ORIGINAL ARTICLE   **OPEN ACCES**

THE IMPLEMENTATION OF SCHLEIERMACHER'S HERMENEUTICS IN THE INTERPRETATION OF THE QUR'AN

Jufri Hasani Z[1] , Azwar Sani[2]

*Correspondence:
Email:
hasanijufri3@gmail.com

Authors Affiliation:

[1] Institut Agama Islam Negeri Takengon, *Indonesia*

[2] Institut Agama Islam Negeri Takengon, *Indonesia*

Abstract

This study aims to find out the use of hermeneutics in the interpretation of the Qur'an and consider how it can help in understanding and deepening the message contained in the Qur'an. This study used a qualitative approach with an evaluative analysis of Schleiermacher's work, 'Hermeneutics and Criticism.' This study offered a new contribution by systematically applying two main approaches, namely grammatical and psychological hermeneutics, in the context of the interpretation of the Qur'an. This research also integrated classical and contemporary interpretations to test the extent to which the power of hermeneutics could be used in understanding Islamic sacred texts. The results of the study showed that Schleiermacher's hermeneutic approach is able to make a significant contribution to broadening readers' understanding of the Qur'anic text comprehensively. Thus, the application of Schleiermacher's hermeneutics in the interpretation of the Qur'an has the potential to bridge the gap between the authority of the text and the modern experience of the reader, as well as open up opportunities for the development of an integrative and contextual interpretive framework. Therefore, this research is important as an exploratory effort in developing a deeper understanding of Islamic scriptures through the lens of philosophical hermeneutics.

Abstrak

Penelitian ini bertujuan untuk mengetahui penggunaan hermeneutika dalam penafsiran Al-Qur'an dan mempertimbangkan bagaimana hal tersebut dapat membantu dalam pemahaman dan pendalaman pesan yang terkandung dalam Al-Qur'an. Studi ini menggunakan pendekatan kualitatif dengan analisis evaluatif terhadap karya Schleiermacher, ''Hermeneutics and Criticism'. Studi ini menawarkan kontribusi baru dengan menerapkan secara sistematis dua pendekatan utama, yakni hermeneutika gramatikal dan psikologis, dalam konteks penafsiran Al-Qur'an. Penelitian ini juga mengintegrasikan interpretasi klasik dan kontemporer guna menguji sejauh mana kekuatan hermeneutika dapat digunakan dalam memahami teks suci Islam. Hasil penelitian menunjukkan bahwa pendekatan hermeneutika Schleiermacher mampu memberikan kontribusi signifikan dalam memperluas pemahaman pembaca terhadap teks Al-Qur'an secara komprehensif. Dengan demikian, penerapan hermeneutika Schleiermacher dalam penafsiran Al-Qur'an berpotensi menjembatani antara otoritas teks dan pengalaman modern pembaca, serta membuka peluang bagi pengembangan kerangka interpretatif yang integratif dan kontekstual. Oleh karena itu, penelitian ini penting sebagai upaya eksploratif dalam mengembangkan pemahaman yang lebih mendalam terhadap kitab suci Islam melalui lensa hermeneutika filosofis.

Jufri Hasani Z, Azwar Sani
The Implementation of Schleiermacher's Hermeneutics...

Islam Transformatif :
Journal of Islamic Studies
Vol. 9. No. 1 Edition January-June 2025

Background

Friedrich Schleiermacher's hermeneutics has made a significant contribution to the development of the theory of interpretation of the Qur'an.[1] As one of the leading figures in the hermeneutic tradition, Schleiermacher formulated an approach that emphasized a deep understanding of the grammatical and psychological aspects of the text to reconstruct the meaning intended by the author.[2] In the context of Qur'anic studies, this approach offers an analytical framework that allows for the exploration of the meaning of the verse contextually, through the integration of historical, social, linguistic, and cultural dimensions. However, its application also raises epistemological problems, especially related to the authority of meaning in religious texts that are believed to be transcendent.[3] The tension between interpretive approaches based on human rationality and the authenticity of revelation makes Schleiermacher's hermeneutics a problem that demands critical study in the realm of contemporary interpretation.

Nevertheless, the application of Schleiermacher's hermeneutics to the Qur'an cannot be separated from serious epistemological problems. At the heart of the problem lies the tension between the rationality of interpretation based on human experience and the authority of revelation that is believed to be transcendent and absolute.[4] In the Islamic tradition, the Qur'an is positioned as the *kalām* of Allah (the word of God), which is not just a historical text, but an authentic and immutable divine revelation.[5] Meanwhile, Schleiermacher's approach is rooted in Protestant theology and the rationality of the European Enlightenment that places human experience at the center of interpretation. This ontological tension raises the fundamental methodological question of the extent to which Schleiermacher's approach can be legitimately and constructively adopted in the interpretation of the Qur'an without diminishing the authority of revelation.

Thus, the implementation of Schleiermacher's hermeneutics in the interpretation of the Qur'an is a methodological opportunity as well as a theological

---

[1]Shafwatul Bary and Zakirman Zakirman, "Hermeneutika Friedrich D.E. Schleiermacher Sebagai Metode Tafsir Al-Qur'an (Kajian Ayat Ikhlāṣ; Jilbāb; Sayyārah; Dan Al-Hudā)," *JOURNAL OF QUR'AN AND HADITH STUDIES* 9, no. 1 (June 30, 2020): 51−70, https://doi.org/10.15408/quhas.v9i1.15209.

[2]Friedrich Schleiermacher, *Hermeneutics and Criticism and Other Writings* (Mulborne: Cambridge University Press, 1998).

[3]Mohammad Ridwan et al., "Methods of Applying Hermeneutics in Interpreting The Qur'an and Sharh Hadith," *Hamalatul Qur'an : Jurnal Ilmu Ilmu Alqur'an* 5, no. 2 (October 2024): 447−55, https://doi.org/10.37985/HQ.V5I2.254.

[4] Abdul Wahid Hasan Arfan Mu'ammar, *Studi Islam Kontemporer Perspektif Insider Outsider* (IRCiSoD, 2020).

[5] Ahmad Roisy Arrasyid, *Kontroversi Hermeneutika Al-Qur'an Sebagai Metodologi Menafsirkan Al-Qur'an (Analisis Pemikiran Sahiron Syamsuddin Dan Adian Husaini)*, *PTIQ JAKARTA*, 2022.

Jufri Hasani Z, Azwar Sani
The Implementation of Schleiermacher's Hermeneutics...

Islam Transformatif :
Journal of Islamic Studies
Vol. 9. No. 1 Edition January-June 2025

challenge. This demands a critical evaluation of how the interpretive strategies of the Western philosophical tradition can be comprehensively adapted within the treasures of Islamic scholarship without sacrificing the fundamental principles of faith and textual integrity.[6] The convergence between hermeneutic theory and the study of the Qur'an opens up space for deeper intellectual engagement with sacred texts. It encourages a more reflective and context-sensitive approach to interpretation.

