
[37] Mudjia Raharjo, *Dasar-dasar Hermeneutika Antara Intensionalisme dan Gadamerian*, ar-Ruzmedia, Yogyakarta, 2012, p. 28.

and significance, this method requires the ability to interpret the past are not experienced, then to be brought into the future. It can be said that hermeneutics is a process of changing something or ignorance situation into understanding.[38]

Originally hermeneutics developed among the church and known as exegesis movement and later developed into a philosophy of interpretation. As a method of interpretation, hermeneutic attentions to three things as a principal component in the activities of the interpretation; text, context and contextualization.

Thus there are at least three understanding of hermeneutics, namely:

1. As a practical technique for understanding or interpretation, or known as the theory of interpretation. Close to exegesis, which give an understanding of the activity or activities to reveal something about the meaning of something in order to be understood.

2. As a method of interpretation, which contains a theoretical discussion about the conditions of possibility an interpretation. What things are needed or how measures should be taken to avoid a false understanding of the text. Therefore, in this sense hermeneutics control for the truth behind the text and to uncover the truth, interpretation methods required relatively adequate.

3. As a philosophical interpretation. In this sense he is more competent discuss the nature of interpretation, how the truth can emerge as a truth, or on the basis of what can be said to be a correct interpretation. Here the critical hermeneutics highlights how the workings of the human understanding of the pattern and the human understanding of how the results presented, justified and even refuted.[39]

Hermeneutics is the new way to 'associate' with the language. When 'understand' is always associated with the language, the language also limits itself.

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[38] E. Sumaryono, *op.cit.,* p. 24.
[39] Mudjia Raharjo, *op.cit.*, p. 32. Read also Ilham B. Saenong, *Hermeneutika Pembebasan Metodologi Tafsīr Al-Qur'ān Menurut Hassan Hanafi*, Teraju, Jakarta, 2002, p. 25.

We are aware of this, but all our thoughts should be expressed in language that is appropriate grammar rules that apply.[40] When moved into the realm of theology as the conditions at that time, it was found that the language of divine revelation is not definitely need an explanation about the will of God in order to come to an understanding about it, as well as to be able to transforming according to contemporary conditions.[41]

We can tentatively conclude that the discipline of hermeneutics is a relatively broad interpretation of the theory. He covers methods of interpretation and interpretation of philosophy as well. Even before evolving as an independent discipline, it is touted as the art of understanding or interpretation of practical techniques.[42]

2. Hermeneutics Problem

Hermeneutics in aspect terminology and epistemological framework is a new method of interpretation-epistemological if used to assess the origin of revelation or the word of Allah (al-Qur'ān). Hermeneutics as a science that reflects on an existing word or event in the past, it is understood and can existentially meaningful in the present human situation. He covers the methodological rules that apply in the interpretation and understanding of the epistemological assumptions.[43] Hermeneutics as a method is defined as how to interpret the symbols in the form of text or concrete objects to look for meaning and significance. This hermeneutic method requires the ability to interpret the past that are not experienced, then be brought into the present.

Efforts to understand the text and the author of the text which is the study of hermeneutics. However, in understanding the text and the author in order to

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[40] E. Sumaryono, *op.cit.,* p. 27.
[41] Mudjia Raharjo, *op.cit.*, p. 27 & 29.
[42] Ilham B. Saenong, *op.cit.,* p. 26.
[43] Yayan Rahtikawati and Dadan Rusmana, *Metodologi Tafsīr Al-Qur'ān Strukturalisme, Semantik, Semiotik, dan Hermeneutik*, Pustaka Setia, Bandug, 2013, p. 458.

produce a valid understanding sometimes there are obstacles or problems, especially if the text is studied ancient texts that the author is not there so it was not possible to confirm. Problem presenting texts and authors at the same time to reveal the meaning of the desired realized by hermeneutics. In such a context it is highly appreciated hermeneutics of subjectivity factor interpreter (reader). Subjectivity factor becomes larger when reading to a text, a reader / interpreter is essentially a "rewrite" with a number of presuppositions and experiences as well as its reference.[44]

Thus, in view of hermeneutic interpretation activity always involves three horizon, i.e. the horizon of the author, the horizon of the text and horizon recipient or reader. When the third horizon is called *the triadic structure of the act of interpretation* in the study of hermeneutics. Or in terms Komaruddin, the third variable is called the *world of the text*, *the world of the author, and the world of the reader.*[45] This fact reflects the activities undertaken Hermes when conveying the message of God. The third horizon is what will be used for dialogue in order to understand / interpret a text.

    a. Horizon Text

In the hermeneutic approach, language is very important for human life. Humans can perform activities such as writing, reading and thinking cannot be separated from language. Similarly with al-Qur'ān, the language (text) to be one important factor in understanding al-Qur'ān and the hadith, because the language (text) is the only one that used to greet readers. Al-Qur'ān itself uses the Arabic language as a communication tool wear. Recognizing the importance of this text, the first step in the interpretation of al-Qur'ān is to understand the text is in Arabic. By understanding the Arabic language, an interpreter will

