

Paul Ricoeur's Hermeneutic Approach in Islamic and Exegetical Studies

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Abstract: This study aims to explore Paul Ricoeur's thinking and see how far Paul Ricoeur's hermeneutics is used as an approach. Paul Ricoeur's Hermeneutics is a philosophical hermeneutics whose approach is rarely used by Tafsir academics. Literature-based strategies are used to conduct research. The data collection process involves reading literature research. The results of this study confirm that Paul Ricoeur's approach has been applied in various fields of study, including Islamic studies and interpretation. However, in some parts, the methodological flow of Ricoeur's hermeneutics is not entirely used. Some emphasize linguistic aspects, symbols, and myths.

Meanwhile, several scientific works use the methodological flow offered by Ricoeur, including Objectification of Structures, Distansiasi (distance), World of Texts, and Appropriation. Academics quite widely study Ricoeur's approach to Islamic studies, but in the Qur'an and Tafsir, Ricoeur's approach is limited to being compared with other mufassir thoughts. In addition, Ricoeur's symbolic and myth theory is elaborated with one of the Sufi interpretations, namely the mystical interpretation of Ja'far Shadiq. In short, Ricoeur's approach is not used as a tool for interpreting the Qur'an like some other hermeneutic approaches.

Keywords: *Hermeneutic, Paul Ricoeur, Islamic Studies, Exegetical Studies*

Abstrak: Penelitian ini bertujuan untuk menggali pemikiran Paul Ricoeur dan melihat seberapa jauh penggunaan hermeneutika Paul Ricoeur sebagai sebuah pendekatan. Hermeneutika Paul Ricoeur merupakan hermeneutika filosofis yang pendekatannya sangat jarang digunakan oleh akademisi Tafsir. Strategi berbasis literatur digunakan untuk melakukan penelitian. Proses pengumpulan data melibatkan pembacaan penelitian kepustakaan. Hasil penelitian ini menegaskan bahwa pendekatan Paul Ricoeur telah di terapkan dalam berbagai bidang studi, termasuk studi Islam dan tafsir. Namun, pada beberapa bagian, alur metodologis hermeneutika Ricoeur tidak digunakan secara utuh. Ada yang menekankan pada aspek kebahasaan, simbol dan mitos. Sementara pada beberapa karya ilmiah menggunakan alur metodologis yang ditawarkan Ricoeur secara utuh diantaranya, Objektivikasi struktur, Distansiasi (jarak), Dunia Teks, dan Apropriasi. Pendekatan Ricoeur dalam studi Islam cukup banyak dikaji oleh para akademisi, namun dalam kajian al-Qur'an dan Tafsir, pendekatan Ricoeur hanya sebatas digunakan sebagai suatu komparasi dengan pemikiran mufassir lainnya. Selain itu, pada teori simbol dan mitos nya Ricoeur di elaborasi dengan salah satu tafsir sufi, yakni tafsir mistik Ja'far Shadiq. Singkatnya, pendekatan Ricoeur tidak dijadikan alat untuk menafsirkan al-Qur'an seperti beberapa pendekatan hermeneutik lainnya.

Kata Kunci: *Hermeneutika, Paul Ricoeur, Studi Islam, Studi Penafsiran*

Introduction

The study of the integration of hermeneutics and Quranic studies is one of the contemporary issues that cannot be discussed.¹ The pros and cons in various circles make this study reconsidered, especially in the study of interpretation.² Western Muslim scholars started the figures who supported the integration of hermeneutics with Quranic studies. Among them are Farid Esack in *the Quran, pluralism, and liberation*³; Fazlurrahman in his book *Major Themes of the Qur'an*⁴; and Mohammed Arkoun in contemporary studies of the Qur'an⁵. While early hermeneutics such as Schleiermacher, Gadamer, Heidegger, Palmer, Ricoeur, Derrida, and others in the study of the Qur'an and tafsir, the method was rarely applied.

Paul Ricoeur is one of the hermeneutics whose methods are rarely studied in the world of Qur'anic interpretation. In several Quranic studies, Paul Ricoeur's thoughts are compared with those of Muslim scholars, who have similarities. Paul Ricoeur's Hermeneutics is an interpretive theory of meaning and value in literature, philosophy, and theology. Ricoeur emphasizes the importance of understanding the context and subjective position in understanding texts or social phenomena. In addition, according to him, it is also important to consider the historical and cultural context to understand the hidden meaning in the text or social phenomenon. At least the theory of criticism initiated by hermeneutics is useful in eliminating certain dominance over social sciences so that it can fight for emancipatory interests.⁶

Hermeneutics is divided into three: productive, reproductive, and critical. Reproductive hermeneutic figures include Schleiermacher and Heidegger, while productive hermeneutic figures are Gadamer.⁷ Meanwhile, productive-critical figures fall on Habermas, and other vital figures are Ricoeur, Derrida, and Hassan Hanafi. Reproductive hermeneutics has taught us about an objective-romantic understanding, how the author of the text understands meaning. Productive hermeneutics progressively develops how the knowledge of meaning reaches the reader of the text, which then has

¹ Shafwatul Bary and Zakirman Zakirman, "Hermeneutika Friedrich D.E. Schleiermacher Sebagai Metode Tafsir Al-Qur'an (Kajian Ayat Ikhlas; Jilbab; Sayarah; Dan Al-Hudā)," *Journal of Qur'an and Hadith Studies* 9, no. 1 (2020): 51–70, <https://doi.org/10.15408/quhas.v9i1.15209>.

² Safrudin Edi Wibowo and Kontroversi Penerapan Hermeneutika, *Kontroversi Penerapan Hermeneutika Dalam Studi Al-Qur'an Di Indonesia, Disertasi* (UIN Sunan Kalijaga Yogyakarta, 2017).

³ Farid Esack, *Qur'an, Liberation, and Pluralism: An Islamic Perspective of Interreligious Solidarity against Oppression* (Oxford, 1997).

⁴ Fazlur Rahman, "Major Themes of the Qur'an by Fazlur Rahman," *Middle East* 35 (2012): 1–129.

⁵ Mohammed Arkoun, *THE UNTHOUGHT IN CONTEMPORARY ISLAMIC THOUGHT* (Saqi Books, 2002).

⁶ Andi Rosa, "Integrasi Filsafat Dan Ilmu Sosial Holistik Dalam Menafsirkan Al-Qur'an," *Aqlania* 14, no. 1 (2023): 41–68, <https://doi.org/10.32678/aqlania.v14i1.7816>.