As far as the observation of the existing literature is concerned, the study of the application of Schleiermacher's hermeneutics in the interpretation of the Qur'an has three tendencies: first, a descriptive-conceptual approach that abstractly explains Schleiermacher's theory without concrete application to the text of the Qur'an.[7] Second, an applicative approach that is limited to the analysis of specific terms in the Qur'an without constructing a complete interpretive construction.[8] Third, a thematic approach that applies hermeneutics. In the existing literature, there has been no study that unites Schleiermacher's two main approaches, namely grammatical interpretation and psychological interpretation, in the practice of interpreting Qur'anic verses, as well as comparing them methodologically with the approaches of classical (Ibn Kathir) and contemporary (Wahbah Az-Zuhaily) scholars.

The purpose of the research is to fill this gap by proposing an integrative interpretation model that combines Schleiermacher's hermeneutic methods simultaneously, especially in interpreting the two verses of QS. Ar-Rum: 21 and QS. Al-Anfal: 12. Thus, this study not only introduces a Western approach into the discourse of Islamic interpretation critically but also expands the methodological horizons of interpretation by taking into account the historical, linguistic, and spiritual context of both verses.

With this approach, this study is expected to make a theoretical and methodological contribution to the development of contemporary Qur'anic hermeneutics. The proposed framework opens up a space for dialogue between tradition and modernity, between revelation and reason, as well as between the text and the historical reality of the reader, so as to produce a more reflective, contextual, and profound understanding of the messages of the Qur'an.

---

[6] Rini Fitria, "Memahami Hermeneutika Dalam Mengkaji Teks Al-Qur'an," *Alhadharah Jurnal Ilmu Dakwah* 15, no. 29 (2016): 83.

[7] Bary and Zakirman, "Hermeneutika Friedrich D.E. Schleiermacher Sebagai Metode Tafsir Al-Qur'an (Kajian Ayat Ikhlāṣ; Jilbāb; Sayyārah; Dan Al-Hudā)."

[8] Abdul Rohman, "Model Hermeneutika Friedrich Schleiermacher Dan Relevasinya Dengan Ilmu Tafsir Al-Qur'an," *AL-FANAR Jurnal Ilmu Al-Quran Dan Tafsir* 5, no. 2 (2022): 134–48, https://doi.org/10.33511/alfanar.v5n2.134-148.

Jufri Hasani Z, Azwar Sani
The Implementation of Schleiermacher's Hermeneutics...

Islam Transformatif :
Journal of Islamic Studies
Vol. 9. No. 1 Edition January-June 2025

Research Methods

This study used a qualitative method with an evaluative analysis approach to the concept of Friedrich Schleiermacher's hermeneutics and its application in the interpretation of the Qur'an. Evaluative research in this context not only measured effectiveness but also examined the relevance and appropriateness of Schleiermacher's theory of the use of Qur'anic verses critically and reflectively. [9] Operationally, the analysis is carried out through three stages:

1. *Conceptual Exploration:* Examines the two main approaches in Schleiermacher's hermeneutics, namely grammatical interpretation and psychological interpretation. The primary source in this stage is Schleiermacher's original Hermeneutics and Criticism.

2. *Thematic Application:* Apply both Schleiermacher's approaches simultaneously to two selected verses in the Qur'an, QS. Ar-Rum and QS. Al-Anfal. The choice of verses is based on high social relevance (family and violence/war), the importance of contextualizing interpretation across the ages, and the significant differences between classical (Ibn Kathir) and contemporary (Wahbah Az-Zuhaily) interpretations of these verses.

3. *Comparative Evaluation of Interpretation:* Analyzes the extent to which Schleiermacher's approach can open up new layers of meaning in interpretation by comparing the results of hermeneutic interpretation with classical and contemporary interpretation. The analysis technique uses thematic and linguistic-based content analysis to identify shifts in meaning, syntactic structure, and motivation of the author (revelation presenter) as analyzed from psychological and historical aspects.

Thus, this study not only applied the textual interpretation method but also tested the depth and flexibility of Schleiermacher's approach in understanding revelation as a meaningful, contextual, and spiritual text. This is a basis for assessing the feasibility and limitations of this method in the study of Islamic interpretation.

Results and Discussion
Basic Concepts in Friedrich Schleiermacher's Hermeneutics

Friedrich Daniel Ernst Schleiermacher was born on November 21, 1768, in Breslau, Germany, to a Protestant Christian family.[10] He is known as the father of modern hermeneutics and was a pioneer in the development of hermeneutics during the Enlightenment.[11] Formulate an interpretive approach that includes an objective

---

[9] Yuniarti Yuniarti et al., "Penelitian Evaluatif Dalam Pendidikan," *YASIN* 1, no. 1 (October 30, 2021): 73−87, https://doi.org/10.58578/yasin.v1i1.14.

[10] Rohman, "Model Hermeneutika Friedrich Schleiermacher Dan Relevasinya Dengan Ilmu Tafsir Al-Qur'an," 138.

[11] Hilyati Aulia, "Hermeneutika Sebagai Teori Interpretasi Dalam Tradisi Barat," *Al-Burhan: Kajian Ilmu Dan Pengembangan Budaya Al-Qur'an* 22, no. 1 (2022): 132.

Jufri Hasani Z, Azwar Sani
The Implementation of Schleiermacher's Hermeneutics...

Islam Transformatif :
Journal of Islamic Studies
Vol. 9. No. 1 Edition January-June 2025

and subjective historical reconstruction in understanding the text.[12] Viewing hermeneutics is not just a technique of understanding a particular text, but rather as a universal art and theory of understanding that can be applied to different types of texts, including religious, literary, and historical texts.[13]

Schleiermacher emphasized that comprehension is a crucial first step in understanding the text carefully, including linguistic aspects, the author's intentions, and the context of the writing.[14] The next step is interpretation, which is the process of explaining the meaning contained in the text. He emphasized that interpretation must consider the social, historical, and cultural context. This includes not only the literal meaning of the words and sentences, but also the conditions underlying the text, including the historical period, cultural environment, the author's background, and the intended audience. By taking these factors into account, interpreters can uncover deeper meanings and nuances, resulting in a more thorough and contextual interpretation.[15]

The concept of context occupies a central position in Schleiermacher's hermeneutics. He believed that understanding a text requires an understanding of the historical and social context in which it was written, including the culture, social norms, and language used at that time.[16] In addition, Schleiermacher emphasized the importance of a critical approach in hermeneutics. Criticism in this case is not just an assessment of the text, but includes critical analysis and evaluation to uncover a deeper meaning.[17] This approach demands active engagement with the text through testing the premise, analyzing the argument, and considering the implications of its meaning. Thus, the interpreter did not stop at the understanding of the surface but

---

[12] Rudy Alhana, *Considering the Hermeneutic Paradigm in Interpreting the Qur'an* (Surabaya: PT. Revka Petra Media, 2014), 26, http://repository.uinsa.ac.id/id/eprint/1426/.

[13] Aulanni'am and Andi Tri Saputra, "Hermeneutika Psikologis Schleiermacher Dan Kemungkinan Penggunannya Dalam Penafsiran Al-Qur'an," *AL-WAJID: JURNAL ILMU AL-QURAN DAN TAFSIR* 2, no. 1 (July 1, 2022): 250−65, https://doi.org/10.30863/alwajid.v2i1.1660.

[14] Antono Wahyudi, "Interpretasi Hermeneutika: Meneropong Diskursus Seni Memahami Melalui Lensa Filsafat Modern Dan Postmodern," *KLAUSA (Kajian Linguistik, Pembelajaran Bahasa, Dan Sastra)* 2, no. 02 (May 28, 2019): 51−79, https://doi.org/10.33479/klausa.v2i02.150.

