

Understanding the Hermeneutic Debate as a New Method of Understanding Hadis

Alex Nanang Agus Sifa,¹ Ahmad Faizal Adha,²

¹Institut Agama Islam Negeri Purwokerto, Indonesia

²STAI Siliwangi Bandung, Indonesia

*Corresponding Author

E-mail: kontak@iainpurwokerto.ac.id

Abstract

The discourse on hermeneutics in the study of Islamic law sources, including the Qur'an and Hadith, remains a prominent topic among Muslim intellectuals. While hermeneutics has traditionally been used to interpret the Qur'an, some scholars also apply it to Hadith interpretation, though this has sparked significant debate. Proponents argue that hermeneutics offers a valuable method for addressing contemporary issues in Hadith interpretation. In contrast, critics reject it, citing its Western origins and its association with Biblical interpretation, which they argue is fundamentally different from Hadith. This paper explores the debate surrounding the application of hermeneutics to Hadith, examining both the reasons for its acceptance and rejection. Additionally, it discusses the relationship between hermeneutics and the science of *balaghah*, a traditional field of study developed by earlier Muslim scholars.

Keywords: Hermeneutics, Hadith, Traditionalist, Modernist, Balaghah

INTRODUCTION

Hadith is the second source of Islamic law. As a source of law, hadith has garnered significant attention from scholars. Upon examining the study of hadith among scholars, particularly those specialized in hadith, two predominant trends in the understanding of hadith emerge. These two tendencies can be divided into two dominant groups within the Muslim community, often referred to as the "restriction of traditionalist" and "modernist scripturalism."

The first group, known as the traditionalists, understands hadith strictly by adhering to the traditions handed down by classical scholars without considering the social realities of contemporary times. In contrast, the second group does not limit itself to these traditions but takes into account the context and social realities that exist beyond the text. As a result, the understanding of hadith produced by these two groups reflects two typologies: textual understanding and contextual understanding. Among the approaches within the contextual understanding is hermeneutics. This paper attempts to outline the scope of hermeneutics in hadith, beginning with an explanation of hermeneutics, its principles, its connection with the science of *balaghah*, examples of its application, and a critical analysis of it.

evolving interpretations. Scholars in the traditionalist camp maintain that the text of the hadith should be understood according to the classical interpretations provided by early Islamic scholars, who had a deep understanding of the linguistic and cultural contexts of their time. This method of interpretation, while valuable for preserving the original intent of the hadith, often neglects the changes in society and the emergence of new challenges in the modern world. As a result, critics argue that this approach may not provide the solutions needed to address contemporary issues.

On the other hand, the modernist scripturalist group has been more inclined to consider the dynamic nature of society in their interpretation of hadith. They argue that understanding hadith requires a broader framework that includes social, political, and historical contexts. This approach allows for a more flexible interpretation of hadith, one that can respond to the evolving needs of the Muslim community. Modernist scholars often look beyond the literal meanings of the text, integrating other disciplines such as sociology and philosophy to interpret hadith in ways that resonate with the present-day context.

Hermeneutics, as an interpretive method, has emerged as a bridge between these two opposing views. Rooted in Western philosophy, hermeneutics was originally developed as a method for interpreting religious texts, particularly the Bible. However, its principles have been adapted by some Muslim scholars to offer a more nuanced understanding of the hadith. Hermeneutics emphasizes the importance of interpretation as a dialogue between the text and the reader, wherein the meaning is not fixed but evolves based on the historical and social context in which it is read. This method challenges the static nature of traditionalist readings and provides a space for rethinking the relevance of hadith in the modern world.

One of the key concepts in applying hermeneutics to the hadith is the role of *balaghah*, or the science of eloquence and rhetoric. *Balaghah* helps scholars understand the nuances of language and expression within the hadith, making it an essential tool for interpreting the text. By analyzing the linguistic features of hadith, scholars can gain insights into its intended meaning, which may not always be immediately apparent through a literal reading. This connection between hermeneutics and *balaghah* allows for a deeper and more refined interpretation of hadith, one that respects both the original text and its relevance to contemporary issues.

However, the application of hermeneutics to hadith is not without its critics. Some argue that the method's Western origins undermine its legitimacy in Islamic scholarship, as it may be seen as foreign to the traditions of Islamic exegesis. Moreover, critics question whether hermeneutics can truly preserve the integrity of the hadith, given the risk of distorting its original meaning in pursuit of contemporary relevance. Despite these concerns, the growing interest in hermeneutics suggests that it is a method worth exploring further, particularly as Muslims seek to engage with the challenges of modernity without losing their connection to the foundational texts of Islam.

In conclusion, the debate between traditionalist and modernist approaches to the interpretation of hadith reflects broader tensions within the Muslim community regarding how to balance the preservation of classical scholarship with the need for an interpretation that responds to the realities of the present. Hermeneutics offers a potential solution by providing a method for interpreting hadith that is both respectful of tradition and responsive to contemporary needs. As this debate continues, further exploration of hermeneutics in the context of hadith will likely play a significant role in shaping the future of Islamic scholarship.

Here is the translation of your methodology section into English, along with the expansion of the narrative by five paragraphs:

METHOD

This paper is a library research study that employs descriptive analysis. This means that the research is limited to materials found in library collections and does not require field research. The data sources obtained come from literature studies, including writings from prominent figures, scholars, observers, and experts related to hermeneutics in Hadith, which are then analyzed. Therefore, in this study, the author will thoroughly explore and examine the field of hermeneutic studies of Hadith. Because the data in this study is descriptive and narrative in nature, the collected data will be analyzed using content analysis, which is the scientific analysis of the content of a communication. This analysis method will be used to analyze and describe the study of hermeneutics in Hadith, both from the perspective of those who accept it as a method of interpretation and from those who reject it. Through this analysis, it is hoped that the study of hermeneutics in Hadith can be approached proportionally within the realm of academic scholarship.

