HERMENEUTICS AND ITS IMPLICATIONS FOR UNDERSTANDINGTHE PRELIMINARY HADITS

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Abstract: This article is entitled the hermeneutic method and its implications for understanding hadith. In understanding the hadith, there are hadiths that are not the same as the Koran, both at the level of certainty of the presence of the text (*qaṭ'ī al-wurūdah*) and at the level of certainty of the argument (*qaṭ'ī al-dalālah*). This article examines how the presentation of hermeneutics and its implications for the understanding of hadith. Using a descriptive-analytical approach, this study examines the basic concept of an interpretive approach to understanding a hadith. From the results of the discussion, it can be concluded that the hadith sciences that have been relied on so far, will be more evident in their effectiveness when complemented by a hermeneutic approach that examines not only the horizon of the text, but also the horizons of the initiator (Prophet), readers (rijal al-hadis, mukharrij al-hadith) and mufassir), and its contextuality. The hermeneutic approach in the interpretation of hadith can be carried out through three layers of interpretation, namely: (2) interpretation from "inside" the hadith text (meaning within the text); (2) interpretation of the things surrounding the hadith text (meaning behind the text); and, (3) critical interpretation of hadith texts (meaning in front of the text). These three layers of interpretation have focuses, goals, and methods that complement one another. Interpretation of hadith with a hermeneutic approach is felt to be able to generate meanings that combine the elements of textuality and contextuality of hadith at once, bearing in mind that a text can only find its meaning in context.

Keywords: *Hermeneutics, Understanding, Hadith*

INTRODUCTION

The reality of hadiths that are not the same as the Koran, both at the level of certainty of the existence of the text *(qaṭ'ī al-wurūdah)* and at the level of certainty of arguments *(qaṭ'ī al-dalālah),* is confronted with the fact that there is an "authentic guarantee" that guarantees the certainty of the text and its meaning. Hadith is *ẓannī,* not *qaṭ'ī* like the Koran.This lack of guarantee of authenticity forces the discipline of hadith, through its reviewers, to painstakingly formulate independently (without certainty from God) concepts that can guarantee their authenticity, such as formulas to test the sanad, matan, cause of presence, and their derivations. However, a socio-historical reading of the period of bookkeeping and standardization of hadith (which "patented" the structure of language and transmission of hadith) seems to have not received adequate study. That is why, in order to find the authenticity of the text and the accuracy of its meaning, this empty space needs "special attention".

More than that, changes in the life of contemporary society presuppose the need to review the process of bookkeeping (and standardization) of hadith, without having to deny the content of Islamic spirituality which originates from the Koran and al-Sunnah. That is why, the formula which states that Islam is "appropriate for every time and place"*(ṣāliḥ li kulli zamān wa makān),* actually shows the flexibility and elasticity of Islam, not a strict and rigid orthodoxy. A view that emphasizes forward (progressive) views, not backward (regressive) views. For this reason, the processes of standardization (normative-textuality) and dynamics (historical-contextualization) of Islamic teachings must indeed go hand in hand, in line with the excitement of societal change with its various challenges. Text will not get its meaning without context, nor will context find its significance without text. The above matter motivates a "breakthrough" in breaking the ice and standard meaning of hadith which often unilaterally separates the text from the context. One such breakthrough is the hermeneutic approach in the interpretation of hadith, which is meant to be applied in the interpretation of hadith.

RESEARCH METHOD

This research is a type of library research, namely a study that utilizes library resources with the aim of obtaining the data under study. This means research that focuses on literature by analyzing the contents of the literature related to research, both from primary data sources and secondary data. The author will conduct a descriptive analysis of the basic assumptions, sources of primary and secondary data on the understanding of a hadith, and test its validity, then examine the strengths and weaknesses, and the implications of the hadith and hermeneutical approaches. The author will draw conclusions carefully in response to the formulation of the problem, so as to produce a complete and systematic understanding of the formulation.

