

# Discourse of Hermeneutic Adoption as New Discipline Studies in Qur'an Interpretation: Definition, History, Term of Usage and Hermeneutic Approach

**Abstract.** The application of hermeneutics in interpreting the Qur'an by contemporary scholars has garnered significant attention among Muslim academics, particularly within the field of 'Ulumul Qur'an. This discipline offers a framework for understanding the Qur'an through tafsir studies. This research aims to explore the definition of hermeneutics, its historical application to the Qur'an, its terminology, and the scope of its approach. Using a qualitative library research methodology, the study finds that hermeneutics can be a useful tool for understanding the Qur'an, albeit within the boundaries of ta'wil rather than serving as the primary method for interpreting sacred texts. While hermeneutics offers a framework for analyzing and explaining texts, Islamic interpretative sciences, such as 'Ulumul Qur'an, remain the foundational methodologies for Qur'anic exegesis. Regarding its application, certain limitations and rules must be observed. Hermeneutics should not be employed to critique the Qur'anic text, as its authenticity and preservation are unparalleled compared to other scriptures like the Bible. Furthermore, hermeneutics must not be used to diverge from established Islamic understanding. Instead, it should complement the interpretations provided by Islamic scholars and may integrate other approaches to enrich the study of the Qur'an. The research emphasizes the importance of solid grounding in Islamic scholarship—such as 'Ilm Munasabah, 'Ilm Qira'at, and Sabab al-Nuzul—before incorporating hermeneutics into Qur'anic studies. This ensures accurate comprehension and avoids misinterpretation. The author recommends that scholars enhance their expertise in traditional Islamic sciences to safeguard the integrity of Qur'anic interpretation when engaging with hermeneutical methods.

**Keywords:** Discourse, Hermeneutic, Definition, History, Term for Usage.

**Abstrak.** Adopsi hermeneutika dalam penafsiran Al-Qur'an oleh para cendekiawan kontemporer telah menarik perhatian akademis Muslim, khususnya dalam 'Ulumul Qur'an sudah ada sebuah metode untuk memahami makna Al-Qur'an yaitu melalui Ilmu Tafsir. Penelitian ini bertujuan untuk membahas definisi, sejarah penerapan pada Al-Qur'an, aturan penggunaan, serta cakupan pendekatan hermeneutika. Metode penelitian menggunakan library research dengan pendekatan kualitatif. Hasilnya menunjukkan bahwa hermeneutika dapat digunakan untuk memahami Al-Qur'an, meskipun tetap berada dalam ranah ta'wil dan tidak menggantikan metode Islam tradisional sebagai rujukan utama dalam memahami teks suci. Hermeneutika dianggap sebagai alat penjelas teks, tetapi metode seperti 'Ulumul Qur'an dan Ilmu Tafsir tetap menjadi fondasi utama. Aturan penggunaannya meliputi larangan mengkritik teks Al-Qur'an karena autentisitasnya yang tetap, berbeda dengan kitab suci lain seperti Injil, dan tidak boleh menyimpang dari pemahaman Islam. Penggunaannya harus merujuk pada penjelasan ulama sebagai dasar utama, yang dapat diperkaya dengan pendekatan lain untuk memperluas kajian lebih menarik. Penelitian ini menekankan pentingnya penguatan ilmu keislaman sebelum menerapkan hermeneutika guna mencegah kesalahan dalam memahami Al-Qur'an, seperti pada kajian 'Ilm Munasabah, 'Ilm Qira'at, Sababunnuzul dan lain sebagainya.

**Kata Kunci:** Wacana, Hermeneutika, Definisi, Sejarah, Aturan Penggunaan

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**Dates:**

Received: Nov 28, 2024  
Revised : Dec 3, 2024  
Accepted : Dec 5, 2024

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## Introduction

Religion plays a pivotal role in human life, serving as a foundation for moral, ethical, cultural, social, political, and psychological values.<sup>1</sup> In Islam, the Qur'an and Hadith (Sunnah) function as primary sources of guidance.<sup>2</sup> Through values, rituals, and traditions, religion not only shapes moral principles and inspires character but also forms cultural identity. However, many Muslims fall into taqlid—an uncritical adherence to authority—resulting in practices not rooted in Qur'anic or Hadith-based laws, and sometimes even creating new, unfounded rituals. While ordinary believers may follow such rituals without questioning, Muslim scholars typically base their practices on authentic sources like the obligations of daily prayers and the Hajj pilgrimage.<sup>3</sup> However, understanding the Qur'an, particularly in relation to religious rituals, demands caution and precision.

Contemporary approaches to interpreting Qur'anic texts have evolved significantly, encompassing diverse methods. This research focuses on the hermeneutic method, increasingly applied to Islamic texts, including the Qur'an.<sup>4</sup> Hermeneutics encompasses five

theoretical approaches: linguistics, social science, cultural anthropology, psychoanalysis, and science.<sup>5</sup> Traditionally, hermeneutics has been associated with Biblical interpretation, establishing the field of “biblical hermeneutics”.<sup>6</sup> While Islamic sciences such as *Tafsir Bil Ma'tsur*, *I'jaz Lughawi*, *I'jaz Ilmi*, and *Adabi Ijtima'iy* aim to interpret the Qur'an from an Islamic perspective, hermeneutics shares a similar goal of understanding sacred texts through various frameworks.

Previous studies on hermeneutics and the Qur'an have been limited in scope. For example, one study examined the controversy surrounding hermeneutics.<sup>7</sup> Another focused solely on the work of Nasr Hamid Abu Zayd.<sup>8</sup> A third posited that hermeneutics poses significant risks to Qur'anic interpretation.<sup>9</sup> Some research has critiqued hermeneutics harshly, opposing it to traditional Qur'anic exegesis,<sup>10</sup> often dismissing external perspectives without thorough analysis. Historical contexts significantly influence interpretative approaches, and both Western

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<sup>1</sup> Tuti Alawiyah, *Metodologi Studi Islam: Pendekatan Kontemporer dan Tradisional*, ed. Efitra Efitra and Inayah Uzma (Jambi: PT. Sonpedia Publishing Indonesia, 2024), 17.