The use of library research in this study allows for a comprehensive exploration of the existing literature on the topic of hermeneutics in Hadith interpretation. By focusing on published materials, the research provides a solid foundation for understanding how scholars have approached the subject over time. The analysis of primary texts from both proponents and critics of hermeneutic methods offers valuable insights into the different viewpoints within the academic discourse. This approach also ensures that the study remains focused on well-established academic sources, providing a rigorous and structured examination of the topic.

Descriptive analysis, as employed in this research, helps to capture the nuances of the various arguments surrounding the acceptance or rejection of hermeneutics in Hadith. By describing the perspectives of different scholars, this method allows for a clear presentation of the ongoing debate. Additionally, it helps to highlight the historical development of these views and the intellectual currents that have shaped them. Descriptive analysis also enables the study to present these viewpoints in a balanced manner, avoiding bias and providing a fair representation of both sides of the argument.

The use of content analysis in this research is essential for systematically examining the messages conveyed by various texts. This method allows the researcher to break down complex arguments into more manageable components and identify recurring themes or patterns. In the case of hermeneutics in Hadith, content analysis will focus on how different scholars conceptualize the role of context, language, and historical circumstances in interpreting Hadith. By categorizing and analyzing these themes, the study can offer a clearer understanding of the key issues at stake in the debate.

Furthermore, content analysis enables the researcher to assess the quality and credibility of the sources used in the study. It allows for a critical evaluation of the arguments put forward by various scholars and their contributions to the field of Hadith interpretation. This ensures that the study remains grounded in sound academic practice and that the conclusions drawn are based on a thorough understanding of the literature. By analyzing the content of relevant texts, the study can also identify gaps in the existing scholarship and suggest areas for future research.

The ultimate goal of this methodology is to provide a balanced and well-reasoned perspective on the role of hermeneutics in Hadith interpretation. By analyzing the existing literature through descriptive and content analysis, the study aims to contribute to the ongoing debate in a way that respects both traditionalist and modernist viewpoints. It is hoped that this research will encourage further dialogue and reflection on the application of hermeneutic methods in the study of Hadith, offering a nuanced understanding that can inform both academic scholarship and contemporary Islamic thought.

RESULTS AND DISCUSSION

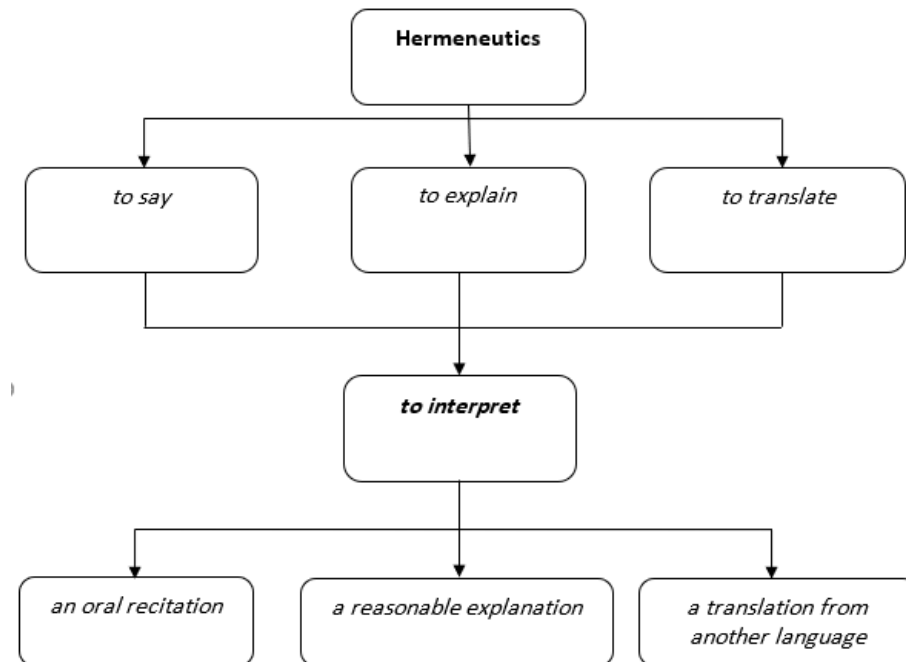
The hermeneutic approach is a method based on the interpretation of texts, specifically analysis based on the interpretation of a part of the text or a set of signs. The word *hermeneutics* originates from the Greek word *hermeneuein*, which means "to interpret." In Greek tradition, *hermeneuein* was used in three terms: to say, to explain, and to translate. The act of interpreting refers to three main aspects: oral recitation, a reasonable explanation, and translation from another language.

In terms of definition, hermeneutics can be understood as the art and science of interpreting, particularly authoritative writings, especially in relation to sacred scriptures, and is equivalent to exegesis.

Broadly speaking, hermeneutics is a field of knowledge that discusses the practice of interpretation, methods, principles, and the philosophy of interpretation. Hermeneutics is also an interpretive method, where its alternative model of understanding is called the abductive method, meaning approaching data or texts with certain assumptions and probabilities, thereby producing various

interpretations of truth. One of the main roles of hermeneutics is to preserve the essence of a text, ensuring that it does not become a lifeless body.

In general, the concept of hermeneutics can be illustrated as follows:



Source: Research Results, Processed

From the explanation above, the term *hermeneutics* can be defined in three ways: First, it refers to expressing someone's thoughts in words, translating, and acting as an interpreter. Second, it is the effort to transfer the meaning of a foreign language that is unclear or unknown into another language that can be understood by the reader. Third, it involves the transformation of unclear expressions into more comprehensible forms.

