

A Critical Study of Hermeneutics in the Interpretation of the Qur'an Regarding Educational Verses

Soni Harsono ¹, Ahmad Syagif HM ², Junaidin ³

^{1,2,3} STIT Sunan Giri Bima - Indonesia

*Corresponding author : Hamdanish451@gmail.com

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Article	Abstract
Article History : Received : June, 10, 2025 Reviewed: Sept, 4, 2025 Accepted : Sept, 11, 2025 Published : Sept, 21, 2025	This study aims to critically examine the application of the hermeneutic approach in interpreting the verses of the Qur'an relating to education. In the modern context, hermeneutics is certainly seen as an alternative method of interpretation that seeks to connect the text, context, and subjectivity of the reader in order to gain a more relevant understanding of the educational values in the Qur'an. The research method used is descriptive qualitative based on literature studies as a step to visualize and analyze related to the study in this study to trace the history of hermeneutics, variants in hermeneutics, figures of Qur'anic hermeneutics in interpreting educational verses, and how the polemics that occur between groups that are pro-hermeneutics and against it. The results of the research that can be presented in this study are that the hermeneutic method can contribute to enriching the discourse of interpretation so that it can open space for a more dynamic and contextual understanding of educational verses such as Qs. Al-Alaq verses 1-5, Qs. Al-Mujadalah verse 11, Qs. Luqman verse 13, Qs. Al-Ahzab verse 21, and Qs. An-Nahl verse 125. However, in this case, caution is needed to maintain the integrity of the meaning contained in the text itself, especially the text of the Qur'an.
Keywords: <i>Hermeneutics, Interpretation of the Koran, Educational Verses.</i>	

INTRODUCTION

In the increasingly complex era of modern education, the interpretation of educational verses requires deeper study to address the challenges of the times. One approach widely discussed in this context is hermeneutics, a method of textual interpretation that emphasizes the interaction between the text, the reader, and the historical context. Although originating from the Western tradition, hermeneutics has begun to be used by some Muslim scholars to read the Quran more contextually, although it has not been without criticism highlighting its epistemological limitations within the framework of Islamic scholarship (Ramadhan, 2020; Zaprulkhan, 2017).

Education is a central theme in the Qur'an, reflecting the Islamic vision of developing a complete human being, both intellectually, spiritually, and morally. Educational verses contain not only normative values but also methodological principles for developing a generation of perfect human beings (Munir, 2020; Nata, 2014). However, modern educational practices often become trapped in a materialistic orientation, thus deviating from the transcendental goals emphasized in Surah Adz-Dzariyat, verse 56. Therefore, interpreting educational verses is crucial for restoring education's orientation to divine and humanitarian values.

The history of Islamic interpretation shows two main approaches, namely tafsir bi al-Ma'tsur and tafsir bi al-Ra'yi, which have contributed significantly to explaining the meaning of the Qur'an. However, these two approaches are often considered less responsive to changing times. The presence of hermeneutics was then offered as a methodological alternative to connect texts with contemporary realities, particularly in the context of education (Setiawan &

Wulandari, 2023; Wafa & Supianudin, 2017) . The pro and con debate regarding the acceptance of hermeneutics in Islam is part of the intellectual dynamics, where some Muslim scholars believe this approach can enrich interpretation, while others reject it because it is considered contrary to Islamic epistemology (Adian Husein and Abdurrahman Al-Baghdadi, 2007 ; Zimmermann, 2021).

Based on this description, this study seeks to critically examine the position of hermeneutics in interpreting educational verses, particularly by comparing its relevance with classical exegetical approaches. This research is expected to find common ground and methodological differences between the two, as well as contribute to the development of more applicable and contextual interpretations of Islamic education.

RESEARCH METHODS

In this study, the author used a qualitative descriptive method to visualize and analyze the phenomena covered in this study (Saleh, 2017) . A qualitative approach in scientific research is considered highly objective because it allows for minimal speculation that is not based on data. Interpretations are always consistent with the facts in the field, as identified by the researcher.

The type of research used in conducting this study is a *library research approach* , also known as a literature review, which involves systematically investigating data and information that demonstrates a process of problem-solving (Widiarsa, 2019) . *Library research* is a study focused on the study of literature in accordance with the information being studied, such as through books, journals, magazines, documents, notes, and also stories. Qualitative research relates to the rules of thought, basic assumptions, perspectives, and beliefs derived from the object of study. This type of research is most widely used by researchers in the fields of humanities, science, and also theology.

