# The Urgency of Methodological Integration between Hermeneutics and Tafsir in Understanding The Qurʾān

**Piet Hizbullah Khaidir**
Sekolah Tinggi Ilmu Al-Qur'an dan Sains Al-Ishlah Lamongan
piethkhaidir@stiqsi.ac.id

**Uun Yusufa**
UIN Kiai Haji Achmad Siddiq Jember
uunyusufa@uinkhas.ac.id

**Amiruddin Hadi Wibowo**
Universitas Wijaya Kusuma Surabaya
amiruddin_fbs@uwks.ac.id

**Abstract:** For the purpose of developing a comprehensive method of interpreting the Qur'an, Al-Qur'an researchers have written research manuscripts containing criticism of exegetical and hermeneutical methods. However, the weakness of this criticism is that it only focuses on the weak points of the two methods. This research explores data regarding criticism of the two methods of interpreting the Qur'an by showing the weaknesses and strengths of both. For the purpose of finding a comprehensive method of interpreting the Qur'an, this paper proposes the possibility of integration between the two methods. The method used in this research is descriptive-analytical within the framework of a literature study. With this method, tafsir and hermeneutical methods are described and analyzed based on literature reviews or literature studies of both. Next, there is a proposed methodological alternatives within the framework of integrating the two methods. The conclusion from this research is that it is very possible to integrate the two methods to obtain a comprehensive interpretation method. Regarding the possibility of integration, this research offers a method of interpreting the Qur'an namely Interpretive Exegetical Methodology.

**Keywords:** Tafsir of the Qur'an, Hermeneutics, Methodology, Integration

## Introduction

In the midst of mutual criticism between advocates of hermeneutics and tafsir methods, there are alternative thoughts about the importance of integration between the two methods in understanding the Qur'an. The idea about the importance of this integration is for two reasons, namely: *First*, although there are differences between the methods of hermeneutics and interpretation—which supporters of the interpretation method view as fundamental—both have the same concern, namely being a method of understanding the holy scriptures. *Second*, with the same concentration, the processes and procedures of hermeneutics and tafsir methods have in line concerns that meet with each other.

Despite the urgency of the integration, there are several controversies in taking into account of using hermeneutics as method of interpreting the Qur'an. Therefore, in terms of the integration, the most challenging effort is to convince those who are against hermeneutics, so that they accept and understand the importance of integration properly. Amongst the controversies are related to the arguments from scholars who are contra hermeneutics, such as Syed Naquib al-Attas, Adian Husaini, Hamid Fahmi Zarkasyi, Adnin Armas, ect. Syafruddin Edi Wibowo notes that according to arguments of scholars who are contra hermeneutics that using hermeneutics as an applied method in interpreting the Quran is not needed. Amongts the arguments are about: *First*, the adequacy of classical tafsir method; *Second*, hermeneutics is originally from Western Christianic tradition; and *Finally*, applying of using hermeneutics as a method of interpretion of the Qur'an leads to a new exegetical anomaly, that is, deconstructing the classical exegetical method and approach, deconstructing Islamic Law which is already established, and confirming the relativity of interpretation of the Qur'an.[1]

On the contrary, scholars who are pro hermeneutics, such as Fazlurrahman, Nashr Hamid Abu Zayd, Muhammad Arkoun, Khaled Abou al-Fadhl, Amin Abdullah, Sahiron Syamsuddin, argue that

---

[1] Syafruddin Edi Wibowo, *Hermeneutika: Kontroversi Kaum Intelektual Indonesia* (Jember: IAIN Jember Press, 2019), 255-297.

hermeneutics is possible to be applied as a method of interpreting the Quran. They argue that why contemporary tafsir needs a new method and approach in applying interpretation of the Quran, because of several reasons. *First*, there is methodological crisis and anomaly within classical exegesis method; *Second*, Hermeneutics has worked in the beginning of the Quranic exegesis tradition; *Third*, there will always be prospective for hermeneutics to develop feasibility of a theory of the Quranic science.[2]

Controversy of using hermeneutics as a method of understanding the Quran leads to theoretical polemics amongst pro and contra. Sahiron Syamsuddin, a pro hermeneutics scholar for instant, says that hermeneutics is relevant for developing an applied theory of ulum al-Qur'an,[3] while Fahmi Hamid Zarkasyi, an example of scholar who contra hermeneutics, replies that applying another civilization (such as hermeneutics) into the other's needs deep consideration in application, because each civilisations have different world view and need a concept of adaptation process.[4] In implementing his theory, Sahiron borrows heremenutical theory of George-Hans Gadamer[5] and Jorge J.E. Gracia,[6] likewise, Fahmi uses

---

[2] Ibid, 214-254.

[3] Ahmad Roisy Arrasyid, "Kontroversi Hermeneutika al-Qur'an sebagai Metodologi Menafsirkan al-Qur'an (Analisis Pemikiran Sahiron Syamsuddin dan Adian Husaini)" -- Tesis Institute PTIQ Jakarta, 2022, 115-127.

[4] Wibowo, *Hermeneutika: Kontroversi*, 45-46.

[5] Sahiron borrows Gadamer's theory of effective history, preunderstanding and theory of fusion of horizons to apply in the Qur'anic understanding. He concludes that there is feasibility to build integrtion between elements of hermeneutics and ulum al-Qur'an. See Wibowo, ibid., 42-43.

[6] From Gracia, Sahiron borrows theory of objective of interpretation. From this theory, in Sahiron's opinion, there is space to differentiate between the meaning of word 'understand', 'explain', and extract, in which this differentiation will impact on plurality of understanding and diversity of interpretation that are contradictory to truth claim. Ibid., 43-44. See also Achmad Khusnul Khitam, "The Engagement In Qur'anic Sciences: A Correlation Between al-Manṭūq wa al-Mafhūm and Gracia's Hermeneutics", Jurnal Studi al-Qur'an Studia Quranica, Vol. 9, No. 1, Juli 2024, UNIDA Gontor, 83, https://doi.org/10.21111/studiquran.v9i1.11677.

theory of Syed Muhammad Naquib al-Attas[7] and Alparslan Acikgence.[8]

From controversy of hermeneutics that leads to theoretical polemics above, this manuscript comes to the main question: is there feasibility to make integration between the classical exegesis tradition and hermeneutics happened? This question actually emerges as an aim at offering an answer where pro hermeneutics criticise that the classical exegesis tradition encounters the crisis and anomaly that reside in assumption of sufficiency of the Quran in explaining itself (self sufficiency), whilst at the same time, contra hermeneutics replies that the classical exegesis theories are adequate in explaining the Qur'an. Borrowing hermeneuctics as an applied method for the Quran, according to the contra will impact on a new exegetical anomaly as mentioned above.

In previous researches, integration efforts between the two have been discussed in a situation where each proponent of the two mutually defend each other's opinions and insist on holding each other's opinions firmly. In spite of this situation, what Sahiron has done in experiencing the integration between the classical exegesis and hermeneutics is an exception, albeit his starting point is from hermeneutics.[9] In general, the main focus of previous researches are

---

[7] Hamid uses theory of world view from Al-Attas to counter pro hermeneutics. According to him, world view of Islam is very different with hermeneutics tradition, by which if it is applied in Islamic tradition, it will not be matched each other, particularly in terms of ideology and theology. Wibowo, ibid., 46.

[8] From Alparslan Hamid uses theory of borrowing process. He stated that a civilization cannot be like just importing a concept, except with a conceptual modification process or the so-called the "borrowing process". If the concept, say more basic one, is modified to be applied in, hence paradigm shift is inevitable condition. Likewise, if hermeneutics will be applied in ulum al-Qur'an, the same condition will happen. Wibowo, ibid.

[9] See Sahiron Syamsuddin, *Hermeneutika dan Pengembangan Ulumul Qur'an* (Yogyakarta: Nawasea Press, 2017), 59-137; also Muhamad Ridwan Syafi'i. "Corak Pemikiran Hermeneutika Al-Qur'an Prof. Sahiron Syamsuddin". Jurnal Budi Pekerti Agama Islam, vol. 2, no. 5, June 2024, 45-54, doi:10.61132/jbpai.v2i5.509; and Nahrul Pintoko Aji, "Metode Penafsiran al-Quran Kontemporer, Pendekatan Ma'na cum Maghza oleh Dr. Phil. Sahiron Syamsuddin, MA.", Humantech: Jurnal Ilmiah Multi Disiplin Indonesia, Vol. 2, Special Issue 1, Januari 2022, 250-258.

about around two poles of the manuscript model: descriptive-analytical and descriptive-critical of these two methods. For the first pole of the model, the related manuscripts describe the hermeneutics as a method of interpretation and present an analysis of the hermeneutics positively as a method of interpreting the Qur'an that is worthy of consideration and has novelty compared to the tafsir method.[10] Meanwhile, the second pole of the model critically discusses the hermeneutics' weaknesses and strengths when it is applied as a method of interpreting the Qur'an.[11] Between these two poles, there are two articles that

