

CHAPTER I

INTRODUCTION

A. Background Of Problem

Most people are probably familiar with the place given to the Qur'ān in Islam, that is the "*Holy Book*" of Islam. This is belief of muslim regarding to the holy Qur'ān which occupies special place and high honor to the Qur'ān in their minds, hearts and lives. As we would expect, muslim hold to a very exalted view of the Qur'ān. Foremost among muslims belief about Qur'ān is that it was given to prophet Muhammad PBUH by direct revelation from Allah. The traditional muslim histories affirm this by stating that the angel Gabriel transmitted the Qur'ān word for word to prophet Muhammad PBUH from Allah, and that Muhammad then recited these words to his companions who memorized and written this God's message until it come to us completely. This process is never ending. Muhammad followers do their best from time by time to learn the holy Qur'ān and to get its true meaning because Qur'ān Is the primer source of Islamic laws and it as guidelines for muslim's life.

By the development of the era, some methodological efforts have been done to get more understanding of Qur'ān. And the early method is Hermeneutic which is the first time used as methodological interpretation

of Bible¹. However, the presence of hermeneutic as a method of interpreting the text of the Qur'ān is not taken for granted among the Muslims and in fact its raising any reaction from some of them. For those who refuse hermeneutic as a method and methodology in interpreting the Qur'ān, they assume that hermeneutics is not coming from the Islamic tradition and it is the method used in studying the bible, of course they refused, because using hermeneutics in assessing the Qur'ān the same as aligning the Qur'ān with the Bible and other texts such as another literary texts, whereas the Qur'ān is the word of the divine and not the work of human creativity.

The problem the origin of language has long been discussed in academic study by psychologists, anthropologists, philosophers and theologians, out of which, hermeneutics was born. And this new science belongs to science of language and philosophy of language. The nature of science is always evolving and related between one discipline to other disciplines. Hermeneutics is often grouped within the philosophy of language, although it can also claim as a separate discipline itself. Especially, hermeneutics is close by the original works with Biblical Studies, with the advent of the book *Truth and Method* (1960) by Hans-Geor Gadamer, the hermeneutic developed its counterparts in all branches of science. Gadamer basing his claim on the argument that all disciplines,

¹Adnin Armas, *Metodologi Bible dalam Studi Al-Qur'an. Qur'an* (Jakarta: Gema Insani, 2010). 53.

including the natural sciences, must engage with the issues that arise understanding of the relationship between subject and object.²

Hermeneutics is a word that often heard in the fields of theology, philosophy, even literature. New hermeneutics emerged as a dominant movement in European Protestant theology, which states that hermeneutics is the “focal point” of the theological issues now. Martin Heidegger incessantly discuss hermeneutical character of his thought. Philosophy itself, says Heidegger, is (or should be) “hermeneutical.”³

In Islam, the distinction between the human words and the word of God, as many Muslim theologians formulated, as great as the difference between human and God Himself. The greatest crisis in the history of Muslim thought occurs when the Muslims debate whether the Quran is pre-destined (*qadīm*) or creature / recent (*jadīd*). None of the Islamic society even other religious society argue that the authors of Qur’ān is Allah. The question is whether the Qur’ān is Allah’s creation like other creatures in time and place, or the expression of his supernatural will, eternal, and not created, and because of that, he is equally divine and transcendental with his will, which becomes ideational content of the Qur’ān. The traditional view among Muslims is the Qur’ān is the speech of God, from him the speech came from, and just to him he was referring

²Komaruddin Hidayat, *Memahami Bahasa Agama; Sebuah Kajian Hermeneutik* (Jakarta: Paramadina, Cet. I; 1996), 28.

³Richard E. Palmer, *Hermeneutics Interpretation Theory in Schleiermacher, Dilthey, Heidegger, and Gadamer* diterjemahkan by Masnuri Hery and Damanhuri with the title *Hermeneutika; Teori Baru Mengenai Interpretasi* (Cet. II; Yogyakarta: Pustaka Pelajar, 2005), 3.

to. As there is nothing that concerns divine itself into creation-even if it is His nature, His names, His knowledge, as well as his speech, which is nothing but the Qur'ān itself.