⁷ Hilyati Aulia, "HERMENEUTIKA SEBAGAI TEORI INTERPRETASI DALAM TRADISI BARAT," *Al Burhan* 23, no. 1 (2023): 129–44, https://www.academia.edu/download/58686127/TugasQ_Hermenutika_Hadits.1.pdf.

subjective characteristics. It is different from critical hermeneutics, which tries to bridge between reproductive and productive hermeneutics, which are subjective and objective.⁸

Hermeneutics, in terms of terminology and epistemological framework, is a tool as a new epistemological interpretation method used to study the origin of revelation or the Qur'an. Studying the Quran as a dialectic for reading and understanding the text means looking at the historical aspects of the Qur'anic verses and looking for Qur'anic values that can be responded to in today's society.⁹ Deciphering symbols contained in texts or things that need to be read as text to understand their meanings is called hermeneutics. The ability to interpret the past as it is brought to the present is necessary in hermeneutic techniques.¹⁰ The topic of discussion about hermeneutics has become something new and very interesting in the field of philosophy. Hermeneutics has also been a scientific study in several aspects, although its presence is still controversial today.¹¹

This research was inspired by an article, "Mempertimbangkan Hermeneutika Gadamer sebagai Metode Tafsir" by Moh Alwi and Umi Kulsum.¹² This study wants to see how the study of Islam, especially the Qur'an, and Tafsir, uses Paul Ricoeur's hermeneutical approach as an assumption that not only Gadamer's hermeneutics and others are of interest to academics in Quranic studies but also Paul Ricoeur with his method. In addition, this proves the increasing openness of Islamic studies, especially the study of the interpretation of methods carried out by Western scholars. The author collects, thematically, scientific works related to Ricoeur's thinking, ranging from articles, journals, and theses to dissertations. In addition, this article will briefly discuss the history and basic concepts of Paul Ricoeur's hermeneutics and their implications and influence in the study of the Qur'an.

Results and Discussion

Paul Ricoeur and the Influence of His Thought

Ricoeur, a prominent 21st-century thinker born in Valence, France, in 1913, died at 92 while sleeping in his home.¹³ After obtaining the License de Philosophie in 1933, Ricoeur enrolled at the Sorbonne in Paris to prepare for the Agrégation de Philosophie in 1935. Ricoeur's experience in Paris introduced him to Gabriel Marcel, who later

⁸ Budi F Hardiman, "Seni Memahami Hermeneutik Dari Scheleimaher Sampai Derrida," 2015.

⁹ Wely Dozan and Muhammad Turmudzi, "Konsep Hermeneutika Sebagai Metodologi Interpretasi Teks Al-Quran," *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 4, no. 2 (2019): 205–19, <https://doi.org/10.24090/maghza.v4i2.3470>. p.210

¹⁰ Muhammad Patri Arifin, "Hermeneutika Fenomenologis Hasan Hanafi," *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin Dan Filsafat* 13, no. 1 (2018): 1–26, <https://doi.org/10.24239/rsy.v13i1.88>.

¹¹ Muahammad Julkarnain, "Understand The Novel Saturday With Fahter in The Perspective of Schleiermacher's Hermeneutics," *Jurnal Diskursus Islam* 11, no. 1 (2023): 59–68.

¹² Moh Alwy Amru Ghozali and Umi Kalsum, "MEMPERTIMBANGKAN HERMENEUTIK GADAMER SEBAGAI METODE TAFSIR (Telaah Terhadap Teori Asimilasi Horison)," *Dialogia* 18, no. 1 (2020): 205–6, <https://doi.org/10.21154/dialogia.v18i1.2085>.

¹³ Paul Ricoeur, *Hermeneutics & the Human Sciences: Essay on Language, Action, and Interpretation*, Di Sunting Oleh John B. Thompson (Cambridge: Cambridge University Press, 1982).

greatly influenced his philosophy. Ricoeur fulfilled the call of duty in 1937–1939 and was temporarily held in war by Germany until the end of the war in 1945.¹⁴ He read the writings of Husserl, Heidegger, and Jaspers during his detention. Karl Jaspers and the *Philosophy of Being*, co-authored by him and his fellow prisoner Mikel Dufrenne, was published in 1947. May 20, 2005, Chatenay-Malabry. He is a professor of philosophy at the University of Strasbourg, Paris. During his lifetime, he published more than 30 works on existentialism, phenomenology, psychoanalysis, politics, religion, and language theory.¹⁵

Paul Ricoeur has a special place in the history of hermeneutics and many previous philosophers. It can be seen from Joseph Bleicher's point of view in *Contemporary Hermeneutics*, which places Ricoeur's ideas outside the¹⁶ tradition of methodological, philosophical, and critical hermeneutics in hermeneutic thought.¹⁷ Ricoeur's idea is believed to have mediated the dispute between Emilio Betti and Hans Georg Gadamer,¹⁸ representing hermeneutics' methodological and philosophical traditions. Ricoeur begins with the same premise as Betti, which is that hermeneutics is the science that studies the expression of the objective meaning of writing that is separated from its readers by time and place. Nonetheless, he shares Gadamer's belief that, over time, the author's original intent ceased to be the primary source for understanding the work. Ricoeur's critical hermeneutics, in short, borrowed the idea of reproductive and productive hermeneutics.¹⁹

Later, Ricoeur's hermeneutics was seen as a mediator between Martin Heidegger's philosophical hermeneutic tradition and the romantic hermeneutics of Schleiermacher and Dilthey. Ricoeur understood Dilthey to define hermeneutics as studying the standardized manifestations of language life. However, it goes beyond the boundaries of psychology to reconstruct the experiences of authors (such as Schleiermacher) or people's attempts to find themselves in others (such as Dilthey); instead, it reveals the possibility of existence (like Heidegger).²⁰

¹⁴ Arif Al Wasim, "Hermeneutika Etik Paul Ricoeur (1913-2005) Dan Relevansinya Terhadap Penafsiran Al-Qur'an," *AN-NAWA JURNAL STUDI ISLAM*, n.d.

¹⁵ Maria Cristina Clorinda Vendra, "Paul Ricoeur and Clifford Geertz: The Harmonic Dialogue between Philosophical Hermeneutics and Cultural Anthropology," *Études Ricoeuriennes / Ricoeur Studies* 11, no. 1 (2020): 49–64, <https://doi.org/10.5195/errs.2020.488>.

¹⁶ Paul Ricoeur, *Theory of Interpretation: Discourse and The Surplus of Meaning*, Terj. Musnur Heri, *Philosophy of Discourse: Dissecting Meaning in the Anatomy of Language*, Cet. III (Yogyakarta: IRCiSoD, 2005). P. 183

¹⁷ Ricoeur, *Hermeneutics & the Human Sciences: Essay on Language, Action, and Interpretation*.

¹⁸ Joseph Bleicher, *Contemporary Hermeneutics, Hermeneutics as Method, Philosophy, and Critique* (London: Routledge & Keagan Paul, 1980). P. 233-235

¹⁹ Ricoeur, *Hermeneutics & the Human Sciences: Essay on Language, Action, and Interpretation*.

²⁰ Richard E. Palmer, *Hermeneutics Interpretation Theory in Schleiermacher, Dilthey, Heidegger, and Gadamer* (Illinois: Northwestern University Press, 1969).

Ricoeur maintains reflection for interpretation so that the hermeneutology attempts to uncover the intention hidden behind the text. Ricoeur's goal in his hermeneutics is related to sacred texts and symbolism in myths. Ricoeur's intention of reflection for interpretation is none other than the implication of hermeneutics itself. Interpretation activities here mean that it understands the text. It is necessary to associate it with the meaning of life, which is nothing but a reflection. If hermeneutics is tasked with understanding sacred texts and symbolism in myths, it means understanding the meaning contained in the texts and the world and its life.²¹ Ricoeur is interested in four philosophical traditions: the philosophy of Descartes, phenomenology, existentialism, and hermeneutics. These four types of philosophy are interrelated in Ricoeur's thought of building his hermeneutics.