<sup>2</sup> Fazlur Rahman, *Health And Medicine In The Islamic Tradition: Change And Identity*, Health/Medicine and the Faith Traditions (Chicago, IL: ABC International Group, 1998), 2.

<sup>3</sup> Fazlur Rahman, *The Obligation of Taqlid* (South Africa: Madrasah Da'watul Haqq, 2012), 21–22.

<sup>4</sup> Ilyas Supena, *Bersahabat Dengan Makna Melalui Hermeneutika* (Yogyakarta: Idea Press, 2018), 25.

<sup>5</sup> H.-G. Gadamer, *Philosophical Hermeneutics: Translated And Edited By David E. Linge* (London: University of California Press, 1976), 15–42.

<sup>6</sup> Gerhard Maier, *Biblical Hermeneutics*, 1st English ed (Wheaton, Ill: Crossway Books, 1994), 21–28.

<sup>7</sup> Ahmad Roisy Arrasyid, Abd Muid Nawawi, and Nur Rofiah, ‘Kontroversi Hermeneutika Al-Qur’an Sebagai Metodologi Menafsirkan Al-Qur’an’, *Blantika: Multidisciplinary Journal* 2, no. 5 (25 March 2024): 495–506, <https://doi.org/10.57096/blantika.v2i5.143>.

<sup>8</sup> Muhammad Saekul Mujahidin, ‘Hermeneutika Nasr Hamid Abu Zayd Dalam Metode Perkembangan Tafsir Modern’, *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur’an Dan Tafsir* 8, no. 1 (5 July 2023): 25–42, <https://doi.org/10.47435/al-mubarak.v8i1.1791>.

<sup>9</sup> Mubaidi Sulaeman, ‘Pemikiran Hermeneutika Al-Qur’an Hasan Hanafi dalam Studi Al-Qur’an di Indonesia’, *Journal Salimiya* 1, no. 2 (2020): 1–26, <https://ejournal.iaifa.ac.id/index.php/salimiya>.

<sup>10</sup> Rif'atul Khoiriah Malik, ‘Hermeneutika Al-Qur’an Dan Debat Tafsir Modern: Implementasinya Dengan Masa Kini’, *AT-TURAS: Jurnal Studi Keislaman* 6, no. 1 (19 August 2019): 56–76, <https://doi.org/10.33650/at-turas.v6i1.583>.

and Eastern methodologies can contain errors and merits in understanding the Qur'an.<sup>11</sup>

This research differs from earlier studies by addressing gaps in the discussion of hermeneutics. Unlike prior research, which has been either superficial or limited to a specific controversy, this study delves into five theoretical aspects of hermeneutics—linguistics, social science, cultural anthropology, psychoanalysis, and science—and provides examples of applying these methods to Qur'anic verses and Hadith. Employing a qualitative library research methodology,<sup>12</sup> the study draws on books, journals, and previous works relevant to the subject.<sup>13</sup> It explores the definition of hermeneutics, traces its historical application to the Qur'an, and illustrates each theoretical approach within its framework. The research concludes by summarizing the findings and contributing to a more nuanced understanding of hermeneutics in Islamic studies.

## Definition and Purpose of Hermeneutics

Hermeneutics is not originally an Islamic scientific term; its roots lie in the Greek word *hermeneuin*, meaning to verbalize, explain, or interpret.<sup>14</sup> The concept is tied to Hermes in Greek mythology, the messenger of the gods,

who conveyed divine messages and decisions to humans, bridging the gap between the divine and the human.<sup>15</sup> Greek philosopher Plato utilized hermeneutics to discuss the expression of divine ideas in human language, establishing its role in understanding oral, written, and textual communication across time.<sup>16</sup>

In broader contexts, hermeneutics examines the relationship between a text or work of art and those seeking to comprehend it. In Western interreligious dialogue, it has become an important framework, particularly in addressing critical issues in understanding religious scriptures such as the Bible.<sup>17</sup> During the 19th century, hermeneutics played a significant role in addressing challenges posed by liberal interpretations of Christianity. It became a tool for Bible scholars to analyze texts through linguistic and scientific lenses, reconciling religious principles with evolving scientific and rational thought. Correct biblical interpretation requires balancing divine authenticity and rational understanding within textual constraints.<sup>18</sup>

Despite its utility, hermeneutics contributed to tensions in the West, notably during the so-called "Dark Ages" of the 14th century, when church doctrines dominated scientific inquiry. The church's insistence on aligning scientific disciplines with its

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<sup>11</sup> Abdul Qudus Al Faruq, Muhammad Azhar Fuadi, and Nafi' Mubarak, 'Pengaruh Historisitas Terhadap Perbedaan Kajian Al-Qur'an Barat dan Timur: Studi Analisis Historis', *PUTIH: Jurnal Pengetahuan Tentang Ilmu dan Hikmah* 9, no. 2 (7 November 2024): 36–56, <https://doi.org/10.51498/jq6ezt32>.

<sup>12</sup> Sugiyono, *Cara Mudah Menyusun Skripsi, Tesis, dan Disertasi (STD)*, Cetakan ke-satu (Bandung: Alfabeta, 2013), 55.

<sup>13</sup> Kaelan, *Metode Penelitian Agama Kualitatif Interdisipliner* (Yogyakarta: Paradigma, 2010), 134.

<sup>14</sup> Jens Zimmermann, *Hermeneutics: A Very Short Introduction*, First edition, Very Short Introductions 448 (Oxford: Oxford University Press, 2015), 3.

<sup>15</sup> Werner G. Jeanrond, *Theological Hermeneutics: Development And Significance*, 3. impr (London: SCM Press, 2002), 1.

<sup>16</sup> Sean E. McEvenue and Ben F. Meyer, eds., *Lonergan's Hermeneutics: Its Development And Application* (Lonergan Hermeneutics Conference, Washington, D.C: Catholic University of America Press, 1989), 19.