Meanwhile, the data collection technique used by the researcher in conducting this study was to conduct an in-depth review and analysis of data obtained through various official documents such as books, credible journal articles, newspapers and magazines, and many other documents that can support a study in obtaining accurate and precise results according to what is needed. In addition, it can also be done through documentation studies. The documentation studies referred to in this article are : is do data collection from sources written such as : books , journals , articles scientific , thesis , dissertation , and other types document official others in line with study This (M. et al., 2021) .

After all data collected then the next step is do analysis to the data. With Meaning For get results in accordance with need researchers in One field study current science discussed . In case technique data analysis that can used is *Content Analysis* or analysis content . What is meant by with technique analysis content is discussion in a way deep related to content something information written or printed in various mass media . In this case This can interpreted as A activity For discuss as well as understand data for use find meaning , interpretation , and conclusion from the data that has been obtained . In doing so data analysis exists a number of stages that must be fulfilled including : *data reduction* (data filtering), *data display* (for find relatedness as well as connection between data so as not to bias occurs in research), and *conclusions* (conclusion) .

RESULTS AND DISCUSSION

Definition and History of Hermeneutics

Hermeneutics or hermeneutics is a term adopted from the English word " *Hermeneutics* ". While etymologically hermeneutics comes from the Greek word *Hermeneuin* which means to interpret, interpret, read, and translate (Abdullah A. Talib, nd) . Based on this understanding, it is then understood that the word *hermeneuein* can be drawn into three basic

meanings that are in accordance with its original meaning, namely: hermeneutics as *to say*, *to explain*, *to translate* (Hani Zahrani and Rubini, 2023). From here it can be understood that the purpose of hermeneutics is as an effort to say, explain, and translate a text that is difficult for most people to understand. This function is then attached to hermeneutics so that indirectly it is one of the approaches that is present amidst human difficulties in understanding something that seems foreign in his view.

Hermeneutic Approach in the Study of the Qur'an.

Hermeneutics in Qur'anic studies is an approach to understanding the sacred text of the Qur'an by considering several contexts, such as historical, social, and linguistic, and involving the reader's understanding of the text. This approach focuses not only on the literal meaning of the text but also explores deeper meanings relevant to the context of contemporary developments (Marhaban, 2017).

Hermeneutics emerged as an approach to the study of Quranic exegesis, attempting to read the text contextually in accordance with contemporary developments. The proliferation of hermeneutics as a new methodology for interpreting the Quran is undeniable. The emergence of various contemporary exegetical literature offering hermeneutics as a variable method for understanding the Quran demonstrates the powerful appeal of hermeneutics to the study of Islamic texts.

Facts show that the study of the Quran is not only conducted by Muslim groups (*Insiders*) but also by (*Outsiders*) or groups outside of Islam, such as Orientalists. In this regard, a prominent figure in the study of the Quran is Paul Ricoeur. According to him, achieving an understanding of a text requires the application of hermeneutics (Lalu Muhammad Fazlurrahman, 2023).

The History of Hermeneutics Enters into the Study of Islamic Texts

The term "hermeneutics" is not found in written Islamic scholarship, whether derived from the Quran or the Hadith. However, in practice, hermeneutics has long been practiced in Islam. This is quoted from Mamat S. Burhanuddin's statement in his book, which quotes from Abu Ma'syur's book *Al-Ulf*, using the term "*Hermetism*" from the Greek tradition (Mamat S. Burhanuddin, 2020). There, a term similar to "Hermeneutics" is used: "*Hirmis*," "*Harmas*," or "*Harmis*."

However, we can see that Islamic reform thinkers such as Hasan Hanafi (Mulyaden et al., 2022), Nasr Hamid abu Zayed (Chodir, 2019), Amin al-Kulli (Najiha Khurin'in, 2023), and many other figures from Muslim intellectual circles have practiced hermeneutics as a methodology in understanding the Qur'an, including Muhammad Qurayis Syihab (Quraish & Shihab, 2010).

In the Islamic tradition, before the advent of hermeneutics, there was already a method of interpretation, namely the science of tafsir, with its scientific field being *Ulumul Qur'an*. Even long before the emergence of the Science of Tafsir in Islam, the interpretation of the Qur'an had existed since the time of the Prophet Muhammad SAW which was divided into several phases, namely the Mutaqaddimin phase in the 1st-4th century AH, the Muttaakhirin phase from the 5th-12th century AH, the new period from the 12th century to the present (Manaf, 2021). From these various historical sequences, it shows that the presence of hermeneutics in Islam as a method of interpreting the Qur'an is not something new in the context of understanding the text of the Qur'an, but rather something that has long existed in the Islamic tradition. However, what is being debated is that hermeneutics is a western product, so it is inappropriate if applied in the study of the Qur'an.