Ricoeur Hermeneutics: Symbols and Myths

The two alternatives the Ricoeur offers in revealing the meaning of the text are that an interpreter will first face the direct path taken by Heidegger, followed by the Gadamer. Second, Husserl took the circular road. The first way is a way without going through a methodological process to reveal its ontological meaning. The second way, the circular road, is the path the interpreter takes through the methodology to arrive at its ontological meaning. The methodology referred to here is the Husserl phenomenology in undergoing a reflection. Thus, to understand the text, the interpreter must uncover what Husserl calls *bedeutung intention* or the intentional meaning of the text. The form of instinctality here means the directness of the consciousness contained in the text. The Ricoeur uses the second method to take a circular path to reveal the text's hidden intention, not the author's.²²



Ricoeur explained that there are two intentions in affirming the image above. First, we must believe that in order to understand, it comes from the belief that makes it possible to understand the sacred text, or it can be said that faith can produce understanding. Second, we must understand and believe, which is the opposite of the first sentence, which has its target, which Ricoeur calls "second naivety." The sacred

²¹ Hardiman, "Seni Memahami Hermeneutik Dari Scheleimajer Sampai Derrida." P. 236-243

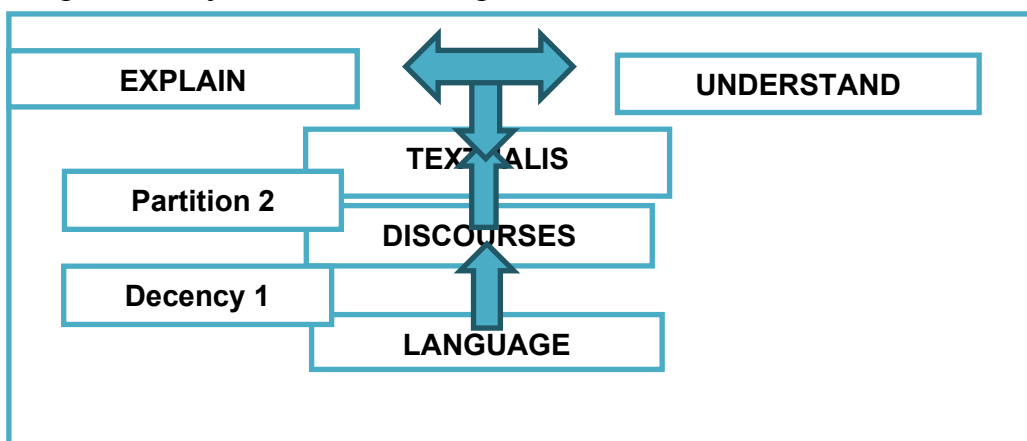
²² Ricoeur, *Hermeneutics & the Human Sciences: Essay on Language, Action, and Interpretation*.

texts or symbolism in myths do not end with knowing but understanding their meaning for life. In other words, this second naivety is a modern way of believing in symbols because modern people can believe in the truth of sacred texts if interpreted critically and reflected in their lives.²³

According to Ricoeur, mythology is "not a false explanation through images and stories" but rather a traditional story that tells events from the beginning of time and is the basis of ritual behavior carried out by humans to this day. Generally, myths are behaviors and ideas people use to define themselves. Myths are often considered symbols in storytelling, whereas symbols are more basic. The purpose of the symbol is to convey meaning. Man's relationship with God is then illustrated by transforming the outward concept of "stain" into the inner concept of "sin." Then, the sin symbol turns to the "guilt" symbol. Recognition is a symbol of purification.²⁴ In Islam, purification occurs if the human has stains and sins. Then, he must repent by taking a repentance bath and praying repentance to purify himself and will not repeat the act.

Ricoeur's ideas in his Hermeneutics

The hermeneutics Ricoeur also highlights about "understanding (*Verstehen*) and explaining (*Erklaren*)." Ricoeur called it a distinction between distance taking and what is called distanciation. Understanding is taking part, while explaining is taking part. Understanding is interpreting, while explaining is reflecting or analyzing.²⁵ Gadamer also introduced distanciation in his hermeneutics. The concept of destination owned by Gadamer is the distance formed between the author of the text and the reader. Gadamer emphasizes the horizon of tradition to understand by participating more in the text's meaning. Meanwhile, Ricoeur did not agree with Gadamer's intention. According to Ricoeur, the distanciation makes the reader interpret the text differently without the obligation to adjust his understanding to the author's intention.²⁶



²³ Hardiman, "Seni Memahami Hermeneutik Dari Scheleimajer Sampai Derrida." p. 243

²⁴ Ahmad Atabik, "New Paradigm of Contemporary Hermeneutics: Analysis of Religious Text Discourse Understanding of Paul Ricoeur's Perspective," *Addin* 13, no. 2 (2019): 295, <https://doi.org/10.21043/addin.v13i2.5906>.

²⁵ Ricoeur, *Hermeneutics & the Human Sciences: Essay on Language, Action, and Interpretation*.

²⁶ Hardiman, "Seni Memahami Hermeneutik Dari Scheleimajer Sampai Derrida."

There are two phases in this gap. The first is when the text moves from language to discourse. Conversation is an expression of our language skills in its use. Discourse can be understood as a discourse that separates itself from language. Discourse transforms into an organized work in the second stage. Textuality thus refers to the process of becoming a text. Due to this process, we have observed the separation between the text and its authors and readers. The text gains autonomy after completing these two stages. In other words, the interpreter no longer searches for hidden meanings in the text; Rather, the meaning is shown to the reader directly in the text.²⁷

According to Ricoeur, a text should be open to "explaining" activities. The relationship between understanding and explaining is dialectical. Every understanding of a text must always be accompanied by an explanation so that a critical understanding is produced. The explanatory activity in Ricoeur hermeneutics involves structuralist-linguistic analysis and suspicion techniques introduced by previous figures such as Freud, Marx, and Nietzsche. In addition, Ricoeur also integrates ideological criticism in hermeneutics, in which case Habermas considers ideological criticism not included in hermeneutics. Understanding and ideological criticism of the Ricoeur are mutually related. Therefore, Ricoeur argues that hermeneutics is no longer limited to rehabilitating tradition, as Gadamer says, but also contains a paradox of suspicion.²⁸

Application of Paul Ricoeur's Hermeneutic Approach in various fields of study

No	Authors	Heading	Focus Issue
1	Y. Slamet Purwadi	Reflecting Religious Truth From The Interpretation Of The Kingdom Of God: An Analysis Of Philosophical Hermeneutics Of Paul Ricoeur In Luke 17:20-36	How is hermeneutic Paul Ricoeur's philosophy applied to the religious truth related to the Kingdom of God? Ricoeur's hermeneutics emphasizes linguistics so that the correlation between the kingdom of God as a text and an event can be seen.
2	A. Uhhi Jannes	Interpreting the Indigenous Peoples of Hatuhaha Amarima with Paul Ricoeur's Hermeneutic	The Ricoeur approach is not only applied to written texts but can be applied to oral texts (tradition)

²⁷ Hardiman.

²⁸ Hardiman.