[15] F. Budi Hardiman, *The Art of Understanding Hermeneutics from Schleiermache to Derrida* (Sleman: PT Kanisius Publishers, 2015), 43.

[16] Wahyudi, "Interpretasi Hermeneutika: Meneropong Diskursus Seni Memahami Melalui Lensa Filsafat Modern Dan Postmodern," 56.

[17] Werner G. Jeanrond, "The Impact of Schleiermacher's Hermeneutics on Contemporary Interpretation Theory," in *The Interpretation of Belief* (London: Palgrave Macmillan UK, 1986), 81−96, https://doi.org/10.1007/978-1-349-18333-3_5.

Jufri Hasani Z, Azwar Sani
The Implementation of Schleiermacher's Hermeneutics...

Islam Transformatif :
Journal of Islamic Studies
Vol. 9. No. 1 Edition January-June 2025

rather explored the complexity and depth of the text to obtain a more thorough and nuanced understanding.[18]

Schleiermacher asserted that intuition has a crucial role in the hermeneutic process. He was of the view that interpreters must have intuitive sensitivity to understand the text accurately. This intuition involves the ability to capture implicit meanings that are not expressed in the structure of language. For Schleiermacher, intuition is a form of empathy for the author, which allows the interpreter to understand the thoughts, emotions, and intentions underlying the text. This kind of understanding goes beyond mere rational analysis, as it demands deep emotional and instinctive involvement in order to uncover more subtle and complex dimensions of meaning.[19]

Schleiermacher acknowledged that the subjective involvement of translators is unavoidable. Each interpreter brings their subjective perspective and experience into the interpretive process. However, he cautioned that this subjectivity should be controlled and not dominate interpretation. Schleiermacher emphasized the importance of striving for objectivity and maintaining a balance between the interpreter's subjective insight and faithful representation of the meaning of the intended text. He suggested that translators should be aware of their own biases and prejudices and work to minimize their impact on the interpretive process. It involves a reflective and critical approach to one's interpretive attitude, aiming to understand the text on its terms rather than imposing personal meaning on it.[20]

His views on hermeneutics have developed in the history of philosophy and theology, influencing subsequent generations of scholars to understand and interpret texts. His contributions lay the groundwork for a dialogue between interpreters and texts, highlighting the dynamic and interactive nature of interpretation, in which historical-critical methods and the interpreter's engagement with the text are essential to unravel its meaning.[21]

---

[18]Friedrich Schleiermacher, *Friedrich Schleiermacher Hermeneutics and Criticism*, ed. Andrew Bowie, *Cambridge University Press* (Cambridge: Cambridge University Press, 1998), https://doi.org/10.1017/CBO9780511814945.

[19] Bryce E. Rich, "Schleiermacher and the Intuition of the Infinite," 2011, <https://brycerich.com/2011/06/schleiermacher-infinite.html>{accsessed 20 May 2025}.

[20]Josй Angel Garcнa Landa, "Notes on Friedrich Schleiermacher's 'Hermeneutics: The Handwritten Manuscripts,'" 1993, <https://www.researchgate.net/publication/291355744_Notes_on_Friedrich_Schleiermach er's_'Hermeneutics_The_Handwritten_Manuscripts'> {accsessed 20 May 2025}.

[21] Christian Berner, "Hermeneutics," in *The Oxford Handbook of Friedrich Schleiermacher* (Oxford University Press, 2023), 188−202, https://doi.org/10.1093/oxfordhb/9780198846093.013.12.

Jufri Hasani Z, Azwar Sani
The Implementation of Schleiermacher's Hermeneutics...

Islam Transformatif :
Journal of Islamic Studies
Vol. 9. No. 1 Edition January-June 2025

Schleiermacher's views on hermeneutics inspired key figures such as Wilhelm Dilthey, Martin Heidegger, and Hans-Georg Gadamer. Dilthey developed a hermeneutic approach that focuses on reconstructing the understanding of historical and cultural contexts that influenced the creation of texts. Meanwhile, Heidegger and Gadamer emphasized the philosophical and linguistic influence in the process of interpreting texts.[22] Overall, Schleiermacher's hermeneutics has made significant contributions to hermeneutic thought and textual interpretation and remains the basis for much of the hermeneutic thought that has developed to this day.

The Qur'an as a Text that Can be Interpreted with Schleiermacher's Hermeneutics

As a sacred text, the Qur'an is not only understood literally but also requires a deeper and more complex understanding.[23] Hermeneutics itself is a science related to the interpretation of texts or manuscripts. By using hermeneutics, one can gain a better understanding of the Qur'an and explore the meaning it contains. This involves considering the historical, cultural, and linguistic context of the Qur'an, as well as the intent behind its revelation. Hermeneutics encourages thoughtful and reflective engagement with the text, thus gaining a more nuanced and comprehensive understanding of its teachings and instructions.[24].

Schleiermacher understood the manuscript to involve consideration of the social and historical context that shaped the text. In this case, the Qur'an must also be interpreted concerning the social, political, and historical aspects that make up its text, meaning the importance of contextualizing the Qur'an with the social circumstances of 7th-century Arab society and recognizing the specific situations and challenges addressed by its verses. Such hermeneutic methods allow for a more informed and empathetic understanding of the Qur'anic message and teachings.[25]

The Qur'an was historically revealed at different times, and therefore, the meaning of its verses must be understood according to the historical and social context of the time. This approach recognizes that the circumstances and challenges faced by early Muslim communities influenced the disclosure of certain verses.[26].

---

[22] Izidory R Anatory, "Philosophical Hermeneutics of Schleirmacher, Gadama and Willium Dilthey," https://www.academia.edu/, n.d.

[23] Lilis Karyawati, Taswiyah Taswiyah, and Firmansyah Firmansyah, "Sejarah Dan Pengaruh Alquran, Hadits, Dan Ka'bah Dalam Kehidupan Umat Islam," *CBJIS: Cross-Border Journal of Islamic Studies* 7, no. 1 (March 1, 2025): 54, https://doi.org/10.37567/cbjis.v7i1.3665.

[24] Ridwan et al., "Methods of Applying Hermeneutics in Interpreting The Qur'an and Sharh Hadith", 450.

[25] Aulanni'am and Saputra, "Schleiermacher's Psychological Hermeneutics and Its Possible Use in the Interpretation of the Qur'an," 261.

[26] Aulanni'am and Saputra, 261.

Jufri Hasani Z, Azwar Sani
The Implementation of Schleiermacher's Hermeneutics...

Islam Transformatif :
Journal of Islamic Studies
Vol. 9. No. 1 Edition January-June 2025

Understanding the context in which each verse is expressed can provide deeper insight into its significance and application, helping to understand the underlying principles and purposes. It can be applied beyond the immediate situation to the broader context and time. Schleiermacher's hermeneutics also emphasized the importance of understanding the original language of the manuscript being interpreted. Therefore, understanding Arabic is very important in interpreting the meaning of the Qur'an. This focus on the native language is based on the idea that the nuances, idioms, and literary qualities of the Arabic language greatly influence the meaning of the Qur'an and must be carefully considered to understand the depth and intricacies of the text fully.[27] This approach underscores the importance of linguistic competence in accessing the layers of meaning contained in the verses of the Qur'an.

