Schleiermacher's Hermeneutics and His Contribution to The Study of Hadith

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Abstract. *Contemporary hadith studies have involved many auxiliary sciences, one of which is hermeneutics. As a critical theory, hermeneutics has been utilized by hadith scholars to explore the meanings of hadith not only on the denotative but also on the connotative level. One of the hermeneutical theories that is worth considering and has not been widely used by scholars to read hadith texts is Schleiermacher's objective hermeneutics. Broadly speaking, the main ideas of objective hermeneutics emphasize grammatical interpretation, psychological interpretation, the hermeneutical circle, and the method of divination. Using library research, this study aims to examine the involvement of objective hermeneutics in the study of hadith which some scholars believe is not relevant enough. The results of the study show that the use of objective hermeneutics proves to be relevant and even contributes importantly to revealing the historical (asbabul wurud), epistemological (ulum al-hadis), and interpretive (syarh al-hadis) dimensions. Grammatical interpretation serves to explore ḥadiś textually, psychological interpretation aims to read the context when the ḥadiś appeared, the divination method serves to record the main ideas of the author, the hermeneutic circle is useful to dialogue between text and context until contextualization is born. Thus, Schleiermacher's hermeneutics makes an important contribution to hadith discourse in the modern era, without being uprooted from the roots of classical hadith discourse.*
Keywords: hadith studies; *ulum al-hadis;* critical discourse*;* objective hermeneutics;

Introduction

The study of the interpretation of the Qur'an and hadith is one of the interesting themes that is constantly discussed. Although the verses of the Qur'an and hadith texts are not increasing, the variety of interpretations of both always color the scientific treasures of Muslims. As a result of the acculturation of Islamic tradition with modernity, new discourses have emerged in hadith, such as the issue of the authenticity of hadith, prophetic authority, hadith revelation, and the paradigm of hadith interpretation.[1]

Two main realizations trigger this paradigm. Namely the awareness of context and the awareness of progressiveness.[2] The first means that everyone must behave and reason according to the context of their life. Be it in the form of historical, socio-cultural-political, or psychological contexts. The second awareness means that modern humans are beginning to realize developments in life. This then gives rise to the assumption that human life always gives rise to something new and different from the paradigm experienced before.[3]

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[1] Abdul Karim, "The Struggle of Hadith in the Modern Era", *History: Journal of Hadith Studies*, vol. 3, no. 2 (2018).

[2] Abdulloh Labib, "Hermeneutic Approach in Islamic Studies", *Cylinder: Journal Studi Islam*, vol. 8, no. 1 (2022), pp. 16–29.

[3] Fakhrruddin Faiz, *Hermeneutics of the Qur'an: Theory, Criticism, and Implementation* (Yogyakarta: Dialectics, 2019). 28.

From these two realizations, a new awareness finally emerges that in understanding sacred texts, there is often a gap between the reader and the author, allowing for a gap in understanding.[4] Modern humans in this century do not have direct access to Allah SWT (as the revelation giver of the Qur'an) and the Prophet Muhammad (as the *author of* the hadith). Not to mention by reviewing that both were passed down using Arabic and cannot be separated from the socio-historical context in which they were revealed.[5] As a result, the ability to understand Arabic texts and socio-historical understanding is an absolute requirement for anyone who wants to be involved in the world of the Qur'an and hadith.

Muslim scholars then set many criteria that must be met by a person who wants to understand the Qur'an and hadith. They also make methods and procedures that must be taken to understand them. The science of *Tafsīr* emerged as a method of understanding the Qur'an and *Ulum al-Hadith* to understand the hadiths of the Prophet. [6] However, in its development, both methods were "considered" too textual. Being too fixated on this context will only take people to the past when the text was born. This condition makes humans feel alien to the aspect of time and space where they live today. Therefore, it is necessary to have a contextualization variable, namely awareness of current conditions and all logic and conditions that develop in it.[7]

From here on, contemporary Muslim scholars offered the use of hermeneutics in understanding classical Islamic texts. Among the figures who have been studied a lot is Friedrich Schleiermacher with his idea of objective hermeneutics. Previous research conducted by Rohman (2022) shows that this theory has relevance to the Science of Tafsir. [8] Giving a little note, Aulanni'am (2021) added that the theory of psychological interpretation – which at first glance tries to read God's psychology – cannot be fully used in interpreting the text of the Qur'ān.[9] Therefore it will hurt His Majesty. Not only at the theoretical level, but Hamdan's research (2020) also tries to enter the realm of implementation by analyzing the use of the term *"kāfir"*,[10] while Bary and Zakirman (2020) analyze the terms "*ikhlāṣ, jilbāb, sayyārah,* and *al-hudā*".[11] All of the above studies still speak of Schleiermacher's hermeneutics in the discourse of the Qur'ān text. In the discourse of hadith studies, this theme is still rarely discussed. One of them is Millah (2021) who tries to

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[4] Mufti Hasan, "Tafsir Maqasidi: Interpretation of the Qur'an Based on Maqasid Al-Sharia", *MAGHZA: Journal of Qur'an Science and Tafsir*, vol. 2, no. 2 (2017), pp. 15–26.