RESULTS AND DISCUSSION

Hermeneutics[1] is a set of methodologies in interpreting symbols, both in the form of text and text media.[2] The essence of hermeneutics is to "understand" (verstegen/to understand) itself. That is why, it cannot stand alone, but requires a set of other approaches and methods such as philosophy, theology, anthropology, sociology, semantics, linguistics, philology, phenomenology, psychology, discourse analysis, and others. Thus, hermeneutics is like a "basket" which contains various theories. Hermeneutics was born and developed widely in the Western-Christian world, although it has recently experienced expansion in the Eastern-Islamic world. This development makes hermeneutics have a different point of emphasis on meaning due to the different concentrations of the reviewers.[3]In relation to the interpretation of hadith, the hermeneutic emphasis here can be categorized into 3 (three) domains of interpretation, namely

1. Interpretation "from within" the text (Meaning Within The Text)

The main target of this "from within" interpretation is to find meaning objectively as desired by the originator of the text (author). The interpretation of this model is often referred to as theoretical hermeneutics or romantic

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[1]Hermeneutikberasaldari kata kerja*hermeneuein* (Yunani), yang berarti "menafsirkan", dan kata bendahermeneia, yang berarti "penafsiran".Penjelasandua kata inimembukawawasanpadakarakterdasarinterpretasidalamteologidansastra, yang dalamkontekssekarangmenjadi keywords untukmemahamihermeneutik modern (Richard E. Palmer, Hermeneutika; TeoriBarumengenaiInterpretasi, Yogyakarta: PustakaPelajar, 2005, h. 14); kata hermeneutikmerujukpadamitosYunani, yaituDewa Hermes, sebagaiseorangutusan yang mempunyaitugasmeyampaikanpesan Jupiter kepadamanusia. Tugas*Hermes*adalahmenerjemahkanpesan-pesandaridewa di Gunung Olympus (langit) kedalambahasa yang dimengertiolehmanusia (bumi) (Ahmad FuadFanani, Islam MazhabKritis; MenggagasKeberagamaanLiberatif, Jakarta: PenerbitBukuKompas, 2004, h. 86); selainitu, istilahhermeneutikuntukpertamakalinyatelahdigunakanoleh Plato (347 SM) dalamsalahsatukaryanya, Definitione. Bagi Plato, hermeneutikadiartikansebagaipenunjuksesuatu. Dari sinikemudianhermeneutikaberkembangmenjadiilmuinterpretasialegoris yang dipeloporiStoicisme (300 SM) yang mencobamemaknaiteksdenganmencarimakna yang lebihdalamdarisekadarpengertian literal. Dari alegoris, heremeneutikakemudianberkembanglagimelahirkansemiotika (teoritentangsimbol) yang dipeloporiAugustune Hippo (230 SM). Selanjutnya, *hermenutika*merambahbukanhanyapadakarya-karyasastra, melainkanhinggawilayahteologissebagaipenafsiran Bible (exegesis) di bawahpelopor Friedrich Ernst Daniel Schleiermacher (1768-1834) (lih.: Ahmad GinanjarSya'ban, "Hermeneutics", dalam www.afkar.numesir.org, akses 10-11-2011). SementaramenurutAbid al-JabiridanHossen Nasr, Hermes tidak lain adalahNabiIdris yang di dalamkisahkenabiandisebutkansebagai guru tulismenulis, pengrajin, kedokteran, danastrologi (lih.: Idris Muhammad, "HermeneutikasebagaiSumbanganPenafsiran al-Qur'an", dalam http://idrismuhammad.blogspot.com, akses 14-9-2011; danHajirMutawakkil, "HermeneutikaPenafsiran al-Qur'an danHadis", dalam http://hajirmutawakkil. wordpress.com, akses 15-9-2011).

[2]Nashr Hamid Abu Zayd, *KritikTeksKeagamaan*, terj. HilmanLatief, Yogyakarta: El- Saq Press, 2003, h. 32.

[3]Richard E. Palmer, *Hermeneutika*, h. 38-49

hermeneutics. The first steps were through two approaches to a statement as offered by Friedrich Ernst Daniel Schleiermacher (1768-1834)[4] namely:

(a) objective-historical reconstruction, and

(b) subjective-historical reconstruction.