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[44] *Ibid,* p. 459.
[45] Komaruddin Hidayat, *Memahami Bahasa Agama Sebuah Kajian Hermeneutik*, Paramadina, Jakarta, 1996, p. 3.

have to understand the meaning of the initial provision, wisdom and law of al-Qur'ān correctly. Therefore, from the point of this text, there are three aspects that must be understood, namely: first, in a text that is, the idea and purpose of the text is separated from the author. Second, behind the text, the text is the result of crystallization linguistic reality surrounding them. Third, in front of the text, which was created after a new meaning to the horizon of its readers to understand the text.

b. Horizon Author

When the Author of al-Qur'ān is God's transcendent and ahistorical then He was represented by Muhammad which Muslims who believed as an authoritative interpreter of al-Quran. The relation of Muhammad and al-Qur'ān with this historical relationship can be seen in the following. First, the themes of the Qur'an, such as the doctrine of monotheism, social justice, economic, there are parts of original religious experience of Muhammad. Second, reforms prophet always starts with a solid foundation to prepare first before introducing an action or major changes. When the Prophet was staying in Mecca, the Prophet does not yet have the power to act in the public sector legislation. After having lived in Medina and has a political and administrative authority then the prophet make laws. Third, al-Qur'ān has always had a social context (*asbāb al-nuzūl*). Because Muhammad lives and interact with the Arab society, it becomes imperative for interpreters who want to understand al-Qur'ān to understand the historical-sociologic dimension is also accompanying the Arabic society. Thus, to capture the meaning of al-Qur'ān in a comprehensive manner, the entire activity of Muhammad which is a translation of al-

Qur'ān on the actual rate should be understood as a whole. From there the narrative creation process a text, namely:

1) Stages thoughts or ideas that have not been included (Prefiguration).

2) When the author began creating ideas (configuration).

3) Phase of text that have been created and interpreted by many people (Transfiguration/refiguration).[46]

c. The Horizon Reader

Another social situation at the time of the Prophet, the social situation of contemporary society, which affects the reader horizon also is important to understand the interpreter. This understanding will be the basis for applying the general principles, the values and goals of al-Qur'ān in actual cases appropriately. The interpreter must master the dimensions that make up the contemporary situation of society, whether economic, political, cultural or other, and then vote to change it to the extent necessary to then determine new priorities to be able to apply al-Qur'ān be new anyway.

The assumption is people's lives at present are very different when compared to the Arab community in the time of the Prophet, especially after the current western society modernism exhaled after entering the Islamic world. At present, human beings live in a rural continent consisting of various nations are closely linked to each other by a change of political, economic and cultural in a State or another nation. The development of modernism that took place in the western world that carries themes such as democracy, pluralism, freedom, emancipation, human rights, and so inevitably will affect the style and

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[46] Akmal Bashori, *Pendekatan Hermeneutika: Sebuah Paradigma dan Kerangka Metodologi*, Makalah Pendekatan Ilmu-Ilmu Keislaman, Program Pascasarjana IAIN Walisongo Semarang, Semarang, 2013, p. 10.

mindset of the Islamic community. Result in an Islamic society itself occurs social transformation, both in terms of social, cultural, economic and value systems. From these examples can be understood by the interpreter to understand the text, namely: pre-understanding, explanation and understanding.[47]

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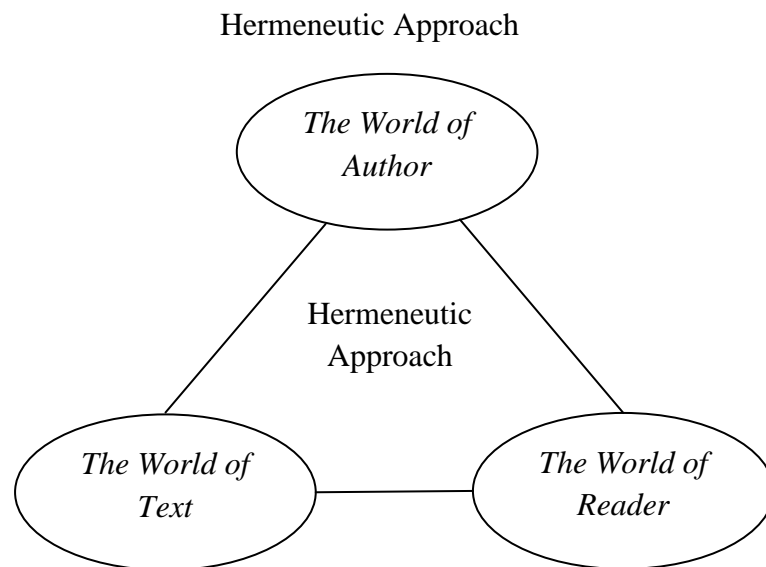
3. Kinds of Hermeneutics