[5] M. Elfan Kaukab, "The Qur'an in Contemporary Muslim Understanding", *Sharia: Journal of Qur'an and Law Studies*, Vol. 7, No. 1 (2021), pp. 33–42.

[6] Hamdan Hidayat, "The History of the Development of Tafsir Al-Qur'an", *Al-Munir: Journal of Qur'anic Studies and Tafsir*, vol. 2, no. 01 (2020), pp. 29–76.

[7] Faiz, *Hermeneutics of the Qur'an: Theory, Criticism, and Implementation*. 36.

[8] Abdul Rohman, "Friedrich Schleiermacher's Hermeneutic Model and Its Elevation with the Science of Qur'an Interpretation", *Al-Fanar : Journal of Qur'an Science and Tafsir*, vol. 5, nos. 2 SE-Articles (2022), https://www.ejurnal.iiq.ac.id/index.php/alfanar/article/view/574.

[9] Aulanni'am and Andi Tri Saputra, "Schleiermacher's Psychological Hermeneutics and Its Possible Uses in the Interpretation of the Qur'an", *Al-Wajid: Journal of Qur'an Science and Tafsir*, vol. 2, no. 1 (2021), pp. 250–65, https://mail.jurnal.iain-bone.ac.id/index.php/alwajid/article/view/1660.

[10] Muhammad Hamdan, "Philosopher Kafir dalam al-Qur'an", *Taseerul Afkar*, vol. 38, no. 02 (2020), http://tashwirulafkar.net/index.php/afkar/article/view/25.

[11] Shafwatul Bary and Zakirman Zakirman, "The Hermeneutics of Friedrich D.E. Schleiermacher as a Method of Tafsir Al-Qur'an (Study of the verse ikhlāṣ; jilbāb; sayyārah; and al-hudā)", *Journal Of Qur'an And Hadith Studies*, vol. 9, no. 1 (2020), pp. 51–70, http://journal.uinjkt.ac.id/index.php/journal-of-quran-and-hadith/article/view/15209.

express this discourse. [12] Unfortunately, he only *challenged the* theory of grammatical and psychological interpretation and forgot about the other two theories. The same work was also carried out by Amelia and Masruhan (2023).[13]

From the various kinds of research above, the author tries to cover the gaps that remain, namely the implementation of the divination method and the hermeneutic circle, by not missing the grammatical and psychological interpretations that have been mentioned a lot before. Thus, the purpose of this article is to examine the involvement and relevance of Schleiermaccher's hermeneutics in the study of hadīś texts, as well as the contributions they make. The author argues that this theory has relevance to the study of classical hadith in some of its theories. So that it will enrich the treasures of Islamic studies in the modern era. This project starts from getting to know the background of Schleiermacher, and how the theory is offered, and will close with how the theory is implemented. This study uses *library research*, mainly examining the classical tradition of hadith studies and finding its relevance to Schleiermacher's offer.

Discussion

Friedrich Daniel Ernst Schleiermacher was a thinker who lived in the Romantic era. He is famous for having expertise in the field of philosophy. Because he lived in a devout Protestant environment, he was also known as a prominent German Protestant theologian. Schleiermacher had a lot of influence in terms of the religious world of Christians. The results of his thinking often formulate new concepts about religiosity. One of the things that should not be forgotten is his ijtihad in developing breakthroughs in reading and understanding the holy book, in this case, the Bible.

If we look at the background of the emergence of this new method, it is found that at that time the Bible was often considered equal to other philological objects. Christians of that era were too focused on analyzing the Bible linguistically and often forgot the values or spirit behind the text and the ideas put forward by the text writers. So such a method is considered less comprehensive in understanding something as sacred as the holy book.[14]

Seeing this phenomenon, Schleiermacher tries to provide a new style of the concept of interpretation or the art of understanding (hermeneutics) by using two methods in analyzing the text being read, namely linguistic analysis (grammatical interpretation) and psychological analysis (psychological interpretation). The application of linguistic analysis methods will lead readers to understand the concepts that are being and want to be expressed by the author. Meanwhile, with the psychological interpretation method, the reader is projected to be able to capture an objective understanding, an understanding that is the same as desired by the author of the text itself.

The main problem of Schleiemaccher's hermeneutics is how to overcome the gap in space and time within the circle of texts, authors, and readers to find the original intention of the author

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[12] Mus'idul Millah and Hikmatul Luthfi, "Interpreting in the style of Schleiermacher", *Misykah*, vol. 6, no. 1 (2021), pp. 34–49.

[13] Amelia Damayanti and Masruhan Masruhan, "The Implementation of F.D.E. Schleiermacher's Romantic Hermeneutics in the Discourse of Hadith Science", *Zawiyah: Journal of Islamic Thought*, vol. 9, no. 1 (2023), p. 35.