Historical-objective reconstruction seeks to discuss a statement in relation to language as a whole (text analysis using a linguistic approach). Meanwhile, subjective-historical reconstruction intends to discuss the beginning of the entry of a statement in one's mind (a psychological analysis of the initiator). Thus, a text will survive if it takes into account the context in which it was born, and "understanding subtlety" and "explanation subtlety" will be found.[5]

Schleiermacher's approach above was continued by Wilhelm Dilthey (1833-1911), a methodical hermeneutic figure, who argued that a statement emerges because of a certain understanding, while the process of understanding itself starts from experience. In other words, the statement/text is a series of actions of the initiator sequentially; experience, understanding, and statement-expressive. For this reason, according to Dilthey, the life experience of the initiator is a picture of the structure of the text which maintains the past in a period in which the text is stated. The text is an expression of history. Therefore, what needs to be reconstructed from the text is the meaning of the historical event that prompted the birth of the text. Dilthey asserted that to find the meaning of the text, it is necessary to dive into the "historical experience" of the initiator,[6] not just his statement. This can be found with an understanding of the cultural meanings it produces through the reader's empathy.[7]

In relation to the hadith, the interpretation "from within" of this text is primarily aimed at finding the objective meaning as desired by the originator of the hadith text (author), namely the Prophet Muhammad. Adopting Schleiermacher, the steps are taken through two approaches;

1. Objective-historical reconstruction, namely trying to discuss a statement of hadith in terms of language as a whole (analysis of hadith texts using a linguistic approach). Matan hadith criticism approach can be used here. Criticism of the hadith matan rests on tests of the accuracy of ratios (associations), matan expressions, tests of the validity of the composition and structure of the matan language of instruction, as well as tests on the

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[4]Friedrich Ernst Daniel Schleiermacher (1768-1834) dianggapsebagai "bapakhermeneutika modern" karenadialah yang membangkitkankembalihermeneutikdanmembakukannyasebagaimetodeumuminterpretasi yang tidakhanyaterbataspadakitabsucidansastra. Padamasa Schleiermacher, hermeneutikpadaawalperkembanganinidikenalsebagaigerakan exegesis (penafsirankitabsuci) di kalangangerejadankemudianberkembangmenjadifilsafatpenafsiran (Ahmad FuadFanani, Islam, h. 86)

[5]Zainul Milal Bizawie, *Perlawanan Kultural Agama Rakyat*, Yogyakarta: SAMHA Institute, 2002, h. 26; W. Poespoprojo, Hermeneutika, Bandung: Pustaka Setia, 2004, h. 27.

[6]F. Budi Hardiman, *KritikIdeologis; MenyingkapKepentinganPengetahuanBersamaJurgenHabermas*, Yogyakarta: PenerbitBukuBaik, 2004, h. 184.

[7]*Ibid.*, h. 185.

level of coherence of the teaching concepts contained in the hadith matan formulas.

2. Historical-subjective reconstruction, which intends to discuss the psychological situation of the Prophet when he stated something (psychological analysis of the initiator). Remembering that a statement is a series of processes of the initiator's actions sequentially; experience, understanding, and statement-expressive,[8] then the life experience of the Prophet (initiator) is a description of the structure of a hadith text in which it is stated.

The hadith text is thus a historical expression of its time. The Prophet Muhammad saw, apart from being a prophet and apostle, he had the status of a community leader. Almost all observers recognize him as head of state. For this reason, as a community leader, he used his personal opinion and that of his friends.[9]*Al-Qarāfī,* as stated by M. Quraish Shihab, was the first person to sort out the sayings and attitudes of the Prophet. According to *Al-Qarāfī,*the context of each hadith must be sought, namely whether it was uttered/acted by the Prophet in his position as:[10]

a. Messenger, and therefore it must be true, because it comes from Allah SWT.

b. Mufti, who gives fatwas based on the understanding and authority given to him by Allah. And even this must be true and generally applies to every Muslim.

c. The judge decides the case. In this case, although the decision is formally correct, materially it is sometimes wrong. This is caused by the ability of one of the disputing parties to cover up the truth, while on the other hand this decision only applies to the disputing parties.

d. The leader of a community, who adjusts his attitudes, guidance and instructions according to the conditions and culture of the people he meets. In this case, the attitude and guidance must be correct and in accordance with the community. But for other communities, they can learn   the values contained in the instructions and guidance to be applied according to the conditions of each community.

e. Personal, good because of him; (1) has certain specialties and rights bestowed or imposed by Allah in the context of his prophethood, such as the obligation to pray at night or the ability to gather more than four wives at one time; as well as because of (2) the specificity caused by human nature, which is different from one another, such as a matter of taste for something.