		Approach and Its Significance for Living in Brotherhood	
4	John Cristian Simon	Paul Ricoeur's contribution to the theological process	A dialectical approach to understanding the alternating reality between affirmative-critical and critical-affirmative attitudes is necessary for the theological process.
5	John Cristian Simon Adrianus Yosia	Practical Considerations For Paul Ricoeur's "Transformation Of Subjectivity" In The Indonesian Context	The subjectivity transformation in question is used to analyze areas of action in the public sphere, such as hermeneutic tasks in poverty, environmental damage, and the context of fighting economic and political injustice.
6	Selatang Fabianus	Harmoni Agung Dan Eksistensi Manusia Dalam Neo-Konghucisme Dan Paul Ricoeur	Neo-Confucian philosophy of the concept of great harmony with Paul Ricoeur's philosophy of human existence The importance of language hermeneutics to interpret human existence, especially related to God as the only reality
7	Gustaf R. Rame	Hermeneutika Fenomenologis Paul Ricoeur	As an approach to hermeneutic studies, Ricoeur presents an interesting attempt at the summary of philosophy and theology useful for critical studies in the field of interpretation.
8	Wachid Eko Purwanto Yosi Wulandari	Libasuttaqwa In The Poem Of Sidi Djamadi: A Hermeneutic Study Of Paul Ricoeur	The poem by Sidi Djamadi is one of the poems with Islamic nuances. Describe the clothing concept in the poem Sidi Djamadi, in which clothes represent piety.

			The concept of "Libasut Taqwa" has five representations: clothing as a representation of faith, pious deeds, a good way of life, the punishment of God, and a symbol of shame.
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Some of the writings above are studies of several fields of study that use Ricoeur's hermeneutics. The author will describe the last writing by Purwanto and Wulandari, which raises the word "Libas at-Taqwa" in Sidi Djamadi's poem.²⁹ The methodological flow of this article related to Ricoeur's hermeneutics is divided into three stages of understanding. First, a simple phenomenology that comes from the understanding of symbols. Second, the hermeneutic circle. Third is the philosophical stage of understanding symbols. From these several stages, Purwanto and Wulandari emphasized the theory of symbols, which contains two things: reflection (demythologization) and speculation. Sidi Djamadi's poem is one of the archipelago manuscripts from Minangkabau and has 761 verses. The concept of clothing offered in this article is divided into two. First, the birth clothes (the covering of the awrah). Second, inner clothing (*libas at-Taqwa*) represents faith, pious deeds, A good way of life, God's punishment, and a symbol of shame. These two clothing concepts were analyzed using three analyses: semantic analysis, reflective analysis, and excitatory analysis.

Hermeneutics of Ricoeur in Islamic Studies

No	Writer	Heading	Focus Issue
1	Said Ramadan Ibnu hamad Effendi Gazali	Perspektif Hermeneutika Ricoeur Menyusuri Agenda Toleransi di Organisasi Islam Nahdlatul Ulama ³⁰	Ricoeur's approach is used in seeing the interpretation of NU as an Islamic organization that influences tolerance towards non-Muslims Emphasis is placed on textual autonomy in the reader-author

²⁹ Wachid Eko Purwanto and Yosi Wulandari, "Libasut Taqwa Dalam Syair Sidi Djamadi: Suatu Kajian Hermeneutika Paul Ricoeur," *Komposisi: Jurnal Pendidikan Bahasa, Sastra, Dan Seni* 20(2) (2019): 99–111.

³⁰ Said Romadlan, Ibnu Hamad, and Effendi Gazali, "Perspektif Hermeneutika Ricoeur Menyusuri Agenda Toleransi Di Organisasi Islam Nahdlatul Ulama," *Bricolage: Jurnal Magister Ilmu Komunikasi* 6, no. 02 (2020): 187, <https://doi.org/10.30813/bricolage.v6i02.1941>.

			interpretation and decantation of meaning.
2	Ihsan Sa'dudin Muhammad Nasrun Siregar	Reinterpretasi Hadis Mayat Diazab Atas Tangisan Keluarganya Dengan Hermeneutika Paul Ricoeur ³¹	Paul Ricoeur's approach to this hadith concludes that the word 'buka' contained in the hadith means that the corpse was tortured because of the cry of his family, who mourned him. The historical aspect is when the Prophet saw the Jews weeping for his family, who died with hysterical weeping for days.
3	Ahmad Rajafi Ummi Hasanah	Hadits Perempuan Melakukan Perjalanan Tanpa Mahram Perspektif Hermeneutika Paul Ricoeur ³²	As a result, contextually, the hadith about women traveling without a mahram is a form of prevention that is sought for women against violence that is feared to befall them.

The first paper by Said, Hamad, and Effendi with the theme of tolerance in the NU organization with the Hermeneutics of Paul Ricoeur.³³ In order to carry the theme of tolerance, this article raises QS. al-Hujurat verse 13 encourages getting to know each other, and al-Mumtahanah verse 8 is about the command to do justice to anyone. Ricoeur's theory is presented straightforwardly. The methodological flow of Ricoeur's hermeneutics is Explanation and Understanding. Text analysis in *explanation* uses *in-depth* or deep semantics, including text background, details, intent, and pre-assumptions.

Meanwhile, understanding is important in order to understand the text through in-depth interpretation, which includes distanciation (distancing), text substance, and subjectivity. As a result, the NU organization's view of Tolerance for non-Muslims can be understood as part of the brotherhood of humanity (*ukhuwwah insaniyah* or *ukhuwwah*

³¹ Ihsan Sa'dudin and Muhammad Nasrun Siregar, "Reinterpretasi Hadis Mayat Diazab Atas Tangisan Keluarganya Dengan Hermeneutika Paul Ricoeur," *ULUL ALBAB Jurnal Studi Islam* 19, no. 1 (2018): 142, <https://doi.org/10.18860/ua.v19i1.4837>.

³² Ahmad Rajafi Sahran and Ummi Hasanah, "Hadits Perempuan Melakukan Perjalanan Tanpa Mahram Perspektif Hermeneutika Paul Ricoeur," *Aqlam: Journal of Islam and Plurality* 3, no. 1 (2018), <https://doi.org/10.30984/ajip.v3i1.633>.

³³ Romadlan, Hamad, and Gazali, "Perspektif Hermeneutika Ricoeur Menyusuri Agenda Toleransi Di Organisasi Islam Nahdlatul Ulama."

basyariyah) and the brotherhood of nationalities (*ukhuwwah wathaniyah*). Here are the details of the text analysis,

INTERPRETATION (JUSTIFICATION)	
EXPLANATION	UNDERSTANDING
Background: tolerance of non-Muslims as a necessity (sunnatullah)	Distansiasai includes language, discourse, and textuality. The language emphasizes the word <i>litaarafu</i> , which means to know each other Discourse tolerance with non-Muslims is sunnatullah Textuality, tolerance with non-Muslims in the form of <i>ukhuwwah wathaniyah</i> (national brotherhood)
Details: tolerance with non-Muslims in the form of <i>ukhuwwah insaniyah</i> (humanitarian brotherhood) based on the principle of peace and harmonious living	The substance of the text, namely the word <i>lita'arafu</i> , is <i>ukhuwwah wathaniyah</i>
Meaning: tolerance towards non-Muslims is understood in the relationship with the brotherhood of nations (<i>ukhuwwah wathaniyah</i>)	Subjectivity (interpretation) results in tolerance of non-Muslims, such as <i>ukhuwwah insaniyah</i> and <i>ukhuwwah wathaniyah</i> , to build the future of Indonesia by maintaining the integrity of the Republic of Indonesia.
Presumption: tolerance of non-Muslims should not be going beyond the boundaries and principles of Islamic teachings	

Although Ricoeur is a Western scholar, the interpretation method carried out by Ricoeur is not necessarily suitable for interpreting hadith. It is supported by David E. Klemm's statement regarding an article on biblical hermeneutics.³⁴ In this case, two articles related to the interpretation of Hadith use the Paul Ricoeur approach. First, an article by Ihsan and M. Nasrun related to the hadith of a corpse that was punished for the crying of his family. The methodological flow offered in this article discusses the hermeneutic thought of Paul Ricoeur with the theory of distance, understanding, and explanation.