[14] Shafwatul Bary and Zakirman Zakirman, "The Hermeneutics of Friedrich D.E. Schleiermacher as a Method of Tafsir Al-Qur'an (Study of the verse ikhlāṣ; jilbāb; sayyārah; and 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.

of the text without prejudice from the readers.[15] As a result, if we follow this theory pioneered by Schleiemacher then there is no room for reader subjectivity. Readers do not have the freedom to interpret the text according to their own will. Although in the end one of Schleiemacher's ideas is to create a reader who understands a text better than its author, it does not mean that a reader has the right to interpret as he pleases. All of them are still in the text corridor and do not deviate too far from the context. Therefore, his hermeneutic theory is also commonly called objective hermeneutics.

In initiating his hermeneutic theory, there are at least four outlines of the methods he offers. Namely grammatical interpretation, psychological interpretation, hermeneutic circles, and division.

Grammatic Interpretation

This idea originated from Schleiemacher's view that all his texts have essentially the same essence. For him, no matter what type of text, whether it is ancient texts (philology), religion, literature, or law, they all have the same character. All are a series of words according to certain grammatical rules. So to understand it, we need to master the grammatical method. Without understanding the method, a person can't achieve the intention desired by the writer. As a result, a reader must be able to connect the meaning of a text with its grammatical method. The way an individual uses language will bring about a change in the language itself, but an author will still find himself through his language and character when he conveys the fruits of his thoughts through that language.[16]

In general, grammatic interpretation is a method of understanding that is based on linguistic analysis.[17] That is, a person's knowledge of a particular language determines the extent to which he can interpret a text. The more he masters the rules of language, the greater his potential to be able to understand the text correctly. Of course, this grammatical rule is not bound by a specific language. Each language has its own grammatical rules that are different from other languages.

In grammatical interpretation, everything contained in a certain expression/text that requires the use of an appropriate meaning can only be obtained through the field of language that has been known by the author and the reader.[18] This means that someone who is understanding a text must first know the meaning of the text used and the context behind the emergence of a writing. The grammatical method to master is the one that occurs when the text appears. This is so that the meaning produced is really an objective meaning. That way, an interpreter must master the aspects of grammar completely and thoroughly when starting to dialectic with the text.[19]

If we observe the development of a language method, we often find developments and changes that occur in the structure of language. A method that works at one time may no longer work at another. In this grammatical analysis, all that needs to be noted is the method that is executed when the text appears. Not before or after. According to Schleiermacher, this is the most

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[15] F. Budi Hardiman, *The Art of Understanding: Hermeneutics from Schleiermacher to Derrida.* (Yogyakarta: PT. Canisius. 2015), 35.

[16] Richard E. Palmer, *Hermeneutics: Theory of Interpretation in the Thought of Schleiermacher, Dilthey, Heidegger, and Gadamer*, eds. Stephanus Aswar Herwinarko. (Yogyakarta: IRCiSoD, 2022), 162.

[17] F. Budi Hardiman, 40.

[18] F. Budi Hardiman, 47.

[19] Sahiron Syamsuddin, *Hermeneutics and Development of the Qur'an.* (Yogyakarta: Nawasea Press, 2017), 66.

basic step that must be taken before moving on to the next stage. Without going through this step, a person can't achieve an objective meaning, a meaning that is indeed desired by the owner of the text.[20]

Psychological Interpretation

One of the things that is often overlooked by a reader in understanding a text is the fact that the psychology of a writer also plays a role in shaping a text. A writer cannot be separated from his psychological world. Readers and interpreters of the text must be able to dive into the psychological ocean of the author and understand the intricacies of the world of ideas. Because for Schleiermacher, a text cannot stand alone. There is a close connection between a text and the author's idea. And there is also a close relationship between the author's ideas and his psychological condition. The appearance of a text must be an expression of one's self, and one's self-expression is a response to the condition that one is facing. So in applying this psychological interpretation, a reader and interpreter are required to be able to reconstruct the subjectivity of a writer to be able to capture the main idea of a writer. If this step is possible, an interpreter is "considered" to have managed to understand with even better understanding than the author of the text itself. [21]

The pattern used in this psychological interpretation is inversely proportional to the pattern that occurs when a writer writes a text. If the writer moves from the side of his thoughts and ideas towards the expression in a series of sentences, a reader begins his steps from understanding the series of sentences sentence by sentence and enters the mental world, which is the writer's mind. What is sought here is the author's individuality, his distinctive genius.[22]

A reader is required to re-experience (*nacherleben*) the experience of the writer of the text. What needs to be underlined is that the limitation of this psychological interpretation is not to capture the human feelings of a writer. The target is not emotions, but the idea of thinking. Readers are not required to understand how the writer feels when he is writing, but what the writer's idea is when he is writing this. The content of the mind behind those feelings is relevant for understanding.[23]

The need for clear restrictions on the meaning of psychological interpretation also serves to prevent misperception from some people who state the impossibility of applying psychological interpretation in interpreting the verses of the Qur'an. For example, Quraysh Shihab in his book Method of Tafsir writes thus, "The similarity of humanity between interpreters and authors of texts helps to understand the meaning of the text and its purpose. It is not easy to dive into and penetrate the thoughts and feelings of the author/other people, especially if the time gap between the author and the interpreter is long."[24]

As a result, if it has been agreed that psychological interpretation is directed at the world of ideas, then it makes sense for us to apply this type of interpretation to all types of texts, even if they are in the form of sacred texts such as the Qur'an and hadith.