Mu'tazilites, by adopting the current Jahamite's opinion, argued that the divine qualities, including his word, are part of God's essence. This view is intended to preserve the unity of God and His transcendence

However, Ahmad bin Hanbal, madzab leading scholars of fiqh, argued another. Him the Word of God is inseparable from Him. When the Qur'ān is read by the sound of readers no other is God's Word. This view is supported by Ibn Taymiyyah, and he could elaborate on his views.

While Al-Ghazali comes from Ash'arite theology that departs from the view that the Qur'ān as the nature of the substance and not his deeds. According to "Divine Word" is "eternal character substance" that should be distinguished from "his appearance" (*tajallī*) in the form of the Qur'ān which is read as text. The text that can be read either orally or written in the Mushāf is just a "narrative" nature of the pre-existed *kalām*. Text language is a sheath or container in which dwells "preexisting content" that is pre-existed (*qadīm*).⁴

This debate does not stop here, with some methodological assessment on the understanding of Qur'ān continues to evolve. Until now the controversy among Muslims, especially Islamic scholars and Muslim intellectual "when Hermeneutic offers solution in the understanding of

⁴ Ilham B. Saenong, *Hermeneutika Pembebasan*, (Jakarta: Teraju, 2002), 55.

the Qur'ān and can be seen as the science of interpretation. or even otherwise, hermeneutic forms a threat to the glory of Qur'ān and keep away from its transcendent as word of God ?” because there are not a bit of contemporary Islamic thinkers who clearly affected by western hermeneut's thought.

The issue behind the controversy caused the impact through the desecration of the Qur'ān which have been in long times believed as the word of the divine. This is reflected in the thinking of Muhammad Arkoun, who nevertheless appears a bias of thinking-such as Friedrich Daniel Ernst Schleiermacher (1768-1834) with his famous hermeneutical method “*Grammatical and psychological interpretation*”⁵ and Wilhelm Dilthey (1833-1911) with his emphasizing method “historicity”⁶ or Historical Understanding. Arkoun argued that Uthmani manuscripts none other than the social and cultural life's product and it has become something that is “unthinkable” caused by sheer force and official coercion authorities. In line with Dilthey who made history as a source of understanding of the text. He said :

“ historicity is not just an intellectual game invented by westerners for westerners, but concerns the human condition since the emergence of man of his earth. There is no other way of interpreting any type, any level of what we call Revelation outside the historicity of its emergence,

⁵Josef Bleircher, *Comtemporary Hermeneutic: Hermeneutic as method, philosophy and critique* (London and new York: Routledge,1990), 44. This method will be explained clearly in the next chapter

⁶Rudolf A. Makkreel, *Dilthey: Philosopher of the Human Studies* (Princeton: Princeton University Pers, 1975), 261.

its development through history and its changing function under the pressures of history as we have already shown.”⁷

Besides Mohammed Arkoun, Nashr Hamīd Abu Zayd also a thinker who has applied hermeneutics in the study of the Qur’ān. Nashr Hamīd said in his statement that Al-Qur’ān wasn’t divine’s words but it was human’s, if not, then the word of the divine will not be understood by human who become the object of revelation. So according to Nashr Hamīd The Qur’ān is human language and text changes from divine text into humane text happened since the first revelation was revealed to the Prophet Muhammad. He also said that “text, handed down from the beginning-when the text was revealed and read by prophet- changed from divine text to human text, because he changed from being *takwil* into *tanzil*. Muhammad understanding of the text presented in the earliest stages of human interaction with common text.”⁸

While Hermeneutics is a philosophical interpretation of the traditional interpretation of the Bible. Lately hermeneutics among Muslim scholars become a dilemma, whether he deserves to be used as a methodology of understanding the Qur’ān and its interpretation because it is deemed to be able to bring about a change in the method of interpretation of the Qur’ān that had been considered as old-tradition. While it is true, hermeneutic rules, methods, strategies or steps of interpretation, whereas Philosophical hermeneutics no longer speak about

⁷Mohammed Arkoun, “ *The Unthought in Contemporary Islamic Thought*” (London: Saqi Books, 2002), 89.