If we go back to the history of the use of hermeneutics in the Christian tradition in 1654 AD, of course we will find how the Christians responded, which then urged the Church to establish hermeneutics as a method of interpreting the Bible to reveal the truth of the Biblical

text itself. (Ahmad Faruki, 2019) Meanwhile, in the Islamic tradition, hermeneutics is not an effort to prove the originality related to the holy book of the Qur'an but rather as a method to reveal the meaning of *Esoteric* (secret/inner) and *Exoteric* (outer), so that what is then difficult to understand the meaning can be understood.

Classical Interpretation of *Bi Al-Ma'tsur*

According to Manna' Khalil al-Khalān, *tafsīr bi al-ma'tsūr* is an interpretation based on authentic quotations according to the order mentioned in the requirements of an interpreter. That is, interpreting the Qur'an with the Qur'an, the Qur'an with the Sunnah, the Qur'an with the words of the Companions, because they are the ones who know the Book of Allah best or with what was conveyed by the great figures of the Tabi'in, because in general they received it from the Companions (Abd Hadi, 2020) .

Meanwhile, according to Muhammad Husain Al-Dhahabi, quoted by Abd al-Hayy Al-Farmawi, *Tafsir bi al-ma'tsur* is : interpretation of verses by verses, interpretation of verses by hadith of the Prophet SAW, which explains the meaning of some verses that are difficult for the companions to understand or interpretation of verses by the results of the *ijtihād* of the companions, or interpretation of verses by the *ijtihād* of the tabi'in, then the further the era from the time of the Prophet and the companions, the more varied the understanding of the meaning of the verse will be.

So it can be understood that all scholars have agreed that *tafsir bi al-ma'tsur* is a process of interpreting the Qur'an based on what Allah revealed, and also by using the Prophet's hadith as an explanation of verses that are still difficult for the companions to understand, then using the *ijtihād* of the Prophet's companions because they are people who lived at the same time as the Prophet and have heard directly what the Prophet said.

In general, *the interpretation of bi al-ma'tsur* (Siregar, 2018) can be grouped into four types, including the following:

First: interpreting the Koran with the Koran. It is one of the steps taken by scholars to explain one verse to another so that the verse can be understood properly (Hakim, 2017) . For example, in Surah Al-An'am Verse 82 and Surah Luqman Verse 13, these two verses both explain the dangers of shirk.

Second : interpreting the Qur'an with the Sunnah is an explanation of Qur'anic verses that are still vague in meaning, so that the Prophet's hadith is needed to explain the verse so that its meaning can be understood. Because the purpose of the hadith is as *bayan at-tafsir* (explanation). This is in line with Allah's word in Surah al-Jumu'ah: verse 2, which explains that the purpose of the Prophet Muhammad's sending was to recite Allah's verses to mankind.

Third: interpreting the Qur'an with the words of friends is a step taken by commentators to explain the meaning and purpose of verses whose explanation is still vague and there are no verses or hadiths of the prophet that explain this matter. Among the companions of the prophet who were famous in interpreting the Koran according to Imam Asy-Suyuthi were Abu Bakar ash-Shiddiq, Umar bin Khattab, Uthman bin 'Affan, Ali bin Abi Talib, Ubay bin Ka'ab, Abdullah bin Mas'ud, Zaid bin Tsabit, Abu Musa al-Asy'ari, Abdullah bin Abbas, and Abdullah bin Zubair (Sabil Mokodenseho, 2015) .

Fourth: The interpretation of the Qur'an with the words of the tabi'in is an effort made by the interpreters in expressing the meaning of a verse by using *ijtihād* or thinking fundamentally with the provision of adequate knowledge in terms of interpreting the Qur'an accompanied by the sanad of the science up to the companions of the prophet (Rahmadi Agus Setiawan, 2022) . In this case, of course, they still pay attention to the evidence from both the Qur'an and the hadith in interpreting.

Classical Tafsir *bi al- ra'yi*

Tafsir *bil ra'yi* is an approach to interpreting the Qur'an that prioritizes the interpreter's rationality or reason in unraveling the meaning of a difficult verse (Sri Indah Triani, et al., 2022) . In this case, there are certainly various responses from various parties, both pro and con. In this case, an interpreter is not given the freedom to use his reason in interpreting, but there is a line of command that must be followed and obeyed by an interpreter with the tafsir *bil ra'yi approach*. There are several aspects of knowledge that must be mastered, such as: grammar (*nahwu and shorof*), Arabic, and also fiqh, as well as many other sciences that must be mastered by an interpreter.