In addition, Schleiermacher's hermeneutics takes into account the cultural factors involved in the formation of the Qur'anic text. Arab culture at that time had a significant influence on the formation of the meaning of the Qur'an. Therefore, to understand the meaning of the Qur'an in depth, it is also necessary to understand the cultural context that shaped it. It involves exploring the customs, social norms, literary traditions, and way of life of the Arabian Peninsula as a whole during the 7th century, which can provide insight into the direction, parables, and teachings of the Qur'an.[28] Schleiermacher's hermeneutics emphasizes the importance of interpreting the Qur'an critically. This is necessary to ensure that the meaning of the text is well understood in order to avoid misinterpretation and can also help in understanding more broadly the teachings of Islam with the aim of helping to overcome the challenges faced by Muslims in the modern era.

---

[27]Abdi Al-Maududi, Padli Ismail, and Muhammad Abdurrasyid Ridlo, "Studi Analisis Hadis Tentang Niat Menurut Teori Hermeneutika Schleiermacher," *Jurnal Penelitian Ilmu Ushuluddin* 5, no. 2 (2025): 198, https://doi.org/10.15575/jpiu.v5i2.42375.

[28]Rudy Al Hana, "Considering the Hermeneutic Paradigm in Interpreting the Quran," 2014, 24.

Jufri Hasani Z, Azwar Sani
The Implementation of Schleiermacher's Hermeneutics...

Islam Transformatif :
Journal of Islamic Studies
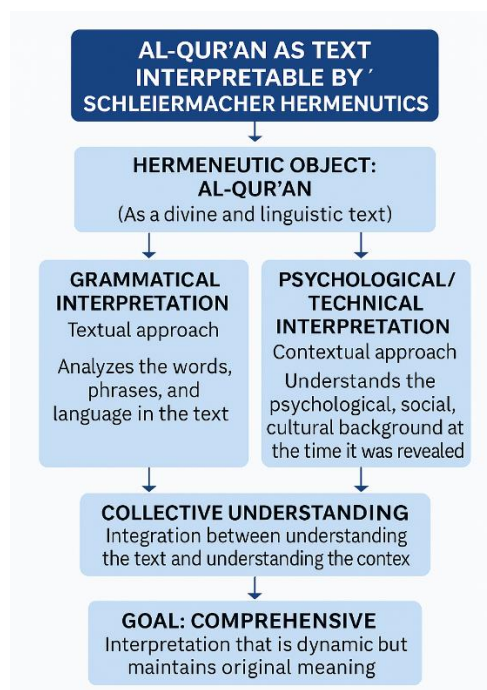Vol. 9. No. 1 Edition January-June 2025

Figure 1. *The Qur'an as a Text in Schleiermacher's Hermeneutic Perspective*

In conclusion, the Qur'an, as a sacred text, requires a deeper and more complex interpretation, and Schleiermacher's hermeneutics can be a useful approach in aiding the understanding of the meaning of the Qur'an. A careful and critical understanding of the Qur'an can help Muslims in practicing their religion correctly and also help overcome the challenges of the modern era.

The Implementation of Friedrich Schleiermacher's Hermeneutics in the Interpretation of Qur'anic Verses

Accepting the hermeneutic approach to interpreting the Qur'an means acknowledging that the Qur'an is a very complex text with many layers of meaning. Therefore, hermeneutics is used to detail and explore the deeper meaning of His verses. This requires Qur'anic scholars to understand the historical, cultural, and classical Arabic contexts used in the preparation of the Qur'an.[29] Hermeneutics in the interpretation of the Qur'an also emphasizes the diversity of interpretations and specific contexts in understanding the verses of the Qur'an. It recognizes that each individual or group must have different experiences and backgrounds, which can lead to diverse interpretations of the verses of the Qur'an.[30] This can be read, for example, in the book Tafsir fi Zhilal al-Qur'an, written by Sayyid Quttub, where, in

---

[29] M Rama; Muh. Mubinullah & M. Rizkhan Arsy Haqiqi, "Hermeneutika Dalam Diskursus Tafsir : Konsep , Sejarah Perkembangan , Dan Penggunaannya Dalam Tafsir Ibnu Katsir," *Jurnal Semiotika-Q: Kajian Ilmu Al-Qur'an Dan Tafsir* 4, no. 1 (2024): 408.

[30] Muhammad Padlan, Muhammad Naufal Khairi, and Raḥmat I, "Hermeneutika Terhadap Tafsir Al-Qur'an," *Mushaf Journal: Jurnal Ilmu Al Quran Dan Hadis* 2, no. 2 (2022): 198.

Jufri Hasani Z, Azwar Sani
The Implementation of Schleiermacher's Hermeneutics...

Islam Transformatif :
Journal of Islamic Studies
Vol. 9. No. 1 Edition January-June 2025

his interpretation, Sayyid Quttub was colored by his background and experience.[31] It is undeniable that the use of hermeneutics in the interpretation of the Qur'an is also controversial. Some people rejected the use of this method because it was considered to result in misunderstanding and deviation from the true meaning. They argued that the interpretation of the Qur'an should be based more on the agreement of scholars and the methods applied traditionally.[32]

In the field of religious studies, Schleiermacher's hermeneutics has become a very important method of reading and interpretation. This method was used to assist in understanding and interpreting religious texts, such as those found in the Qur'an.[33] One example of a verse in the Qur'an that can be interpreted using Schleiermacher's hermeneutics is a verse related to marriage.

وَمِنْ اٰيٰتِهٖٓ اَنْ خَلَقَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا لِّتَسْكُنُوْٓا اِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّرَحْمَةًۗ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ

"*And among His signs is that He created for you a pair from among you, that you may find peace and contentment in them, and He places among you affection and grace. Indeed, in it are signs for the thinkers.*"(QS. Ar-Rum: 21)

Grammatical Approach:
The analysis begins with the redaction *of litaskunuu ilaiha* (لِّتَسْكُنُوا إِلَيْهَا), which uses the form *fi'il mudhari'* (present/future verb) in the arrangement of *harf lām li-ittighā'*, indicating the purpose or wisdom of the creation of a couple. The word *sakan* (سكن) in Arabic does not simply mean "to stay", but implies a psychological state in the form of inner peace. Grammatically speaking, this confirms that the husband-wife relationship is not a hierarchical relationship, but a horizontal affective relationship.

Psychological Approach:
Through Schleiermacher's approach, the intention of uttering this revelation (which the Prophet conveyed in the context of patriarchal society in the 7th century) can be read as a form of value transformation. This verse not only describes marriage as a biological necessity but also repositions women as a source of tranquility, not an object. Classical commentators such as Ibn Kathir included a creation narrative from Adam's ribs, but contemporary interpreters such as az-Zuhaily emphasized the

---

[31]Azwar Sani, "A Radikalisme Dan Ekstremisme Dalam Pemikiran Sayyid Qutb: Tinjauan Kritis Atas Tafsir Fi-Zilalil Qur'an," *Al-Misykah: Jurnal Studi Al-Qur'an Dan Tafsir* 4, no. 2 (January 1, 1970): 43－64, https://doi.org/10.19109/almisykah.v4i2.20140.