Essentially, hermeneutics is a term that has been widely known for a long time. When it first emerged, it was seen only as a subdiscipline of theology, encompassing methodological studies on the authentication (authenticity) and interpretation of sacred texts. Throughout its history, the term *hermeneutics* cannot be separated from the mythological figure of Hermes from Ancient Greece, who was tasked with translating the messages of the gods from Mount Olympus into human language. This task of Hermes is similar to the role of a prophet in Islam. In later developments, hermeneutics evolved not only into literal exegesis but also into a "philosophy of interpretation." F.D.E. Schleiermacher is regarded as the "father of modern hermeneutics" because he revived hermeneutics and established it as a general method of interpretation that was not limited to sacred scriptures and literature. Later, Wilhelm Dilthey introduced hermeneutics as the foundation for the humanities, and Gadamer developed it into a philosophical method, which was subsequently expanded by many other philosophers such as Paul Ricoeur, Jürgen Habermas, and Jacques Derrida. Based on this explanation, it can be illustrated that throughout its historical development, hermeneutics can be

divided into three phases: the phase from Greek mythology to Jewish and Christian theology, the phase from problematic Christian theology to rationalization and philosophy, and the phase from philosophical hermeneutics to the philosophy of hermeneutics.

In understanding the development of hermeneutics as described above, Richard Palmer categorizes hermeneutics into six categories: hermeneutics as a theory of interpreting sacred scriptures, hermeneutics as a philological method, hermeneutics as linguistic understanding, hermeneutics as the methodological foundation of *geisteswissenschaft* (humanities or non-exact sciences), hermeneutics as the phenomenology of *dasein* (existence), and hermeneutics as a system of interpretation. Thus, hermeneutics is essentially a method or approach for interpreting symbols in the form of texts or something treated as a text to discover its meaning, where the hermeneutic method requires the ability to interpret the past, which has not been experienced, and bring it into the present. In relation to religious interpretation, in this case, Islam, according to Nurcholish Madjid, hermeneutics is the understanding or giving meaning to the textual facts from sacred sources (the Qur'an and Hadith) in such a way that what is revealed is not only the outward meaning of the words of the sacred texts but also the "inner meaning" (the inward meaning) that they contain.

Principles of Hermeneutics

Hermeneutics offers a comprehensive and profound methodology for understanding a text. From a hermeneutic perspective, an understanding of a text becomes complete and deep when all aspects related to the text are thoroughly studied. Not only the condition, form, and structure of the text must be understood, but also the character and personality of the author or creator of the text, in addition to an appreciation of the situation and conditions that led to the creation of the text. In short, all elements related to the text must be observed. The core of hermeneutic theory lies in the hermeneutical circle, known as the "triadic structure," which consists of three interconnected meaning spheres: the meaning within the text (the world of the text), the meaning in the mind of the author (the world of the author), and the meaning in the mind of the reader (the world of the reader), all of which are interwoven in the process of interpretation.

Hermeneutics, originally developed within the church, later evolved into a philosophy of interpretation. According to Mifatahul Asrar and Imam Musbikin, as a method of interpretation, hermeneutics focuses on three main components in the interpretive process: the text, the context, and the contextualization. Furthermore, they explain that there are at least three understandings of hermeneutics: as a technical praxis of understanding or interpretation, as a method of interpreting the condition of possibility of interpretation, and as philosophical interpretation. With this explanation, hermeneutics emphasizes the working process of human understanding patterns and the results of those understandings.

In relation to the hermeneutics of Hadith, as explained by Musahadi HAM, there are seven principles that must be taken into account. This means that to capture

the meaning of Hadith texts that are relevant to the current historical context, making them more meaningful and functional in addressing contemporary legal and social issues, these principles are essential. The principles are as follows:

1. **Confirmative Principle:** In interpreting Hadith, an interpreter must always confirm the meaning of the Hadith with the guidance of the Qur'an as the highest source of teaching. This is important since Hadith serves as a clarifier (bayan) for the Qur'an. Nurcholish Madjid even asserts "extremely" that the Prophet's Sunnah, particularly its dynamic and fundamental aspects, can be more accurately understood from the Qur'an than from Hadith collections. Studying Allah's words provides a comprehensive picture of who the Prophet was and the broad outline of his life as a person and a messenger of God.
2. **Thematic-Comprehensive Principle:** Hadith texts should not be understood as isolated texts, but rather as part of an integral unity. Therefore, in interpreting a Hadith, one must consider other Hadiths with relevant themes, so that the meaning derived becomes more comprehensive.
3. **Linguistic Principle:** The Hadiths of the Prophet are texts born within a cultural discourse in the Arabic language. Thus, in interpreting Hadiths, one must pay attention to the grammatical procedures of the Arabic language.
4. **Historical Principle:** This principle requires an understanding of the historical background in which the Hadith emerged, both concerning the general sociological context of the Arab community and the specific situations that led to the emergence of a particular Hadith. This includes the capacity and role of the Prophet when delivering the relevant Hadith.
5. **Realistic Principle:** This means that, in addition to understanding the historical background in which the Hadith emerged, an interpreter must also understand the contemporary context by examining the realities faced by Muslims, including their lives, problems, crises, and suffering. This indicates that the interpretation of Hadith cannot begin in a vacuum but must be rooted in concrete realities.
6. **Ethical and Logical Distinction Principle:** The Hadiths of the Prophet cannot be understood solely as a collection of laws (compendium of law) but contain deeper ethical values. Therefore, an interpreter must be able to clearly capture the ethical values intended by the Hadith text, in addition to its logical values. This is crucial since failing to capture the ethical meaning of a Hadith would result in failing to grasp its true meaning.
7. **Instrumental and Intentional Distinction Principle:** Hadiths inherently have two dimensions: the instrumental dimension (wasilah), which is temporal and particular on one hand, and the intentional dimension (ghayah), which is permanent and universal on the other hand. At this point, an interpreter must distinguish between the means employed by the Prophet in addressing legal and social issues in his time and the ultimate goals the Prophet intended to achieve when delivering the Hadith. The instrumental dimension (the means), being related to specific segments of society in particular times and places, is temporal and particular, while the intentional dimension (the goals) is not affected by changes in space and

time. In understanding the Hadith of the Prophet, the realization of these goals is emphasized, even though the means may differ from one another or even from the means employed by the Prophet.