---

[10] Mulizar, "Hermeneutika sebagai Metode Baru dalam Menafsirkan al-Qur'an, Jurnal At-Tibyan 2 No. 2, (Desember 2017), 159-77. https://journal.iainlangsa.ac.id/index.php/tibyan/article/view/386. https://doi.org/10.32505/at-tibyan.v2i2.386; M Iqbal Abdurrohman, Muhammad Adip Fanani, "Sejarah dan Perkembangan Pendekatan Metode Hermeneutika dalam Menafsirkan al-Qur'an", JICNU 1, No. 1 (2024), 211-23. https://jicnusantara.com/index.php/jicn/article/view/28; Romlah Ayu Nisa, "Epistemologi Metode Penafsiran Al-Quran: Analisis Hermeneutika Pendekatan Ma'na-Cum-Maghza Sahiron Syamsuddin", *Tesis*, UIN Sunan Gunung Djati Bandung, 2021. https://etheses.uinsgd.ac.id/43102/; Ummi Inayati, "Pendekatan Hermeneutika dalam Ilmu Tafsir", ATTANWIR 9, No. 2 (2018), 98-110. http://e-jurnal.staiattanwir.ac.id/index.php/attanwir/article/view/10. DOI: https://doi.org/10.53915/jurnalkeislamandanpendidikan.v9i2.10; and Malik, "Hermeneutika Al-Qur'an dan Debat Tafsir Modern: Implementasinya dengan Masa Kini", Jurnal at-Turas 6, No. 1 (2019). https://ejournal.unuja.ac.id/index.php/at-turas/article/view/583. DOI: https://doi.org/10.33650/at-turas.v6i1.583.

[11] Mohamad Khoiril Anwar, Abdul Rasyid Ridho, "Kontroversi Penerapan Hermeneutika Dalam Penafsiran Al-Qur'an", Jurnal el-Umdah UIN Mataram, Volume 3, Nomor 2 (2020), 217-44. https://journal.uinmataram.ac.id/index.php/el-umdah/article/view/2877. DOI: https://doi.org/10.20414/elumdah.v3i2.2877; Arsal, "Metode Hermeneutika dan Tafsir Al-Qur'an (Analisis Kritis Penggunaan Metode Hermeneutika Terhadap Penafsiran Al-Qur'an Kontemporer)", Jurnal al-Hurriyyah UIN Bukittinggi, Vol 2, No 1, 1-16. http://repo.uinbukittinggi.ac.id/71/; Argo Victoria, Abdullah Kelib, "Kontroversi Hermeneutika sebagai Manhaj Tafsir", Jurnal Khaira Ummah Vol 12, No 1 (2017), 1-10. https://jurnal.unissula.ac.id/index.php/jhku/article/view/1829. DOI: http://dx.doi.org/10.30659/jku.v12i1.1829; Ahmad Roisy Arrasyid, "Kontroversi Hermeneutika Al-Qur'an Sebagai Metodologi Menafsirkan Al-Qur'an (Analisis Pemikiran Sahiron Syamsuddin Dan Adian Husaini)", Tesis, Institut PTIQ Jakarta, 2023. https://repository.ptiq.ac.id/id/eprint/1452/; Mohammad Ghozali, "Counterproductive Method of Hermeneutics as the Tafsir al-Qur'an Studies", Jurnal al-Karima, Vol 1, No 2 (2017). https://garuda.kemdikbud.go.id/documents/detail/3021251.

discuss the comparison between hermeneutics and tafsir methods, namely: *Menimbang Hermeneutika sebagai Mitra Tafsir*;[12] dan *Kontroversi Hermeneutika sebagai Manhaj Tafsir (Menimbang Penggunaan Hermeneutika dalam Penafsiran al-Qur'an)*.[13] This is, of course, related to the angle raised in this manuscript. Despite the tangentiality, the difference between this manuscript and the two articles is the point of integration and the alternative methodology offered within the framework of integrating the two as a method for understanding the Qur'an.

So, the difference between this manuscript and previous researches is that the discussion does not just present what and how of hermeneutical and tafsir methods. However, this article discusses the advantages and disadvantages of each method, as well as how to integrate the two so that the methodological advantages and disadvantages of both methods can be considered for the relevance of the analysis as a method of understanding the Qur'an.

The aim of this research is to discuss the meeting point and methodological integration between the classical tafsir and hermeneutical methods. The focus of the study is to examine the methods of the classical tafsir and hermeneutics, their advantages and disadvantages, and the urgency of methodological integration of the two, as well as what methodological offers can be presented from the integration of the two. The methods used in this research is descriptive-analytical within the framework of a literature study. Along with this method, the classical tafsir and hermeneutical methods are described and analysed based on literature reviews of both. Next, this manuscript will describe proposed methodological alternatives within the framework of integration of the two methods.

---

[12] Faisal Haitomi, "Menimbang Hermeneutika Sebagai Mitra Tafsir", Jurnal Nun UIN Sunan Kalijaga Yogyakarta, Vol. 5, No. 2 (2019), 45-69. https://jurnalnun.aiat.or.id/index.php/nun/article/view/90. DOI: https://doi.org/10.32495/nun.v5i2.90.

[13] Reflita, "KONTROVERSI HERMENEUTIKA SEBAGAI MANHAJ TAFSIR (Menimbang Penggunaan Hermeneutika dalam Penafsiran al-Qur'an)", Jurnal Ushuluddin UIN Suska Riau, Vol 24, No 2 (2016), 135-49. https://ejournal.uin-suska.ac.id/index.php/ushuludin/article/view/1625. DOI: http://dx.doi.org/10.24014/jush.v24i2.1625.

## Result and Discussion
## The Qur'anic Commentary Method

Several Qur'anic scholars have two tendencies in defining the terms of tafsir in relation to the Qur'an. Some argue that tafsir is not a science that requires definition, as it is not like other sciences which have rules that enable it to become a rational science. In this connection, the science of exegesis can simply be called the science that explains Allah's Words (Kalamullah) or the recitations of the Qur'an and their understanding.[14]

Meanwhile, some are of the view that tafsir is a science that mentions detailed issues and also global rules. Tafsir at this context is a term that requires definition, and also science that requires other scientific disciplines in the framework of understanding the Qur'an, namely: *Naḥwu, Ṣaraf, Qirā'āt*, and so on and so forth.[15]

Several Qur'anic scholars define the term tafsir with specific meanings in various scientific disciplines related to the Qur'an. For example, Abu Hayyan interprets the term tafsir as a science that discusses how to pronounce the pronunciations of the Qur'an (*'ilm al-Qirā'āt*), the meaning of the pronunciations of the Qur'an (*madlūlāt*) that require knowledge of language (such as *'Ilm Ṣarf, 'Ilm al-I'rāb, 'Ilm al-Bayān,* and *'Ilm al-Badī'*), understanding the meaning of pronunciations of the Qur'an both literal and metaphorical, as well as those related to *'Ulūm al-Qur'an* such as abrogator (*nāsikh*) and abrogated (*mansūkh*), revelatory reasons (*sabab nuzūl*), stories in the Qur'an (*qaṣaṣ fi al-Qur'ān*), etc.[16]

Meanwhile, **al-Zarkashī** defines the term tafsir as science that is used as a method to understand the Holy Book that was revealed to the Prophet Muhammad SAW and understanding of its meanings; to explain the laws and wisdom contained therein; also as a science that studies the revelation of the verses of the Qur'an and the matters contained in it, the stories in it (*qaṣaṣ*), revelatory reasons (*sabab al-*

---

[14] Muḥammad Ḥusayn al-Dhahabi, *al-Tafsīr wa al-Mufassirūn*, Jilid I, (Beirut: Maktabah Muṣ'ab bin Umar al-Islamiyah, 2004), 12.

[15] Ibid.

[16] Ibid.

*nuzūl*), the order of verses (*tartīb al-āyāt*), Meccan-Medinan verses, decisive verse (*muḥkamāt*) and ambiguous verses (*mutashābihāt*), abrogator (*nāsikh*) and abrogated (*mansūkh*), specific term (*lafẓ khāṣ*) and general term (*lafẓ 'ām*), allowed (*ḥalāl*) and forbidden (*ḥarām*), promise (*al-wa'd*) and threat (*al-wa'īd*), command (*amr*) and prohibition (*nahy*), text-context and metaphor.[17] From the description above, it can be said briefly that tafsir is a scientific discipline that contains methods to explain and understand the Qur'an.