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[20] Ibid, 72.

[21] Ahmad Zainal Abidin dan Mahbub Junaidi, *Kritik Terhadap Argumen Anti Hermeneutika Al-Qur'an*, (Tulungagung: IAIN Tulungagung Press, 2015), 39.

[22] F. Budi Hardiman, 40.

[23] F. Budi Hardiman, 41.

[24] M. Quraish Shihab, *The Rules of Tafsir: Terms, Conditions, and Rules You Should Know in Understanding the Verses of the Qur'an.* (Tangerang: Lentera Hati, 2019), 444.

Divination Method

Furthermore, Schleiermacher seems to provide a special method to make it easier to apply psychological interpretation. This method is called divinatory *method*. Divinity is a state in which an interpreter seeks to transform himself or insert himself into the world of the writer of the text. This method is also often called "transposition" when the reader or interpreter exchanges positions with the author or author of the text. Schleiermacher wrote, "An interpreter must be able to place himself both subjectively and objectively in the author's position. The subjective, that is, the effort to capture the author's distinctive personality must be complemented by the objective, namely the environmental situation outside the author, which Schleiermacher called language or grammatical.[25]

Besides offering a divination method, it also offers a comparative method. In contrast to the beginning, in this method what is emphasized is the effort of an interpreter to understand the work of others by comparing it with others who are considered to have universal similarities. If the first requires the interpreter to enter the world of the writer's idea, the second method is sufficient by entering the world of others who are considered to have the same idea as the writer.

However, in the end, the best way is to combine these two methods. So actually the two are not two opposite methods, but rather complementary to each other. Schleiermacher writes, "Achieving the divination method can only be achieved through the confirmatory method of comparison. Because without it, he cannot always be trusted.[26]

Hermeneutic Circle

Once we understand each of the grammatical interpretations and the psychological interpretations, a question may arise in our minds. Which of the two is more important in understanding? When we read the description of grammatical interpretation, we will say grammatical is more important. On the other hand, when reflecting on the urgency of psychological interpretation, it also feels much more important. The truth, Schleiermacher said, "Both types of interpretation have equal functions." Because we understand language through the user, but the user of the language can be understood through the language he uses. If so, then "both grammatical and psychological interpretations should be treated as if they were interchangeable.[27]

From this came another method from Schleiemacher which is very famous in the form of "hermeneutical circles" (*hermeneuticher zirkel*). The meaning of this method is that "every part can be understood only from the whole that it contains., and vice versa, the whole can be understood only by understanding each part that it contains.[28]

For example, the word *tanzil* in the time of the Prophet Muhammad (saw) must mean to descend or descend. As in Q.S. al-Waqi'ah [56:80], "(The Qur'an) was revealed from God the Ruler of the Universe". However, in the contemporary era, apart from the meaning contained in the

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[25] F. Budi Hardiman, 42.

[26] Friedrich Schleiermacher, *Hermeneutics and Criticism and Other Writings*. Ed. Andrew Bowie. (Cambridge: Cambridge University Press, 1998.), 229.

[27] F. Budi Hardiman, 43.

[28] Ibid, 44.

Qur'an, *tanzil* is often interpreted as "contextualization". In this case, Dr. Badul Aziz Al-Domir wrote a book entitled "*Tanzil al-Ayat 'ala al-Waqi' inda al-Mufassirin*" which means Contextualization of Verses According to Reality According to the Mufassir.

As a result, we cannot absolutize one word with one definite meaning. Rather, there needs to be synchronization between the meaning of a word and its series of sentences. And it is also important to understand a sentence based on the words that make it up. This also applies to psychological interpretation, we must be able to synchronize between an individual's ideas with the context of his generation, society, culture, and era. Even so, to understand the state of society, culture, and an era, we must know the individuals in it. This is what Schleiermacher calls the hermeneutic circle.

Objective Hermeneutics in the Study of Hadith

After understanding the details of the objective hermeneutic theory initiated by Schleiermacher, it is also important for us to understand the common points and correlations of this theory if applied to the study of hadith texts. This is important before justifying whether this theory is relevant or irrelevant to the study of hadith texts. Therefore, the following description will discuss how this theory is contextualized with *the guidelines of ulumul hadith,* a guideline for conservative Muslim scholars in analyzing hadith.