In terms of the division of *interpretation of bil ra'yi*, it can be divided into two parts, namely: **First: Interpretation of bil ra'yi al mahmudah (praiseworthy)**. It is an interpretive approach that is in accordance with the objectives of sharia, which is far from deviation, error, ignorance, and avoids interests, and in explaining it in accordance with the rules of Arabic language.

Second: Tafsir bil ra'yi al mazmumah (gap). This is a flawed use of ijtihad or *arra'yu* that does not correspond to the true meaning of a particular verse being interpreted. In this case, many errors are caused by an interpreter's inability to master the various fields of knowledge that are required for an interpreter in interpreting verses. (Agus Rifky Ridwan, Azzah Ulia Rona, 2024) . This is why many kholaf ulama forbid interpreting the Qur'an using a *ra'yu* approach alone.

Hermeneutical Analysis of Educational Verses

Qs. Al-'Alaq: 1-5 (Reading Command)

Islam is a religion that emphasizes its followers' reading of everything, both textually and contextually. This is further reinforced by the following verse:

اقْرَأْ بِاسْمِ رَبِّكَ اِىَّ يَلْمِزُ الْمَلٰٓئِكَةُ الْاِنْسَانَ مِنْ نَّحْلٍ اَقْرَأْ وَرَبُّكَ الْاَكْرَمُ الَّذِي عَلَّمَ الْقَلَمَ لَا يَلْمِ الْاِنْسَانَ مَا لَمْ يَعْلَمْ

“Read in the name of your God who has created, He has created humans from a clot of blood, read and your God is the most gracious, who teaches humans through kalam, teaches humans what they do not know”.

This verse was first revealed to the Prophet Muhammad at the age of 40. According to Imam Bukhari, before this verse was revealed, the first revelations to the Prophet were in the form of true dreams while he slept (Al Bakri, et al., 2007) . And the Prophet never dreamed but the dream was as true as the bright light of dawn. After this dream, the Prophet Muhammad became fond of *uzlah* or seclusion in a place, namely the cave of Hira.

An example of applying hermeneutics to this verse is the approach of one prominent figure, Wilhelm Dilthey (KA et al., 2024) . Several key approaches are offered, such as *Verstehen* (Understanding), historical context, and *circular hermeneutics*. In this regard, there are several important points that Wilhelm Dilthey must pay attention to when interpreting the text. **First:** Historical context in this case, Wilhelm Dilthey emphasized that in understanding a text, it is necessary to delve into the historical context surrounding the text's descent. **Second:** Circular hermeneutics, namely how an interpreter's ability to interpret a text by understanding the entire text related to the concept of education in Islam and having an orientation towards the relationship between science and faith. Reading the text is not only literal but also in context and various natural phenomena. **Third:** the purpose of understanding (*Verstehen*) according to Wilhelm Dilthey, the humanities have the goal of providing humans with an understanding of life. From the context of this verse, it can be seen that the command to seek knowledge is aimed at bringing about change for a better human life, and has an impact on change for individuals and social groups in society.

From Wilhelm Dilthey's hermeneutic approach, it can be understood that the verse on education emphasizes the importance of knowledge for humans as a path to forming a civilization for humans. This interpretation involves several historical contexts, by looking at the early conditions of Islam, where the verse was revealed in the 7th century when Arab society was in a very backward condition in terms of education, so that this verse was revealed as a basis for pioneering the educational process that teaches about the importance of knowledge and moral change, as well as the creation of justice for all.

The educational values that can be taken from this verse are: **first**, God commands humans to seek knowledge through reading. Because, in essence, knowledge can only be obtained through the process of reading, both textually and contextually. **Second**, God teaches humans that the educational process begins within oneself, with a general description in the context of human creation from a clot of blood fertilized by sperm. **Third**: Allah also wants to teach us about how in the educational process a student should be able to honor the teacher as a means of transforming knowledge and also Islamic ethics.

Qs. An-Nahl : 125 (Teaching Procedures)

When it comes to teaching, the first thing a teacher must consider is how to teach, first observing the nature and character of each student. This will facilitate the delivery of material and make it easier for students to understand what the teacher is presenting.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْخَيْرِ ۚ وَإِذَا لِمَ يَاجِبَالِي ۖ هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

“Call (humans) to the path of your Lord with wisdom and good lessons and refute them in a good way. Indeed, it is your Lord who knows better those who stray from His path and He knows better those who are guided”.