Regarding with the method of tafsir of the Qur'an, 'Abd al-Ḥayy al-Farmawī divided the method of tafsir (*manhaj al-tafsīr*) into four parts, namely: analytical method (*al-tafsīr al-taḥlīlī*), global method (*al-tafsīr al-ijmālī*), comparative method (*al-tafsīr al-muqāran*), and thematic method (*al-tafsīr al-mawḍū'ī*). Among the four methods of tafsir, al-Farmawī excels the method of *al-mawḍū'ī*. The argument that al-Farmawī puts forward is that *al-mawḍū'ī* method of tafsir is more comprehensive in commenting on the meaning of specific themes in the Qur'an. A theme is analyzed according to the *al-tafsīr al-taḥlīlī* method, then explained in as much detail as possible based on the verses of the Qur'an related to the theme.[18]

Furthermore, al-Farmawī included *al-tafsīr bi al-ma'thūr* (tradition-based interpretation) and *al-tafsīr bi al-ra'yi* (tradition-based rationality) in the section of *manhaj al-tafsīr al-taḥlīlī*, in which he divides it into seven, namely: 1) *al-tafsīr bi al-ma'thūr*; 2) *al-tafsīr bi al-ra'yi*; 3) *al-tafsīr al-sūfī*; 4) *al-tafsīr al-fiqhī*; 5) *al-tafsīr al-falsafī*; 6) *al-tafsīr al-'ilmī*; and 7) *al-tafsīr al-adabī al-ijtimā'ī*.[19] Unlike al-

---

[17] Ibid.

[18] Abdul Syukkur, "Metode Tafsir al-Qur'an Komprehensif Perspektif Abdul Hay al-Farmawi", Jurnal el-Furqania, Vol 6, No 1 (2020), 114–36. http://ejournal.kopertais4.or.id/madura/index.php/elfurqania/article/view/3779. DOI: https://doi.org/10.54625/elfurqania.v6i01.3779.

[19] Nurdin, "the Consistency of Ibn Kathir in Using the Bi al-Ma'thuri Method in the Interpretation of al-Qur'an al-'Azim", Jurnal of Law, Policy and Globalization, Vol 75 (2018), 55-62. https://repository.ar-raniry.ac.id/id/eprint/11723/1/01-NURDIN-Turnitin%20Report-The%20Consistency%20of%20Ibn%20Katsir%20in%20Using%20the%20Bi%20A

Farmawī, in general, the method of interpreting the Qur'an is divided into two major schools of thought, namely *manhaj*[20] *al-tafsīr bi al-naqli* and *manhaj al-tafsīr bi al-ra'yi*.[21] In his work *'Ilm al-Tafsīr, Uṣūluh wa Manāhijuh*, Muhammad Afifuddin Dimyathi explains that *manhaj al-tafsīr bi al-naqli* is namely *al-tafsīr bi al-ma'thūr*, and *manhaj al-tafsīr bi al-'aqli* is *al-tafsīr bi al-ra'yi*.[22]

As for *al-tafsīr bi al-ma'thūr*, it has process and procedure of understanding the Qur'an by interpretating of the Qur'anic verses with the Qur'anic verses; then the Qur'anic verse with al-hadith (saying of the prophet Muhammad), which explains the meaning of some verses that the companions find difficulties; or the interpretation of verses with the result of the ijtihad of the students of the companions. Two examples of *al-tafsīr bi al-ma'thūr* is a work of Ibn Kathīr, namely *Tafsīr al-Qur'ān al-'Aẓīm* and of Ibn Jarīr al-Ṭabarī viz *Jāmi' al-Bayān*. In contrast, *al-tafsīr bi al-ra'yi* is the interpretation of the Qur'an in which a commentator explains the Qur'an with the potential of reasons and scientific elements that developed the Islamic world related to the Qur'an. Two examples of *al-tafsīr bi al-ra'yi* is *Mafātīḥ al-Ghayb* of Fakhr al-Dīn al-Rāzī, and al-Mīzān of Muḥammad Ḥusayn Ṭaba'ṭaba'ī.[23]

According to Dimyathi, the variety in interpretation methods among the commentators results from distinct paths of thought; hence, each commentator has a *unique* manhaj, as mentioned above.[24] In short,

---

l-Ma%E2%80%99Tsuri%20Method%20in%20the%20Interpretation%20of%20Al-Qur-Anul%20%E2%80%98Azim.pdf

[20] The meaning of manhaj is rational explanation on certain topic which discussed by certain method and theorem; the way and application of *Arabic structure* which applied by the interpretator in interpretating and understanding *Kalamullah*, al-Qur'an al-Karim. Look at Muhammad Afifuddin Dimyathi, '*Ilmu al-Tafsir Ushuluhu wa Manahijuhu* (Malang: Penerbit Lisan Arabi, 2017), 108.
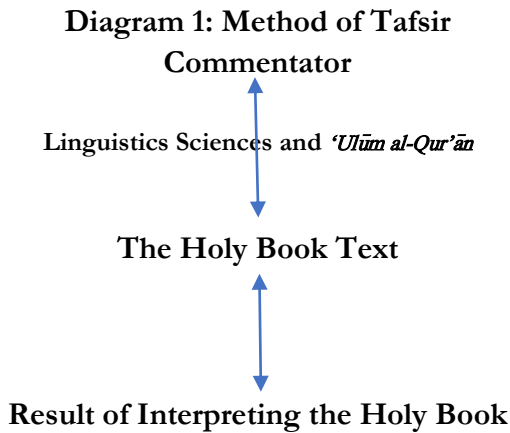
[21] Al-Dhahabi, *al-Tafsir*, Jilid I, 110-114 dan 180-187.

[22] Ibid, 109-187. According to Dimyathi, *tafsir naqli consist of: manhaj qur'ani, manhaj bayani lil qur'an, manhaj al-qira'at al-mufassirah and manhaj atsari*. As for *manhaj 'aqli* consist of: *manhaj tafsir kalam, manhaj tafsir lughawi, manhaj tafsir ijtima'i, manhaj tafsir 'ilmi, manhaj tafsir bathini, manhaj tafsir sufi, manhaj tadzawwuq adabi* and *western manhaj* on Qur'an.

[23] Nurdin, "the Consistency", 57.

[24] Dimyathi, '*Ilmu al-Tafsīr*, 108.

what is urgent for the exegetical tradition is that a commentator explains al-Qur'an through its text, using linguistics approach, or the other Qur'anic sciences, such as relation of verses (*munāsabāt āyāt*), abrogator (*nāsikh*) and abrogated (*mansūkh*), and so on and so forth. This process and procedure that are used in the classical exegetical tradition comes with this step, viz, a commentator explains text of the Holy Book by exploring the words, revelatory reasons (*asbāb nuzūl*), and the content of text. This is shown as in the diagram below:

**Diagram 1: Method of Tafsir**

**Commentator**

↕

**Linguistics Sciences and** *'Ulūm al-Qur'ān*

↕

**The Holy Book Text**

↕

**Result of Interpreting the Holy Book**

What is depicted in the diagram above shows that in the tradition of tafsir, commentators directly explain the text of the Qur'an by using the necessary sciences to explain the Qur'an. The relationship between the commentator and the text in the classical tafsir is monologic. This point explains that the classical exegesis method only focuses on establishing an interpretation method on the principle of self-sufficiency of language in explaining the meaning of the speaker, despite the availibilty of literatures of asbab al-nuzul and nasakh mansukh. In this case, the Quranic text is viewed as a perfect representation of God's purpose. Therefore, according to this idea, the centre of understanding the Quran is rest in text itself. Speaker and listener or author and reader in terms of process of understanding text does not have functional place.[25]

---

[25] Wibowo, *Hermeneutika....*, 216.

In terms of perspective of triadic process mechanism of interpretation, the classical tafsir method processes commentary of text of the Quran is not viewed as a process of communication, in which there is God as a communicator, Muhammad as a communicant, and the Quran as a media of transmission of a message. In classical interpretation of the Quran, an interpreter is not allowed to re-present events communication with all the variables involved. The center of understanding is the meaning taken from the text without involving the context. In this regard, the relationship between the communicator, the communicant, and the message conveyed may not be linked with each other in the meaning of the interpreted text.[26]

The text of the Holy Book is an object that is explained in the framework of text interpretation, using the linguistic point of view (*Naḥwu, Ṣarf, Balāghah, Ma'ānī*), and *'Ulūm al-Qur'ān* (*asbāb al-nuzūl, munāsabāt āyāt, muṭlaq and muqayyad, 'ām and khāṣ , the history of Islamic shar'ah—tārikh al-tashrī'*). In the framework of this method of interpretation, the position of the text is explained by the commentator in the framework of explaining the meaning of God through the meaning and understanding that has been conveyed by the Prophet Muhammad SAW., companions, *tabi'in*, *tabi'i al-tabi'in*, and scholars of the Qur'an which are connected in explaining of the text of the Holy Book until today.

Interpretation using classical tafsir method is done without looking at the context of a text, except by presenting the meaning of important keywords in a verse that related to the content of the interpreted verse. If there is *asbāb al-nuzūl*, an explanation is also presented about the events that accompanied the revelation of a verse. The conclusion is that the classical tafsir method explains the Qur'an as a text that is understood in terms of language and other sciences related to the Qur'an and tafsir. The next question that arises: is this classical tafsir method able to present an adequate meaning and understanding of the Qur'an within the framework of Muslims facing the ever-growing problems?

---

[26] Ibid.