<sup>17</sup> C. Cornille and Christopher R. Conway, eds., *Interreligious Hermeneutics*, Interreligious Dialogue Series 2 (Eugene, Or: Cascade Books, 2010), 1.

<sup>18</sup> Mark Lau Branson et al., eds., *Conflict And Context: Hermeneutics In The Americas: A Report On The Context And Hermeneutics In The Americas Conference* (Context and Hermeneutics in the Americas Conference, Grand Rapids, Mich: W.B. Eerdmans Pub. Co, 1986), 11–15.

interpretations stifled scientific advancement, creating opposition between scholars and religious authorities.<sup>19</sup> Hermeneutics will involve understanding and educating members of society regarding the religion they follow.<sup>20</sup> The minus is that the law of implementing church decrees is obligatory to be practiced and to be followed with acceptance or not.<sup>21</sup> So that there was an opposition between scientists and the church around the 14th century called the dark ages.<sup>22</sup> As the teachings of the church (religion) at that time were above science, and every scientific discipline should not conflict with the interpretation of the church, this was a factor in stopping the development of science.

This treatment is different from the way Islam views its Qur'anic verse as *Qat'i Wurud* and interpretation about Qur'an is *Dzonni Dilalah*.<sup>23</sup> As the definition of *Qat'i wurud* (authenticity of meaning content) is to believe in the descent of the texts (Nash) of the Qur'an is mandatory and cannot be denied, due to its authenticity which is mutawatir so that Muslims are obliged to believe in its descent and the form of text that cannot change. As for the *Dzonni dilalah* (uncertainty of the source of understanding) is an understanding of the texts of the Qur'an with various approaches, so it does not necessarily require one to understand the interpretation.<sup>24</sup> this is what

distinguishes between Islam and other religions in viewing a scientific discipline or study.

But the rules in interpreting the texts owned by Islam should not be arbitrarily matching a text to the interpretation. So that someone who is trusted in interpreting a religious text is given the requirements that must be possessed by the individual, the *Syurutu mufasssir* aims to guard against wrong understanding or the purpose of doubting the Islamic religious text.<sup>25</sup> as in Hadith studies regarding the understanding of hadith texts called *Syarah*. to issue a statement has procedural and requirements to pass various kinds of requirements both from the quality of the hadith *sanad* that wants to be explain and *matan* that does not contradict each other, then the thought can be taken.<sup>26</sup> So that these conditions then guard against deviations and errors in interpreting a text, and if there is an error in interpretation that is not in line with the reality of life then the mistake lies with the person who interprets it not the text that is being interpreted or explained.<sup>27</sup>

The researcher concludes that, by definition, hermeneutics is a method of interpreting texts, with its purpose varying depending on the user. When engaging with hermeneutics, it is crucial to understand its position: whether it serves as a primary

<sup>19</sup> McEvenue and Meyer, *Lonergan's Hermeneutics*, 35–36.

<sup>20</sup> Shaun Gallagher, *Hermeneutics And Education*, SUNY Series in Contemporary Continental Philosophy (Albany: State University of New York Press, 1992), 33–45.

<sup>21</sup> Abdul Karim, 'Sejarah Perkembangan Ilmu Pengetahuan', *Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan* 2, no. 1 (2014): 282, <http://dx.doi.org/10.21043/fikrah.v2i2.563>.

<sup>22</sup> Fakhri Hamdani, 'Agama Dalam Peradaban Barat: Sekularisme Dan Nihilisasi Konsep Tuhan', *Journal of International Multidisciplinary Research* 2, no. 2 (2024): 178–179, <https://doi.org/10.62504/cgcmd77>.

<sup>23</sup> Abdul Syukur and Mawaddah, 'Qath'iy Dan Zhanniy Dalam Perspektif Pemikiran Islam', *TAZKIRAH* 6, no. 2 (30 October 2021): 1128, <https://doi.org/10.53888/tazkirah.v1i2.468>.

<sup>24</sup> M. Quraish Shihab and Ihsan Ali-Fauzi, *Membumikan Al-Qur'an: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat*, Cet. ke-23 (Bandung: Mizan, 2002), 137.

<sup>25</sup> Jalālu Al-Dīn Al-Suyūfī, *Al-Itqān Fī 'Ulūmi Al-Qur'ān* (Al-Qāhirah: Al-Haī'iatu Al-Miṣrīyah Al-'Ammah Lilkitāb, 1974), 1198–1199.

<sup>26</sup> 'Ulumul Hadits (Bandung: Gunung Djati Press, 2014), 38, 118.

<sup>27</sup> Phil Parshall, *Understanding Muslim Teachings and Traditions: A Guide for Christians* (Grand Rapids, Mich: Baker Books, 2002), 13.

reference or merely a supplementary tool. Adopting hermeneutics requires profound caution, given the established methodologies in Islamic scholarship, such as *'Ulumul Qur'an*, which have been widely accepted by earlier Muslim scholars for Qur'an studies. Furthermore, the researcher emphasizes that the application of hermeneutics in Islamic studies necessitates a careful and context-sensitive approach. This carefulness is paramount to ensure that the interpretative methods do not deviate from the traditional and well-regarded principles set forth by classical Islamic scholars. The rigorous and meticulous nature of *'Ulumul Qur'an* serves as a reminder of the importance of adhering to established scholarly practices while cautiously integrating modern interpretative techniques.

### History of Applying Hermeneutics To Qur'an

It should be noted that the history of the application of hermeneutics is not directly used by Qur'an scholars. This is because it is intended to maintain the authenticity and purity of Islamic science in studying a Qur'an called *'Ulumul Qur'an*.<sup>28</sup> starting from the development of hermeneutics itself which has 2 divisions, namely old hermeneutics and new hermeneutics.<sup>29</sup> This is the first time in the history of the Qur'an, and the first time in the history of the Qur'an, that the hermeneutic of the Qur'an has been applied to the texts of the Qur'an, such as linguistic, sociological,

anthropological, psychological and scientific.<sup>30</sup> then there is the emergence of Muslim scholars who try to interpret through almost the same approach but not similar, then there is the application of hermeneutics to Islamic religious texts and one of them is the prophetic Qur'an.