[32] Reflita Reflita, "Kontroversi Hermeneutika Sebagai Manhaj Tafsir (Menimbang Penggunaan Hermeneutika Dalam Penafsiran Al-Qur'an)," *Jurnal Ushuluddin* 24, no. 2 (December 10, 2016): 135, https://doi.org/10.24014/jush.v24i2.1625.

[33] Muhammad Husni Arafat, "Hermeneutika Psikologi Al-Qur'an: Aplikasi Teori Psychological Hermeneutic Schleiermacher Dalam Tafsir Ahkam Al-Qur'an Karya Ibnu Al-'Arabi Al-Maliki," *Dialog* 39, no. 1 (August 8, 2016): 43, https://doi.org/10.47655/dialog.v39i1.15.

Jufri Hasani Z, Azwar Sani
The Implementation of Schleiermacher's Hermeneutics...

Islam Transformatif :
Journal of Islamic Studies
Vol. 9. No. 1 Edition January-June 2025

principle of the essential equality of men and women. Schleiermacher's approach allows for a cross-era reading that sees marriage as a space for relational dialogue, rather than unilateral domination.

According to the classical interpretation, this verse states that Woman (eve) was created from a part of the male body. For example, as expressed in the commentary of Ibn Kathir:

يقول تعالى ذكره: ومن حججه وأدلته على ذلك أيضا خلقه لأبيكم آدم من نفسه زوجة ليسكن إليها، وذلك أنه خلق

حوّاء من ضلع من أضلاع آدم.[34]

Wahbah az-Zuhaily, as one of the contemporary *mufasir* figures, did not agree that Eve was created from the rib of the Prophet Adam, but the right opinion, as said by ar-Razi, was that women were created from the same type, namely, humans as well.[35] Classical and contemporary interpretations agree that the purpose of marriage is not only to protect the human species on earth, but also to obtain tranquility and peace for married couples. Contemporary interpretations try to remove male dominance by understanding the verse about the creation of man, that the same process created men and women; women were not created from male ribs. However, further, in these two interpretations, it is not discussed in relation to Arabic culture at the time of this verse; the position of the wife is often placed in the number 2 order. A husband can add a wife without having to ask permission from the previous wife, which, if this is applied in the present time, will certainly cause problems and hurt the feelings of the first wife. The presence of Schleiermacher's Hermeneutics can bridge the gap between the time when the verse came down and the present by considering socio-cultural and historical factors, so that the above verse can be understood and practiced. Thus, marriage must be based on love and affection by respecting and respecting each other, including maintaining the feelings of the partner. Polygamy that was already cultivated at the time of the Qur'an should be reviewed for the present.

In Schleiermacher's hermeneutic understanding, texts must be understood in different social and cultural contexts. It is important to understand that this verse was expressed in Arabic in the 7th century. During that time, polygamy or having many wives was common among Arabs. In this context, the verse emphasizes the importance of affection in the husband-wife relationship. Allah SWT created wives to meet the emotional needs of men so that they can find calm and peace. However, this verse also underlines that a marriage relationship should be based on love and respect, not just on desire.

Furthermore, this verse also contains a message about the presence of Allah SWT and the signs of His power. This indicates that the purpose of Allah SWT in

---

[34] Ibn Katsir Ismail, *Tafsir Ibn Kasir* (Kairo: al-Maktabah al-Islamiyah, 2017).

[35] Wahbah Az-Zuhaily, *Tafsir Al-Munir*, vol. 11 (Jakarta: Gema Insani, 2013).

Jufri Hasani Z, Azwar Sani
The Implementation of Schleiermacher's Hermeneutics...

Islam Transformatif :
Journal of Islamic Studies
Vol. 9. No. 1 Edition January-June 2025

creating wives is to strengthen human relationships with Him through husband-wife relationships that are characterized by mutual respect and love. In Schleiermacher's hermeneutic understanding, the text of the Qur'an must be interpreted in different cultural and contextual environments so that the messages contained in the text can be understood in a more detailed and comprehensive way.[36] It is very important to understand the expectations of Allah in forming a healthy and happy marriage relationship.

The integration of interpretation that can be done in understanding the above verse is that the culture of polygamy that has been applied to Arab society for a long time is not fully applicable today. Because from the psychology of the text it is understood, the purpose of marriage set by Allah is to obtain peace and happiness for married couples; happiness and peace in marriage are not just a monopoly of men. Of course, for today, the culture of polygamy should be reviewed because there are cultural and historical differences without tightly closing the ability of polygamy, and the solution to this polemic is to apply the rules of polygamy ability appropriately and strictly.

Another example of the application of Schleiermacher's hermeneutics is to interpret verses about the etiquette of courage in war or battle in the Qur'an.

اِذْ يُوْحِيْ رَبُّكَ اِلَى الْمَلٰۤىِٕكَةِ اَنِّيْ مَعَكُمْ فَثَبِّتُوا الَّذِيْنَ اٰمَنُوْاۗ سَاُلْقِيْ فِيْ قُلُوْبِ الَّذِيْنَ كَفَرُوا الرُّعْبَ فَاضْرِبُوْا فَوْقَ الْاَعْنَاقِ وَاضْرِبُوْا مِنْهُمْ كُلَّ بَنَانٍۗ

"Remember when your Lord inspired the angels, 'I am with you, so strengthen the believers. I will cast fear into the hearts of the people, then strike them by the neck and strike from them every fingertip.' (QS. Al-Anfal: 12)

Grammatical Approach:

The word *fadribuu fawqa al-a'naaq* (فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ) means to hit the top of the neck. The verb imperative *(amr) idribuu* denotes direct action in the context of war. The use of this editorial structure implies linguistic assertiveness, but in the context of classical Arabic semantics, imperatives are not always literal, but can be rhetorical or moral emphasis on extreme situations.

Psychological Approach:

Schleiermacher's hermeneutics encourages the interpreter to understand the psychological state of the Prophet and the Muslim community when they received this revelation. QS. Al-Anfal was revealed in the context of the Battle of Badr, the first war that determined the physical and moral existence of the Muslims. The symbolic command to the angels to "strike" here cannot be universally understood,

---

[36] Brian O'Keeffe, "Schleiermacher's Hermeneutics: Or, How to Understand Texts," *Yearbook of Translational Hermeneutics*, no. 2 (March 17, 2023), https://doi.org/10.52116/yth.vi2.49.

Jufri Hasani Z, Azwar Sani
The Implementation of Schleiermacher's Hermeneutics...

Islam Transformatif :
Journal of Islamic Studies
Vol. 9. No. 1 Edition January-June 2025

but as an instrument of collective spirit-building in the face of an existential crisis. Classical interpretation focuses on the victorious aspect, while Schleiermacher's approach helps us interpret this verse as a counter-narrative to the collective fear *(ru'b)* that enveloped Muslim armies.

Indeed, this verse is often controversial because of its call for violence against others (infidels). However, when interpreted through Schleiermacher's hermeneutics, the verse can be understood as a wartime strategy demonstrated when Muslim communities engage in battles against their enemies. Violence against people is only intended in times of war to defeat the enemy. Schleiermacher's approach emphasizes the importance of considering historical context and linguistic nuances when interpreting the verses.[37].