This verse serves as an important illustration that must be emulated by preachers who work as preachers, and also for educators who act as teachers. From this verse there are at least three important points that serve as basic guidelines for a preacher in preaching: preaching with the guidance of Revelation from Allah, with good examples or morals, conducting dialogue when necessary with polite and gentle words. The goal to be achieved from this process is how the message is then conveyed well and get a positive response from the target of our preaching and teaching about knowledge related to the verses of the Qur'an. The following are some interpretations of scholars regarding this verse, including: (Sufyan, 2014) .

An example of the application of hermeneutics to verses is the *Double Movement approach* , initiated by Fazlur Rahman. In this approach, Fazlur Rahman sought to make the Quran both universal and flexible. This movement seeks to allow an interpreter to read the text from two perspectives: one by returning it to the time when it was revealed, and the other by returning it to a contemporary/modern context (Syauqi, 2022) .

first step : reading the text to its context means understanding the historical conditions under which the verse was first revealed. Therefore, it can be seen that this verse was revealed in connection with the Prophet's open preaching process to the Arab nation at that time, with the many rejections from the Kurayist group towards the Prophet's preaching, Islam at that time had not yet become a force that could rival the strength of the Kurayist infidel group, so in this case a softer and more persuasive approach to preaching was needed.

second step : reading the text in a modern context. In this case, the message of da'wah must be communicative, contextual, and inclusive. Open dialogue is essential to neutralize arguments that contradict Islamic understanding, avoiding verbal violence. By accumulating

understandings across cultures and religions, this will prevent the emergence of anti-Muslim sentiment.

From Fazlur Rahman's hermeneutic analysis with his approach, namely *Double Movement*, it can be concluded that in understanding the context of the da'wah verse, it is necessary to see how the historical context of the verse was revealed and to understand the concept of da'wah which is not only verbal but can reflect the da'wah framework which has ethical content as contained in the message of the Qur'an so that da'wah in Islam will continue to exist throughout the ages without rejection and will not lose its substance.

Qs. Al-Ahzab : 21 (Exemplary Behavior in Education)

In the education process teachers are role models. For this reason, a teacher should behave as an educator should. Because basically students will follow everything that is a model for them, namely a teacher. And in this case the best example to follow was the prophet Muhammad. Because he is the best human being who deserves to be an example for us in all aspects of life.

لَقَدْ أَن لَّمْكُمْ رَسُولَ اللَّهِ لِسَوَّةٍ حَسَنَةٍ لِّمَن يَمُنُّ بِرِجْوَا اللَّهِ الْيَوْمَ وَالْآخِرِ وَذَكَرَ اللَّهُ كَثِيرًا

"Indeed, in the Messenger of Allah there is a good example for you, namely for those who hope for the mercy of Allah and the coming of the Day of Judgment and who remember Allah often".

This verse explains the greatness and glory of the Prophet's morals which we should emulate in all aspects of life. The perfection of his morals is the reason Allah commanded us to make him an example in all aspects of life, especially in the world of education. This is done as an effort to maintain and maintain moral values which are increasingly fading in the current generation of young Muslims.

This verse can be analyzed hermeneutically using Gadamer's hermeneutic approach with his theory of Horizon Fusion. Horizon fusion hermeneutics, in Hans-Georg Gadamer's thinking, is a concept that explains how understanding occurs through the encounter between past "horizons" (e.g., texts, traditions, languages) and present "horizons" (reader understanding). The goal is to gain a broader understanding by means of the Configuration of historical impacts is done through integration or fusion in meanings that stretch historically from the past to the present in an ontological-existential manner (Emanuel Prasetyono, 2022).

Gadamer emphasized that the fusion of horizons is not a merging in which one horizon absorbs the other, but rather a dynamic, ongoing process of transformation and dialogue and understanding. It involves a give-and-take between reader and object, in which both horizons contribute to the formation of shared meaning.

Understanding a text requires a review of the historical context (*asbabun nuzul*), the linguistic meaning, and the normative-theological purpose of the verse. In this regard, Gadamer emphasizes that past history or traditions must be understood within the horizon surrounding that history itself. An interpreter, in this case, must be able to position themselves within that horizon to comprehensively grasp the significance of the tradition itself. A complete understanding is formed through a combination of past and present horizons (Harjon, 2023).

Judging from *the asbabun nuzul* (the revelation), this verse was revealed during the Ahzab War or the Khondak War. From this perspective, the Prophet Muhammad (peace be upon him) is seen as an exemplary figure of courage, patience, and steadfastness in his faith when facing his enemies. Linguistically, the verse contains the word "*Uswatun Hasanah*," which means a good example. Contextually, the word "*Uswatun Hasanah*" is not merely understood as a theory but as a concrete example depicted in the Prophet Muhammad (peace be upon him). This verse shows an existential symbol that describes an ideal human figure

worthy of being a role model, not only as a historical figure but also as a *perfect human being*, so that emulating him can shape one's personality spiritually and socially.