³⁴ Sa'dudin and Siregar, "Reinterpretation of the Hadith of the Dead Punished for the Crying of His Family with the Hermeneutics of Paul Ricoeur."

Regarding the application of hadith using the Ricoeur approach, Ihsan and M Nasrun used the method of interpreting contextual hadith with *understanding* and *explanation*. These two approaches were inherited by Ricoeur as two opposing camps in reading the text. However, Ricoeur said these two methods complement and even need each other.³⁵

Ricoeur's theory of interpretation is divided into three parts: comprehension (initial understanding), pre-reflective understanding (detailed understanding), and appropriation (understanding: dialogue between the reader and the text). The first step in this article is to examine the structure of language and the diction of the word *buka'* in this hadith, which means shedding tears of sadness and lamentation. One of the characteristics of Ricoeur's hermeneutics is that the author (the Prophet) has a purpose in his work (hadith). Thus, a historical study is needed to determine the objective elements of the hadith. The author explained this related to the *asbab al-Wurud* of this hadith in the book by Jalal al-Din al-Suyuti. Then, looking at the validity of the hadith in the two books of sahih, namely Saheeh al-Bukhari and Muslim. In addition to studying the meaning of the hadith, it also explains the relevance of the verses of the Qur'an and their interpretation (QS. al-Nahl [16]: 25, QS. Fusshilat [41]: 30, al-An'am [6]: 164, QS. Ali-Imran [3]: 191) about this hadith and it is the conclusion of his writing.

The next article, by Ahmad Rajafi and Ummi Hasanah, is about the hadith of women who travel without a *mahram*.³⁶ Ricoeur's approach in this article emphasizes the application process. The previous hadith stated that women should not travel alone for three days unless a mahram accompanies them. The interpretation of the hadith text prohibiting women from traveling without a mahram is a form of prevention (*sadd al-Dzari'ah*). Another interpretation that can be seen from the horizon of the hadith shows the relevance of the hadith with other hadiths related to the virtue of accompanying a wife who wants to perform Hajj rather than fighting. The context of the companion used to be the mahram of the woman; the current context has a series of laws on the protection of women and social and legal institutions that are tasked with welfare and justice for women.

Application of Ricoeur Hermeneutics in Exegetical Studies

No	Writer	Heading	Focus Issue
1	Rosidin Dan Fenty Andriani	Literature Analysis Of Tafsīr Tarbawiy (Qur'anic Educational	The two poles in this article use the Ricoeurs approach. First is the objective pole, the structure of the meaning of <i>tafsir tarbawi</i> , written by Islamic studies experts as a Qur'an-based educational

³⁵ Search BOOK (Almirzanah and Syamsuddin 2011, 67)

³⁶ Sahran and Hasanah, "Women's Hadith Travels Without MaḥRam Hermeneutic Perspective Paul Ricoeur."

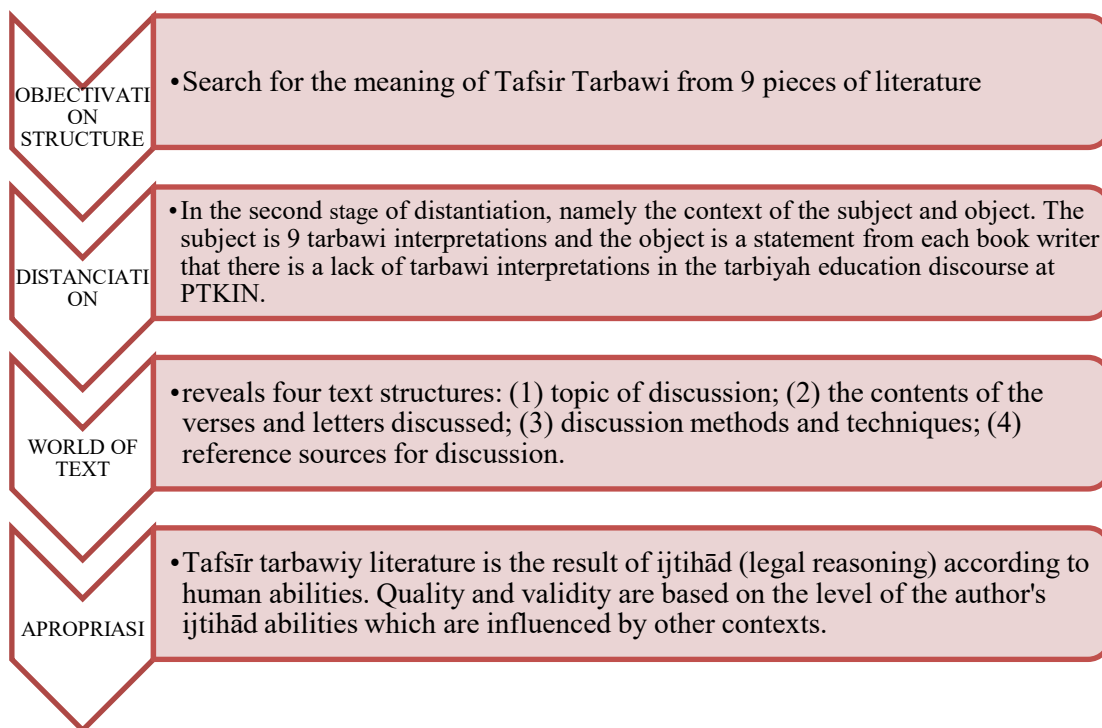
		Interpretation) From Paul Ricoeur's Hermeneutic Perspective And Its Relevance As A Source Of Islamic Education ³⁷	discourse for pragmatic and idealistic interests. Second, is the subjective pole, where the theory of tafsir tarbawiy is used to explain the topic of Islamic education by quoting educational verses using a thematic interpretation method and utilizing various references according to the author's subjectivity.
2	Anwar Mujahidin	Subyektivitas dan Obyektivitas dalam studi Al-Qur'an (Menimbang Pemikiran Paul Ricoeur dan Muhammad Syahrur) ³⁸	Paul Ricoeur argues that the interpreter should not be mired in subjectivity because the objective meaning of the text is found within its inherent structure. According to Syahrur, returning to the Qur'an does not mean returning to the past. To interpret the Qur'an, one must thoroughly study its meaning or its overall meaning. Furthermore, the message of the Qur'an refers to the modern world.
3	Mohamadreza Abooei Mahreizi Dan Malek Mohamadzadeh Mashizi	Determining the meaning of the text in comparison to the two views of Allameh Tabatabai and Paul Ricoeur	This study examines two different views of Islamic and Western hermeneutics, namely Allameh Tabatabai and Paul Ricoeur, in interpreting texts. The findings of this study have shown that the two scientists have significant similarities in how they determine the meaning or interpretation of texts.
4	Reza Tabatabaee A.	تبیین هرمنوتیک عارفانه در تفسیر	this study refers to Ricoeur's hermeneutics and its characteristics. As a

³⁷ Rosidin and Andriani, "Literature Analysis of Tafsir Tarbawiy (Qur'anic Educational Interpretation) from Paul Ricoeur's Hermeneutic Perspective and Its Relevance as A Source of Islamic Education."