Historically, the term hermeneutics first made an appearance in the 17th century.<sup>31</sup> as a theory of interpretation used to interpret authoritative literature under conditions where an interpreter could not directly access the literacy due to differences in space, time, and language.<sup>32</sup> After 2 centuries, there was a renewal into a new hermeneutic initiated by the German state. The difference with the new hermeneutics is that it sees the principles of interpretation as part of a broader activity and contemporary. This proves that the new is more hermeneutic than Greek. The origin of the new hermeneutic is under the influence of Germany, especially Bultmann who formed the basis for the development of the new hermeneutics. The new hermeneutic literature entered English, namely "The New Hermeneutic" in 1964 by Robinson and Cobb, as a development of continental theology after World War II.<sup>33</sup>

Currently hermeneutics is used to study two categories: sacred hermeneutics ('holy books'), which includes the Prophet's Qur'an, and profane hermeneutics ('ordinary' texts such as literature, law, etc.).<sup>34</sup> According to Sibawaih in his work on Hermeneutics of the Quran by Fazlurrahman, it is noted that

<sup>28</sup> Siti Badi'ah, 'Metode Kritik Hadits Di Kalangan Ilmuwan Hadits', *Al-Dzikra: Jurnal Studi Ilmu al-Qur'an dan al-Hadits* 9, no. 2 (2015): 93–111, <http://dx.doi.org/10.24042/al-dzikra.v9i2.1873>.

<sup>29</sup> Kurt Mueller-Vollmer, *The Hermeneutics Reader: Texts of the German Tradition from the Enlightenment to the Present* (New York: Continuum, 2006), ix.

<sup>30</sup> Gadamer, *Philosophical Hermeneutics*, 15–42.

<sup>31</sup> Sahiron Syamsuddin, *Hermeneutika Al-Qur'an Madzhab Yogya* (Yogyakarta: Islamika, 2003), 53.

<sup>32</sup> Supena, *Bersahabat Dengan Makna Melalui Hermeneutika*, 25.

<sup>33</sup> Bernard L. Ramm, ed., *Hermeneutics* (Grand Rapids, Mich: Baker Book House, 1987), 130.

<sup>34</sup> Amirul Bakhri, 'Hermeneutika Fazlurrahman Untuk Memahami Hadist Nabi Tentang Pezina', *Madaniyah* 12, no. 2 (21 January 2023): 260–261, <https://doi.org/10.58410/madaniyah.v12i2.468>.

initially, Hermeneutics was used by religious circles to reveal the meaning of the Gospel text when they had difficulty in understanding the language and messages contained in the text.<sup>35</sup> As far as the first time the term hermeneutics is used for Islamic texts, it has not been found except for the characteristics, methods that are almost the same in interpreting a text of the Qur'an.

As the foundations of hermeneutics researchers found from several works of muslim scholars as follows. First, the contextualization method used by Muhammad Abduh in the interpretation of Islamic texts such as the Qur'an and Hadith makes the foundation for the hermeneutic approach, the discussion of sociology in his tafsir book as sociology is a contemporary discussion.<sup>36</sup> Second, Fazlur Rahman who emphasized the need to approach religious texts, including Qur'an and hadith, by considering the historical and cultural context, and he also made a book Health according to the Qur'an and hadith of the prophet as the first time the application of hermeneutics to understanding Islamic Text.<sup>37</sup> Third, Nasr Hamid Abu Zaid proposed a contextual hermeneutic approach to the interpretation of Islamic texts, including Qur'an and hadith. His thought tries to combine Western hermeneutical traditions with Islamic views.<sup>38</sup> Fourth, Imam Khomeini, in his interpretation, brings a formalist, literary perspective and understanding of suluk, with a tendency to

interpret it literally as compassion. For example, the interpretation of *al-Rahman* and *al-Rahim* in the Qur'an can be seen from various perspectives.<sup>39</sup>

From the historical application of hermeneutics to Islamic texts such as the Qur'an and Hadith, the researcher posits that Muslim scholars likely employ hermeneutic theory to address contemporary issues using Islamic texts. This approach indicates that scholars aim to bridge the gap between traditional Islamic teachings and modern-day challenges. Furthermore, the researcher observes that this shift in methodology reflects a need to make Islamic teachings relevant and applicable in today's context. By employing hermeneutic theory, scholars can interpret texts in a way that resonates with contemporary audiences and addresses modern problems. However, this also means that the interpretative methods differ significantly from those used by early Islamic scholars, who placed great emphasis on the meticulous analysis of sources and commentaries. The contemporary use of hermeneutics, therefore, represents an innovative yet must cautious integration of traditional Islamic principles with modern scholarly techniques.

### Term For Usage and Scope of Hermeneutic Approach

As a summary of the reasons why some Muslim scholars allow the use of hermeneutics

<sup>35</sup> Sibawaih, *Hermeneutika Alquran Fazlurrahman* (Yogyakarta: Jalasutra, 2007), 7.

<sup>36</sup> Ahmad Soleh Sakni, 'Model Pendekatan Tafsir Dalam Kajian Islam', *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, dan Fenomena Agama*, no. Vol. 14, 2 (April 15, 2016) (2016): 68–69, <https://jurnal.radenfatah.ac.id/index.php/JIA/article/view/469>.

<sup>37</sup> Sugianto Sugianto, 'Hermeneutik: Metode Dalam Memahami Hadis Perspektif Fazlur Rahman', *Alfuad: Jurnal Sosial Keagamaan* 3, no. 2 (6 December 2019): 54, <https://doi.org/10.31958/jsk.v3i2.1693>.