In the context of understanding the text, Gadamer strongly emphasizes the importance of fusion of horizons between the world of the text and the reader. Therefore, the reader must enter the world of the apostle regarding greatness of soul, patience, steadfastness of faith, and leadership. The results of this configuration can then be applied contextually to the context of contemporary leadership that has lost the moral and spiritual values inherent in leaders.

The relevance of the educational values from this verse to today's education system are: *First*, a learning model based on exemplary behavior (*Uswah*). In this case, the best teacher or role model is the Prophet Muhammad. *Second*, the goal of education in Islam is character building. *Third*, the integration of faith, good deeds, and dhikr as the basic foundation for developing spiritual attitudes in education.

Qs. Al-Hujurat: 13 (Piety as a Standard of Glory)

Honoring fellow human beings is the foundation for harmonious relationships and a sign of devotion to God. We must not criticize or belittle one another simply because of differences in ethnicity, race, culture, social class, or skin color, which can lead to hostility. As clearly illustrated in the following verse:

يٰۤاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَاۡلٍ لِتَعَارَفُوْا ۗ اِنَّا كَرَمَكُمْ عِنْدَ اللّٰهِ
لَتَقۡسَمَ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ

“O people, indeed We created you from a man and a woman and made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the most devout among you”.

This verse was revealed regarding Bilal Bin Rabbah. It is said that *“during the conquest of Mecca, the Messenger of Allah ordered Bilal to climb the Kaaba to call the Adhan, because Bilal was one of the Prophet's companions with the most melodious voice.”* However, one of the Prophet's companions, Al-Harith bin Hisham, said, *“ Muhammad has no other muezzin than this black crow .”* Suhail bin Amruh then said, *“ If Allah wills something, He will definitely change it. ”* Abu Sufyan said, *“I will not say anything, for fear that God will tell him (Muhammad). ”*

The educational value that can be gleaned from this verse relates to the process of good communication with others, especially in the world of education. It illustrates how a teacher communicates with his students without regard for caste systems or other differences, including skin color. This is similar to Allah's rebuke of the Prophet's companions who insulted Bilal ibn Rabbah, who had pitch-black skin, by comparing him to a crow. From this verse, we can learn that glory in the sight of Allah cannot be achieved by anything other than devotion to Him. This verse also teaches us about social interaction as an effort to dissolve differences and unite within the bonds of Islamic brotherhood.

Pros and Cons of the Hermeneutical Approach to the Interpretation of the Qur'an

The presence of hermeneutics in the study of Islamic texts has consistently faced widespread criticism and attacks. This is because it is inconsistent with Islamic tradition, as hermeneutics is a methodology or approach that originated in the West and is therefore inappropriate as a method for interpreting the Quran.

The polemic regarding the presence of hermeneutics as a method of interpreting holy books is something that often occurs among Muslim scholars and religious figures. (Ahmad Roisy Arrasyid, 2022) . This then became the backdrop for the emergence of sentiment and accusations between groups within society. With the numerous conflicts between supporters

and opponents of hermeneutics, this then attracted the attention of many Islamic universities, which made hermeneutics a legitimate field of study at every state university.

The reason for all the rejection of hermeneutics is inseparable from the efforts of conservative scholars to maintain the sacredness of the Quran itself as the word of God, which cannot be interpreted carelessly by anyone, for whatever reason and with whatever approach. Among the anti-hermeneutical arguments frequently used by anti-hermeneutics groups are: (Faiz, 2022) .

First: They argue that, historically, hadith hermeneutics originates from the Western tradition (Christianity and philosophy), making it impossible for this to become a pathway for Christian and philosophical traditions to enter Islam, which is fundamentally different. This objection stems, of course, from the development of hermeneutics itself, which stems from the tradition of biblical studies, stemming from the trauma of Christians who suspected the Bible of having multiple authors.

Second : the Islamic tradition itself has a very capable methodology and is able to address various problems of the community in understanding the Qur'an, known as Ulumul Qur'an or the science of interpretation of the Qur'an. This argument shows the rejection and disagreement of groups of scholars towards hermeneutics because in Islam itself, it has its own method that is quite capable and complex as a method of studying the Qur'an. Because basically the Qur'an does not require hermeneutics like the Bible, because the Qur'an is final, unlike the Bible. This is an effort by scholars to maintain the originality and authenticity of the Qur'an as the word of God.