Ilm al-Lughot: Grammatical Interpretation

Among the various factors that crown Schleiermacher as the father of modern hermeneutics is his service in making this method of hermeneutics a general hermeneutics. Unlike his two predecessors, Friedrich August Wolf and Friedrich Ast, who narrowed the object of hermeneutics to ancient texts, such as legal documents and scriptures, Schleiermacher went even further. For him, all texts have the same essence and have an equal position.[29] Therefore, we can use different types of hermeneutics in different types of texts. In this case, it is not impossible to understand a hadith text by the hermeneutic method.

However, of course, we cannot interpret freely without certain criteria. Everything must continue to run through a predetermined corridor. For example, to apply Schleiermacher's theory in the analysis of a hadith, we still have to adhere to the theories offered by Schleiermacher above and combine them with the theories that have been established by Muslim scholars in understanding hadith. This deep has long been known as *the science of ulum al-hadith.*[30]

Talking about hadith and ulum al-hadith, of course, cannot be separated from the Arabic language and its various grammatical methods. "Allah SWT sent down His book using Arabic. The Prophet conveyed the content of the Qur'an also in Arabic. People who fought to uphold this religion also spoke Arabic. And there is no other option to master this religion except by Arabic. Therefore, learning Arabic is also a religious teaching."[31] This is what Ibn Taymiyyah said about the correlation between the Arabic grammatical method and religious texts.

How close the relationship between the two then gives birth to the inevitability for readers and interpreters of hadith texts to master the Arabic methods, in order to be able to understand,

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[29] Ibid, 38

[30] Yusuf al-Qardawi, *kaifa, is the name of the Sunnah.* (Kai: Dar asy-Syuruq, 2002), 43

[31] Imām Al-Sahih, *the son of Al-Mu'ayin.* (Mesir: Dar al-Wafa. 2004). Vol 8, 343.

explain, and the culmination is to take evidence from them (*istinbath*). Hadith scholars also make knowledge of the Arabic language and its grammatical methods an absolute requirement to understand the hadith. "Among the knowledge that must be known by hadith scholars is *the science of 'irob* so that there are no misunderstandings and in order to understand the hadith correctly." So wrote Ibn al-Jauzi.[32] "The parable of those who study the hadith but do not learn the Arabic grammatical method (*nahwu*) is like a donkey that has a container of food but there is no chaos (donkey food)." The words of Hammad bin Salamah corroborate the initial argument. As a result, mastery of the Arabic grammatical method (*nahwu*) is an absolute requirement for hadith scholars to be completely safe from all kinds of misunderstandings that may befall them.[33]

More specifically, al-Hafidz Jamaluddin al-Mizzi explained in detail what are the standards for mastering grammatical methods. It states, "For a scholar of hadith, he must master the Arabic grammatical method well. Both in terms of *nahwu* (syntax), *lughot* (linguistic), and *shorof* (morphology).[34] Therefore, there is no doubt that mastering the Arabic grammatical method is one of the important components in understanding the study of hadith texts. Without mastering this field, a researcher will fall into error and misunderstanding.[35]

Thus, we can see the harmony between *ulum al-hadith* and Schleiermacher's hermeneutic theory. Both require knowledge based on grammatical interpretation.

Asbab al-Wurud: Psychological Interpretation

In addition*,* there is one other theme in *ulum al-hadith* that also substantially has harmony with Schleiermacher's theory. This time it is related to psychological interpretation. This theme is called *the science of asbab al-wurud* or science that discusses the cause of the coming of the hadith. Like the science *of asbab an-nuzul* in the context of the Qur'an, this science is also very important in the realm of understanding hadith. This knowledge can provide clear limitations for the scope of the meaning of the hadith, whether this hadith is categorized *as special* or *'am, absolute* or *muqayyad.*[36] Such is the urgency of the role of *asbab al-wurud* in understanding the hadith, Imam Jalaluddin As-Suyuti made a special book that explains all kinds of theories about *asbab al-wurud.* This book is entitled *Asbab al-Wurud al-Hadith aw al-Luma' fi Asbab al-Hadith.*

There are various kinds of understandings from Muslim scholars regarding this science. One of the most famous meanings is that which is presented in this book. The science of *asbab al-wurud* is the science of knowing something that is explained in the hadith when it is descending. Or in simpler language, "The science to know the background of the descent of the hadith.[37]

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[32] Abu Abdillah al-Maqdisi. *al-Adab asy-Syar'iyyah.* (Beirut: Mu'assasah ar-Risalah. 2004). Vol 2, 129

[33] Ibn Sholah. *Ulum al-Hadis aw al-Muqoddimah Ibnu Sholah.* (Beirut: Dar al-Fikr. 1986), 218.

[34] Jamaluddin al-Mizzi. *Tahdzibul Kamal.* (Beirut: Mu'assasah Ar-Risalah. 1983). Vol 1, 156.

[35] Iman Mahdi, *Atsar al-Laghut al-Arubiyyah fi Fahm al-Hadith in-Nabawi Asi-Siyarf.* (Maktaba AIDS-Dzhabiya, 2016), 11.