<sup>38</sup> Muhammad Alfian, 'Hermeneutika Nasr Hamid Abu Zayd', *Islamika: Jurnal Ilmu-Ilmu Keislaman* 18, no. 01 (1 October 2018): 26–37, <https://doi.org/10.32939/islamika.v18i01.268>.

<sup>39</sup> Rika Leli Dewi Khusaila Rosalnia and Subi Nur Isnaini, 'Hermeneutika Ruhullah Khomeini: Surplus Makna dan Pembacaan Alegoris Terhadap Term Al-Rahman dan Al-Rahim', *Mutawatir: Jurnal Keilmuan Tafsir Hadis*, no. Vol. 12 No. 2 (2022): DESEMBER (2022): 306, <https://doi.org/10.15642/mutawatir.2022.12.2.282-310>.

in studying Islamic religious texts because of the terms *tafsir* and *ta'wil*. Some scholars divide the two terms and their use, the definition of *tafsir* itself is explaining *riwayah* or historicity while *ta'wil* is explaining with *dirayah* or using one's own mind.<sup>40</sup> hermeneutics itself is part of *ta'wil*, which is an explanation with the thoughts of the user.<sup>41</sup> Therefore, in evaluating the thoughts emerging from its application, it is necessary to consider the background and purpose behind its use. The definition of hermeneutics as a method of interpreting texts reveals that its objectives depend on the user. It is crucial to know the position of hermeneutics in use whether it serves as a primary reference or merely a supplementary tool. Adopting hermeneutics requires careful consideration, much like the established methodologies of Qur'an studies approved by early Muslim scholars, known as *'Ulumul Qur'an*.

In this subchapter of the study, the researcher will provide a brief definition and examples of understanding Qur'an using the principles of each theoretical approach of the hermeneutical method with five kinds of coverage, namely: linguistics, sociology, anthropology, psychoanalysis, and science. Hermeneutics in linguistics focuses on the interpretation of text and linguistic meaning, as is done in literary analysis. In social science, hermeneutics is used to understand and interpret social phenomena. Meanwhile, in cultural anthropology, hermeneutics helps in the understanding of cultural meanings and

rituals, such as in the study of societal beliefs. In the context of psychoanalysis, hermeneutics can be used for synchronization between prophetic and psychic statements. Finally, in science, hermeneutics can be applied to interpret experimental results and the meaning behind the empirical data found.

### 1. Linguistics/Semantic

Linguistic or named by Semantics is approach to explain text from root of word with an in-depth discussion about meaning. in Arabic is "*Ilmu Dalalah*" from the word (-ل-د-ل) which means to explain something.<sup>42</sup> Semantics is a linguistic study that analyses the meaning of words, phrases, sentences, and texts in language.<sup>43</sup> This semantics analyses how words and language structures are used to deliver meaning and how context affects the interpretation of that meaning.<sup>44</sup> In summary, semantics helps individuals to understand how to understand a text, the combination of words and sentences used in such a detailed and effective method.

Semantics can be defined as a technical term meant to reference the study of meaning.<sup>45</sup> It is known that another name for semantics is the study of meaning.<sup>46</sup> According to Ahmad Mukhtar Omar, there are four definitions of semantics: the study of meaning, the study of meaning symbols, the linguistic branch that discusses the theory of meaning, or the branch that studies the conditions that must be fulfilled in a symbol in order to carry meaning.<sup>47</sup> In summary, "*dalalah*" or semantics is the study of meaning in language. It includes

<sup>40</sup> Muhammad Badrun Syahir, *At-Taysir Fi Dirasati 'Ilmi At-Tafsir* (Ponorogo: UNIDA Gontor Press, 2020), 3.

<sup>41</sup> Abdul Hadi W.M., *Hermeneutika Sastra Barat dan Timur* (Jakarta: Sadra Press, 2014), 4.

<sup>42</sup> Abī Al-Husāin Ahmad, *Mu'jam Al-Maqāyis Fī Al-Lughah* (Bairūt: Dar al-Fikr, 1998), 330.

<sup>43</sup> Muḥammad Ibn-Mukarram Ibn-Manzūr, *Lisān Al-'Arab*, ed. 'Āmir Aḥmad Ḥaidar, Ṭab'ah 2 (Bairūt: Dār al-kutub al-'ilmīya, 2009), 1414.

<sup>44</sup> 'Alī Bin Muḥammad Bin 'Alī Al-Jurjānī, *Kitābu Al-Ta'rīfāt* (al-Qāhirah: Dar Al-Ma'arif, 1991), 139.

<sup>45</sup> F. R. Palmer, *'Ilmu Ad-Dalalah*, Translation: Majeed Al Mashta (Bagdad: Matba'ah Al-'Ummal Al-Markaziyyah, 1985), 3.

<sup>46</sup> Muḥammad 'Alī Al-Khulī, *'Ilmu Ad-Dalalah 'Ilmu Al-Ma'na* (Oman: Dar Al-Falah Li-l-Nasyr, 2001), 13.

<sup>47</sup> Ahmad Mukhtar Umar, *'Ilmu Ad-Dalalah* (al-Qāhirah: 'Alimu Al-Kutub, 1998), 11.

analyses of word meanings, synthesis, and the influence of context on meaning. It plays an important role in understanding human language and has many applications in various disciplines.

The urgency of mastering linguistics, especially semantics, is as a bridge to philosophical understanding of a text rather than scientific literature. The Holy Qur'an, for example, to explore more deeply the scientific concepts hidden in it requires a deep understanding, especially of linguistic philosophy.<sup>48</sup> The Arabic language in daily life is very important for Muslims because this language is used by the Qur'an and Hadith.<sup>49</sup> As rather than a linguistic understanding of the Arabic language, it can be integrated into the study of contemporary sciences.