Through the seven principles above, the meanings of Hadith texts relevant to the current historical context can be captured. In addition, these principles make the study of Hadith more meaningful and functional in addressing contemporary legal and social issues.

Between Hermeneutics and Rhetoric

Rhetoric (*Balaghah*) emerged out of the need for a theoretical framework in literary criticism. In the tradition of Arabic literary studies, rhetoric is often associated with *naqd al-adab* (literary criticism). When talking about rhetoric, it is inevitably linked to the term *fashahah*. In its definition, rhetoric literally means "to reach and arrive" (*al-bāligh wa al-wuṣūl*), meaning a statement can be considered "rhetorical" if the intended message of the speaker reaches the listener effectively. *Fashahah* means clarity and precision (*al-bayān wa al-zuhūr*), and a *kalam al-fāṣih* (clear speech) refers to a statement that is transparent, easy to understand, and appropriately used in the correct context by the speaker or writer. Both rhetoric and eloquence deal with the quality and correctness of a statement, but their differences lie in their scope of meaning. Rhetoric penetrates deeply into the psyche of the language user (both speaker and listener), whereas eloquence is primarily concerned with the fluency of the speech. A rhetorical statement is always eloquent, but an eloquent statement is not necessarily rhetorical.

Initially, rhetoric was merely a framework for appreciating literary works without formal rules and theories. In the context of Arabic language studies, two terms are frequently found: *ma'rifah* and *ṣinā'ah*. *Ma'rifah* has a broad meaning, covering all knowledge that is not necessarily based on a formal theory, whereas *ṣinā'ah* refers to knowledge produced through systematic practice or study with established guidance and scientific argumentation.

The scholar credited with systematizing the field of rhetoric is Fakhr al-Razi, with his book *Nihayat al-Ijaz fi Dirayat al-I'jaz*, and Sakkaki with his book *Miftah al-'Ulum*. *Al-I'jaz* represents the systematization of the works of Abdul Qahir al-Jurjani, *Dala'il al-I'jaz* and *Asrar al-Balaghah*. Meanwhile, *Miftah al-'Ulum* is considered Sakkaki's masterpiece in the field of rhetoric.

There are three branches of rhetoric that focus on distinct objects of study but complement one another. First, the science of *Ma'ani* aims to prevent misinterpretation of the speaker's intended meaning. The focus of *Ma'ani* is on the sentence structures of Arabic, ensuring that the meaning expressed by the speaker aligns with what the listener understands. The goal of *Ma'ani* is to provide the listener with a correct understanding of what the speaker intends. Second, *Ilmu Bayan* (the science of elucidation) explains how a single meaning can be expressed using various rhetorical styles, aiming to explain the semantic rationality behind such meanings. For example, the use of *majaz lugawi* (metaphorical language)

points to something beyond the literal meaning due to contextual correlations. Third, *Ilmu Badi'* focuses on the analysis of stylistic beauty. Stylistic beauty can be found in the structure of the utterance or in the structure of meaning itself. A speech is considered beautiful when it has a regular rhyme, making it pleasant to the ear.

These three branches of rhetoric primarily focus on the external aspects of the text, such as expression or style, whereas the internal aspects, such as content or ideas, receive less attention. In the context of the Qur'an, rhetoric tends to study the style of language used rather than the content of the text. The three branches of rhetoric assess the Qur'anic miracle from a linguistic perspective: *Ilmu Ma'ani* considers the alignment of the text with its context (*muqtada al-ḥāl*), *Ilmu Bayan* analyzes the variety of styles used to convey ideas, and *Ilmu Badi'* examines the beauty of sentences from the perspective of their structure, style, and meaning.

The linguistic rules referred to are those that hold the highest authority in various aspects of classical Arabic, especially in the language of the Qur'an and the Sunnah. These rules are intended to understand the meaning of the text in order to grasp the intention behind it. The texts in question are the Qur'an and Hadith. Based on the level of validity and binding nature, sources of meaning are divided into three categories: first, those whose authenticity is clear and beyond doubt in terms of both their source and meaning (*qaṭ'ī al-thubūt qaṭ'ī al-dalālah*), which applies to the Qur'an, the word of God; second, reports that have confirmed authenticity but whose meanings are not yet fully clear (*qaṭ'ī al-thubūt ḡannī al-dalālah*), such as the ambiguous verses of the Qur'an and the mutawātir reports with double meanings; and third, reports that are questionable both in terms of their source and meaning (*ḡannī al-thubūt ḡannī al-dalālah*). From an epistemological perspective, meaning that is clear in terms of both authenticity and significance is binding and fixed, while for other categories, the interpretation may be open to scholarly judgment (*ijtihād*).