For Shihab, the separation of the Prophet's words and attitudes had occurred during the friendship period. As a result, the meaning of hadith texts is

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[8]*Ibid,.*

[9]Muhibbin, *Hadis-HadisPolitik*, Yogyakarta: PustakaPelajar, 1996, h. 20, 22.

[10]M. QuraishShihab, *"Kata Pengantar", dalam Muhammad al-Ghazali, StudiKritisatasHadisNabi SAW*, terj. Muhammad al-Baqir, Bandung: Mizan, 1996, h. 9.

sorted based on the role and capacity of the Prophet when he stated it. Here are some historical events that can be used as examples[11]:

    a.   Jabir ibn Abdillah begged the Prophet to be willing to talk to various traders with the aim of freeing Jabir's father from his debts. The traders who realized that the Prophet's efforts were only suggestions, so they rejected the suggestion.

    b.   Buraidah insisted on asking her husband for a divorce (lawed), even though she had been advised by the Prophet not to do so. This was done by Buraidah because she realized that the Prophet's advice was not a religious obligation that had to be carried out.

    c.   When the Prophet chose a location as the base for his troops in the Battle of Badr, al-Hubab ibn Mundzir asked the Prophet whether this place was a choice based on revelation or based on rational considerations and war strategy? When the Prophet replied that it was the result of his reasoning, al-Khattab suggested another, more appropriate location, and his suggestion was accepted by the Prophet.

2. Interpretation of Things "Around" the Text (Meaning Behind The Text)

The interpretation is no longer focused on the correct and objective meaning of the text, but on how the "action" of understanding itself. The psychology of the reader/interpreter becomes the object to be read in this interpretation. Edmund Husserl (1889-1938), a phenomenological hermeneutic figure, stated that the process of true understanding must be able to free oneself from prejudice, by "letting the text speak for itself". Therefore, interpreting a text means methodologically isolating the text from all that has nothing to do with it, including the biases of the interpreter's subject and letting it communicate its own meaning to the subject.[12]

This kind of interpretation develops suspicion of the interests of the interpreter/reader. This is because an understanding as stated by Martin Heidegger (1889-1976) is something that appears and already exists prior to cognition. Therefore, reading or interpretation is always re-reading or re-interpreting. Heidegger also refers to language as a moving dimension of life that made the world possible in the first place. Language has an existence in which humans participate. Thus, when someone reads a text, whether he realizes it or not, it will bring up a relative interpretation of the text as well.

This meaning behind the text approach rejects theoretical hermeneutics that seeks to find objective meaning. Hans Georg Gadamer (1900-2002) for example, considered it impossible to obtain an objective understanding of a text. According to him, the interpreter may not be able to position himself in the

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[11]*Ibid,.*

[12]E. Sumaryono, *Hermeneutika: SebuahMetodeFilsafat, Yogyakarta*: YayasanKanisius, 1999, h. 46

position of the author or know the original meaning exactly, because after all the interpreter always holds subjective meaning.[13]

This statement assumes that humans cannot escape the confines of the tradition in which they live, including when they want to interpret a text. The factor of "pre-understanding" (schemata) in the reader/interpreter certainly influences it in dialogue between text and context. In relation to this, in hermeneutics there are two opposing schools of thought, namely the school of "Intentionalism" and the school of "Gadamerian Hermeneutics".