As in this globalisation era, the scientific study is often promoted to several academic institutions, one of which is the application of religious studies through the study of natural sciences. This study combines religious aspects with empirical knowledge to answer questions about the relationship between the nature of the universe and the Islamic teachings.<sup>50</sup> Semantic or linguistic approach involves researching, analysing, and understanding how Islamic concepts can be applied from root of text then integrated in the context of natural sciences, such as ethics in scientific research, environmental protection, and the balance

between religion and science and religious teachings.<sup>51</sup> The linguistic approach is the foundation of hermeneutical methods for understanding religious texts. Similar to how Plato utilized linguistics and logical reasoning to comprehend texts systematically, this approach has proven effective in deepening textual understanding.<sup>52</sup>

## 2. Sociology

The understanding of Qur'an offered by Rahman through a historical-sociological lens creates a new, dynamic, and creative discourse. This approach enables the moral ideals of the Prophet's Sunnah to be progressively realized in the diverse phenomena and social issues of contemporary life, thus transforming Qur'an from a static text into a living Qur'an or Sunnah.<sup>53</sup> Through this historical-sociological approach, Qur'an becomes dynamic, capable of meeting the evolving legal needs of society. This perspective has led Rahman to be viewed differently from traditionalist and modernist scholars such as Mariam Jamila of Pakistan, who accused him of being influenced by Western Orientalism. However, in one of his book chapters discussing his religious thought, Rahman himself opposed the Orientalist views of modern Muslim scholars, highlighting the sharp contrast between his approach and that of his critics.<sup>54</sup> Apart from Fazlur Rahman's

<sup>48</sup> Yusuf Alhamadi, *Asalibu At-Tadris At-Tarbiyyah Al-Islamiyyah* (Riyadh: Dar Marikh Li-l-Nasyr, 1987), 4.

<sup>49</sup> Akhiril Pane, 'Urgensi Bahasa Arab: Bahasa Arab Sebagai Alat Komunikasi Agama Islam', *Komunikologi: Jurnal Pengembangan Ilmu Komunikasi dan Sosial* 2, no. 1 (2018): 79–80, <http://dx.doi.org/10.30829/komunikologi.v2i1.5452>.

<sup>50</sup> Sholikah Sholikah, Nurotun Mumtahanah, and Ahmad Hanif Fahrudin, 'Urgensi Kajian Keislaman Dengan Pendekatan Multidisipliner Dalam Menghadapi Isu-Isu Kontemporer', *Akademika* 16, no. 1 (29 June 2022): 25, <https://doi.org/10.30736/adk.v16i1.915>.

<sup>51</sup> Jasser Auda, *Maqasid Al-Shariah As Philosophy Of Islamic Law: A Systems Approach*, ed.

Jasser Auda (London: The International Inst. of Islamic Thought, 2008), xxvii.

<sup>52</sup> Thomas M. Seebohm, *Hermeneutics: Method And Methodology*, Contributions to Phenomenology, v. 50 (Dordrecht: Kluwer Academic Publishers, 2004), 11–12.

<sup>53</sup> Fauzi Muhammad, Adrianus Chatib, and Fuad Rahman, 'The Socio-Historical Criticism Toward Sunnah and Ijma' In Fazlur Rahman Perspective', *INNOVATIO: Journal for Religious Innovation Studies* 21, no. 2 (3 December 2021): 85–98, <https://doi.org/10.30631/innovatio.v21i2.132>.

<sup>54</sup> Desriliwa Ade Mela and Dasril Davidra, 'Studi Komparasi Hadis dan Sunnah Dalam Perspektif Fazlur Rahman', *Al-Fahmu: Jurnal Ilmu Al-Qur'an dan*

theory regarding a sociological approach, there are other definitions regarding this matter.

The sociological approach is the second method in hermeneutics for understanding religious texts, particularly Qur'an, which is interconnected with social. By employing a sociological perspective, the analysis of Qur'an not only focuses on its meaning but also considers the social context that influences the understanding and application of religious teachings.<sup>55</sup> When applied to Qur'an, this approach opens the door to understanding the dynamics between individuals and society within an Islamic context, providing a deep social dimension to the interpretation of religious texts.

### 3. Anthropology

In the anthropological approach, there are three main perspectives for observing social and cultural phenomena. First, there is the perspective that focuses on the analysis of society and culture. Second, there is a perspective that emphasizes the factor of time, encompassing diachronic aspects (the historical process from the past to the present), synchronic aspects (analysis at a specific point in time), and interactionist aspects (understanding the interaction between the past and the present). Lastly, there is the perspective of constellation theories, which involves the integration of the two previous perspectives.<sup>56</sup>

In other words, this approach includes understanding society and culture in terms of the dimension of time, as well as applying various theories to investigate and elaborate on social and cultural phenomena, whether in the form of texts or otherwise. An example of

the anthropological cultural approach is the researcher examining the customary practices that have become a cultural tradition in Indonesia, such as "*mudik*" returning to one's hometown during Eid al-Fitr and the act of seeking forgiveness (*sungkeman*) during Syawalan, referring to the Verse:

The formation of culture and legal behavior is influenced by several factors, which can be explained through the approach of legal anthropology and cultural anthropology, as discussed in the preceding text <sup>57</sup>. The essence of the values associated with "*mudik*" (returning to one's hometown) for the purpose of maintaining kinship ties (*silaturahmi*) and seeking forgiveness aligns perfectly with Islamic teachings. This Verse underscores the importance of hospitality, familial relationships, and thoughtful speech, reflecting the core values promoted by the tradition of *mudik* during festive occasions such as Eid al-Fitr.<sup>58</sup> Thus, from this Qur'an, when viewed from the perspective of cultural anthropology, the practice of returning to one's hometown during Eid al-Fitr aims to strengthen family ties. This purpose aligns with the essence of the Qur'an.

### 4. Psychology/Psychoanalysis

Psychology is the science that studies mental life, encompassing thoughts, feelings, sensations, tendencies, desires, memories, and emotions. It examines human behavior in terms of actions, words, visible movements, and various aspects of human activity during

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*Tafsir* 1, no. 1 (30 September 2022): 31, <https://doi.org/10.58363/alfahmu.v1i1.9>.

<sup>55</sup> Seebohm, *Hermeneutics*, 116.