When considering this verse, Schleiermacher's hermeneutics emphasized the underlying reasons for war and the role of individuals who uphold cultural principles and norms of justice in battle. In understanding this verse, Schleiermacher's hermeneutics would recognize that war should only be started under truly justifiable conditions, and that it should be carried out with proper order and precision.

Therefore, in applying Schleiermacher's hermeneutics to Surah Al-Anfal, verse 12, several points need to be explained. *First*, it is crucial to consider the historical context of the verse's revelation, which took place at a time when the Muslim community was facing formidable enemies on the battlefield. This verse emphasizes the importance of standing firm on the side of the truth and having faith in God's support for those who are righteous. Therefore, it can be observed that the interpretation of this verse focuses on fostering a spirit of resilience and confidence among the Muslim community.

Second, in Schleiermacher's hermeneutics, it is understood that the truth of something can only be found through the process of individual dialogue and interpretation. It can be said that this verse is a revelation from God through angels, which was then conveyed to the Prophet Muhammad to be passed on to the Muslim community. However, the interpretation of this verse can also be seen as a dialogue between a person and God through received revelation.

Third, Schleiermacher's hermeneutics also emphasizes the importance of paying attention to the specific historical social context of a particular period.[38]. In the context of Surah Al-Anfal, there was indeed a background of war and conflict at the

---

[37]Thomas Pfau, "Immediacy and the Text: Friedrich Schleiermacher's Theory of Style and Interpretation," *Journal of the History of Ideas* 51, no. 1 (January 1990): 51, https://doi.org/10.2307/2709746.

[38]Sahiron Syamsuddin, "Metode Penafsiran Dengan Pendekatan Ma'na Cum Maghza," in *Pendekatan Ma'nā-Cum-Maghzā Atas Al-Qur'an Dan Hadis: Menjawab Problematika Sosial Keagamaan Di Era Kontemporer* (Bantul: Asosiasi Ilmu Alquran & Tafsir se-Indonesia, 2020).

Jufri Hasani Z, Azwar Sani
The Implementation of Schleiermacher's Hermeneutics...

Islam Transformatif :
Journal of Islamic Studies
Vol. 9. No. 1 Edition January-June 2025

time of revelation. Therefore, the interpretation of this verse must also take into account the social and political context in which it is expressed.

In conclusion, Schleiermacher's hermeneutics provides the ability to analyze and interpret religious works such as the Qur'an. Through the lens of Schleiermacher's hermeneutics, many of the verses in the Qur'an can be approached with a contemporary perspective and a broader understanding, thus overcoming narrow and dogmatic thinking.

Friedrich Schleiermacher's Hermeneutic Analysis in the Interpretation of the Qur'an

The application of Schleiermacher's hermeneutics to the interpretation of the Qur'an is based on the belief that texts have a specific framework within a particular language and culture that must be respected and understood to understand the author's original intentions. Schleiermacher believed that the language and culture found in the text were just as important as the text itself. In the context of the Qur'an, Schleiermacher used his hermeneutic approach to understand the Qur'an as a text that had a significant influence on the lives of Muslims.

A critical evaluation of Schleiermacher's hermeneutic method of interpreting the Qur'an can be seen through the visible weaknesses in his approach. Schleiermacher did not pay enough attention to the role of language and meaning in the interpretation of the Qur'an. The rich language of the Qur'an, with its layers of meaning and metaphor, was not sufficiently considered by Schleiermacher. He also ignored the concept of revelation in his interpretation, focusing more on historical and social perspectives than on acknowledging the Qur'an as divine revelation. Moreover, Schleiermacher did not adequately address the spiritual dimension of the Qur'anic text. Despite the Qur'an's close relationship with Islam, which has a strong spiritual dimension, Schleiermacher's interpretation largely ignored this aspect.

By combining grammatical (sentence structure, diction choices, fi'*il* and *harf* arrangements) and psychological (the intention of the revelator in its socio-historical context), this analysis moves beyond description, becoming a critical hermeneutic practice that opens up new meanings. The above two verses were read not only as linguistic objects but also as living narratives that greet human reality continuously across space and time.

In conclusion, Schleiermacher made a significant contribution to the development of hermeneutic methods in interpreting the Qur'an. Despite its shortcomings, the application of Schleiermacher's hermeneutics in the interpretation of the Qur'an remains an important and inspiring foundation for Islamic and non-Islamic interpreters today.

Jufri Hasani Z, Azwar Sani
The Implementation of Schleiermacher's Hermeneutics...

Islam Transformatif :
Journal of Islamic Studies
Vol. 9. No. 1 Edition January-June 2025

The author found that there are many ways in which Schleiermacher applies hermeneutics in the interpretation of the Qur'an, and some of them include:

Table 1. *The Hermeneutical Approach of Schleiermacher to the Qur'an*

Hermeneutics Aspect	Explanation	Academic Implications in the Interpretation of the Qur'an
Focus on Arabic	Schleiermacher considered that Arabic in the Qur'an is not just a means of communication, but is loaded with meaningful and symbolic connotations. Each syntactic, morphological, and semantic structure of a word in Arabic carries an important theological and historical meaning.	The interpretation of Qur'anic verses must be rooted in a deep mastery of classical Arabic grammar (*nahwu, sharaf*), *balaghah*, as well as the linguistic context of 7th-century Arabic. It is not enough to understand the literal translation.
Historical and Social Context	Schleiermacher emphasized the importance of understanding the social, political, and cultural conditions at the time of revelation. For example, the war verses should be viewed in the context of the real conflict of the time, not as an unconditional universal guide.	Interpreters must take a historical-critical approach, such as examining the nuzul, the context of war, Quraish culture, and the interaction of the Prophet Muhammad PBUH with the surrounding community.
Overall meaning (Holistic)	Schleiermacher rejected text fragmentation. He suggested that the entire Qur'an be understood as a unit that explains each other. The true meaning cannot be taken from one verse loosely without paying attention to the structure and narrative of the grand (*maqasid*).	Interpreters were encouraged to read and analyze the verses in the frame of the entire surah as well as the relationships between the surahs. The principle *of interpretation of the Qur'an bi al-Qur'an* is very much in line with this approach.
Philological Method	Schleiermacher utilizes a philological approach to trace the original meaning of the text. He explores the meaning of words and phrases through etymology and comparisons between relevant texts or literature.	In the study of the Qur'an, this means referring to the use of words in Jahiliyah Arabic poetry, authentic hadiths, and classical dictionaries such as *Lisan al-'Arab*, as well as textual criticism to maintain the authenticity of meaning.
Duality of Interpretation	Schleiermacher developed two main interpretive approaches: *Grammatical Interpretation* (understanding the structure of language) and *Psychological Interpretation* (understanding the author's intent). Both approaches should be used simultaneously.	In the context of the Qur'an, the interpreter must not only understand the Arabic text structurally, but also try to understand the psychological and social condition of the Prophet Muhammad as the bearer of revelation.

Jufri Hasani Z, Azwar Sani
The Implementation of Schleiermacher's Hermeneutics...

Islam Transformatif :
Journal of Islamic Studies
Vol. 9. No. 1 Edition January-June 2025

The way Schleiermacher applied hermeneutics in interpreting the Qur'an, as discussed above, shows that he approached the Qur'an more objectively and systematically. Schleiermacher details the meaning of the Qur'anic text with precision in terms of language and history, asserting that the overall meaning of the text must be considered.