Intentionalism views the meaning already exists because it was brought by the author/compiler of the text so that it is just waiting for the interpreter's interpretation. Meanwhile, Gadamerian Hermeneutics is the other way around, namely that the meaning is searched for, constructed, and reconstructed by the interpreter according to the context of interpretation made, so that the meaning of the text is never standard but always changes depending on how, when, and who the reader is.[14]Truth can be achieved not through methods, but through dialectics between the interpreter's horizon and the text's horizon, which is then called the hermeneutic circle. Gadamer also meant that hermeneutics relates to the nature of interpretation, not interpretation theory, because meaning holds more value for the life of the reader/interpreter, not for the life of the initiator.[15]

This meaning behind the text approach, if applied in the interpretation of hadith, those included in the reader/interpreter category are rijal al-hadith, mukharrij al-hadith, and mufassir al-hadith. The interpretation of this model develops suspicion of their "interests", because it is impossible to obtain an objective understanding of a text. However, the interpreter always grasps his subjective meaning through the factor of "pre-understanding" (schemata) and the confines of tradition. However, the "meaning" of a hadith text is basically the same, it's just that the "significance" is always changing, following the life of the interpreter from one era to another.

This is in accordance with Abū Zayd's hermeneutic interpretation which states that in a sacred text there is meaning (dilālah) and significance (maghzā). Meaning is historical and always fixed, therefore it must understand the internal-linguistic context and the socio-cultural context at the time the text appears. Meanwhile, significance is contemporary, which is the result of different readings from the time the text was formed. Significance is dynamic along with the changing reading horizon of the reader/interpreter.The meaning is then expanded by means of searching for significance. In this case the hadith text always develops according to the culture-social interpretation. Therefore, its nature is not only consumptive, but there is always further meaning productivity.[16]In the meaning behind the text, the science of hadith recognizes the tradition of criticizing sanad hadith. Sanad functions to "prove" the historical process of the

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[13]Terry Eagleton, TeoriSastra: SebuahPengantarKomprehensif , Yogyakarta: Jalasutra, 2006, h. 88.

[14]MudjiaRahardjo, *HermeneutikaGadamerian: KuasaBahasadalamWacanaPolitik Gus Dur*, Malang: Universitas Islam Negeri Malang Press, 2007, h. 55

[15]*Ibid,*.

[16]Nashr Hamid Abu Zayd, Kritik, h. 55, dan*HermeneutikaInklusif*, h. 63.

occurrence of hadith. The quality of the hadith sanad is measured by the level of individual intellect, habits, preferences, etc.

The individual test itself covers aspects of religious integrity, daily behavior, religious perceptions, adherents of aqidah and politics, in addition to testing the resilience of memory and the level of intelligence in the process of transmitting hadith. narrators, namely the elements accompanying a hadith "flow" from one narration to another, or from exegete to other mufassir, which of course are not devoid of subjectivity and the influence of the hustle and bustle of social life.In fact, the production and reproduction of new meanings always accompanies the process of discourse about truth. Every discourse that appears, should not be seen as something natural, reasonable, and neutral, but as a dominant form of power to determine truth. The power of men in the discourse on sexism is an example of the domination of truth, in addition to the domination of political power. The production of the meaning of a hadith based on the "taste" of the interpreter can be seen from the following interpretations.

a. In studying the hadith regarding the condition that the head of state must be of Quraysh descent, there are various interpretations. For example, al-Mawardī included the condition of Quraysh descent as one of the obligatory conditions for the supreme ruler. The reason used by al-Mawardī was the election of Caliph Abū Bakar who canceled the proposed candidate from Anṣār's companions by saying that the Prophet said the priests were from among the Quraysh. This opinion was then followed by Ibn Hazm, Muhammad 'Abduh, Rāshid Riḍā, and Ibn Khaldūn. The latter interprets the Quraysh's requirements as head of state by fulfilling the definition of qualifications similar to the Quraysh at that time, even though they were not descendants of the Quraysh. Meanwhile, the Khawarij prioritized non-Quraish so that it would be easier to control them and better able to accommodate their interests. It is also different from the Shi'a who require Ahl al-Bait (who is automatically a descendant of 'Ali and Fāṭimah) because they believe they are more entitled to occupy the position of caliph.[17]

b. The Mu'tazilah's rational view which gives more role to reason requires al-Zamakysarī to be critical in accepting a hadith of the Prophet, and even tends to weaken its validity. But on the other hand, it is acknowledged that in certain cases, he actually accepts hadiths that have no authenticity at all, namely those that fall into the mauḍu' category.