<sup>56</sup> T. O. Ihromi, ed., *Pokok-Pokok Antropologi Budaya*, Ed. 13 (Jakarta: Yayasan Obor Indonesia, 2006), 61.

<sup>57</sup> Suud Sarim Karimullah, 'Tinjauan Antropologi Hukum dan Budaya terhadap Mudik

Lebaran Masyarakat Yogyakarta', *Sosial Budaya* 18, no. 1 (30 June 2021): 73, <https://doi.org/10.24014/sb.v18i1.12725>.

<sup>58</sup> Abdul Hamid Arribathi and Qurotul Aini, 'Mudik Dalam Perspektif Budaya Dan Agama (Kajian Realistik Perilaku Sumber Daya Manusia)', *CICES* 4, no. 1 (28 February 2018): 52, <https://doi.org/10.33050/cices.v4i1.475>.

interactions with society.<sup>59</sup> It is the study that employs internal observation, or in other words, an individual's observation of their own mental processes.<sup>60</sup> scholars who engage in this scientific deduction and the study of behavior do so experimentally, without relying on theory from Quran or the Sunnah.<sup>61</sup>

Psychotherapy is a combination of two sentences. The word "psycho" means soul or mind, and the word "therapy" means treatment or healing. Therefore, psychotherapy is the treatment of the mind or soul.<sup>62</sup> In addition, according to the terms used in the common scientific dictionary, psychotherapy means attempting to heal psychologically through offering advice.<sup>63</sup> There are two terms frequently used by counselors when providing treatment or therapy to clients: therapy and psychotherapy. According to Andy Mapier, therapy is a corrective or healing process, often used in the medical field. Sometimes, the term therapy is used interchangeably with counseling and psychotherapy.<sup>64</sup>

Psychotherapy can also be described as a form of treatment, specifically the treatment and care of psychological disorders through psychological methods.<sup>65</sup> Another concept of psychotherapy is the psychological attempt to address psychological disorders by adapting to and internalizing correct values. This

process can also be facilitated by another person who guides the patient to adhere to these correct values.<sup>66</sup> One of the studies is Psychosomatics, which is a condition that makes the sufferer experience pain or impaired body function that is influenced and exacerbated by a problematic mental state. Psychosomatic refers to the relationship between a person's mental or emotional condition and the physical symptoms they experience. This term is used to indicate that psychological or emotional conditions can affect an individual's physical health.<sup>67</sup>

### 5. Science

The scientific approach in understanding or scientifically proving the text of the Qur'an and Hadith has been implemented by previous Muslim scholars. Sains Al-Qur'an Theory in Arabic called by I'jaz Ilmy.<sup>68</sup> I'jaz Ilmy composed of two words: I'jaz and Ilmy, i'jaz from the word 'Ain Jim Dzai (عجز). with an additional alif become A'jaza-Yu'jizu: I'Jazan (اعجاز).<sup>69</sup> In the sense of power and excellence, it means the impossibility of human being to do exactly like him (God) and terms from I'jaz is an amazing thing that Allah dropped in the hands of the prophetic suiter, in accordance with His will, as a confirmation of his claim, coupled with a challenge, without opposing it, in the time of the appointment.<sup>70</sup> Referring to this word, the second word is Ilmy the

<sup>59</sup> 'Imād 'Abdurrahīm Al-Zaġlūl and 'Alī Fālih Al-Handāwī, *Madḥal Īla 'Ilmi Al-Nafs* (Bairūt: Dar Al-Kitab Al-Jami'iy, 2014), 28.

<sup>60</sup> 'Abdu 'Alī Al-Jusmānī, *Al-Madḥal Īla Al-'Ilmi Al-Nafs Al-Ḥadīṡ* (Bairūt: Al-Muassasatu Al-'Arabīyyah Li-l-Dirasat Wa An-Nasyr, 1993), 10.

<sup>61</sup> Jaan Valsiner and Kevin J. Connolly, eds., *Handbook of Developmental Psychology* (London: Thousand Oaks, Calif: SAGE Publications, 2003), 512.

<sup>62</sup> Samsul Munir Amin, *Bimbingan dan Konseling Islam* (Jakarta: Amzah, 2010), 186.

<sup>63</sup> Pius A Partanto and M. Hasan Al Barry, *Kamus Ilmiah Populer* (Surabaya: Arkola, 1994), 638.

<sup>64</sup> Andi Mappiare A.T., *Kamus Istilah Konseling & Terapi* (Jakarta: Raja Grafindo, 2006), 334.

<sup>65</sup> Iin Tri Rahayu, *Psikoterapi: Perspektif Islam & Psikologi Kontemporer*, Cetakan I (Malang: UIN-Malang Press, 2009), 191.

<sup>66</sup> Ramayulis, *Psikologi Agama* (Jakarta: Kalam Mulia, 2007), 170.

<sup>67</sup> Roy R. Grinker and Roy Richard Grinker, *Psychosomatic Concepts*, Rev. ed (New York: Aronson, 1973), 13–18.

<sup>68</sup> Ibn-Manzūr, *Lisān Al-'Arab*, 2816–2817.

<sup>69</sup> Nu'aīm Al-Ḥamṡī, *Fikra'ū Ī'Jāzu Al-Qur'ān Munḍu Al-Bi'ṡai' Al-Nubuwwa'ī Hatta 'Aṡrinā Al-Ḥādir* (Bairūt: Mū'assasa'ū Al-Risāla'ī Li-l-ṡab'ī Wāl-naṡyr, 1980), 7.