In conclusion, Schleiermacher's application of hermeneutics in interpreting the Qur'an represents a systematic approach to understanding the text of the Qur'an within the framework of a specific cultural and linguistic context. It should be interpreted by a credible individual, taking into account various factors such as historical context, social context, philology, Arabic, and more.

Criticism and Solutions to Schleiermacher's Hermeneutics in the Interpretation of the Qur'an

Schleiermacher's hermeneutic approach, while making significant contributions to broadening the horizons of understanding the text, also has serious limitations when applied directly to sacred texts such as the Qur'an. The main criticism of Schleiermacher lies in epistemological subjectivism and an excessive focus on the intentions of human authors, which ontologically contradicts the position of the Qur'an as a transcendent *kalām* of Allah, rather than merely a historical text written by man.

In the Islamic tradition, *tafsir* is not only based on linguistic and historical understanding but is also built on the principles of faith *('aqidah), adab al-tafsīr*, and the binding rules of *ushul*. Therefore, full adoption of Schleiermacher's unfiltered approach can give birth to interpretations that are detached from the authority of revelation and prone to anthropological bias. In response to these criticisms, Schleiermacher's hermeneutic approach can be transformed to be compatible with the framework of Islamic epistemology through the following three integrative approaches:

1. Integration with *Tafsir Maqāṣidī* (*Shari'a* Objectives)

This approach emphasizes the understanding of the text not only on literality, but on the moral, social, and spiritual purpose of the law or message in the verse. Schleiermacher's hermeneutics can be strengthened with *maqāṣid* as a barrier so that interpretation does not lose the normative direction of Islam, for example, in interpreting QS. Al-Anfal:12, *the maqāṣid approach* helps to filter the historical dimension of violence so that it is not adopted historically by extremist groups.

Jufri Hasani Z, Azwar Sani
The Implementation of Schleiermacher's Hermeneutics...

Islam Transformatif :
Journal of Islamic Studies
Vol. 9. No. 1 Edition January-June 2025

2. The *Ma'nā cum Maghzā* Approach

Developed by Sahiron Syamsuddin, this approach analyzes *ma'nā* (the meaning of the text in the original context) and *maghzā* (contextual meaning in contemporary reality) simultaneously. Schleiermacher's approach that emphasizes linguistic and historical context can be used to find *ma'nā*, while *the maghzā* approach leads to transformative values that are contextual and applicative.

3. Critique of Subjectivism and the Revitalization of Revelatory Authority

Schleiermacher's critique of objective interpretation can be adjusted through the principle *of tafsīr bi al-ma'tsūr* (tafsir based on authentic history), which balances historical meaning with traditional authority. In Islam, although the involvement of the interpreter is recognized, it is still limited by the reference to the *sanad* and the interpretation of the companions. The subjectivity of the interpreter must still be subject to the principles *of al-'ilm* and *adab.*

Thus, Schleiermacher's approach does not have to be rejected completely, but needs to be adapted critically and methodologically to suit the spirit and norms of Islamic interpretation. The convergence between Western hermeneutics and the *ushul* of Islamic interpretation can pave the way for the birth of interdisciplinary methods of interpretation that are more reflective, contextual, and still respect the authority of sacred texts.

Conclusion

The application of Friedrich Schleiermacher's hermeneutics in the interpretation of the Qur'an offers an important contribution both theoretically and practically in the context of contemporary interpretive studies. By systematically applying its two main approaches, namely grammatical interpretation and psychological interpretation, this study proved that Schleiermacher's hermeneutic framework is able to open up deeper and contextual layers of meaning of Qur'anic verses.

Theoretically, this research expanded the methodological horizons of interpretation by introducing a philosophical hermeneutic model that is able to bridge the tradition of classical Islamic interpretation with modern interpretive approaches. This study showed that Schleiermacher's approach can complement traditional methods of interpretation when critically combined with Islamic epistemological principles such as *maqāṣid al-syarī'ah* and *the ma'nā maghzā.* This opens up a space for academic dialogue that positions the Qur'an as a divine text that is not only sacred but also communicative to changing social and historical realities.

Jufri Hasani Z, Azwar Sani
The Implementation of Schleiermacher's Hermeneutics...

Islam Transformatif :
Journal of Islamic Studies
Vol. 9. No. 1 Edition January-June 2025

Practically, this research offered interpretive strategies that were reflective and sensitive to the context of the times, especially in understanding verses about family relations, ethics, and conflicts, such as QS. Ar-Rum:21 and QS. Al-Anfal:12. This approach encouraged readers not to be fixated on literal understanding, but rather to dig into meanings that were more ethical, inclusive, and contextual. Thus, this method helped Muslims in responding to the challenges of modern life wisely and still adhering to the values of the Qur'an.

Furthermore, this research encourages the development of interdisciplinary methods of interpretation in the Islamic higher education environment by integrating linguistic, historical, philosophical, and psychological insights into the study of the Qur'an. In this way, this research contributes to the birth of a more dynamic, critical, and humanistic interpretation, without relinquishing the authority and sanctity of revelation.

Thus, Schleiermacher's hermeneutics, if carefully and critically adapted, can be a methodological bridge that enriches the tradition of Islamic interpretation with a more reflective and contextual modern interpretive tool.

References

Ahmad Roisy Arrasyid. *Kontroversi Hermeneutika Al-Qur'an Sebagai Metodologi Menafsirkan Al-Qur'an (Analisis Pemikiran Sahiron Syamsuddin Dan Adian Husaini). PTIQ JAKARTA*, 2022.

Al-Maududi, Abdi, Padli Ismail, and Muhammad Abdurrasyid Ridlo. "Studi Analisis Hadis Tentang Niat Menurut Teori Hermeneutika Schleiermacher." *Jurnal Penelitian Ilmu Ushuluddin* 5, no. 2 (2025): 198. https://doi.org/10.15575/jpiu.v5i2.42375.

Anatory, Izidory R. "Philosophical Hermeneutics of Schleirmacher, Gadama and Willium Dilthey." https://www.academia.edu/, n.d.

Arafat, Muhammad Husni. "Hermeneutika Psikologi Al-Qur'an: Aplikasi Teori Psychological Hermeneutic Schleiermacher Dalam Tafsir Ahkam Al-Qur'an Karya Ibnu Al-'Arabi Al-Maliki." *Dialog* 39, no. 1 (August 8, 2016): 43−56. https://doi.org/10.47655/dialog.v39i1.15.

Arfan Mu'ammar, Abdul Wahid Hasan. *Studi Islam Kontemporer Perspektif Insider Outsider*. IRCiSoD, 2020.

Aulanni'am, and Andi Tri Saputra. "Hermeneutika Psikologis Schleiermacher Dan Kemungkinan Penggunannya Dalam Penafsiran Al-Qur'an." *AL-WAJID: JURNAL ILMU AL-QURAN DAN TAFSIR* 2, no. 1 (July 1, 2022): 250−65. https://doi.org/10.30863/alwajid.v2i1.1660.

Aulia, Hilyati. "Hermeneutika Sebagai Teori Interpretasi Dalam Tradisi Barat." *Al-Burhan: Kajian Ilmu Dan Pengembangan Budaya Al-Qur'an* 22, no. 1 (2022): 132.