c. Differences in "tastes" of interpretation of hadith are also found in the thoughts of al-Shāfi'ī and Aḥmad ibn Ḥanbāl. al-Shāfi'ī was very selective in determining the valid hadiths. This was due to the conditions at that time which were full of weak and false hadiths. Al-Syāfi'ī only tolerated ḍa'īf hadiths of the type mursal kibar al-tābi'ī

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[17]Kekuasaan di sini tidak selalu berarti kekuasaan politik kenegaraan, melainkan kekuasaan dalam arti seluas-luasnya, baik dalam ruang agama, sosial, budaya, dan lainnya (lih.: Eriyanto, Analisis Wacana; Pengantar Analisis Teks Media, Yogyakarta: LKiS, 2006, h. 11).

(senior tabi'i), especially Saʻīd ibn Musayyab. He also does not differentiate between halal-haram law and faḍā'il al-a'māl. Whereas Aḥmad ibn Ḥanbāl only limits faḍā'il al-a'māl, and the ḍa'īf hadith used is ḍa'īf as long as it doesn't reach mauḍu'. This was because he was better known as a muḥaddisīn and lived during the development of the Mu'tazilah rational school.[18]

d. The element of gender is proven to affect the reproduction of meaning in interpretation. In understanding the hadith about the requirements for a leader who must be a man, there is also a veil of sexism bias. This kind of hadith is understood as a sign that women should not be made leaders. Therefore, al-Khaṭṭabī, for example, said that women are not legitimate to be caliphs. Likewise al-Shaukani who interprets this hadith prohibits women from becoming leaders because he sees them as not experts in leadership. Meanwhile, other scholars such as Ibn Hazm, although for different reasons, also require a male head of state. In fact, the impression that women should not be leaders of the state in this hadith is due to the political "sentiment" of the Prophet towards the Persian Kisra which tore up the Prophet's letter. Here it must be remembered that the Prophet's words regarding the leadership issue of Kisra's daughter were not in his capacity as a Prophet and Apostle, but were uttered in his capacity as a political actor whose knowledge, experience, and existence at that time may have been limited.[19]

1. Interpretation "Against" the Text (Meaning in Front of the Text)

Interpretation at this stage deliberately tries to unload the interests behind the text. By questioning the relationship between the micro text and the macro context of society, this interpretation combines the tradition of textual interpretation which always sees texts in a closed space with the wider context of society. The biggest concern of this interpretation is to see the text as a power exercise that carries certain ideological values. Language, socially and historically, is a "form of action" in the dialectical relationship between text and social structure. Therefore, meaning must be focused on how the text is formed and formed from certain social relations and social contexts.[20]

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[18]Imam Muhsin, *"RasionalitasTafsirdalamWacanaPemikiranMu'tazilah: StudiKritisMetodeTafsir al-Kashshāf"*, dalamThohaHamim [ed.], AntologiKajian Islam, Surabaya: Pascasarjana IAIN SunanAmpel Press, 1999, h. 185.

[19]Mohammad Sar'an, *"HadisDlaifmenurut al-Shafiidan Ahmad ibnHanbal"*, dalamThohaHamim [ed], Antologi, h. 182.

[20]Memandangbahasasebagaipraktiksosialsemacamini, mengandungsejumlahimplikasi. Pertama, bahasaadalahbentukdaritindakan, artinyaseseorangmenggunakanbahasasebagaisuatutindakanpadaduniadankhususnyasebagaireprese ntasiketikamelihatdunia / realitas. Kedua, modelinimengimplikasikanadanyahubungantimbalbalikantarabahasadanstruktursosial. Di sinikemudianpemaknaanterbagiolehstruktursosial, kelas, danrelasisosial lain yang dihubungkandenganrelasispesifikdariinstitusitertentusepertipadahukum, sistem, danklasifikasi.