³⁸ Anwar Mujahidin, "SUBYEKTIVITAS DAN OBYEKTIVITAS DALAM STUDI AL-QUR'AN (Menimbang Pemikiran Paul Ricoeur Dan Muhammad Syahrur)," *Kalam* 6, no. 2 (2017): 341, <https://doi.org/10.24042/klm.v6i2.410>.

	Ghodratollah Khayatian Azim Hamzeian	جعفر الصادق براساس آرای پل ریکور (Explanation of Mystical Hermeneutics in Ja'far al- Sadiq's Exegesis Based on Paul Ricoeur's Opinions)	result, the mystical hermeneutics of Ja'far al-Sadiq's interpretation almost corresponds to Ricoeur's hermeneutics. Ricoeur's approach found that metaphors and symbolism abound in this interpretation, while myths about angels and the Fall of Adam can only be found. Ricoeur believed that all interpretations were correct, but absurd interpretations of verses were unacceptable in Islamic mysticism.
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Hermeneutics is a method that has been widely applied in several scientific works. One is related to research conducted by Rosidin and Fenti Andriani on the analysis of tarabawi interpretation using the hermeneutic approach of Paul Ricoeur. According to his journal, the primary justification for adopting Ricoeur's hermeneutics is his ability to distinguish between the reader's subjective pole (mufassir) and the text's objective pole (the Qur'an). Consequently, there will be no misunderstanding between the mufassir understanding, al-mutagayyirāt (dynamic; transient) and human, and the Qur'anic text, which is al-šawābit (static; permanent) and Divine. For instance, the meaning of al-Qalam (surah al-'Alaq/96:4) is restricted to the pen, according to the traditional mufassirs. On the other hand, modern Islamic scholars assert that the definition of al Qalam can be extensively expanded to include educational infrastructure and facilities.



The meaning of the phrase "tafsīr tarbawi" is the primary subject of this paper's analysis of the objectification of the structure, which leads to the interpretation of tarbawiy. In the second step, distance and text, the authors of tafsīr tarbawiy literature are specialists in Islamic studies, particularly in Islamic education and Qur'anic interpretation (tafsīr al-Qur'ān). In the meantime, the general public is interested in studying tafsīr tarbawiy, and academics, particularly students and lecturers, are the context of the objects targeted by tafsīr tarbawiy literature.

The literature of Tafsīr Tarbawiy has reached the second stage of distantiation, which is the context of the subject and object. It is now prepared to reveal itself as a universe of texts. It is implied that anyone who reads the tafsīr tarbawiy literature may comprehend and evaluate the information it contains. Either reading is done for research objectives, as the researcher in this paper does, or it is done to obtain understanding, as in the case of students studying the Tafsīr Tabawiy book. The publications listed provide a detailed description of the last stage.³⁹

The next article talks about Ricoeur's assumption of language as a discourse.⁴⁰ According to Ricoeur, structuralism ignores the nature of language as a discourse. The absence of a place for temporality is one of the elements of discourse that has no place. Ricoeur laid down linguistics as the basis of hermeneutics or the study of texts because

³⁹ Rosidin and Andriani, "Literature Analysis of Tafsīr Tarbawiy (Qur'anic Educational Interpretation) from Paul Ricoeur's Hermeneutic Perspective and Its Relevance as A Source of Islamic Education."

⁴⁰ Mujahidin, "SUBJECTIVITY AND OBJECTIVITY IN THE STUDY OF THE QUR'AN (Considering the Thoughts of Paul Ricoeur and Muhammad Syahrur)."

he saw language as discourse. Ricoeur does not reject structural analysis because it can be used as a logical tool to explain the relationships, combinations, and contradictions in the text so that they can be overcome or solved to facilitate the understanding of the text. Ricoeur established the language of writing as an object of hermeneutics. However, since language naturally functions to express something, it also has references to the world of texts, and this is called the subjective meaning of texts.

The world of the text will be meaningful if the text belongs to the reader or interpreter, appropriation, or self-understanding. The concern of subjectivity in this case makes Ricoeur need to distance himself so that there is no distortion of meaning. Ricoeur offers a way to criticize ideology and deconstruction in the context of distancing.⁴¹ In this paper, he emphasizes how language is a methodological step for hermeneutic figures. This article by Anwar Mujahidin further explains how language has an important position in Ricoeur's thinking. This article does not discuss in great detail the methodological flow of Paul Ricoeur's hermeneutics, and there are no examples of its application to the Quran. Anwar only categorizes subjectivity and objectivity in Muhammad Sahrur and Paul Ricoeur's view of the Qur'an by dividing several sub-categories of discussion.⁴²

In the third article, the work of Mahreizi and Mashizi relates to the basic aspects of understanding the basic allameh Tabatabai and Ricoeur in the interpretive method. Tabatabai has a special approach to interpreting the Qur'an, such as linguistics, which includes language. Tabatabai cites the Qur'an and hadith in his method of interpretation as a foundation that is at least a little free from error. According to Tabatabai, the text of the Qur'an does not require anything else, such as scientific studies, philosophy, mystical, and so on. According to him, this is too imposing on a text and does not help the interpretation of the text.

The article also includes Ricoeur's thought that forcing the text by the reader is considered illegal. In order to avoid this, Ricoeur proposed appropriation. The appropriation carried out by Ricoeur was used to protect the text from the coercion of the reader, one of them, by freeing it from the nature of the author. The two thoughts between Tabatabai and Ricoeur in the central text do not impose the interpreter's preconceptions on the text, paying attention to the style and manner of the author in the text. Tabatabai understands the difference between human speech and divine speech. Therefore, allameh tabatabai wants to provide a better interpretation of the use of language in the text of the Qur'an.

Ricoeur's theory of interpretation faces many interpretations whose number of truths and errors is endless. Ricoeur and tabataba'I, in this case, also pay attention to the

⁴¹ Hardiman, "The Art of Understanding Hermeneutics from Scheleimaher to Derrida."

⁴² Mujahidin, "SUBJECTIVITY AND OBJECTIVITY IN THE STUDY OF THE QUR'AN (Considering the Thoughts of Paul Ricoeur and Muhammad Syahrur)."

author's style as an implied author who is always present in the text. If the author's implicit intention is ignored by subjectively changing the text, it is seen that it abandons the rules of interpretation and will fall into the abyss of interpretation. These two figures feel that linguistic analysis in understanding the text of the Quran is insufficient to the point that a holistic view of the Quran is needed.