The main topic of linguistic rules is the derivation of meaning from specific expressions. Imam Abu Ishaq Ibrahim ibn Musa al-Shatibi (d. 790) emphasized that whether a word is considered *qaṭ'ī al-dalālah* depends on several factors: first, the transmission of the language (*naql al-lughah*), second, the grammatical perspective (*ārā' al-naḥw*), third, whether the word has a fixed meaning (*'adam al-ishtirāk*), fourth, whether the word is figurative or metaphorical (*'adam al-majāz*), fifth, whether the transmission is related to religious law or customary practice (*al-naql al-shar'ī aw al-'ādī*), sixth, insertion (*iḍmār*), seventh, specification of the general (*al-takhsīs lil-'ām*), eighth, restriction of the unrestricted (*al-taqyīd lil-muṭlaq*), ninth, no abrogation (*'adam al-nāsikh*), tenth, priority in order (*al-taqdīm wa al-ta'khīr*), and eleventh, no logical contradiction (*'adam mu'āriḍ al-'aql*).

The application of linguistic rules to derive meaning with fixed or probable epistemological content has protected religious texts from misinterpretation by the ignorant, preventing the distortion of religious law and countering misconceptions that attempt to dilute the original meaning of the Qur'an and Hadith. This is particularly important in addressing claims that the meanings of

the Qur'anic verses and Hadith change according to circumstances and realities, and that these verses do not contain clear commands or prohibitions. Therefore, mastering the science of rhetoric is crucial in applying hermeneutics, ensuring that the meaning of a text (whether from the Qur'an or Hadith) remains faithful to its established and authoritative interpretation (*qaṭ'ī*).

Understanding the Meaning of the Hadith of the Prophet through Hermeneutics

In understanding the hadith, there are many methods of interpretation, some of which are branches of *'ulumul hadith*. Among these methods are textual and contextual approaches, *lafdzi* and *ma'nawi* approaches, *risalah* and non-*risalah* approaches, the study of *'ilal al-hadith*, *nasikh wa mansukh* (abrogated and abrogating texts), and the study of *ghareeb al-hadith* (understanding difficult or unfamiliar words). This paper focuses on the contextual approach, particularly hermeneutics. This contextual method is closely related to hermeneutics, which is one of the interpretive methods that can stem from studies of language, history, sociology, and philosophy. Below are several concepts regarding the understanding and approach to hadith through hermeneutics, as explained by Miftahul Asror and Musbikin:

Linguistic

Approach

The textual approach, which emphasizes the linguistic aspect, is commonly employed by *muhaddithin* (scholars of hadith) from the past to the present. The linguistic approach is crucial in understanding and interpreting hadith because the Arabic language used by the Prophet Muhammad in delivering his hadith was always well-constructed and accurate. Many hadith texts convey the same meaning but have different wordings, even with identical authentic chains of narration. This difference in wording occurs because, in some hadith transmissions, the hadith was narrated with a change in meaning (*ar-riwayah bi al-ma'na*). The linguistic approach is also used to assess a hadith when there are variations in wording within the text. This approach is applied when a hadith contains aspects of linguistic beauty (*balaghah*) that may carry metaphorical meanings (*majazi*) differing from their literal interpretation (*haqiqi*). The linguistic approach encompasses several aspects, such as understanding difficult meanings, the study of *ghareeb al-hadith*, and themes of literal versus metaphorical interpretation.

Inductive

Approach

This method is commonly used as a scientific analytical tool where the text is treated as empirical data, placed alongside other texts, and allowed to "speak for itself." A conclusion is then drawn. In *ijtihad ushul fiqh* (jurisprudence), *ijtihad istiqrā'i* (inductive reasoning) is recognized, and in *tafsir* (Qur'anic exegesis), a thematic study (*mawdu'ī*) is used to understand a Qur'anic verse by examining other verses that address the same theme. This reasoning process involves two steps. First, it places the hadith in relation to the Qur'an and other hadiths in an integrated manner. The Qur'an is conceptual, and the hadith provides operational and practical guidance. Hadiths often arise as spontaneous responses to questions from the companions, providing advice, guidance, or examples of specific

behaviors in worship. Thus, hadiths are partial and contextual, and their information cannot be detached from the overarching principles in the Qur'an. For instance, the hadith regarding the creation of the universe, when juxtaposed with the teachings of the Qur'an, may raise doubts about its validity. Second, it places hadiths in relation to scientific knowledge. Hadiths are not solely confined to religious dogma, rituals, or social norms, but also encompass aspects of scientific knowledge. An example is the hadith stating that the wings of a fly contain both poison and an antidote, which aligns with scientific understanding.

Deductive

Approach

This type of reasoning is often used to interpret hadiths, such as those about the virtues of maintaining family ties, which are said to increase sustenance and extend life. Through deductive reasoning, it can be explained that a person who maintains relationships with family and friends has fewer enemies, experiences lighter psychological burdens, and as a result, enjoys better health. The opposite is true for someone who has many enemies. It is indeed true that maintaining good relations, with the tranquility it brings, can contribute to a longer life. Similarly, smooth communication with friends helps improve sustenance, which is often related to issues with communication. This type of reasoning has been commonly practiced in the past.

Historical, Sociological, and Anthropological Approaches

This approach combines three aspects—historical, sociological, and anthropological—to interpret hadiths. The historical approach seeks to understand hadiths by considering the historical and empirical context at the time the Prophet delivered the hadith. It examines the ideas and concepts in the hadith in relation to the social and cultural historical conditions surrounding them. A sociological study of hadith focuses on understanding the hadith from the perspective of social behavior. Sociological understanding of the Prophet's actions aligns with the task of sociology, which is interpretive of social conduct. This approach explores how and why social behaviors related to the provisions of a hadith occur. The anthropological approach examines how patterns of behavior are shaped by the values adhered to in society. The contribution of the anthropological approach is to provide a convincing description of human behavior in various life situations during specific periods.