This is because, as stated by JurgenHabermas (1929), a figure of critical hermeneutics, an understanding is preceded by certain interests and ideological content. Thus, what determines the horizon of understanding is social interest which involves the power interests of the interpreter (interpreter). Every form of interpretation is dissected from biases and elements of political, economic, social, ethnic, and gender interests. In this hermeneutic model, text is assumed not as a medium for understanding as in the previous hermeneutic model, but as a medium for domination and power.[21]That is why, from the stage of becoming, the text must have been suspected. Hermeneutics allows researchers to see how messages are organized, used, and understood. This includes how symbolic processes are used, especially in relation to power, ideology and language symbols. The implication is that hadith is positioned as an act of the Prophet's "power" (which was later continued by rijāl al-ḥadīš and the mufassirs) to make changes, because language is a "form of action" that has the power to form the desired social structure.

Therefore, meaning must be focused on how the text is formed and formed from certain social relations and social contexts, from the time of the Prophet to the time of interpretation. As mentioned above, an understanding is always preceded by ideological content. Therefore, what determines the horizon of understanding hadith is the social interest that infiltrates the power of interpreters. Hermeneutics at this stage becomes antagonistic to hadith texts, because it "suspises" the text from the very beginning of its occurrence. Hermeneutics then allows researchers to see how messages in hadith texts are organized, used, and understood, while at the same time looking for the true essence of Islamic teachings. With this interpretation, hadith is not only seen as an arrangement of texts, but also attempts to dive into its literal meaning, from the cultural context as well as the interpretation of transcendence.

Hermeneutics seeks to explore meaning by considering the horizons (horizons) covering a hadith text, namely the linguistic and social horizons of the text, initiators (the capacity of the Prophet), and readers (mukhārrij al-ḥadiš and mufassir). Hermeneutics requires an interpretation to be able to track how a hadith was raised by the Prophet and what content was entered or included in the text, while at the same time trying to regenerate meaning that is in accordance with the circumstances when the hadith was read or understood (from time to time).Understanding or interpretation then becomes the reconstruction and reproduction of the meaning of hadith contextually. The contextualization of this hadith is indeed complicated because of the long time gap between the time of the Prophet and the hadith collectors, as well as the differences in pattern and content of the schools.[22]

Therefore, the contextualization of hadiths needs to be directed at criticism of historical sources with the target of seeking certainty regarding the veracity of recorded information, especially studying the situation when hadiths were

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[21]Richard E. Palmer, Hermeneutika, h. 201.
[22]AchmadLutfi, *"PemikiranHadisIbnHatim Al-Razi: MelacakPerkembanganAwalKritisismeHadis"*, dalamJurnalStudiIlmu-ilmu al-Qur'an dan Hadis,Vol.7, No. 2, Juli 2006, h. 267.

"present", both in the context of the reasons for the emergence of hadiths (asbāb al-wurūd), the emergence hadith texts and their sanad (takhrij al-ḥadīs̱), codification of hadith (tadwīn al-ḥadīs̱), to interpretation of hadith. In other words, a historical approach needs to be prioritized in the meaning in front of the text stage considering that the emergence of hadiths is always closely related to historical settings, starting from the process of "production", "distribution", to "consumption" of hadiths. A knowledge (including the interpretation of hadith) is created through social interaction where shared truths are constructed and comparing what is right and what is wrong. In a certain view, some forms of action become natural, whereas other forms of action cannot be considered.[23]

Thus, it is possible to maintain the authenticity of a hadith, but it does not rule out the possibility of distortion of meaning, bearing in mind that a text cannot be separated from the influence of the subjectivity of the narrator, reader/listener, and the context of both. For this reason, hermeneutics considers that there is no concept of a single truth of interpretation, because what exists is a relativism of interpretation according to human intentions and goals, and necessitates changes according to the developing context. For hermeneutics, everyone is an interpreter. This is because the interpreter's goal in interpreting the text is to bridge the past and the present for the benefit of his life. In the discourse on the boundaries of AbūZayd's hermeneutic investigation, it is stated that a religious text is a product of culture and history (muntāj al-s̱aqāfah). Religious texts, including hadith texts, are basically linguistic texts that belong to an established cultural structure at a certain time and space. It was created in accordance with the cultural laws that gave birth to it so that the language represents exactly the main semiotic system of these texts. For AbūZayd, language is a conversational instrument in which the empirical world and the world of ideas are transformed into symbols.[24]