In general, the basic assumption of a hermeneutic is that context differences is affect differences in understanding. Therefore, it is divided into three kinds of paradigmatic tendency in hermeneutics, hermeneutics is a theoretical, philosophical and critical hermeneutics.[48]

a. Theoretical hermeneutics

In hermeneutic theory, the problem is the hermeneutical method. This view was questioned what the appropriate method to interpret the text so as

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[47] Ilyas Supena, *Desain Ilmu-ilmu Keislaman dalam Pemikiran Hermeneutika fazlur Rahman*, Walisongo Press, Semarang, 2008, p. 141-146.

[48] U. Syafrudin, *Paradigma Tafsīr Tekstual dan Kontekstual: Usaha Memaknai Kembali Pesan al-Qur'ān*, Pustaka Pelajar, Yogyakarta, 2009, p. 18.

to avoid an interpreter from misunderstanding.[49] Theory hermeneutics is hermeneutics that aims to understand the text correctly according to the purpose initiators. This hermeneutics is trying to find a true meaning or understanding. That is the desired meaning of the originator of the text itself. (objective meaning or meanings are valid according to the author or originator of the text). While the meaning of the objectives of the search in this hermeneutic is what is meant originator of the text. Therefore, the objective intention of the initiators objectively understand the hermeneutics of this model is also considered as a romantic hermeneutics that aims to "reconstruct meaning".[50]

There are three forms or models of theoretical hermeneutics that we can see. First, objective hermeneutic means an effort to interpret and to understand the meaning of the text as the author means. This objective hermeneutics developed by classical figures, especially Friedrick Schleiermacher (1768-1834), Wilhelm Dilthey (1833-1911) and Emilio Betti (1890-1968).[51] Second, subjective hermeneutic it means an effort to interpret and to understand the meaning of text based on the social context at this time without any consideration to the author thought. This subjective hermeneutics developed by modern figures, especially Hans-Georg Gadamer (1900-2002) and Jacques Derrida (1930).[52] Third, liberation hermeneutic means an effort to interpret and to understand the meaning of text based on the spirit of circumstance and try to make the result of interpretation as the spirit to change the life and the circumstance of the interpreter and the reader. This liberation hermeneutics developed by

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[49] Ilham B. Saenong, *op.cit.,* p. 35.

[50] Aksin Wijaya, *Teori Interpretasi al-Qu'an Ibnu Rusyd Kritik Ideologis-Hermeneutis*, Lkis, Yogyakarta, 2009, p. 25.

[51] Fazlur Rahman, *Islam dan Modernitas*, trans. Ahsin Muhammad, Pustaka, Bandung, 1985, p. 9-10.

[52] *Ibid,* p. 13.

contemporary Muslim leaders, especially Hasan Hanafi (1935) and Farid Esack (1959).[53]

b. Philosophical hermeneutics

Hermeneutic philosophy is the process of understanding or pre-understanding that meetings between the reader and the text. Philosophical hermeneutics argues strongly that the interpreter or reader already has an understanding of prejudice or pre-faced text making it impossible to produce an objective meaning or meanings according originator of the text. Philosophical hermeneutics does not aim to obtain an objective meaning of hermeneutics as a theory but rather on the disclosure of *das sein* (to being in his world) in historical human and temporality. The implication of the concept of what is involved in the interpretation of which eventually shifted from a reproduction of a pre-existing text into a participation in the ongoing communication between the past and the present.

The main problem of philosophical hermeneutics is not how to understand the text correctly and objectively as critical hermeneutics, but rather how to "action understanding" itself. According to Gadamer, the originator of philosophical hermeneutics, hermeneutic related with the nature interpretation is not to the theory of interpretation.[54]

In short, Gadamer formulates his philosophical hermeneutics to the contrast on four key of hermeneutics. First, awareness of the "hermeneutic situation". Here the reader should be aware that this situation is able to

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[53] Nasr Hamid Abu Zayd, at first glance seems to be in the third position. However, according to his student who ever close to him, Nur Ikhwan, Nasr Hamid has not moved from the standard rules of Gadamer. He is still in the circumference of second hermeneutic models. At least, one of his legs still in a subjective hermeneutic models, although his other leg has begun to step on liberation hermeneutic model. Look Nur Ikhwan, "Al-Qur'ān Sebagai Teks Hermeneutika Abu Zaid" in Abd Mustakim (ed), *Studi Al-Qur'ān Kontemporer*, Tiara Wacana, Yogyakarta, 2002, p. 163.