Differences between Deductive and Inductive Reasoning

The difference between deductive and inductive reasoning lies in the scope of the hadith being analyzed. Inductive reasoning—which is a form of thematic *tafsir*—studies a whole set of hadiths related to the same theme to draw conclusions. Deductive reasoning, on the other hand, examines a single issue within a hadith and then extrapolates the broader meaning of the content. Deductive reasoning has been widely used in the past, and even today, while thematic studies represent a newer discourse that requires persistence, as it involves analyzing a large number of hadiths on one theme. It is possible that, in such a study, some hadiths may seem to contradict the Qur'an, other hadiths, or reason. However, such studies can be valuable if the researcher discovers the moral and ideal lessons from the hadith.

In hermeneutic studies, not only grammar is emphasized, but historical, sociological, and anthropological approaches are also highlighted. Therefore, to understand the messages within a text, it is essential to know the socio-cultural background and the circumstances in which the text emerged. One method of hermeneutic study of hadith used by scholars in Indonesia is by Buchari M. in his work *Metode Pemahaman Hadis: Sebuah Kajian Hermeneutika*. In his work, Buchari emphasizes the need for a hermeneutic approach to understanding hadith. According to Buchari, hermeneutics can be applied in the understanding of texts (*mafhum an-naş*), not in measuring the authenticity of the texts (*naşh*).

Example of the Application of the Hermeneutic Method

One example of the hermeneutic method is what is known as the *double movement* concept. The presence of this method, called the historical double movement, was actually triggered by Fazlur Rahman's disappointment with the behavior of modern scholars, whom he believed tended to exploit historical Islamic heritage when addressing issues of reform. This frustration was also based on the fact that classical and medieval *mufasssirun* (Qur'anic exegetes) treated the Qur'an verse by verse, according to its chronological order in the mushaf (compiled text). While they did engage in cross-referencing, often summarizing the principle "the Qur'an explains some of its verses by other verses," unfortunately, this was not done systematically. Therefore, according to Fazlur Rahman, their works of exegesis did not lead to a significant worldview for life as a whole.

The method of exegesis proposed by Fazlur Rahman is a process of interpreting the Qur'an that culminates in a *double movement*: from the contemporary situation to the era when the Qur'an was revealed, and then back to the present time. The definitive elaboration of this double movement is as follows: The first movement starts from the contemporary situation and moves to the era when the Qur'an was revealed. This means that the meaning of a statement must be understood by examining the historical context or the problem in which the Qur'anic statement arose as a response. In other words, understanding the Qur'an as a whole, in addition to its specific teachings that respond to specific situations. During this process, attention must be given to the overall direction of the Qur'anic teachings as a whole, so that every particular meaning understood, every law stated, and every goal formulated will be interconnected. In short, the first movement begins with specific details in the Qur'an, then delves into and systematizes the general principles, values, and long-term objectives. The second movement involves moving from the era of the Qur'an's revelation back to the present. This means that general teachings must be planted within the specific socio-historical context of today. To do this, it is necessary to carefully study the current situation and analyze its elements so that it can be assessed and changed as needed, and new priorities can be established to implement the Qur'anic values in new ways. If the results of this understanding cannot be applied to the current situation, it means there has been a failure in accurately assessing the current situation or a failure in understanding the Qur'an.

From Fazlur Rahman's elaboration, it is clear that the double movement method he proposed is primarily applied to issues with legal and ethical dimensions.

However, this conclusion might seem premature unless it is proven through the operational steps of the method followed by illustrations presented by Fazlur Rahman in his writings. One of Fazlur Rahman's emphases is that to avoid arbitrary *ijtihad* (independent legal reasoning) and ensure scientific precision, *ijtihad* must be placed on the most accurate principles. To achieve this, a proper methodology for interpreting the Qur'an must be found. This method is mainly applied in three key areas of Islamic teachings: first, formulating a worldview based on the Qur'an or theology that is faithful to the Qur'anic values and understandable to Muslims; second, systematizing the ethics of the Qur'an as the link between theology and law; and third, reformulating Islamic laws and institutions derived from Qur'anic ethics while considering the contemporary situation.

To see a practical example of hermeneutic application, it would be useful to present a case of understanding hadith in the context of Indonesia. In some cases of interpreting hadith, Indonesian scholars have tried to apply methodologies of hadith understanding to ensure that hadiths are correctly understood by the public, such as the hadith stating that women are forbidden to travel alone without a *mahram* (a male relative who can accompany them). The background to this prohibition can be understood through the conditions in the Arabian Peninsula, which was largely arid and sparsely populated by life, during the early period of Islam when the moral fabric of society had not fully developed. There were many instances of theft, robbery, assault, harassment, and other immoral acts. In this context, the prohibition of women traveling without a *mahram* was likely conditional. According to Said Agil Husin al Munawar, this hadith does not have a specific *asbab al-wurud* (context of revelation). However, from a historical and sociological perspective, it is likely that the prohibition was due to the Prophet's concern for the safety of women traveling alone without a husband or *mahram*, as people at the time would often travel by camel, mule, or donkey, sometimes crossing vast deserts far from human settlements. Additionally, the prevailing cultural values at that time made it considered inappropriate for a woman to travel alone. In such conditions, a woman's safety or, at the very least, her reputation could be at risk.

Thus, a reinterpretation of the concept of *mahram* is needed. When interpreted through hermeneutics, *mahram* should not be understood as a person but rather as a security system that ensures the safety of women. This kind of interpretation would seem more contextual, appreciative, and accommodative to the changes and developments of the times. It would prevent being fixated on the literal text of the hadith, which can sometimes be cultural, temporal, or local in nature.