Furthermore, regarding *Ricoeur's self-appropriation*, it is stated that the interpreter responds to the world of the text with the accumulation of experiences and preconceptions that he has, as well as new experiences. In other words, the world of text gives the text a new meaning and identity. Allameh Thabataba'I and Paul Ricoeur have similarities in their theories of interpretation, but here, Mahreizi and Mashizi state that these two figures experience intellectual laziness when they believe in the independence of the text. Mahreizi and Mashizi state that Thabataba'I never intended to exclude and ignore the author, while Ricoeur deliberately omitted the author's intention.

According to Paul Ricoeur's view, the last article by Reza, *Ghodratollah*, and *Azim* discusses the mystical hermeneutics of Jafar al-Sadiq's tafsir. The mystical hermeneutics of Jafar Shadiq's interpretation is quite consistent with Ricoeur's hermeneutics. The tafsir of Jafar Sadiq is one of the oldest mystical interpretations of hermeneutics. It has a mystical meaning that is almost under Ricoeur's hermeneutic principles. One of the events in this article is related to the Isra Mi'raj event in QS. an-Najm. The Isra' Mi'raj event symbolizes two lovers, God and the Prophet Muhammad, who held a secret meeting. Jafar's interpretation of wa al-najmi idha hawā is a place of manifestation and joy in the hearts of knowledgeable people under Jafar bin Muhammad's authority.

The interpretation carried out in the interpretation of Jafar Sadiq begins with multi-meaning or multi-dimensional text. According to Reza et al., symbols and metaphors abound in the interpretation of Jafar Shadiq. Regarding the myth in Ricoeur's view, the myth contained in this interpretation is related to something great and holy, such as angels. The most fundamental difference between Ricoeur's hermeneutics and Jafar Shadiq's mystical hermeneutics is that Ricoeur considers all interpretations correct. However, in the interpretation of Jafar Sadiq, he only praises or supports some interpretations.

The myth may deviate from the desired function. Thus, Muslim philosophers have never seen the story of the religious stories of the prophets in the Qur'an from a mythical perspective. Muslim philosophers, especially after Ibn Rushd, saw something based on rational and intuitive vision.⁴³ In this article, The first view, the myth of the book about Adam, has two sides. The first is the symbol of contamination, where Adam

⁴³ Mohamad Za'in Fiqron, "Contestation and Contextualization of Islamic Philosophy in the Midst of Modernity," *Journal of Islamic Thought and Philosophy* 2, no. 2 (2023): 151–69, <https://doi.org/10.15642/jitp.2023.2.2.151-169>.

accepts the virtue of evil. Second, the symbol of sin that places evil in Adam. This myth is not a setback but misleading. According to Ricoeur, crime is historical rather than structural.⁴⁴ In the second view, Adam became forgetful and committed something forbidden. According to Ricoeur's point of view, it is the beginning of the crime. After this, Adam's rebellion and acceptance of repentance were discussed.⁴⁵

Paul Ricoeur's Hermeneutic Discourse in Exegetical Studies

Orientalists say that the study of the Qur'an lags far behind the study of the Bible.⁴⁶ In methodology, the current interpretation studies use Hermeneutics quite a lot. However, the hermeneutic discourse still has pros and cons among academics and scholars.⁴⁷ In his dissertation, Safruddin Edi Prabowo produced three findings on the argument construct built by groups that are pro and con of hermeneutics. First, the idea of hermeneutics in Indonesia goes through three stages: (1) introducing hermeneutics through the works of foreign Muslim hermeneutics. (2) the stage of hermeneutic discourse by the Indonesian liberal movement and the integration of hermeneutics in academic works on interpreting the Qur'an. (3) a massive rejection of hermeneutics as part of liberal Islamic discourse.⁴⁸

Furthermore, he grouped the arguments held by Muslims as pros and cons of hermeneutics. The pro-hermeneutics argument says there is an anomalous crisis in the classical interpretation tradition and the need for a paradigm shift in the concepts, theories, and working methods of classical interpretation. Hermeneutics is considered feasible in overcoming the problem of classical interpretation methods. While the arguments against hermeneutics include the tradition of Qur'an interpretation, which is well established in the existing classical literature, hermeneutics originated in the Western-Christian tradition, and the application of hermeneutics created a new anomaly in the tradition of interpretation. Third, hermeneutics is inseparable from the socio-political polemic after the 1998 reform.⁴⁹

Some of the statements Safruddin submitted, at least resulting in the study of hermeneutics brought by Muslim hermeneutics alone, are still considered vulnerable in

⁴⁴ Pourhassan, Ghasem 2013 *Comparative Hermeneutics: A Study of the Similarity of the Philosophy of Interpretation in Islam and the West*, Second Edition, Tehran: Sadra Islamic Wisdom Foundation

⁴⁵ Salmi, Abu Abdur Rahman 2009 *A Collection of the Works of Abu Abd al-Rahman Salmi*, by Nasrollah Pourjavadi, Volume 1, Tehran: Research Institute of Wisdom and Philosophy

⁴⁶ Rizal Fathurrohman and Marhumah Marhumah, "Fred M. Donner's Views on Orientalist Thought about the Distinction between the Qur'an and Hadith," *Mashdar: Jurnal Studi Al-Qur'an Dan Hadis* 4, no. 2 (2022): 219–30, <https://doi.org/10.15548/mashdar.v4i2.5398>.

⁴⁷ Ahmad Husein, "Understanding the Contemporary Qur'an Between Texts, Hermeneutics and Contextualization of Slavery Verses," *Ulunnuha Journal* 9, no. 2 (2020): 120–35, <https://doi.org/10.15548/ju.v9i2.1854>.

⁴⁸ Wibowo and Hermeneutics, *The Controversy of the Application of Hermeneutics in the Study of the Qur'an in Indonesia*.

⁴⁹ Wibowo and Hermeneutika.

the interpretation study. In fact, Muslim hermeneutes such as Hasan Hanafi, Mohammed Arkoun, Fazlurrahman, Farid Essack, Abdullah Saed, Nashr Hamd Abu Zayd, Sahiron Samsuddin, etc. It has made a considerable contribution to Quranic studies.⁵⁰ They bridge the hermeneutics of Western thought by examining theories and methodologies in studying the Qur'an, especially in interpretation. Like Hans Georg Gadamer, who understands text through dialogue and builds a synthesis between the world of text, the world of authors, and the world of readers.⁵¹ Meanwhile, Ricoeur considers hermeneutics as an interpretation combining two dimensions: the linguistic text and the interpreter's point of view.⁵² However, in the current interpretation study, very few Muslim academics use the theory of hermeneutic Ricoeur in *Islamic studies*, especially *exegesis literature*.

The writings in the previous sub-chapter show the use of hermeneutics Ricoeur in various fields of study. The table above shows that the application of Ricoeur's hermeneutics has significantly contributed to developing the study of Islamic studies. One thing to note is that not all of these writings use the framework of Paul Ricoeur's hermeneutics. Some writings are concrete, and some do not apply Ricoeur's theory. Some writings only emphasize one of Ricoeur's theories, which is appropriation.

No scientific writing studies the interpretation of the Qur'an or the text of the Qur'an with the Ricoeur hermeneutic methodology. However, Rosidin and Fenty's article became a new contribution to developing interpretive studies even though they did not explore the text. The strongest reason academics rarely use this theory in studying the interpretation of the Qur'an, as contained in the Mahreizi and Mashizi articles, is that the text must be free. That is, the reader must let go of the subjectivity of the interpretation carried out by the author of the text.