The criticism put forward by Qur'an experts and commentators, for example: Fakhr al-Dīn al-Rāzī, against the method of tafsir is that the tafsir method and content of the commentators are imitations (*taqlīd*) of the tafsir method and content of previous commentators. So, *taqlīd*, according to al-Rāzi, makes the interpretation of the Qur'an not answer the growing question, except only reproduce the interpretation that existed before.[27] This criticism of al-Rāzi was replied by the argument that the classical tafsir method and the content of the classical tafsir of the Qur'an could be within the circle of consensus of commentators. The consensus of the commentators in terms of the meaning and understanding of the verses of the Qur'an confirms the linkage of the meaning of the Qur'an that is related to the previous interpretation.[28]

According to this perspective, the consensus (*ijmā'*) of commentators also affirms the tendency of the majority of commentators at agreeing the explanation and understanding a verse of the Qur'an. With this consensus, people should also follow the explanation and understanding based on the agreement. For example, the consensus of tafsir scholars about '*ghayr al-maghḍūb 'alayhim wa la al-ḍāllīn*' is *al-maghḍūb* with Jews, while *al-ḍāllīn* with Christians.[29]

The explanation taken from the consensus of the commentators of the Qur'an is still important, but it needs to be followed up with an understanding of its context with today's issues in the relationship between Muslims and non-Muslims, for example. However, according to al-Rāzī, *taqlīd* and *ijmā'* of commentators did not make the interpretation of the Qur'an develop according to the needs of the times. Therefore, for al-Rāzī, the method of interpretation needs to borrow theoretical approach of studies, for example the one

---

[27] Piet Hizbullah Khaidir, "Sistem Pengetahuan dalam al-Qur'an (Studi Fenomenologis Tafsir Ibn 'Arabi dan Fakhr al-Din al-Razi), Disertasi UIN Sunan Ampel Surabaya, 2022, 65-77.

[28] Muhammad Afifuddin Dimyathi, *Irshād al-Dārisīn ilā Ijmā' al-Mufassirīn* (Malang: Maktabah Lisan al-'Arabi, 2017).

[29] Ibid., 16.

proposed by **al-Rāzī**: the philosophical approach.[30] In this regard, contemporary al-Qur'an researchers such as Fazlurrahman, **Naṣr Ḥamīd Abū Zayd**, proposed methodological criticism. Methodologically, according to proponents of methodological criticism of the tafsir method, the tafsir method is insufficient to reveal the relevant meaning and purpose of the scriptures to contemporary issues. The critics proposed another method, namely hermeneutics.

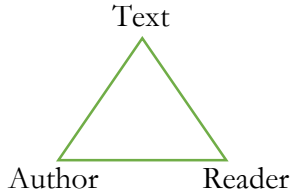**Hermeneutics: Method of Understanding**

In hermeneutics, the process of interpreting a sacred text is done with a process so-called the triadic interpretation process. In the application of the hermeneutics method, the text of the holy book is an object that in the process of explaining and understanding it must go through the relationship of three things, viz: the text, the author, and the reader. In this regard, an interpreter should see how a text is present. A text does not exist in a vacuum. The present text brings the background of the event. The background of the event can emerge because there is indeed an event referred to by it or because a text is present in a certain period of time and place. The text of the scriptures has a context that is loaded either in the content of verses or the structure of the events that cover it. Therefore, a commentator within the framework of the hermeneutic method, in a process to interpret the text of the scriptures, sees the text as not an empty of context. Each text contains a contextual message that can be attached to the universal vision and value of a sacred text.[31]

Different from the classical tafsir method, as depicted in the previous diagram above, the hermeneutic method in the process and

---

procedure of interpretation of the scripture text can be seen in the following diagram:

Text

Author        Reader

The text of the holy book that was revealed by God to the Prophet Muhammad in the context of hermeneutics contains three relational things, namely: the text that was revealed is not in a vacuum but is in the structure of events; holy revelation as the pen of God, and readers in every age. Hermeneutics is controversial due to ideological and methodological factors, namely: hermeneutics appears to have ideological and methodological challenges dealing with the church on the framework of the scriptures. In the context of understanding of the Qur'an, this ideological and methodological problem is also discussed, that is, hermeneutics criticism object to two fundamental ideological difficulties. Hermeneutics is a tradition of biblical interpretation and understanding of different beliefs. The Bible is a holy book and the message of Jesus and his disciples, John, Matthew, Mark, Paul, and others. Hermeneutically, the bible's position is acceptable. What about the Qur'an, the word of Allah, the Creator? God is not bound by time and space. Does God have a spatial and socio-historical context?[32]

Moreover, hermeneutics originates in a tradition of thought associated with the Greek god Hermes. Hermes is a Greek god who is in charge of translating the signs of the universe so that the Greek public or human audience quickly understands them. The verse in the Qur'an has become a text teased for its sacredness with a liberal free rational mind without considering that the Qur'an is a miracle, the great saying of God. How can the holy Qur'an be given a methodology of understanding using traditions that are polytheists and far from the values of monotheism?[33]

---

[32] Wright, Peter Matthews, *Modern Qur'anic Hermeneutics* (Chapel Hill: the University of North Carolina Press, 2008), 78-80.
[33] Ibid.

Methodologically, the objections of anti-hermeneutic thinkers are also on two points. Namely: *First*, the historicity of the text. For hermeneutics, every text must have a context. The way to understand it is that the interpreter of the Qur'an with hermeneutics must have pre-assumptions and pre-reflection about the context of a text. With hermeneutics, an interpreter must view that the text that has that context, although it is sacred and universal, is still relative as a product of its understanding and interpretation. In this case, the interpreter of the Qur'an must contextualize so that the context of a text in the past can remain relevant to the present. Contextualization must be relative because it can be criticized and dialectic with the present situation. His biggest objection is that it is possible that all the texts of the Qur'anic verses have context, and therefore they can all be relative. Aren't there texts that have context and those that do not? Some are relative, and some are universal.[34]

*Second*, the dialectic of the author, interpreter and text. In hermeneutics, there is always a triadic conceptual dialectical process, such as mentioned before, namely: a) sign, message, and text; b) intermediary or interpreter; c) the process of delivering messages to the audience. In this triadic conceptual dialectic, the essential thing in hermeneutics is the relationship between the text and its interpreter. To understand the author's intention, an interpreter must look at the background, psychological atmosphere, and why the author writes with a particular diction. In addition, the interpreter must understand the meaning of the text meant by the author, the message interpreted in the meaning of the text, and the author's intent must match.[35]

The methodological objections of opponents of Qur'anic hermeneutics are how Allah may reveal his background and psychological context and why he utilizes specific language to describe a problem. This hermeneutical dialectical mode of thinking consumes and tarnishes God's sacredness. Not to mention, in order not to bind

---

[34] Naṣr Ḥamīd Abū Zayd, *Falsafah al-Taʾwīl* (Beirut: Dār al-Wahdah, 1983).

[35] Peter Szondi, Introduction to Literary Hermeneutics (Cambridge: Cambridge University Press, 1995), 29-39

the interpreter with intent and meaning, as well as 'coerce' the interpreter to know the author's background, psychological mood, and diction, there is a suggestion that the author's conception is dead and the interpreter's ability to exceed the author's intention in terms of contextualizing the meaning of the text is dead. How could the author, God, have died? Furthermore, the interpreter's flexibility to interpret and understand the text without requiring it to be the same as the author's purpose and meaning of the material he wrote leads to interpretive liberalism. Opponents of Qur'anic hermeneutics then emphasized the sufficiency of employing the exegesis tradition to understand the Qur'an since thesciences of the Qur'an ('Ulum al-Qur'an) has underlined the exegesis tradition's requirements.[36]

Perspectives expressed by the opponents of the hermeneutics of the Qur'an above may be based on misunderstandings in viewing hermeneutics. For example, hermeneutics is a tradition of biblical interpretation. In the Christian tradition itself, the use of hermeneutics has become a severe discourse between its supporters and opponents. Supporters of hermeneutics focus more on views on how the bible needs to be presented with contextual meaning in order to be more connected with the present. Also to be used as a symbol of the community of simplicity in the Pietism movement. Meanwhile, the opponents are those who do not like the church to become an institution that is no longer sacred. They then advocated textual meaning.[37]

Likewise, the interpreter has died. There is a misunderstanding in understanding its meaning. Moreover, using hermeneutics as an interpretive methodology does not use the whole theory. Those that do not fit are discarded, and the relevant ones are taken. Is not taking theory from anywhere valid if it can be justified scientifically? For more details, the author will describe the hermeneutics of the Qur'an, one of which discusses the difference between the exegesis tradition and hermeneutics in interpreting the scriptures.[38]

---

[36] Matthews, *ibid.*, 120.

[37] Peter Szondi, Introduction, 1-13; Lihat juga Sahiron, *Hermeneutika*, 23.

[38] Matthews, ibid.