⁸Nasr Hamid Abu Zayd, *Naqd al-Khitab al-Dini* (Kairo: Sina Li al-Nashr, edisi pertama, 1992), 93.

particular method but the problem is the things related to the “conditions of possibility” by which one can understand and interpret a text, symbol or behavior. More details here emphasizes to skeleton or framework in which an interpretation is based. Last is the hermeneutical philosophy or philosophical hermeneutic that is part of an attempt to answer philosophical problems of human life by way of interpreting what is accepted by the people of the history and tradition.⁹

One of the opposition leaders Hermeneutics is Sayed Muhammad Naquib al-Attas, a Muslim scientist from Malaysia who had warned long before hitting the danger of Hermeneutics to Islamic scholarship in Indonesia. Wan Mohd wrote about the views of al-Attas in his book: “The educational philosophy and practice of sayed Muhammad Naquib al-Attas, an exposition of the original concept of Islamization”, especially in the section titled: “*Tafsīr is not hermeneutics*”. According to al-Attas, hermeneutic is not at all identical with the interpretation of the Islamic tradition.¹⁰

In this paper the author would like to explain the significance use of the hermeneutic into understanding of the Qur’ān following its variety, style, influence and the impact of hermeneutic as well as its application to the study of the Qur’ān.

⁹Phill, Sahiron Syamsudin, *Hermeneutika dan Pengembangan Ulumul Qur’an*, (Yogyakarta: Pesantren Nawesea Press, 2009), 7.

¹⁰Adian Husaini, *Hermeneutika dan Tafsir Al-Qur’an*, (Bandung: Gema Insani, 2007, 42-44.

B. Identification of The Problem

From the description of the background above, the problems that should be identified and investigated in this study are the theories and methods of Hermeneutic which influenced and inspired some moslem intellectual to aply it as the new method of scripture interpretation. Also to find any possible correlations between philosophical hermeneutic and currently Qur'ānic studies and either to recognize how far is the use or the significance of hermeneutic in understanding the holy text and its knowledges.

C. Keys Issues

1. What does hermeneutic basically mean for muslim intellectual ?
2. In what way are they influenced by it, and interested to aply it in the study holy Qur'ān ?
3. What are the problems in the methods of understanding the Qur'ān that meet hermeneutic appealing to the muslim ?
4. To what extend can hermeneutic be used in the understanding of Qur'ān ?

D. Objective Of Study

The general objectives of this study to get more understanding of philosophical hermeneutic and why it could be influenced or inspired moslem as interpretation method. The detail objectives of this study listed below :

1. To analyze the substantively meaning of hermeneutic and its methods of Interpretation.
2. To describe the use and Influence of operational hermeneutic in understanding the holy Qur'ān.
3. To recognize the crucial problem about rejection toward Hermeneutic Method of interpretation through interpreting the holy Qur'ān.
4. To find the significance use of hermeneutic in understanding the Qur'ān and its interpretation.

E. Definition of the Key Terms

To make this study easier to be understood and compatible, it is better to confirm the concerning of the problem that specifically used in this field of study which will be analyzed as listed below :

1. Use

1. Noun // = act of using something; state of being used. 2. [C,U] purpose for which something is used.¹¹

2. Hermeneutic

Hermeneutics can be described as a philosophical position which reflects the essence of human being in terms of historicity. The hidden meaning through method of understanding behind the text and the expression of the occurrence fact.

¹¹Martin.H.Manser. *Oxford learner's pocket dictionary*. (Oxford University Press, 1995) p:488

3. Holy Text

Holy [*Adj*] 1. Associated with God or religion. 2. Pure and good.

This word related with Text which it's mean "*Holy Book* " of Islamic religion " Al-Qur'ān ".

F. The Significance of the Study

Studying and understanding the hermeneutics which become public issue in muslims thought today is very important. Especially when the hermeneutic is being hot discuss among Muslim intellectuals and scholars. This study today became central problem of interpretation methodology in understanding the holy Qur'ān. so the researcher would like to identify the main problem and find its solution .

In the other side, the distinctive opinion about hermeneutika has confused some moslems scholar to decide "does hermeneutic match as method of Qur'ān and its interpretation, and why it gives some controversies and resistances to moslem intellectual " ?. so that, this study expected to contribute a new breath of Understanding about Philosophical hermeneutic as substantively.

Not at all but hopefully, the researcher expects that this study theoretically will enrich the knowledge of study of hermeneutic in understanding the holy Qur'ān. While practically, by this study the researcher expects the society should have the right view of hermeneutic through out understanding of Qur'ānic studies and the best way to apply it into understanding of the Holy Scripture " Al-Qur'ān ".