Az-Zuhaily, Wahbah. *Tafsir Al-Munir*. Vol. 11. Jakarta: Gema Insani, 2013.

Jufri Hasani Z, Azwar Sani
The Implementation of Schleiermacher's Hermeneutics...

Islam Transformatif :
Journal of Islamic Studies
Vol. 9. No. 1 Edition January-June 2025

Bary, Shafwatul, and Zakirman Zakirman. "Hermeneutika Friedrich D.E. Schleiermacher Sebagai Metode Tafsir Al-Qur'an (Kajian Ayat Ikhlāṣ; Jilbāb; Sayyārah; Dan Al-Hudā)." *JOURNAL OF QUR'AN AND HADITH STUDIES* 9, no. 1 (June 30, 2020): 51−70. https://doi.org/10.15408/quhas.v9i1.15209.

Berner, Christian. "Hermeneutics." In *The Oxford Handbook of Friedrich Schleiermacher*, 188−202. Oxford University Press, 2023. https://doi.org/10.1093/oxfordhb/9780198846093.013.12.

Fitria, Rini. "Memahami Hermeneutika Dalam Mengkaji Teks Al-Qur'an." *Alhadharah Jurnal Ilmu Dakwah* 15, no. 29 (2016): 83.

Hana, Rudy Al. "Menimbang Paradigma Hermeneutika Dalam Menafsirkan Al-Quran," 2014, 1−88.

Haqiqi, M Rama; Muh. Mubinullah & M. Rizkhan Arsy. "Hermeneutika Dalam Diskursus Tafsir : Konsep , Sejarah Perkembangan , Dan Penggunaannya Dalam Tafsir Ibnu Katsir." *Jurnal Semiotika-Q: Kajian Ilmu Al-Qur'an Dan Tafsir* 4, no. 1 (2024): 408.

Hardiman, F. Budi. *Seni Memahami Hermeneutik Dari Schleiermache Sampai Derrida*. Sleman: Penerbit PT Kanisius, 2015.

Ismail, Ibn Katsir. *Tafsir Ibn Kasir*. Kairo: al-Maktabah al-Islamiyah, 2017.

Jeanrond, Werner G. "The Impact of Schleiermacher's Hermeneutics on Contemporary Interpretation Theory." In *The Interpretation of Belief*, 81−96. London: Palgrave Macmillan UK, 1986. https://doi.org/10.1007/978-1-349-18333-3_5.

Landa, Josй Angel Garcнa. "Notes on Friedrich Schleiermacher's 'Hermeneutics: The Handwritten Manuscripts,'" 1993.

Lilis Karyawati, Taswiyah Taswiyah, and Firmansyah Firmansyah. "Sejarah Dan Pengaruh Alquran, Hadits, Dan Ka'bah Dalam Kehidupan Umat Islam." *CBJIS: Cross-Border Journal of Islamic Studies* 7, no. 1 (March 1, 2025): 54−65. https://doi.org/10.37567/cbjis.v7i1.3665.

O'Keeffe, Brian. "Schleiermacher's Hermeneutics: Or, How to Understand Texts." *Yearbook of Translational Hermeneutics*, no. 2 (March 17, 2023). https://doi.org/10.52116/yth.vi2.49.

Padlan, Muhammad, Muhammad Naufal Khairi, and Rahmat I. "Hermeneutika Terhadap Tafsir Al-Qur'an." *Mushaf Journal: Jurnal Ilmu Al Quran Dan Hadis* 2, no. 2 (2022): 198.

Pfau, Thomas. "Immediacy and the Text: Friedrich Schleiermacher's Theory of Style and Interpretation." *Journal of the History of Ideas* 51, no. 1 (January 1990): 51. https://doi.org/10.2307/2709746.

Reflita, Reflita. "Kontroversi Hermeneutika Sebagai Manhaj Tafsir (Menimbang Penggunaan Hermeneutika Dalam Penafsiran Al-Qur'an)." *Jurnal Ushuluddin* 24, no. 2 (December 10, 2016): 135. https://doi.org/10.24014/jush.v24i2.1625.

Jufri Hasani Z, Azwar Sani
The Implementation of Schleiermacher's Hermeneutics...

Islam Transformatif :
Journal of Islamic Studies
Vol. 9. No. 1 Edition January-June 2025

Rich, Bryce E. "Schleiermacher and the Intuition of the Infinite," 2011.

Ridwan, Mohammad, Roki Ade Deswan, Afrizon Afrizon, and Syukri Iska. "Methods of Applying Hermeneutics in Interpreting The Qur'an and Sharh Hadith." *Hamalatul Qur'an : Jurnal Ilmu Ilmu Alqur'an* 5, no. 2 (October 2024): 447–55. https://doi.org/10.37985/HQ.V5I2.254.

Rohman, Abdul. "Model Hermeneutika Friedrich Schleiermacher Dan Relevasinya Dengan Ilmu Tafsir Al-Qur'an." *AL-FANAR Jurnal Ilmu Al-Quran Dan Tafsir* 5, no. 2 (2022): 134–48. https://doi.org/10.33511/alfanar.v5n2.134-148.

Rudy Alhana. *Menimbang Paradigma Hermeneutika Dalam Menafsirkan Al-Qur'an.* Surabaya: PT. Revka Petra Media, 2014.

Sani, Azwar. "A Radikalisme Dan Ekstremisme Dalam Pemikiran Sayyid Qutb: Tinjauan Kritis Atas Tafsir Fi-Zilalil Qur'an." *Al-Misykah: Jurnal Studi Al-Qur'an Dan Tafsir* 4, no. 2 (January 1, 1970): 43–64. https://doi.org/10.19109/almisykah.v4i2.20140.

Schleiermacher, Friedrich. *Friedrich Schleiermacher Hermeneutics and Criticism.* Edited by Andrew Bowie. *Cambridge University Press.* Cambridge: Cambridge University Press, 1998. https://doi.org/10.1017/CBO9780511814945.

———. *Hermeneutics and Criticism and Other Writings.* Mulborne: Cambridge University Press, 1998.

Syamsuddin, Sahiron. "Metode Penafsiran Dengan Pendekatan Ma'na Cum Maghza." In *Pendekatan Ma'nā-Cum-Maghzā Atas Al-Qur'an Dan Hadis: Menjawab Problematika Sosial Keagamaan Di Era Kontemporer.* Bantul: Asosiasi Ilmu Alquran & Tafsir se-Indonesia, 2020.

Wahyudi, Antono. "Interpretasi Hermeneutika: Meneropong Diskursus Seni Memahami Melalui Lensa Filsafat Modern Dan Postmodern." *KLAUSA (Kajian Linguistik, Pembelajaran Bahasa, Dan Sastra)* 2, no. 02 (May 28, 2019): 51–79. https://doi.org/10.33479/klausa.v2i02.150.

Yuniarti, Yuniarti, Lathifah Abdiyah, Siti Nurjanah, Septi Lastri Siregar, and Puput Riani. "Penelitian Evaluatif Dalam Pendidikan." *YASIN* 1, no. 1 (October 30, 2021): 73–87. https://doi.org/10.58578/yasin.v1i1.14.