Third: In hermeneutical studies, an interpreter understands the text far better than the author. This shows that if hermeneutics is used as an interpretative method, it will lead to subjectivity in the interpretation of the Qur'an, thus obscuring the original meaning of the text. Because in Islamic understanding itself, human knowledge of something is limited, including knowledge of the Qur'an.

Conservatives have the understanding that the Koran is a sacred text that should not be interpreted outside of the interpretation method agreed upon by the ulama. Another reason also emerged from one of the figures who opposed hermeneutics being used as a method of interpreting, namely Adian Husaini, he said that the work area of hermeneutics is interpreting texts and studying them by reading the condition of the author of the text to find the hidden meaning behind the text (Hani Zahrani and Rubini, 2023) .

The following are several analyses presented by Adian Husaini regarding his rejection of hermeneutics: (Husaini & Al-Baghdadi, 2007)

First: interpretive relativism, in this case the users of hermeneutics adhere to the understanding that no single interpretation has the status of absolute truth. **Second:** There is suspicion towards Islamic scholars, in this case many of the hermeneutics supporters do not hesitate to make blind accusations against Islamic scholars, including those such as Iman Asy-Syafi'i and also the hadith scholars. This can be found in a book entitled " *Interfaith Fiqh* " published by Pramadina and The Asian Foundation, where it is stated: " Muslims are too lulled by the cage of Imam Ash-Shafi'i's fiqh thought. We forget that Imam Shafi'i was indeed the most brilliant architect of ushul fiqh, but because of Shafi'i, fiqh thoughts did not develop for approximately twelve centuries. As long as Shafi'i applied his ushul fiqh framework, Muslim fiqh thinkers were unable to escape the trap of his methodology. Until now, the formulation of Shafi'i fiqh is positioned so exalted, so that not only is it untouched by criticism, but it is also higher than the texts of sharia (the Qur'an and hadith). The proof is that every form of interpretation is always subject to the Shafi'i framework."

Third: In the deconstruction of the concept of revelation, hermeneutics advocates always enter a very vulnerable realm, namely always trying to question the authenticity of the

Qur'an as a book whose words and meanings come from Allah. From this, it can be understood that the efforts made by Adian Husaini are a step to stop all forms of radical thinking that can injure the authenticity of the Qur'anic text whose words and meanings come from Allah. In addition, this effort is also a way to maintain the good name of Islamic scholars so that there is no distortion of truth as if they are a group that limits people's ability to think.

The basis of all opposition and support for hermeneutics against the Qur'an is inseparable from the issue of differences in each individual's perspective on hermeneutics. The group opposing hermeneutics are conservatives who are unwilling to accept new changes that have meaning for progress, arguing that the Qur'an is a sacred text, so it should not be studied freely with approaches that are not sourced from Islam. The laqin reason behind these conservatives is because hermeneutics comes from the Christian tradition in the West, as an effort to interpret the Bible. Figures who reject hermeneutics believe that this method is very different from the interpretation methods that have been used by scholars.

The hermeneutics advocates were born from prominent Muslim scholars. This is certainly inseparable from the concept of understanding that is not rigid, because the presence of hermeneutics has indeed brought a new dimension to the concept of interpreting holy books and other humanities texts. Conceptually, humans are thinking creatures, and the concept of thinking naturally requires critical reasoning, especially regarding texts that are frequently encountered.

Islamic reform thinkers who use hermeneutics as a field of study that addresses all challenges and changes in human life (Reza Bakhtiar Ramadhan, 2020). Essentially, they do not reject the presence of Qur'anic hermeneutics as a method of interpretation, nor do they reject the various paradigms that have become embedded in the minds of Muslims in general, who believe that the Qur'an is a final and undisputed religious text, but differ from other religious texts.

Some of the arguments that were then developed by the supporters of hermeneutics include the following: **First:** interpreters are human beings. In this case, whoever interprets the Qur'an is still human, and therefore, they are not free from limitations in terms of knowledge, including limitations in space and time, because development and change are inevitable. This reason is put forward as an effort to avoid quickly judging something as right or wrong regarding an interpretation. **Second:** Interpretation cannot be separated from language, history, and tradition: in every attempt at interpretation in general it cannot be separated from the participation of language structure, tradition, and history, because every interpreter cannot be separated from these three components. Muslims in this case have experienced a setback due to their inability to contribute to modern development because they are unwilling to leave the traditions of the past, with the jargon that is always developed, namely "returning to the Qur'an and Hadith". This statement shows that not all interpretations are based on the text but must pay attention to the historical context that applies to the text at the time when the text was revealed. **Third:** No text is a domain unto itself, because the process of forming revelation or text does not simply occur spontaneously, but rather involves causal factors that cause the text to emerge. Furthermore, the function of text is also to comment on all forms of events surrounding human life.