Finally... the researcher hopes that this field of study will be usefull for students of Qur'ānic studies as the review of literature that could help them in their study. At list, this study would like to give usefull for the researcher herself as the student of Tafsīr-Hadīth Major in Ushuluddin Faculty (Faculty Islamic Theology).

G. Method of Study

1. Research approach

The method that used in this study are :

- a. **Descriptive Method:** Drawing and analyzing the problem, by collecting the informations of the present event to describe certain situation and condition.
- b. **Analyze Method** : Analysing the substantive meaning of philosophical hermeneutic to find its significance of its operational method into Qur'ānic studies especially as method of interpreting Al-Qur'ān.

The method of this study belongs to all compilation of the similarities and diffirences method of operational interpretation using hermeneutic and current method of Qur'ānic interpreting which belong to Islamic tradition. And the descriptive method in this study belong to all documents analysis or called by *content analysis* by reviewing of literatures that regarding to the research of this field. It is done by literature discourses such: books of science, linked document, thesis, exegetical, history, magazines, journal, newspaper and etc...

2. Data Resources

The data resources in this study are taken from review of some literatures as listed below :

- a. **The Primer Data** resources are : *Comtemporary Hermeneutic: Hermeneutic as method, philosophy and critique* the work of Josef Bleircher, *Truth and Method* the work of Hans-Georg Gadamer, *philosophical Hermeneutic* the work of Hans-Georg Gadamer, *Hermeneutic and the Human Sciences* the work of Paul Ricoeur, *General Hermeneutic* the work of Friedrich D. E. Schleiermacher, *Hermeneutika : Teori Baru Mengenai Interpretasi* the work of Richad E Palmer, *Rethinking Islam Today* the work of Mohammed Arkoun, *Naqd al-Khitab al-Dinī* the work of Nashr Hamīd Abu Zayd, *Mafhūm an-Nash* the work of Nashr Hamīd Abu Zayd, *al-Itqān Fī Ulūmil Qur’ān* the work of Jalaluddin As-Suyuti, *Manāhilul ‘Irfan Fī Ulūmil Qur’ān* the work of Muhammad Abdul ‘Adzim Az-Zarqony.
- b. **The Secondary Data** resources such the supporting books. Like *The History of the Qur’ānic Text* by M. A’zami, *Metodologi Bible* by Adnin Armas, *Teks, Konteks dan Kontekstualisasi* by Fahrudin Faiz, *Memahami Bahasa Agama: Sebuah Kajian Hermeneutik* by Komaruddin Hidayat, *Hermeneutika dan Pengembangan Ulūmul Qur’ān* by Sahiron Syamsuddin, *Islamic Studies di Perguruan Tinggi: Paradigma Integratif-Interkonektif*

by Amin Abdullah, *Kritik Terhadap Studi Al-Qur'ān Kaum Liberal* by Fahmi Salim and many other books discuss about the analysis object that related with this study.

3. Step of Analyze

The required data in this review of literature is taken from library research by collecting some books that having relation with the object topic will be discussed. Either those books will be collaborated with the primer data resource.

H. The Outline of Writing

The outline of this study will be explained to the five chapters as listed below:

Chapter I: Introduction: as a background of the study to introduce the problems that will be discussed. This chapter consists of: background of study, identification of the problem, statement of the problem, definition of key term, objectives of the study, data resources, and steps of analysis.

Chapter II: Conceptual Understanding of Hermeneutics and Its Scope of Study In Understanding the Holy Texts. This chapter contain of Background, the history of hermeneutic, the detail definition of substantively meaning about hermeneutic, and its various methods of text interpretation.

Chapter III: The Qur'ān and Its Interpretation. This chapter consist of the history of Qur'ān interpretation and thoughts of the

modern moslem intellectual regarding to the hermeneutic and its theory implementation toward interpreting Al-Qur'ān which it occurs lately and conjectured that it has been being effected by hermeneutic or especially westerns hermeneut thoughts.

Chapter IV: The analyzis of the data. This chapter contains of the analysis of the significance use of hermeneutic in understanding The holy Qur'ān and its interpretation.

Chapter V: Conclusion. This chapter contain of conclusion of the study as the answer of the questions in the statement of the problem.