In the context of exegesis and hermeneutics tradition, words, meaning, reference, interpretation, and understanding are essential keywords. Therefore, in the processes and procedures that must be carried out in the exegesis or hermeneutic tradition, both cannot leave this: to hear, read, translate, perceive, interpret, understand, sacred, profane text, language, transmission, engagement, communication, sending messages. In addition to the ideological and methodological problems above, these terms become necessary when we can apply hermeneutics concerning the text of the scriptures.[39]

The debate on hermeneutics as a methodology in the West focuses on the group of objectives, namely reconstruction and production. Hermeneutics, as an attempt to understand the text by giving meaning as intention by the author or the sender of the message, is reconstructive hermeneutics. The trick is to interpret the text through efforts to rebuild the author's mind or repeat the author's creative process. However, our knowledge to grasp the writer's mind or mind by knowing the historical background, culture, and purpose of the author or sender comprehensively is very difficult, maybe even impossible; we can only know part of it. So, if the objective measure of hermeneutics is to understand the meaning under the author's intent, it is very difficult and maybe even impossible to achieve in its entirety.[40]

Other factors make it difficult for us to understand the meaning according to the author's will. Because it could be that the author or the sender himself, when reading his work has a different understanding of his own idea. In other words, what he wanted to express did not match his first expression. This can happen because language has an autonomous meaning, stands alone, has its own world, which is free from the author's intentions, the social and cultural context, and to whom the author first addressed the writing.[41]

The method of interpreting a text in light of the reader's own history and current circumstances; a hermeneutic that creates or builds

---

[39] Graeme Nicholson, *Seeing and Reading* (London: Humanities Press, 1984).

[40] Faris Pari, *Hermeneutika Gazali*, dalam *Upaya Integrasi Hermeneutika dalam Kajian Qur'an dan Hadits, Teori dan Aplikasi*, Jilid 1 (Yogyakarta: Lembaga Penelitian UIN Sunan Kalijaga, 2009).

[41] Faris Pari, *Hermeneutika*, 3-66.

a new interpretation. Therefore, hermeneutics is developed which does not aim to reconstruct the creative mind of the text writer, but instead develops the construction or production of understanding the text's meaning according to the reader's context. Several Western philosophers, including Georg-Hans Gadamer and Paul Ricoeur, established the field of constructive hermeneutics.[42]

As mentioned above, the problem of interpreting exists in every religion with a sacred text. The Islamic tradition also has its method of understanding and interpreting its holy book, namely the formation and development of an interpretation method of the holy book of the Qur'an. In the development of the interpretation method, two main traditions emerged, namely the tradition of the sciences of interpretation ('ulum al-tafsir) and the tradition of ushul fiqh (`ushul fiqh), which is usually understood as an interpretation method for establishing the law (istinbath al-hukm). However, when viewed from the linguistic meaning of fiqh, the word fiqh means understanding. This meaning is also described in the Qur'an[43] and hadith.[44] Until the time of al-Ma'mun (d. 218 H) the word fiqh had not been given a special meaning for law.[45]

Therefore, in relation to the Qur'an, reading hermeneutic methodology comprehensively can be interpreted as: (i) hermeneutics as a way of understanding (utilizing the theories of Schleiermacher, Dilthey, and Betti); (ii) hermeneutics as a way of understanding an understanding (using the theories of Heiddegger, Gadamer); (iii) hermeneutics as a way to criticize understanding (borrowing the theories of Jacques Derrida, Jurgen Habermas and Michel Foucault). By viewing the explanation above, what we need at this point is that

---

[42] Akhyar Yusuf Lubis, *Filsafat Ilmu: Klasik hingga Kontemporer* (Depok: Rajagrafindo Persada, 2016), 181-200. Take also a view at Kurt Mueller-Vollmer-editor, *The Hermeneutics Reader* (Newyork: Continuum, 2006).

[43] In the Qur'an there are 20 verses using basic word of *fiqh* (فقه) which means understanding or knowing, some of those verses are, Chapter Hud: 91, Chapter al-Tawbah: 81,87, and 127.

[44] For instancce, Rasulullah's hadith praying for Ibn Abbās (اللهم فقهه في الدين). Look Ṣaḥīḥ Bukhārī Number Hadith 143, and Ṣaḥīḥ Muslim Number Hadith 2477.

[45] Ahmad Hasan, *The Early Develepoment of Islamic Jurisprudence*, terj. Agah Garnadi (Bandung: Pustaka Bandung, 1984), 1-4.

the integration of applying both methods of the exegetical tradition and of the hermeneutics in order to make understanding of the Qur'an more relevant and adequate as well as comprehensive.

## Integration between the Tafsir and Hermeneutics

This section describes how the integration of the classical tafsir and hermeneutics is feasible to be used to interpret the Qur'an. For the methodological application, examples of the Qur'an interpretation using both the tafsir and hermeneutics processes and procedures are provided. In this section, the author also proposes a new methodological offer in interpreting the Qur'an, by providing with the tafsir and hermeneutics traditions used in the Qur'anic interpretation.

Peter Matthews Wright agrees with Romantic philosophers like Eagleton that "no text and literary criticism will essentially lessen or abolish the Qur'an."[46] Terry Eagleton's opinion agrees with Nasr Hamid Abu Zayd's hermeneutical view, as quoted by Peter Matthews Wright, that literary historians do not intend to intentionally damage or question the sanctity of the Qur'an by considering the Qur'an has a historical context and the verses are constructed by its culture. Any document, including scriptures, religious texts, or divine revelations, is shaped by its historical context and culture. This gives the Qur'an human understandable values. Instead of making the Qur'an lose its sanctity and revelation because its interpreters historically understand it."[47]

This theoretical concept among al-Qur'an hermeneutics experts derives from their belief that language is independent. The language has meaning apart from the speaker. The reason is that when the speaker's attitude changes, the language, with its diction and meaning, remains independent, unaffected by the speaker's or author's tendencies. This viewpoint is based on language theory, which emerged in Western Europe during the Romantic period. They have four premises about language: (i) truth belongs to language; (ii) language is tied to history; (iii) history is experienced and owned by people; and

---

[46] Matthews, Ibid.

[47] Matthews, Ibid.

(iv) humans are always in a language situation that is familiar or unfamiliar to them.[48] Nasr Hamid Abu Zayd argues in this context that in the context of the Qur'an, language is driven by reason, meaning, history, and the culture surrounding it. By describing the idea of Muktazilah's Islamic theological point of view, Nahsr Hamid confirms his opinion that the Qur'an text is a divine word that stays sacred, but its meaning and context of descent are historical and cultural.[49]

Several other thinkers focused on the need for a hermeneutical methodology because the science of interpretation (exegesis) was insufficient, namely Fazlur Rahman. His hermeneutic theory is known as the double movement hermeneutic theory. Rahman argues that there are two movements in which hermeneutics can be put to use: (I) the theoretical conception that what is explored and applied from the Qur'an amid human life is not the content of its literal meaning but the conception of its worldview (*weltanschauung* or worldview); and (ii) the need for a critique of the substance as well as methodology and exploration of the universal meaning of the principal content of the Qur'anic values to be contemporized.[50]

Simply, the first movement of the double movement has two steps: (i) The first step starts from the present to the socio-historical condition, where the Qur'an was revealed to find specific answers to specific situations and see the specific legalities of the verses. The verse. (ii) The second step of the first movement is to compile, in general, the objectives of the verses by looking at the verses and asbab al-nuzul verses that contain what events are about. It is hoped that the results of the process of understanding the first movement would provide universal moral ideas. Additionally, the second movement has only one step, contextualizing the universal moral ideals obtained from the first

---

[48] Ibid., 96

[49] Naṣr Ḥamīd Abū Zayd, *al-Ittijāh al-ʿAqlī fī al-Tafsīr* (Beirut: al-Markaz al-Thaqafī al-ʿArabī, 1998), 75-90.

[50] Ulya, "HERMENEUTIKA DOUBLE MOVEMENT FAZLUR RAHMAN : Menuju Penetapan Hukum Bervisi Etis", Jurnal ULUL ALBAB UIN Malik Ibrahim Malang, Vol 12, No. 2, 2011. https://ejournal.uin-malang.ac.id/index.php/ululalbab/article/view/2385. DOI: https://doi.org/10.18860/ua.v0i0.2385.

movement above to be brought to the present with the present context and realisation its use in the present. What Rahman has done is well explained by Fakhruddin Faiz, that the task of al-Qur'an hermeneutics is to understand the text, explore its universal context, and contextualize the universal context into the present era.[51]

Rahman's double movement hermeneutics is a specific criticism directed at the commentators. According to him, in interpreting the Qur'an, most of commentators only follow the conventional steps that already exist. That is, taking and explaining verse by verse. In addition, almost all works of interpretation of the Qur'an are carried out in defense of certain schools and certain political orientations. Thus, the writing procedure itself cannot express a cohesive view of the Qur'an on the universe and life. As an applied example of the double movement step, Rahman wrote a thematic commentary on The Main Themes in the Qur'ran.[52] In this connection, Rahman then proposes the importance of integrating the disciplines of Islamic theology, law and ethics.[53]

Other Muslim thinkers related to the hermeneutics by Rahman, who use the maudu'i interpretation approach such as al-Farmawi; contextualization approach and translation of the spirit or inner meaning of word of al-Qur'an such as Muhammad As'ad in the Message of the Qur'an; a critical approach to Arabic reasoning and squence of revelation in understanding the Qur'an such as Muhammad Abid Al-Jabiri; philosophy, language, semiotics and hermeneutics such as Quraish Shihab; M. Amin Abdullah with thesis from normativity to historicity; approach to universality of reason and vision of the Qur'an such as Hamim Ilyas in his book Fiqh Akbar; a solid Islamic hermeneutical approach from Ushul Fiqh as done by Fariz Pari with Al-Ghazali Hermeneutics and Martin Whittingham with Al-

---

[51] Badruz Zaman, *Penafsiran Olok-Olok, Terhadap Al-Qur'an Dengan Menggunakan Metode Double Movement*, Skripsi Fakultas Ushuluddin, UIN Syarif Hidayatullah Jakarta, 2018.