In the same vein, as quoted by Hasep Saputra, Daniel Djuned uses a geographical approach to understanding this hadith. He explains that the conditions in Arabia are very different from those in Indonesia. *Mahram* becomes a requirement when conditions are unsafe, but in a safe environment like Indonesia today, the concept of *mahram* is not binding. In places that are unsafe in the modern world, the law should apply as it did in the past. The issue of *mahram* for women has resurfaced in modern times because many women may be required to stay in one place indefinitely, as they are prohibited from traveling without a *mahram*. By

understanding the hadith through a geographical approach, the hadith can be interpreted correctly by Muslims. This is just one case out of several that require the right approach for proper understanding, so that the substance of the hadith of the Prophet Muhammad (PBUH) can be understood by Muslims.

The discussion above shows that the principle of the method of understanding hadith is based on the foundations and mechanisms of earlier scholars' legacies. The approach and structure of the discussion can be adapted to meet the demands of developing methodological advancements, one of which is through the hermeneutic approach.

Critical Analysis of Hadith Hermeneutics

The emergence of the hermeneutic approach in understanding both the Qur'an and hadith cannot be separated from both supportive and opposing viewpoints. While some parties support the use of hermeneutics, there are also several who oppose it. Opponents argue that hermeneutics, as a science, is not value-free, but rather value-laden, because knowledge is a byproduct of the worldview of a nation, religion, or civilization. In other words, any science, when viewed through its epistemological principles, reflects the values derived from the worldview of a specific nation, religion, or civilization.

Furthermore, opponents argue that hermeneutics does not distinguish between sacred and profane texts, or between religious and secular texts. As a result, sacred texts are considered equal to other texts. Every text is open to interpretation by anyone, because once a text is published, it stands on its own and is no longer tied to its author. Therefore, a text should not be understood based on the author's intentions but based on the content of the text itself. A person must interpret the text based on what they have at present, what they see, and what they will later understand. Since the key principle of hermeneutics lies in its interpretation, hermeneutic interpretation can become a legal rule, literary work, philosophical text, historical data, and so on. All texts follow the same interpretive rules. In hermeneutic studies, there is no interpretation that is right or wrong, correct or incorrect. What exists are varied attempts to approach the text from different interests and motivations. Thus, it is logical that conceptually, hermeneutics implies that no text is beyond interpretation. If hermeneutics is applied to Islamic law, it would automatically reject the existence of something fixed (qath'i). Moreover, the authenticity and *mutawatir* (widely transmitted) nature of the Qur'an as the primary source of Islamic law would be questioned, as would the status of hadith texts that are *mutawatir* or universally accepted by scholars.

Among the figures who have recently criticized hermeneutics are Adian Husaini and Adnin Armas. According to Adian Husaini, the use of hermeneutics in Qur'anic exegesis is not acceptable for several reasons: because hermeneutics adheres to a relativistic understanding of interpretation, where there is no fixed interpretation, and all interpretations are human products that are relative, contextual, temporal, and personal. According to Adian, this relativistic approach to interpretation is very dangerous because it undermines the belief in the truth and finality of Islam, destroys the body of Islamic knowledge derived from the Qur'an and the Prophet's

Sunnah, and positions Islam as a historical religion that changes with the times. Another reason, according to him, is the suspicion and criticism of Islamic scholars and the deconstruction of the concept of revelation. The use of hermeneutics in interpreting the Qur'an tends to view the text as a product of human culture and ignores its transcendental (divine) nature. Alongside Adian Husaini, another Muslim thinker who criticizes the use of hermeneutics for sacred texts is Adnin Armas. He argues that hermeneutics is inappropriate for interpreting divine revelation for several reasons: it equates revelation with ordinary books, hermeneutics is a theory not based on faith, it opens the door to relativistic interpretation, and hermeneutics does not align with the Islamic worldview.

Although the criticisms of these two figures are primarily directed at Qur'anic interpretation, the author believes these critiques are also relevant when applied to the hermeneutics of hadith. This is because both the Qur'an and hadith are sources of Islamic law, both being revelations from Allah SWT. However, of course, there are differences between them that cannot be equated in certain aspects.

CONCLUSION

In understanding hadith, there is a group called modernist scripturalism, which considers the context and social realities beyond the text. According to this group, the understanding of hadith is more based on contextual understanding. One of the methodological approaches in this contextual understanding is hermeneutics. Hermeneutics offers a comprehensive and in-depth methodology for interpreting a text. In hermeneutic studies, it is not only the condition, form, and structure of the text that needs to be understood, but more importantly, the character and personality of the author or creator of the text must be examined, as well as the situation and conditions that gave rise to the text. Therefore, the essence of hermeneutic theory lies in the hermeneutical circle known as the "triadic structure," which consists of three interconnected layers of meaning: the meaning within the text (the world of the text), the meaning in the mind of the author (the world of the author), and the meaning in the mind of the reader (the world of the reader), all of which are related in the process of interpretation.

The understanding and approach to hadith through hermeneutics can be applied through linguistic, inductive, deductive, historical, sociological, and anthropological approaches. In the linguistic approach, mastering the Arabic language, particularly the science of rhetoric (balaghah), is essential for hermeneutic scholars. Additionally, in hermeneutics, in order to understand the messages within a text, one must also understand the socio-cultural background and the situation in which the text emerged. Understanding hadith through this new and seemingly different hermeneutic approach has led to both supportive and opposing views. Both sides present their scientific arguments, and in the academic world, this is a common occurrence.