[36] Jalaluddin As-Suyuti, *Asbab al-Wurud al-Hadis aw al-Luma' fi Asbab al-Hadis.* (Beirut: Dar al-Kutub al-Islamiyyah. 1984), 11.

[37] Actually, Jalaluddin As-Suyuthi never wrote this kind of definition. The definition written here is the *qiyas* of the definition written by As-Suyuti regarding *asbab an-nuzul,* taking into account the similarities between the two. In *Lubab an-Nuqul fi Asbab an-Nuzul*, As-Suyuti wrote: *Sabab an-Nuzul* is the background for the descent of a verse. Then the editor of *the book Asbab Wurud al-Hadith,* Dr. Yahya Isma'il Ahmad concluded that if As-Suyuti wrote the definition

The theme of *asbab al-wurud* is considered to have the same substance as psychological interpretation because both study the author's ideas or ideas. As we all know, the "author" or "owner of ideas" of the hadith is the Prophet PBUH. And understanding the ideas of the Prophet PBUH just by reflecting on the textual hadith certainly cannot provide a comprehensive overview of the idea. Therefore, it is necessary to study more deeply about *sabab al-wurud* as the idea behind or the background of the emergence of a hadith. Although it is also necessary to underline that not all hadiths have *sabab al-wurud*.[38] As a result, this idea of psychological interpretation can be easily applied to hadiths that have *sabab al-wurud*. And for hadiths that do not have *sabab al-wurud,* you can study them by looking for conceptions of the ideas initiated by the Prophet Saw in the hadith. Or it can also be by analyzing the structure of the hadith. So that in this way we can know the purpose and subject matter (*maqashid as-shari'ah*) of the hadith being studied.

Among the benefits of knowing *sabab al-wurud* hadith is being able to know the *wisdom of at-tasyri'iyyah* or the wisdom behind the enactment of a shari'a law. By knowing *sabab al-wurud*, one can also understand *the maqashidus shari'ah* or the purpose of the existence of sharia. By knowing these two things, one not only understands hadith textually, but also contextually. So that the understanding of *sabab al-wurud* will greatly help a mujtahid in ijtihad to produce a new law at every time. Hadith is no longer a frozen monument that can only be used in the time of the Prophet when he was still alive, but can be contextualized in every era. Especially in this contemporary era which is full of new problems.[39]

So it can be concluded that the science *of asbab al-wurud* is a manifestation of Schleiermacher's version of the idea of psychological interpretation. Because again, the purpose of psychological interpretation is to capture what ideas and thoughts are initiated by the author. The content of the mind behind those ideas is relevant for understanding.[40]

Implementation of Objective Hermeneutics in Hadith Studies

Once we understand the methods initiated by Schleiermacher, it is time to apply them in understanding a hadith text. Take for example a famous hadith contained in the following Saheeh al-Muslim.

حَدَّثَنِي أَبِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعَرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ، وَقَالَ: يَا مُحَمَّدُ، أَخْبِرْنِي عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا، قَالَ: صَدَقْتَ، قَالَ: فَعَجِبْنَا لَهُ، يَسْأَلُهُ وَيُصَدِّقُهُ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ، قَالَ: أَنْ تُؤْمِنَ بِاللهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ، خَيْرِهِ وَشَرِّهِ، قَالَ: صَدَقْتَ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ، قَالَ: أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ، قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ، قَالَ: مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَتِهَا، قَالَ: أَنْ تَلِدَ الْأَمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ، قَالَ: ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي: يَا عُمَرُ، أَتَدْرِي مَنِ السَّائِلُ؟ قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فَإِنَّهُ جِبْرِيلُ، أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ .[41]

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of *sabab al-wurud,* it certainly is not much different from the definition of *sabab an-nuzul*. Until finally this definition arose. See: Jalaluddin As-Suyuti, *The Science of Asbab al-Wurud*, 11, and *The Science of Asbab Wurud al-Hadith,* 24.

[38] Thariq As'ad Hilmi al-As'ad. *Science Asbabi Wurud al-Hadis.* (Beirut: Dar Ibnu Hazm, 2001), 208.

[39] Muhammad Ra'fat Sa'id, *Asbab Wurud al-Hadis Analysis wa Ta'sis.* (Qatar, Book al-Ummat, 1441 H), 102.

[40] F. Budi Hardiman, 41.

[41] Muslim bin Hajjaj an-Naysaburi. *Shohih Muslim.* (Jeddah: Dar al-Minhaj. 2013.). Vol 1, 37.