[52] Fazlur Rahman, *Major Themes of the Qur'an* (USA: Bibliotheca Islamica, 1989).

[53] Fazlur Rahman, *Islamic Methodology in History* (Islamabad: Islamic Research Institute, 1995).

Ghazālī and the Qur'ān; Muhammad Arkoun and Syahrur, are examples of models for applying the hermeneutics of the Qur'an. Except for Muhammad As'ad and Quraish Shihab, they did not completely study the 30 juz of the Qur'an with a hermeneutical approach or a combination with other approaches. However, their study of the hermeneutics of the Qur'an is sufficient to provide insight into the importance of presenting studies and methodologies that can make the Qur'an relevant to the present.

Examples of the application of Qur'anic hermeneutics and other combined approaches can be seen in the work of Muhammad As'ad, Quraish Shihab and the study of al-Mushtashfa's work by al-Imam al-Ghazali by Fariz Pari and Martin Whittingham. The following briefly describes the processes and procedures they carry out. In general, the methodology used by the authors as examples is integrative. Namely, they integrate several comprehensive approaches into relevant methodologies for understanding the Qur'an. However, they have different procedures and processes in applying methodologies, especially hermeneutics to the Qur'an.

Muhammad As'ad started methodological work in interpreting the Qur'an by understanding the lafadh of the Qur'an. A lafadh studied linguistically nahwu and sharaf also applied by As'ad. In addition, a diachronic lafadh (the historical meaning of language limited by space and time) has a distinctive meaning as used by the native community. In order to know the contextual meaning of a lafadh, an interpreter must know the dzawq of the language as the native speaker uses it. The dzawq of this language is termed by As'ad as the spirit of language meaning. The spirit of language is closely related to a word's divine meaning or divine purpose.[54]

According to As'ad, an interpretation of the Qur'an must objectively approach the person who has the word to realize the divine intent or meaning. Approaching oneself objectively is a spiritual rather than a physical action. An interpreter must obtain a universally related meaning from the verse he studies by understanding the form of the

---

[54] Muhammad As'ad, *The Message of the Qur'an* (London: the Book Foundation, 2005).

word and its i'rab location, diachronic meaning, and spirit of meaning. The interpreter will then translate the meaning of lafadh.[55]

The interpreter translating and explaining the results must contextualize the reality of the problem or how the universal value can be understood from the text of the Qur'an. Asbabun nuzul, a verse if any, enriches the understanding of the universal context of a verse in the Qur'an. As'ad used a semantic, semiotic, and hermeneutical approach and history in his methodological work on the Qur'an. For example, when interpreting the words piety and faith. In different sights, then confirmed by dzawq language to the native speaker, As'ad translates slightly differently than the others.[56]

Quraish Shihab uses an integrated methodology of linguistic, philosophical, and historical approaches. This approach is quite relevant and clear because the meaning of lafadh with semantic and semiotic approaches is coupled with hermeneutics, making Quraish Shihab's interpretation can be used as a reference for the relevance of universal and methodological values as well.[57]

Faris Pari in al-Ghazali's Hermeneutics when studying al-Mushtashfa concluded that exegesis (the science of interpretation) has not contributed a solid methodology in understanding the Qur'an, except only to understanding the words and meanings of the Qur'an. In other words, exegesis only shows the process of understanding; while ushul fiqh shows how to understand the text and understand the text in a certain context. Meanwhile, ushul fiqh has solid processes and procedures. So, an example of a solid hermeneutics in the Islamic tradition is in ushul fiqh.[58]

Martin added that al-Ghazali had the theory and application of hermeneutics when explaining al-tafriq bayn al-Islam wa al-Zandaqah; al-Mushthashfa on ushul fiqh; and his Sufism approach in his books which explaining the Sufi approach in the Qur'an. The syllogism and

---

[55] Ibid.

[56] Ibid.

[57] Muhammad Quraish Shihab, *Tafsir Al-Qur'an Al-Karim: Tafsir atas Surat-Surat Pendek Berdasarkan Urutan Wahyu* (Jakarta: Pustaka Hidayah, 1997).

[58] Faris Pari, *Hermeneutika*, 3-66.

coherence of philosophical thought are examples of the hermeneutical applications of al-Imam al-Ghazali.[59]

Based on the view of processes and procedures of both tafsir and hermeneutics in this article, the author argue that there is the need to make integration between both methods of tafsir and hermeneutics. In the proposal of the idea of integration, the author offers a new methodology for understanding the Qur'an. This offer refers to an excellent critical reading of the exegesis tradition, which is methodologically considered insufficient in presenting a study of the Qur'an in answering current problems. Likewise, for hermeneutics, some criticisms are ideological and sometimes methodological.

The offer combines assumptions on text as a text, the text of the scriptures, and the spirit of meaning. In understanding this idea, the ideal future vision is required that not only comprehends the text as a text or the text as a set with a vision of the text's universality but also with a practical factual vision that can serve as future guidance. The author gives the name of this methodology offered with Interpretive Exegetical Methodology, as a Practical Factual Vision in understanding the Qur'an. For the explanatory framework, here is a table that distinguishes the author's offer from the exegesis and pure hermeneutics approach.

---

[59]Martin Whittingham, *Al-Ghazālī and the Qur'ān* (London: Routledge, 2007).

Table

Difference between Hermeneutics, Exegesis, Interpretive Exegetical Methodology

| Approach | Worldview | Methodology | Theoretical Approach | Theory | Object |
|---|---|---|---|---|---|
| Hermeneutics | Text as Context | a) Reading of Text<br>b) Critique of Text<br>c) Finding Universal Value of Text<br>d) Contextualisation | Linguistics, History, Philosophy, Islamic Mysticism, Fiqh, Ushul al-Fiqh, Humaniora, Literary | a) Reconstruction<br>b) Deconstruction<br>c) Contextualisation of Universal Value of Text | Text, Holy Scripture Text, Phenomena, Sign, Symbol, Message, Language, Value |
| Exegesis | Text as Meaning | Translation of Lexical Term of text; and Understanding of Meaning of Text | Linguistics, History, Philosophy, Islamic Mysticism, Fiqh, Ushul al-Fiqh, Humaniora, Literary | a) Translation<br>b) Textualisation<br>c) Reading of Text as well as Its Context<br>d) Intertextuality | Text and Holy Scripture Text |
| Interpretive Exegetical Methodology as Practical Factual Vision | Text as Ideal Vision<br><br>Ideal as universal (salihun li kulli makan) | a) Translation of lexical term of text<br>b) Reading text and inner meaning of text and its context (context of meaning, soul | Practical Factual Vision | a) Translation of lexical term of text<br>b) Reading text and inner meaning of text and its context<br>c) Intertextuality<br>d) Reconstruction | Text as Ideal Vision |

| | Vision as Intpretive Factual Practice (salihun li kulli zaman) | of language and asbab al-nuzul) <br> c) Intertextuality (munasabat ayat and tafsir al-Qur'an bi al-hadits) <br> d) Reading of ideal vision of inner text <br> e) Reconstruction of ideal vision of inner text <br> f) Contextualisation of ideal vision of inner text | | e)     Contextualisation | |
|---|---|---|---|---|---|

The table above explains the authors' basic differences between classical exegesis (tafsir), hermeneutics, and interpretative methodology. The author describes the difference between those three from the perspective of the worldview, methodology, theoretical approach, theory used, as well as how and in what form the Qur'an is seen as an object by the three.

The third world view of methodology concerns their view of the text. Hermeneutics views text as context (text is as context). As a consequence of the world view of the text, the methodology developed as a process and procedure of interpretation is as follows: reading the text; text criticism (critique of text), finding the universal value contained by a text (finding universal value of text), and contextualization (contextualization). Hermeneutics uses several theoretical approaches to implement processes and procedures: linguistics, history, philosophy, Sufism, fiqh, ushul al-fiqh, humanities, and literature. Theoretically, a theoretical approach is used to reconstruct universal values, deconstruct the structure of events, and then contextualize the universal values of a text (verse). In the context of its relation to the object of knowledge, hermeneutics classifies its object of knowledge concerning the Qur'an, namely: the Qur'an as a text, as a holy book, as a phenomenon, as a sign, as a symbol, message, language, and value. Therefore, for hermeneutics, the Qur'an as a text needs to be described in context contextualized to the current situation. To be able to do contextualization, of course, the effort to find universal value in the context attached to a verse requires a hermeneutical analysis.