REFERENCES

- Abdullah, M. H. (1975). *Muqaddimah fi an Naqd al Adabi*. Dar al Buhuts al 'Ilmiyyah.
- Al-Baghdadi, A. H., & Abdul al-Rahman. (2007). *Hermeneutika dan Tafsir al-Qur'an*. Gema Insani.
- Ali, N. (2011). *Memahami Hadis Nabi: Metode dan Pendekatan*. Idea Press.
- Arief, S. (2005). Prinsip-prinsip dasar epistemologi Islam. *ISLAMIA*, 2(5), 34.
- Arifin, A. (2010). *Pergulatan Pemikiran Fiqh Tradisi Pola Mazhab*. elSAQ Press.
- Armas, A. (2005). *Metodologi Bibel dalam Studi al-Quran*. Gema Insani.
- Bertens, K. (1981). *Filsafat Barat Abad XX*. Gramedia.
- Buchari, M. (1999). *Metode Pemahaman Hadis: Sebuah Kajian Hermeneutika*. Nuansa Madani.
- Chittick, W. C. (2001). *Hermeneutika Ibnu al-'Araby*. Penerbit Qalam.
- Daud, W. M. N. W. (2003). *Filsafat dan Praktek Pendidikan Islam S.M. Naquib Al Attas*. Penerbit Mizan.
- Faiz, F. (2003). *Hermeneutika Qur'ani: Antara Teks, Konteks, dan Kontekstualisasi*. Penerbit Qalam.
- Fariz Pari, D., et al. (2012). *Upaya Integrasi Hermeneutika*. Lembaga Penelitian UIN Sunan Kalijaga Yogyakarta.
- HAM, M. (2009). *Hermeneutika Hadis-Hadis Hukum: Mempertimbangkan Gagasan Fazlur Rahman*. Walisongo Press.
- Hasan, T. (2000). *al Ushul*. 'Alam al Kutub.
- Hasyimi, A. A. (1994). *Jawahir al Balaghah*. Dar al Fikr.
- Hidayat, K. (1996). *Memahami Bahasa Agama: Sebuah Kajian Hermeneutik*. Paramadina.
- Hidayat, K. (2004). *Menafsirkan Kehendak Tuhan*. Teraju.
- Howard, R. J. (2000). *Pengantar Atas Teori-teori Pemahaman Kontemporer Hermeneutika: Wacana Analitik, Psikososial, dan Ontologis*. Nuansa.
- Ismail, S. (1994). *Hadis Nabi yang Tekstual yang Kontekstual: Telah Ma'ani al Hadis yang Universal, Temporal, dan Lokal*. Bulan Bintang.

- Jurjani, A. Q. al. (1982). *Dalail al I'jaz*. Dar al Ma'rifah.
- Khalaf, A. W. (1947). *'Ilm Ushul al Fiqh*. Dar al Qalam.
- Mas'udi, Y. I., & M. (1996). *Pengembangan Pemikiran Terhadap Hadis*. LPPI.
- Muhajir, N. (1996). *Metodologi Penelitian Kualitatif*. Rake Sarasin.
- Munawwar, S. A. H. (2001). *Studi Kritis Hadis Nabi: Pendekatan Sosio-Historis-Kontekstual*. Pustaka Pelajar.
- Musbikin, M. A., & Imam. (2015). *Membedah Hadits Nabi SAW: Kaedah dan Sarana Studi Hadits serta Pemahamannya*. Jaya Star Nine.
- Muslih, M. (2012). *Filsafat Ilmu*. Belukar.
- Mustaqim, A. (2009). *Ilmu Ma'anil Hadis: Paradigma Interkoneksi*. Idea Press.
- Nasr, S. H. (1997). *Pengetahuan dan Kesucian*. Pustaka Pelajar.
- Palmer, R. E. (1978). *Hermeneutics: Interpretation Theory in Schleiermacher, Dilthey, Heidegger, and Gadamer*. Northwestern University Press.
- Rahman, F. (1994). *Major Themes of the Qur'an*. Bibliotheca Islamica.
- Razi, F. A. (1989). *Nihayat al Ijaz fi Dirayat al I'jaz*. al Maktab ats Tsaqafi.
- Runes, D. D. (n.d.). *Dictionary of Philosophy*. Philosophical Library Inc.
- Sakkaki, Y. I. A. B. Y. A. (1987). *Miftahul 'Ulum*. Dar al Kutub al 'Ilmiyyah.
- Saleh, A. S. (2007). *Metodologi Tafsir Al Qur'an Kontemporer dalam Pandangan Fazlur Rahman*. Gaung Persada Press.
- Saputra, H. (2017). Genealogi perkembangan studi hadis di Indonesia. *Al Quds: Jurnal Studi Al Qur'an dan Hadis*, 1(1), 49–50.
- Sudarto. (1996). *Metodologi Penelitian Filsafat*. Raja Grafindo Persada.
- Syathibi, I. A. (2005). *Al Muwaafaqot Fii Ushul Asy Syariah*. Dar Kutub al 'Ilmiyyah.
- Taufik, M. (2009). *Dilaalatu al Alfadz 'Ala al Ma'na*. Maktabah Wahbah.
- Yahya, A. (2014). Pendekatan Hermeneutik dalam Pemahaman Hadis (Kajian Kitab Fath al-Bari Karya Ibn Hajar Al-'Asqalani). *Ar Raniry: International Journal of Islamic Studies*, 1(2), 377.
- Zarkasyi, H. F. (2005). *Epistemologi Dalam Pemikiran Islam*. ISLAMIA, 2(5), 6.

Zed, M. (2004). *Metode Penelitian Kepustakaan*. Yayasan Obor Indonesia.

Zuhri, M. (2003). *Telaah Matan Hadis*. LESFI.