'Umar bin al-Khaththab said, 'We used to be by the side of the Prophet (peace and blessings of Allaah be upon him) and then came a man whose clothes were very white, his hair was very black, and there were no traces of his journey. None of us knew him until he went to the Prophet and put his knee on the Prophet (peace be upon him), then he said, 'O Muhammad, tell me about Islam? The Prophet (peace and blessings of Allaah be upon him) replied: Testimony that there is no God (who has the right to worship) but Allah and that Muhammad is His servant and messenger, establishing prayers, paying zakat, and fasting in Ramadan, as well as Hajj to Baitullah if you can travel to him.' He said, 'You're right.' Umar said, 'So we were surprised at him because he asked him and he justified it.' He asked again, 'Tell me about faith? 'He answered: You believe in Allah, His angels, His books, His Messengers, the last day, and the destiny of good and evil. He said, 'You're right.' He asked, 'Tell me about the *ihsan*? He replied: You worship Allah as if you saw Him, so if you do not see Him, then He sees you. He asked again, 'When is the last day? He replied: No, the person who is asked knows better than the one who asks. He asked, 'Then tell me about the signs. 'He replied: When a slave gives birth to his master, and you see a barefoot, naked, poor, goat herder, yet boasting in building a building. Then he set off. So I was still astonished and then he said; O Umar, do you know who asked? I replied, 'Allah and His Messenger know better.' He said: That is Gabriel, he came to you to teach you about your religious knowledge.

This hadith has an extraordinary position among scholars. In this hadith there is a lot of knowledge that can be obtained, be it related to jurisprudence, creed (theology), and Sufism (esoteric). In it, there is also an explanation of the zahir and inner dimensions of Islamic teachings. It is not surprising that many scholars consider this hadith as the main hadith in Islamic teachings. Even if there is no other hadith in Islam besides this hadith, then it is sufficient for building Islamic teachings. There are even those who align it with Surah al-Fatihah in the Qur'an. If al-Fatihah is referred to as "*um al-Qur'an*" (basically the Qur'an), then this hadith deserves to be called "*um as-sunnah*" (basically sunnah).[42]

There have been many Muslim scholars who have written the interpretation of this hadith with a review of grammatical interpretation. Among the popular ones is of course the name of Ibn Hajar al-Asqolani in his book Fath al-Bari. He analyzes this hadith based on the method of language, especially in determining the meaning of the words "*iman*", "*islam*", "*ihsan*", and "*as-sa'ah*". These four words must be interpreted correctly so as not to cause misunderstandings. In the word "faith", the Prophet Saw defined it as "belief in Allah, angels, books, messengers, the last day, and good and bad destiny." In terms of the method of religion, this definition is not accurate. Because what the Prophet Saw conveyed is not a definition, but the essence or form of faith. Supposedly, the correct definition of the word "faith" is *tasdiq* (justification). However, this "inaccurate" definition instead of providing misunderstanding, it provides more clarity. Because indeed this is easier for listeners to understand. The Prophet Saw prioritized answers that were more essential and empirical than just a series of normative words.[43]

The word "*Islam*" must also be interpreted correctly. In linguistic terms, "*Islam*" has several appropriate meanings. Etymologically, for example, Islam means submission. In terminology,

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[42] Ibnu Hajar al-Haitami, *Fath al-Mubin bi Syarh al-Arba'in.* (Jeddah: Dar al-Minhaj, 2008), 187.

[43] Ibnu Hajar al-Asqolani, *Fath al-Bari.* (Beirut: Dar al-Ma'rifat. 1389 H). Vol 1, 118.

Islam means submission to Allah both physically and mentally.[44] But again the meaning given by the Prophet Saw is different from the two. Instead, he interpreted Islam as "a testimony that there is no God (to worship) but Allah and that Muhammad is His servant and messenger, to establish prayers, to pay zakat, and to fast in Ramadan, as well as to go on pilgrimage to Baitullah if you can travel to him." This "non-normative" meaning is what makes it easier for the companions.[45]

The same is true with the word "al-ihsan". Etymologically, *al-ihsan* means to do good. In terminology, *al-ihsan* can be interpreted as *al-ikhlas* (purifying deeds only to Allah SWT and not for others), or it can also be interpreted as something else, namely *al-itqan* (perfecting deeds). And again the meaning given by Gabriel is not under both, both etymology and terminology.[46]

The last word, *as-sa'ah,* etymologically means time. Either for the use of a certain time such as 1 hour or for non-specific times such as some time. And it can also be interpreted as the day of resurrection.[47] Uniquely, the question of the Day of Doomsday is not answered with a definition as in the past. Instead, it is answered with the characteristics of the coming of the Day of Resurrection. This is going further and is not under the grammatical method. But again, the appropriate meaning is not only about the normative meaning but also what the questioner and the listener expect.

All of the above types of meanings are also related to the hermeneutic circle method initiated by Schleiermacher. Where the meaning of a word is influenced by the structure of the sentence, the meaning of a sentence is influenced by the paragraph, and so on.[48] In this case, the main idea in this hadith lies precisely in the last sentence where the Prophet PBUH says, "That is Gabriel, he came to teach you about your religious knowledge." From this, we can conclude that the meaning given by the Prophet Saw is the meaning that is most relevant to the mission of teaching religious knowledge. This meaning is what the questioner and listener expect when asking questions. In this way, the Prophet PBUH's ideal in the form of teaching religious knowledge to the companions can be more accepted and absorbed.[49]