Methodologically, this hermeneutics is a criticism of exegetical methodology, which is seen as insufficient in giving the interpretation of Qur'an verses to meet contemporary challenges. Why is it insufficient because the interpretation methodology's worldview in viewing the text is simple as meaning? Although the theoretical approach is identical to hermeneutics, the exegesis methodology performs several very different stages in the process and procedure of interpretation, namely: translating or finding synonyms for the lexical meaning of the pronunciations mentioned in a text and then finding an

understanding of the text's meaning. The process is carried out theoretically by translating a word in a verse (translation), understanding a complete sentence (textualisation), reading the text as well as its context, and relation of verses (munasabat ayat or intertextuality), which is interpreting a verse with a verse related to the pronunciation and the verse being interpreted. In the exegetical tradition, the text form refers to the text as a whole and the text of the scriptures. The exegetical tradition presents its interpretation conclusions by describing the meaning of words and texts and then explaining them as the Qur'anic ideals and purposes. Contextualization is accomplished by announcing the meaning of words and texts and the principles and objectives contained in the Qur'an, without regard for their relevance to the world under consideration.

As a critique of the interpretive tradition that uses hermeneutics and exegesis, offering an interpretive methodology in this paper does not mean discarding all matters related to the hermeneutics and exegesis tradition. What is principally different is the worldview of the text of the Qur'an, and therefore the theoretical approach as a stage of the process and procedure in interpreting the Qur'an is more or less different from the hermeneutic tradition or interpretation. It can also be said that the interpretation tradition offered in this paper is expected to complement the two previous traditions.

The name of the interpretation tradition is Interpretive Exegetical Methodology, as a Practical Factual Vision in understanding the Qur'an. The worldview of the text in this tradition is the text as an ideal vision. The ideal vision of this text has two blades, namely: first, ideality as universality; and, secondly, vision as the factual practice that has been well understood. The first one is equivalent to relevant in every place (salihun li kulli makan); the second is salihun li kulli zaman (relevant in every era). There is a belief understood by the interpreter of the Qur'an, that the text of the Qur'an is an ideal vision that is unlimited in terms of times and places. As an ideal vision, the text of the Qur'an can be relevant to all places and times. For this reason, the theoretical approach in this interpretation tradition is a practical factual vision based on a deep understanding which is not only understood as

scientific discourse, but has been practiced as an ideal visionary practice for the future.

To be able to become an ideal vision for each era and place, there are stages of methodological processes and procedures that must be carried out, namely: first, translating the lexical meaning of a pronunciation mentioned in the text of the Qur'an. Second, reading the text and the deepest meaning of a text and its context. The second, what is done is to read the context of meaning, sense of language and background of revelation if any (asbab al-nuzul). Third, carry out the intertextuality or relation of verses (munasabat ayat) and the interpretation of the Qur'an with saying of the prophets Muhammad Saw (tafsir al-Qur'an bi al-hadith).

Next, read the ideal vision of the deepest meaning of a text. After that, reconstruct the ideal vision of the deepest meaning of a text. The last step is contextualization of the ideal vision of the deepest meaning of a text that has been found from the text of the Qur'an. More or less the processes and procedures of the interpretive tradition offered in this paper are similar and adopt both the hermeneutic and exegesis traditions. What is offered is a integration of the two. However, there is a principle that needs to be said that the fundamental difference between the hermeneutics and exegesis traditions and the traditions offered is about the text as an ideal vision, not just its textual meaning or contextual meaning.

## Conclusion

From the study above, several things can be concluded, viz; *First*, there was a serious and warm discussion between the school of thought of the exegesis tradition within the body of Christianity or Islam, related to the context of the process and procedure of understanding each other's scriptures. *Second*, there are significant differences in viewing the ideological and methodological issues between the exegesis traditions in Christianity and Islam. In Christianity, many are associated with church institutions and a single interpretation, while in Islam, faith and the relation of text-interpreter and author in the concept of triadic dialectics. *Third*, it is seen that the

*bil ra'yi* interpretation in the tradition of tafsir al-Qur'an tends to use hermeneutics, or at least uses an integrated approach that is not merely exegetical. *Fourth*, interpreting the Qur'an requires processes and procedures that can more or less take advantage of the hermeneutic approach in understanding the Qur'an. Not all theories and approaches from all existing characters can be used. In the discussion, we have given examples of which are possible to be used as approaches. Finally, as a methodological proposition, the author proposes an interpretive exegetical understanding of the Qur'an as a practical factual vision approach.

## Reference

Abdullah, M.A., *Studi Agama: Normativitas atau Historisitas?*, Yogyakarta: Pustaka Pelajar, 1996.

Abdul Hadi, A.T., *Lambang-Lambang Sufi dalam Al-Qur'an*. Bandung: Pustaka Salman ITB, 1986.

Abdurrohman, M.I., dan Fanani, M.A., "Sejarah dan Perkembangan Pendekatan Metode Hermeneutika dalam Menafsirkan al-Qur'an", *JICNU* 1, No. 1 (2024), 211-23. https://jicnusantara.com/index.php/jicn/article/view/28.

Abū Zayd, N.H., *Falsafah al-Ta'wīl*, Beirut: Dār al-Waḥdah, 1983.

Abū Zayd, N.H., *Rethinking the Qur'an: Towards a Humanistic Hermeneutics*, Netherlands: Humanistic University Press, 2005.

Abū Zayd, N.H., *Al-Ittijāh al-'Aqlī fī al-Tafsīr*, Beirut: al-Markaz al-Tsaqafi al-'Arabī, 1998.

Aji, NP., "Metode Penafsiran al-Quran Kontemporer, Pendekatan Ma'na cum Maghza oleh Dr. Phil. Sahiron Syamsuddin, MA.", *Humantech: Jurnal Ilmiah Multi Disiplin Indonesia*, Vol. 2, Special Issue 1, Januari 2022, 250-258.

Anwar, M.K.,, dan Ridho, A.R., "Kontroversi Penerapan Hermeneutika Dalam Penafsiran Al-Qur'an", *Jurnal el-Umdah UIN Mataram*, Volume 3, Nomor 2 (2020), 217-44. https://journal.uinmataram.ac.id/index.php/el-umdah/article/view/2877. DOI: https://doi.org/10.20414/elumdah.v3i2.2877.

Arkoun, M., *Al-Qur'ān*, Beirut: Dār al-Ṭali'ah, 2005.

Arkoun, M., *Rethinking Islam*, translated and edited by Robert D. Lee. USA/New York: Westview Press, 1994.

Arrasyid, A.R., "Kontroversi Hermeneutika Al-Qur'an Sebagai Metodologi Menafsirkan Al-Qur'an (Analisis Pemikiran Sahiron Syamsuddin Dan Adian Husaini)", Tesis, Institut PTIQ Jakarta, 2023. https://repository.ptiq.ac.id/id/eprint/1452/.

Arsal, "Metode Hermeneutika dan Tafsir Al-Qur'an (Analisis Kritis Penggunaan Metode Hermeneutika Terhadap Penafsiran Al-Qur'an Kontemporer)", *Jurnal al-Hurriyyah UIN Bukittinggi*, Vol 2, No 1, 1-16. http://repo.uinbukittinggi.ac.id/71/.

As'ad, M., *The Message of the Qur'an*, London: the Book Foundation, 2005.

Chittick, W.C., *The Sufi Path of Knowledge*, New York: the State University of New York Press, 1989.

Dhahabī (al), M.H., *Al-Tafsīr wa Al-Mufassirūn*, Jilid I, WC: Maktabah Mush'ab bin Umar Al-Islamiyah, 2004.

Dhahabī (al), M.H., *Al-Tafsīr wa Al-Mufassirūn*, Jilid II, WC: Maktabah Mush'ab bin Umar Al-Islamiyah, 2004.

Dimyathi, M.A., *'Ilm al-Tafsīr Uṣūluh wa Manāhijuh*, Malang: Penerbit Lisan Arabi, 2017.

Dimyathi, M.A., *Irshād al-Dārisīn ilā Ijmā' al-Mufassirīn,* Malang: Maktabah Lisan Arabi, 2017.

Foltz, R.C. [editor], *Islam and Ecology*, Cambridge: Harvard University Press, 2002.

Ghozali, M., "Counterproductive Method of Hermeneutics as the Tafsir al-Qur'an Studies", *Jurnal al-Karima*, Vol 1, No 2 (2017). https://garuda.kemdikbud.go.id/documents/detail/3021251.

Goldziher, I., *Madhāhib al-Tafsīr al-Islāmi>*, Cairo and Baghdad: Maktabah al-Khayji wa Maktabah al-Matsna, 1955.

Habermas, J., *On the Logic of the Social Sciences*, translated by Shierry Weber Nicholsen and Jerry A. Stark. Cambridge: The MIT Press, 1989.