In addition to developments in the realm of Qur'an interpretation, the study of hadith began to use Ricoeur's hermeneutics, as contained in this article. From the perspective of hadith, the hermeneutic method is no longer a science and a science course but also a mirror and alternative measure used to interpret the meaning of hadith.⁵³ The application of the hermeneutic approach with this interpretation in hadith

⁵⁰ M Sulaeman, "Hasan Hanafi's Hermeneutic Thought of the Qur'an in the Study of the Qur'an in Indonesia," *Salimiya: Journal of Islamic Religious Studies* 1 (2020): 1–26.

⁵¹ Sahiron Syamsuddin, "DIFFERING RESPONSES TO WESTERN HERMENEUTICS A Comparative Critical Study of M. Quraish Shihab's and Muhammad 'Imara's Thoughts," *Al-Jami'ah* 59, no. 2 (2021): 479–512, <https://doi.org/10.14421/ajis.2021.592.479-512>.

⁵² Ricoeur, *Theory of Interpretation: Discourse and The Surplus of Meaning*, Terj. Musnur Heri, *Philosophy of Discourse: Dissecting Meaning in the Anatomy of Language*.

⁵³ Mohammad Jailani, Jannatul Husna, and Nur Kholis, "Dissecting the Hermeneutics of the Perspective of Modern Muslim Scientists: Its Correlation in the Study of Hadith Science," *AL QUDS: Journal of Qur'an and Hadith Studies* 6, no. 1 (2022): 211, <https://doi.org/10.29240/alquds.v6i1.3028>. p.229

can be seen in the tradition of criticism of sanad hadith. The hadith sanad serves to prove the historical process of the occurrence of a hadith.⁵⁴

In some of these articles, the author concludes there is no need to study texts using hermeneutics. However, interpretation studies can be developed by criticizing the methodologies of the mufassirs, using the methodology carried out by Paul Ricoeur. One of them is an article that compares the thoughts of Tabataba'I and Ricoeur. Then, the mysticism style offered by Ricoeur by Reza, Ghodratullah, and Azim elaborated with Jafar Shadiq's Mystical Interpretation. Regarding comparison, in addition to the article, there is also a dissertation written by Ahmad Hifni which discusses the study of *Ta'wil* 'Abd al-Qahir al-Jurjani's Theory and the Hermeneutics of Paul Ricoeur. According to Hifni, these two figures have distinctive thinking, namely moderate in the hermeneutical school (*ta'wil*).⁵⁵

Understanding the interpretation of the Qur'an requires an understanding and approach, such as the hermeneutics of the Qur'an and the explanations of the mufassir, so it cannot be learned independently (self-taught). The role of the intellect is very important in understanding the Qur'an and its meaning because the intellect responds to information and generates ideas from the *frontal lobe* (*Nasyiyah*).⁵⁶ Interpreting the Qur'an for Sufism is not only based on history and intellect but also based on the understanding of Qur'anic verses based on gestures and symbols through *riyāḍah rūḥiyyah* (spiritual training), which then gives birth to inner experience, *kasyf* (revelation of the heart) and knowledge of *ladunnī*.⁵⁷ As Mulla Sadra has done, he also strongly emphasizes the existence of an effort where philosophy and Sufism (*irfān*) can collaborate to interpret religious texts, especially the Qur'an.⁵⁸

When analyzed from the perspective of the philosophy of science, the science of interpretation has three basic structures of scientific buildings, namely ontology, epistemology, and axiology.⁵⁹ In this regard, the Hermeneutic Science of the Qur'an is considered the process of Islamization of Hermeneutics. It borrows the thinking of Syed Muhammad Naquib al-Attas as someone who wants to transmit Western science

⁵⁴ Suryani Suryani, "The Urgency of Hermeneutics as a Method in Understanding Hadith," *AL QUDS: Journal of Qur'an and Hadith Studies* 6, no. 2 (2022): 779, <https://doi.org/10.29240/alquds.v6i2.4086>. p.792

⁵⁵ Ahmad Hifni, *Hermeneutika Moderat Studi Teori Ta'wil Abd Al-Qahir Al-Jurjani Dan Hermeneutika Paul Ricoeur* (Kuningan: Nusa Litera Inspirasi, 2018).

⁵⁶ Sahiron Syamsuddin. Dkk, "Hermeneutika Al-Qur'an Maze Yogya" (Yogyakarta: Islamika, 2005).

⁵⁷ Reflita Reflita and Jonni Syatri, "The Hermeneutic Construction of Sufi Tafsir," *Mashdar: Journal of Qur'an and Hadith Studies* 2, no. 2 (2020): 169–98, <https://doi.org/10.15548/mashdar.v2i2.1675>.

⁵⁸ Kerwanto, "HERMENEUTIKA AL-QUR'AN PERSPEKTIF MULLA SADRA," *Tanzil: Jurnal Studi Al-Qur'an* 4, no. 1 (2021): 29–40. P.31

⁵⁹ Safroedin Safroedin, "Integration of Tafsir and Hermeneutics in Understanding the Text of the Qur'an," *Hermeneutics* 15, no. 1 (2021): 91, <https://doi.org/10.21043/hermeneutik.v15i1.7885>.

products with Islamic elements.⁶⁰ The problem of hermeneutics is related to the interpretation of the text. As a text, it can be referred to as the art of interpreting texts. Hermeneutics learning is intended to make it easier to interpret meanings, vocabulary, contexts, and texts with very difficult meanings.

Conclusion

Hermeneutics Paul Ricoeur contributed to developing interpretive theories focused on understanding meaning and value in a particular social and historical environment. Ricoeur emphasizes the importance of context in understanding the meaning of texts or social phenomena and understandings that focus on subjective points of view. Ricoeur's hermeneutics has significantly influenced philosophical, literary, and theological understanding, as well as various other disciplines such as sociology, anthropology, and psychology. It is like what Mulla Sadra did, who emphasized that there is an effort where philosophy and Sufism (*irfān*) can collaborate to interpret religious texts, especially the Qur'an. So, this paper supports the idea that the hermeneutic approach is an important contribution to the interpretation study.

Ricoeur's approach, which is used in several scientific works, does not follow the overall methodological framework that Ricoeur has. Some focus on linguistic aspects, such as symbols and myths. Others follow the whole: objectification of structures, distanciation, the world of texts, and appropriation. In addition, Ricoeur's thinking has been applied to various practices, such as literary translation, legal interpretation, and educational curriculum development. This paper proves that Ricoeur's hermeneutics are quite relevant in Islamic studies. The development of philosophical hermeneutics is worthy of discourse in the study of interpretation and Islamic studies. This study opens the next exegetical Quranic studies so that it can criticize the methodology of the mufassir compared to the methodology carried out by Paul Ricoeur, such as comparing mufassir's thought with Paul Ricoeur's thought or elaborating Ricoeur's mystical theory with Sufi interpretation.

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⁶⁰ Muhammad Sakti Garwan, "The Urgency of the Islamization of Syed Naquib Al-Attas Science in an Effort to Deconstruct the Hermeneutic Science of the Qur'an," *Substantia: Journal of Ushuluddin Sciences* 21, no. 2 (2019): 125, <https://doi.org/10.22373/substantia.v21i2.5668>.

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