Implications for Modern Education

At this level, hermeneutics certainly has significant implications for the world of education, as it offers a philosophical framework and methodology highly relevant to modern education. In this regard, hermeneutics emphasizes the importance of improving, strengthening, and perfecting all human potential, a principle consistent with the motto of education. On another level, hermeneutics also offers a more contextual, philosophical, and

critical way of thinking as a reflection for interpreting various texts/realities and understanding the meaning contained within them (Habibi & Hadi, 2023) .

With a hermeneutical approach, one is encouraged to continually develop, not to stagnate, but to continually move from a world of reflection to a world of action. This demonstrates the similarities between hermeneutics and Islamic education. In Islam, educational practice is an action or effort to develop oneself, directed toward self-actualization and the ongoing, uninterrupted transformation of society.

If we look at the world of modern education today, it is certainly very concerning. The role of educators is limited to the process of knowledge transformation as an effort to improve academics alone, without considering the moral and spiritual values of students. This demonstrates the urgent need for a new approach to Islamic education that encompasses several aspects and forms an inseparable whole. This approach is the hermeneutics of *prophetic education* , an education rooted in the values of prophetic education.

In the hermeneutics of prophetic education, there are at least three important things that can then be transmitted into the world of Islamic education (Indrianto, 2023) .

First: Education that has the value of *transcendence* , meaning a vertical relationship upward that emphasizes the spiritual relationship of humans with their God. According to Kuntowijoyo, transcendence is the basic foundation of everything else (Anwar et al., 2023) . Because ultimately, the value of transcendence will form transcendental values or faith, which is a process in the formation of civilization. The message that is then presented in prophetic education is the application of education based on prophetic values as the basis for fostering human values that have noble character reflected in prophetic traits.

Second: education that emphasizes the value of *liberation*. The word " *liberation*" comes from Latin and means "freeing" or "freeing without oppression." This demonstrates a commitment to social change that is far more positive and free from all forms of behavior with negative connotations, such as prohibitions on drug use, alcohol consumption, brawls, gambling, and inappropriate youth behavior.

From this point, there are several indications of the pillars of liberation, namely: 1. Siding with the interests of the people, 2. Upholding justice and truth, 3. Eradicating ignorance and backwardness, 4. Eliminating oppression. Because basically, education is liberating, which means freeing humans from all forms of ignorance or ignorance, because basically the first revelation sent down to the Prophet Muhammad has a message of liberation. Because seeing the civilization of the Arab nation at that time which was far from the values of liberation that oppressed each other, degraded the status of women, and carried out forced confiscation of property. (Miftachul Jannah, 2017) .

Third: Education that emphasizes *humanization*. In this context, education must prioritize human values. Humanization-based education certainly provides valuable lessons for students, fostering high human values toward others, regardless of ethnicity, race, culture, or religion, except in matters of faith, as it is the foundation for the formation of Islamic civilization.

From the above explanation, we can conclude that hermeneutics can serve as a bridge for Islamic education at a time when human morality is increasingly deteriorating, moving away from the characteristics and values of prophecy. In the world of prophetic education, at least three basic concepts should be applied in educational settings: *transcendence, liberation, and humanization*. These three concepts can address the challenges facing Islamic education, which is increasingly losing its public profile.

CONCLUSION

Education in Islam is demanding excavation the meaning of the Qur'an through interpretation so that the values education can presented in a way real in civilization . However, the conventional interpretive approach often considered rigid and dogmatic so that Not yet fully answer challenge modernity . This is where hermeneutics , although rooted from Western

tradition but emerged as offer methodological new . Even though Thus , it is necessary attitude critical for its implementation in Islamic studies do not necessarily shift the authority of classical interpretation , but rather positioned as complement For enrich method understanding.

Implications hermeneutics in sufficient Islamic education big , especially through idea education prophetic which emphasizes transcendence , humanization , and liberation . However, the pros and cons of the debate show existence doubt whether hermeneutics in line with Islamic epistemology . Main criticism lies in the potential hermeneutics relativize meaning text sacred , while the classical interpretation emphasize continuity meaning from authority revelation . Therefore , the challenge to front No only How adopt hermeneutics , but How blend in a way critical with Islamic interpretation methodology so that the Qur'an remains functioning as universal guidelines , as well as relevant answer the problems of modern life .

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