[54] Mokh. Sya'roni, *Metode Kontemporer Tafsīr Al-Qur'ān: Tinjauan Hermeneutika Al-Qur'ān Perspektif Muhammad Al-Ghazali*, Individual Research, IAIN Walisongo Semarang, Semarang, 2012, p. 50.

restrict the ability to see a person in reading the text. Second, this hermeneutic situation then forms a "pre-understanding" to the reader which of influence in the context of the text articulate. Although this is a requirement in reading the text, according to Gadamer, the reader should always revise it so that readers avoid from mistakes. Third, the reader must combine between two horizons, the horizon of the reader and the text horizon. Both must be communicated so that the tension between the two horizons can be overcome. Readers should open the horizon of the text and let the text into the horizon of the reader. Therefore, the text horizon will definitely have something to say to the reader. The interaction between the two horizons Gadamer called the "hermeneutic circle". Fourth, implement the "means of meaning" from the text. Not the objective meaning of text, meaning it has a value to the lives of the reader, not the originator of life. Other terms if hermeneutic theory aims to produce meaning as its initial meaning, the meaning of the author or originator of the desired text, then philosophical hermeneutics aims to produce meaning as the initial meaning, i.e. the meaning of the author or originator of the desired text, then the hermeneutic philosophy aims to produce meaning entirely new.[55]

c. Critical hermeneutics

Critical hermeneutics is to understanding the interpretation determined by the social interest (social interest) which involves interests of power (power interest) of the interpreter. In terminology, this theory is built on the claim that there is any form of bias or interpretation of certain elements of political, economic, social, such as bias class strata, ethnic, and gender in other words, this method has consequences suspicious and wary of (critical) interpretation of the form, as the jargon used in science and

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[55] Sahiron Syamsuddin, *Hermeneutika al-Qur'ān*, Islamika, Yogyakarta, 2003, p. 67-70.

religion. So that hermeneutics aims to uncover the interests behind the text.[56]

There is something to be suspected of a text, the originator of the interests and the text itself. Habermas therefore not understand the text as a medium of domination and power. That's why the horizon of the interpreter and the text should always be suspected, suspicion certainly a positive not a negative.[57]

It is said to be critical hermeneutics as a standard point of view that is critical of the concepts that exist in the previous interpretation, hermeneutics is a theoretical and philosophical hermeneutics. Both hermeneutics that have different viewpoints are equally turned out to have an attitude towards any text, it means both trying to ensure the accuracy of the text's meaning. It later became the field of hermeneutics critique, which was more inclined to suspect the investigation with open veils cause of history in understanding and communication that takes place in everyday life interactions.

Procedurally, the action of hermeneutics steps is to work on areas of text, context and contextualization, both with regard to the operational aspects of the methodological and epistemological dimensions of interpretation. Hermeneutics of the first kind can be said to emphasize the process of understanding the two horizons, namely the horizon of the author and the text horizon, while the second type of hermeneutics and third types focused on the reader horizon. The first type of hermeneutics trying to track how the text is understood by the author and then

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[56] There are three forms of interest were explored by Habermas, first, the interests of technical or instrumental interests that dominate the empirical-analytical science, second technical and practical, which is the domain of communication-interobjectif that became an area of historical-hermeneutic science, third, the interests of emancipation, which became the region of study of critical social science. Look Paul Ricouer, *Hermeneutika Ilmu Sosial*, Trans. Muhammad Syukri, Kreasi Wacana, Yogyakarta, 2006, p. 108-111.

[57] U. Syafrudin, *op,cit.,* p. 20.

understanding that the author is regarded as the most accurate interpretation of the text, while the second type of hermeneutics and a third type over the text to see how it is understood by the reader, because the author was not able to drive a reader's understanding of the texts that have been produced, so that the text belongs to its readers basically absolute to be understood and lived like any desire.[58]

On the other hand, the three classification shows that although not all of it patterned hermeneutical understanding, in the sense that not all the understanding that in addition to seeing the text (object studies) also look at the context, but any understanding can be read and analyzed hermeneutical. This fact often confuse enthusiasts hermeneutics, for example, when they saw the study of hermeneutics of the classic texts which not know hermeneutics or hermeneutic study of the thoughts that even anti-hermeneutic. Classical texts or the thoughts which even anti-hermeneutics that are clearly not hermeneutical pattern, perhaps because the author when preparing the text does not consider the context, but the product from the efforts that is not hermeneutical its can be studied with the question why can be appear the text that not hermeneutical? What was becomes the background? What factors influence it? And so forth. The answer of these questions will obviously produce a new text patterned hermeneutical.[59]

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[58] Komaruddin Hidayat, *Menafsirkan Kehendak Tuhan*, Teraju, Jakarta, 2004, p. 10-11.
[59] Fahruddin Faiz, *Hermeneutika Al-Qur'ān Tema-tema Kontroversional*, eLSAQ, Yogyakarta, 2005, p. 11.