<sup>70</sup> Abdul Aziz Ibn Abdul Aziz Al-Mushlih, *Al-I'jaz Al-'Ilmiy Fi-l-Qur'an Wa As-Sunnah: Manhaju At-Tadris Al-Jami'iy* (Jeddah: Dar Jiyad lil-Nashr wa-al-Tawzi, 2008), 24.

meaning is science. The origin of this word comes from the words 'ain, laam, and mim (علم), which means the opposite of ignorance, and is one of the attributes of God, the Almighty, the All-Knowing.<sup>71</sup>

If the two words I'jaz and Ilmy are combined in a single sentence, then the meaning will reach another intended meaning. In terms of language, it means to be behind and ahead in perceiving information at the level of theoretical and scientific knowledge.<sup>72</sup> The miracle of science is the extraction of wisdom and understanding of wisdom from the verses of the Qur'an and the Sunnah of the Prophet, which point to the knowledge of the universe and its creatures, living and non-living things, with the aim of believing in God and believing that He is the Creator with the perfection of His attributes and actions. I'jaz Ilmy has any different by Tafseer Ilmy.<sup>73</sup> It is known that Tafseer Ilmy (Scientific Interpretation) is revealing the meaning of the verse based on proven theories of cosmic science. But I'jaz Ilmy (scientific miracle) is recounting to the Qur'an or Hadith a fact that has recently been proven through experimental science and proved impossible for humans to understand at the time of the Prophet.<sup>74</sup>

Science approach as explained as the previous definition that analyzes as well as scientifically proves the text of the Qur'an and the hadith. In the example of the contemporary Science approach to Qur'an and explanation from hadith, researchers take from the thoughts of Fazlur Rahman who interpreted and analyzed a Qur'anic verse with hadith about honey that explained its efficacy for the

health of the body. In Qur'an Surah An-Nahl [16] Verse 69:

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا  
يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ  
لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ

And Text of hadith as Bellow:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ  
حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَبِي الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدٍ  
قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ  
أَخِي اسْتَظَلَّقَ بَطْنَهُ فَقَالَ اسْقِهِ عَسَلًا فَسَقَاهُ ثُمَّ جَاءَ  
فَقَالَ يَا رَسُولَ اللَّهِ قَدْ سَقَيْتُهُ عَسَلًا فَلَمْ يَزِدْهُ إِلَّا  
اسْتِظْلَاقًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْقِهِ  
عَسَلًا فَسَقَاهُ ثُمَّ جَاءَهُ فَقَالَ يَا رَسُولَ اللَّهِ قَدْ سَقَيْتُهُ  
عَسَلًا فَلَمْ يَزِدْهُ إِلَّا اسْتِظْلَاقًا قَالَ فَقَالَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَدَقَ اللَّهُ وَكَذَبَ بَطْنُ أَخِيكَ  
اسْقِهِ عَسَلًا فَسَقَاهُ عَسَلًا فَبَرَأَ قَالَ أَبُو عَيْسَى هَذَا  
حَدِيثٌ حَسَنٌ صَحِيحٌ

In this statement Fazlur Rahman talks about the traditions recorded on the Prophet's approval of the use of honey as part of traditional Arab medicine. While medical traditions indicate the Prophet's potential approval of the medicinal practices of the Arab society of the time, it needs to be recognized that over time such traditions may undergo expansion and lose their authenticity. And his statement as bellow:

*The report about honey is based on Qur'an 16, 69, where honey is mentioned as a health-restoring food, and on certain Hadiths. Finally, it is quite possible that at least some of the medical Hadith attributed to the Prophet represent his approval of the customary medicine of the Arabs, but there can be little doubt that as time went on, such Hadith multiplied beyond any credible limits*<sup>75</sup>.

<sup>71</sup> Ibn-Manzūr, *Lisān Al-'Arab*, 3082.

<sup>72</sup> Nādī Darwīsh Muḥammad, *Al-Ī'jāz Al-'Ilmī Fī Al-Qur'ān Wālsunnah Waṣalath Bimanhaji Al-Da'wah Al-Īslāmīyah* (al-Qāhirah: Maktabatu Al-Iman, 2011), 21.

<sup>73</sup> Zaḡlūl Rāḡib Muḥamad Najjār, *Madḥal Īlah Dirāsai Al-Ī'jāz Al-'ilmī Fī Al-Qur'ān Al-Karīm Wa Al-*

*Sunnatu Al-Nabawīyah Al-Muṭahirah*, 2nd ed. (Bairūt: Dar Al-Ma'rifah, 2012), 77.

<sup>74</sup> 'Abdul Majīd Al-Zandānī, *Ta'aṣīlu Al-Ī'jāz Al-'Ilmī Fī Al-Qur'ān Wālsunnah* (Bairūt: Al-Maktabah Al-'Ashriyyah, 2008), 24.

<sup>75</sup> Rahman, *Health and Medicine in the Islamic Tradition*, 33.

As in previous research on scientific insights that Honey has a high content of nutrients and natural antioxidants, so it can attract the attention of medical research along with modern hadith scholars.<sup>76</sup> However, the interpretation and understanding of the Qur'an and hadith about honey needs to take into account the historical and cultural context to avoid misinterpretation. Because there are some cases that someone who is not suitable for the use of honey can be dangerous, such as given to newborn babies and etc.

## Conclusion

This research results in a conclusion that the use of the hermeneutical method of Qur'an is still within the scope of being allowed to be used in understanding a Qur'an. This method is quite interesting and has a wide range of discussions, especially contemporary issues. As this method discusses Qur'an in terms of linguistics, social science, cultural anthropology, psychoanalysis, and science. But it should be noted that hermeneutics is still within the scope of ta'wil as it is not the first reference in understanding a sacred text of the Qur'an, because it is true that hermeneutics is just a tool for explaining the text, but before it is used as a method and theoretical approach that is considered quite effective and broad in scope, There is still an Islamic method of interpreting a text and it is made specifically for studying the Qur'an called '*Ulumul Qur'an*', as there are already many discussions that are more rooted and adapted to Islamic terms. In the end, the author recommends strengthening Islamic knowledge first before using this hermeneutic method which aims to prevent mistakes in understanding a verse of Qur'an.

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<sup>76</sup> Muhammad Luthfi Bakti Islami, 'Hadis-hadis tentang Pengobatan Herbal: Studi Takhrij dan Syarah Hadis dengan Tinjauan Kesehatan', *Jurnal Penelitian*

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