Haitomi, F., "Menimbang Hermeneutika Sebagai Mitra Tafsir*", Jurnal Nun UIN Sunan Kalijaga Yogyakarta*, Vol. 5, No. 2 (2019), 45-69. https://jurnalnun.aiat.or.id/index.php/nun/article/view/90. DOI: https://doi.org/10.32495/nun.v5i2.90.

Hasan, A., *The Early Develepoment of Islamic Jurisprudence*. Diterjemahkan oleh Agah Garnadi. Bandung: Pustaka Bandung, 1984.

Husaini, A., *Hegemoni Kristen-Barat dalam Studi Islam di Perguruan Tinggi*, Jakarta: Penerbit Gema Insani Pers, 2006.

Ibn 'Arabi, M., *al-Futūhāt al-Makkiyah*, Vol. 3, Beirut: Dār al-Kutub al-'Ilmiyah, 2011.

Ilyas, H., *Fikih Akbar: Prinsip-Prinsip Teologis Islam Rahmatan lil 'alamin,* Ciputat: Pustaka Alvabet, 2018.

Inayati, U., "Pendekatan Hermeneutika dalam Ilmu Tafsir", *ATTANWIR* 9, No. 2 (2018), 98-110. http://e-jurnal.staiattanwir.ac.id/index.php/attanwir/article/view/10. DOI: https://doi.org/10.53915/jurnalkeislamandanpendidikan.v9i2.10.

Khaidir, P.K., "Sistem Pengetahuan dalam al-Qur'an (Studi Fenomenologis Tafsir Ibn 'Arabi dan Fakhr al-Din al-Razi)", Disertasi UIN Sunan Ampel Surabaya, 2022.

Khitam, AK., "The Engagement In Qur'anic Sciences: A Correlation Between al-Manṭūq wa al-Mafhūm and Gracia's Hermeneutics", *Jurnal Studi al-Qur'an Studia Quranica*, Vol. 9, No. 1, Juli 2024, UNIDA Gontor, 83, https://doi.org/10.21111/studiquran.v9i1.11677.

Lubis, A.Y., *Filsafat Ilmu: Klasik Hingga Kontemporer*, Depok: Rajagrafindo Persada, 2016.

Malik, "Hermeneutika Al-Qur'an dan Debat Tafsir Modern: Implementasinya dengan Masa Kini", *Jurnal at-Turas* 6, No. 1 (2019). https://ejournal.unuja.ac.id/index.php/at-turas/article/view/583. DOI: https://doi.org/10.33650/at-turas.v6i1.583.

MCauliffe, J.D., *Qur'anic Christians: An Analysis of Classical and Modern Exegesis*, Cambridge: Cambridge University Press, 2007.

Mulizar, "Hermeneutika sebagai Metode Baru dalam Menafsirkan al-Qur'an, *Jurnal At-Tibyan* 2 No. 2, (Desember 2017), 159-77. https://journal.iainlangsa.ac.id/index.php/tibyan/article/view/386. DOI: https://doi.org/10.32505/at-tibyan.v2i2.386.

Nicholson, G., *Seeing and Reading*, London: Humanities Press, 1984.

Nisa, R.A., "Epistemologi Metode Penafsiran Al-Quran: Analisis Hermeneutika Pendekatan Ma'na-Cum-Maghza Sahiron Syamsuddin", Tesis, UIN Sunan Gunung Djati Bandung, 2021. https://etheses.uinsgd.ac.id/43102/.

Pari, F., *Hermeneutika Ghazali* dalam *Upaya Integrasi Hermeneutika dalam Kajian Qur'an dan Hadits, Teori dan Aplikasi*, Jilid 1, Yogyakarta: Lembaga Penelitian UIN Sunan Kalijaga, 2009.

Prince Ghazi, M.b.T., *Love in the Holy Qur'an*, Chicago: Kazi Publications, 1431/2011.

Rahman, F., *Islamic Methodology in History*, Islamabad: Islamic Research Institute, 1995.

Rahman, F., *Major Themes of the Qur'an*, USA: Bibliotheca Islamica, 1989.

Rahman, F., *Islam dan Modernitas: Tentang Transformasi Intelektual*, Terjemahan oleh Ahsin Mohammad, Bandung: Pustaka, 1995.

Rahman, F., *Islam*, New York: Anchor Books, 1966.

Rahman, F., *Islam*, Terjemahan oleh Ahsin Mohammad, Bandung: Pustaka, 1997.

Rahman, F., *Cita-Cita Islam*, Terjemahan Sufyanto dan Imam Musbikin, Yogyakarta: Pustaka Pelajar, 2000.

Rahman, F., *Islamic Studies: A Tradition and Its Problem; Islamic Studies and the Future of Islam* dalam Malcolm H.K. (editor). California: Undena Publications, 1979.

Ramadhan, H.Q, "Kontroversi Hermeneutika dalam Penafsiran al-Qur'an", dalam Kitab Suci sebagai Kitab Sejarah, Editor Abdul Muid Nawawi, Jakarta: PTIQ Press, 2023.

Rasjidi, H.M., *Koreksi terhadap Dr. Harun Nasution tentang Islam Ditinjau dari Berbagai Aspeknya*, Jakarta: Bulan Bintang, 1977.

Reflita, "Kontroversi Hermeneutika Sebagai Manhaj Tafsir (Menimbang Penggunaan Hermeneutika dalam Penafsiran al-Qur'an)", *Jurnal Ushuluddin UIN Suska Riau*, Vol 24, No 2

(2016), 135-49. https://ejournal.uin-suska.ac.id/index.php/ushuludin/article/view/1625. DOI: http://dx.doi.org/10.24014/jush.v24i2.1625.

Reynolds, G.S., *The Qur'an In Its Historical Context*, London: Routledge, 2008.

Shihab, M.Q., *Tafsir Al-Qur'an Al-Karim: Tafsir atas Surat-Surat Pendek Berdasarkan Urutan Wahyu*. Jakarta: Pustaka Hidayah, 1997.

Sirāj al-Dīn, A.B., *The Book of Certainty, The Sufi Doctrine of Faith, Vision and Gnosis*, Cambridge: The Islamic Text Society, Golden Palm Series, 1996.

Syamsuddin, S., *Hermeneutika dan Pengembangan Ulumul Qur'an* Yogyakarta: Nawasea Press, 2017.

Syafi'i, MR., "Corak Pemikiran Hermeneutika Al-Qur'an Prof. Sahiron Syamsuddin". *Jurnal Budi Pekerti Agama Islam*, vol. 2, no. 5, June 2024, 45-54, DOI: 10.61132/jbpai.v2i5.509.

Syukkur, A., "Metode Tafsir al-Qur'an Komprehensif Perspektif Abdul Hay al-Farmawi", *Jurnal el-Furqania*, Vol 6, No 1 (2020), 114–36. http://ejournal.kopertais4.or.id/madura/index.php/elfurqania/article/view/3779. DOI: https://doi.org/10.54625/elfurqania.v6i01.3779.

Szondi, P., *Introduction to Literary Hermeneutics*, Cambridge: Cambridge University Press, 1995.

Tangahu, D.A., "Hermeneutika dalam Studi al-Qur'an (Analisis Pemikiran Hamid Fahmy Zarkasyi)". Rausyan Fikr. Jurnal Ilmu Studi Ushuluddin dan Filsafat, UIN Datokarama. Palu. Vol 13. Number 2, (December, 2017), DOI: https://doi.org/10.24239/rsy.v13i2.267.

Ulya, "Hermeneutika Double Movement Fazlur Rahman: Menuju Penetapan Hukum Bervisi Etis", *Jurnal ULUL ALBAB UIN Malik Ibrahim Malang*, Vol 12, No. 2, 2011. https://ejournal.uin-malang.ac.id/index.php/ululalbab/article/view/2385. DOI: https://doi.org/10.18860/ua.v0i0.2385.

Victoria, A., dan Kelib, A., "Kontroversi Hermeneutika sebagai Manhaj Tafsir", *Jurnal Khaira Ummah* Vol 12, No 1 (2017), 1-10. https://jurnal.unissula.ac.id/index.php/jhku/article/view/1829. DOI: http://dx.doi.org/10.30659/jku.v12i1.1829.

Vollmer, K.M. Editor, *The Hermeneutics Reader*, Newyork: Continuum Press, 2006.

Watt, W.M., *Pengantar Studi Al-Qur'an*, Jakarta: Raja Grafindo, 1995.

Whittingham, M., *Al-Ghazālī and the Qur'ān*, London: Routledge Press, 2007.

Wibowo, S.E, *Hermeneutika: Kontroversi Kaum Intelektual Indonesia*, Jember: IAIN Jember Press, 2019.

Wright, P.M., *Modern Qur'anic Hermeneutics*, Chapel Hill: the University of North Carolina Press, 2008.

Zaman, B., *Penafsiran Olok-Olok Terhadap al-Qur'an dengan Menggunakan Metode Double Movement*, Skripsi Fakultas Ushuluddin, UIN Syarif Hidayatullah Jakarta, 2018.