The relation in the interpretation of the hadith herewith reference to AbūZayd's thoughtsis, because the meaning of the text is always updated due to contact with human practice and activity, the text will only "live" if it is connected with human practice. Hadith is a text that has been standardized from a literal point of view and its outward expression, but because interpretation is brought to the human mind *(al-'aql al-insānī),* it becomes a "concept" *(mafhūm)* which is no longer standard and frozen exactly when its meanings were transformed at the time when the bookkeeping and standardization of hadiths were carried out (II-III H centuries). It is at this point that the hermeneutic approach in the interpretation of hadith finds its relevance.

Furthermore, borrowing FazlurRahman's theory of double movements, the hermeneutics of religious texts is divided into two movements, namely from the present situation to the time when the Koran/hadith was revealed, and back again

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[23]AkhmadArifJunaidi, *"TelaahatasPemikiranTafsirKontekstualFazlurrahman", dalamThohaHamim [ed.]*, Antologi, h. 173.

[24]Pemikiran Nasr Hamid Abu Zayd ini dominan terdapat dalam bukunya Critique du Discours Religieux, Arles: Sindbad, 1999; Mafhūm al-Naṣs,} Beirūt: al-Markāz al-Saqāfi al-'Arabī, 2000, dan Naqd al-Khiṭab al-Dīnī, Kairo: Dār al-Saqāfa al-Jadīda, 199). Selanjutnya lihat Lien Iffah Naf'atu Fina, "al-Qur'an dan Sains; Sebuah Pendekatan Hermeneutis", dalam Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis, Vol. 9, No. 2, Juli 2008, h. 222-223.

to the present where the religious text is applied. The Hadith is Divine response through the memory and thoughts of the Prophet to the social-moral situation of the Arabs at the time of the Prophet. The "first movement" of the two movements above, is divided into two steps; First, one must understand hadith as an answer to historical situations/problems.[25]

Before examining specific texts inmacro-situational perspective within the boundaries of society, religion, customs, institutions, even life as a whole, a reading of the specific situation in Arabia at the time of the presence of Islam (and especially around Mecca) should be done. Second, generalizing these specific answers and stating them as statements that have general moral-social goals that can be filtered from specific texts in the perspective of socio-historical and rational-logical backgrounds.While the "second movement", it must be carried out from this general view to a specific view which must be formulated and realized now. This means that general teachings must be "embodied" in a concrete socio-historical context today. This requires a careful study of the current situation and analysis of its various component elements so as to be able to assess the current situation and change the current conditions as needed, as well as determine new priorities to be able to implement hadith values in a new way.

CONCLUSION

Hermeneutics is a methodology in interpreting symbols, both in the form of text and text media. The essence of hermeneutics is "to understand" (verstegen/to understand). Therefore, hermeneutics cannot stand alone, but requires a set of approaches and other methods such as philosophy, theology, anthropology, philology, sociology, semantics, linguistics, phenomenology, psychology, discourse analysis, and others. In relation to the interpretation of hadith, hermeneutics is an "tool" (not a substitute) in order to sharpen interpretation.Thus, the hadith sciences that have been relied on so far, their effectiveness will be even more evident when complemented by a hermeneutic approach that examines not only the horizon of the text, but also the horizons of the initiator (Prophet), the reader (rijal al-hadis, mukharrij al-hadith, and mufassir). , and contextualization. The hermeneutic approach in the interpretation of hadith can be carried out through three layers of interpretation, namely: (2) interpretation from "inside" the hadith text (meaning within the text); (2) interpretation of the things surrounding the hadith text (meaning behind the text); and, (3) critical interpretation of hadith texts (meaning in front of the text). These three layers of interpretation have focuses, goals, and methods that complement one another. Interpretation of hadith with a hermeneutic approach is felt to be able to generate meanings that combine the elements of textuality and contextuality of hadith at once, bearing in mind that a text can only find its meaning in context.

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