Judging from the understanding of psychological interpretation, we need to review the *reason for the* emergence of this hadith. There are several assumptions related to this hadith that can be helpful in psychological interpretation. First, before the Archangel Gabriel came, at that time the Prophet Saw was indeed discussing with the companions. The Prophet PBUH told them all to ask. Unfortunately, they were afraid to ask. Only a few moments later did the Archangel Gabriel come. This means that this moment is important to realize the initial idea that the Prophet (in this case through the Archangel Gabriel) wanted to teach the companions some important knowledge in religion.[50]

Second, this moment occurred before the death of the Prophet Saw, after various kinds of Islamic teachings had been taught by the Prophet Saw. This is more relevant for the companions. If we go into their psychology, it is as if a new fact arises that "Oh... It turns out that so far the

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[44] Ali al-Qari, *Mirqot al-Mafatih Syarh Misykat al-Mashobih.* (Beirut: Dar al-Fikr. 2002). Vol 1, 53.

[45] Ibid.

[46] Ibid.

[47] Ahmad Mukhtar Umar, *Mu'jam al-Lughot al-Arabiyyah al-Mu'asiroh.* (Kairo: Alam al-Kutub, 2009). Vol 2, 135.

[48] F. Budi Hardiman, 41.

[49] Mulla Ali al-Qari, 54.

[50] Ibid, 52.

teachings of Islam have been summarized only in these few parts." These ideas and ideas are being taught by the Prophet Saw.[51]

Third, it is reviewed from the psychology and ideas of the Archangel Gabriel. Allah SWT gives the angels the privilege to "change shape" according to their wishes. Since this time Archangel Gabriel had to interact with his companions, and he manifested himself in human form. This is so that the companions do not feel that there is a distance between them and Gabriel. So that they can more easily accept and absorb what he has said. Although several elements still show the differences between humans and angels, namely when Gabriel came without anyone recognizing him at all, there was no trace of the long journey he had gone through.[52]

Fourth, review from the psychology experienced by the companions. When Gabriel asked and the Prophet (saw) answered, uniquely, Gabriel suddenly said, "You are right!". Instantly the companions were amazed by it. How could someone ask a question, but in an instant, he was the one who justified it? This incident instinctively gave birth to admiration and wonder among them. Jibril deliberately did this, he hoped, and from this admiration finally emerged enthusiasm to memorize the conversation between the Prophet and this foreign figure.[53]

These assumptions, if coupled with the hermeneutic circle in psychological interpretation, will gain more and more relevance. The important figures in this hadith are of course the Prophet Saw, the Archangel Gabriel, and the companions. The Prophet Saw as an individual sent by Allah SWT is certainly very related to the culture of the surrounding community, in this case, the Companions. The Prophet Saw carried out the mandate as a conveyor of treatises and teachings of the Godhead. So it is not surprising that all his actions and ideas are always about the delivery of religious teachings. Gabriel was present in their midst to help the Prophet Saw in making his mission a success. This is the Schleiermacher-style hermeneutic circle that is happening between them.

This series of grammatical interpretations, psychological interpretations, and hermeneutic circles will be even more perfect if combined with the divination method. Here, an interpreter is required to enter the world of the Prophet Saw as a commentator. Imagine his persistence in conveying Islamic teachings even in simple things such as discussing with friends. Likewise, interpreters also need to enter into the world of the Companions. They are people who are very enthusiastic when learning religion from the Prophet (peace and blessings of Allah be upon him).

Conclusion

There are three approaches that an interpreter can take in understanding hadith texts. First, he can use conservative methods by only adhering to the rules that have been established by the scholars through the discipline *of ulum al-hadith.* Second, it can also be with current theories such as the objective hermeneutics theory initiated by Schleiermacher. And third, is a combination of both. In addition to adhering to the *ulum al-hadith method,* it is possible that Schleiermacher's hermeneutics also contributed to perfecting the meaning. If viewed from its characteristics, this hermeneutics has an objective character, where the meaning of a text must be under the ideas and ideas of the

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[51] Ibid.

[52] Ibid.

[53] Ibid.

author. Even so, in understanding the hadith, a researcher must be objective. He must look for the meaning desired by the author, not create a new meaning that is not per the author's idea.

We can still find all kinds of methods initiated by Schleiermacher and their relevance and meeting point with *the ulum al-hadith method*. If Schleiermacher initiated grammatical interpretation, *ulum al-hadith* has the discipline *of ilm al-lughot* and *sharh al-hadith*. Schleiermacher with his psychological interpretation is also represented by the *asbab al-wurud method*. With the method of divination or transposition, for example, a researcher should not interpret hadith as mere textual. He must enter the world when the Prophet (peace and blessings of Allah be upon him) conveys a certain idea. This method has a positive impact. Hadith is no longer like a frozen monument, but lives and is present in the mind of an interpreter.

In the end, by looking at the application examples that have been applied above, Schleiermacher's theory is proven not to interpret hadith wild and liberal -as many people fear about hermeneutics-. Its presence makes the scientific treasures of hadith richer in meaning but does not deviate from its original purpose.

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