

The Influence of Indonesian History on Qur'anic Interpretation: Insights from Gadamerian Hermeneutics

Bukhori Abdul Shomad¹, Munirul Abidin², Anwar Mujahidin³, Ahkmad Fatoni⁴ & Bambang Irawan⁵

1. UIN Raden Intan Lampung. Email: bukhoriabdulshomad@radenintan.ac.id
2. UIN Maulana Malik Ibrahim Malang. Email: munirul@bio.uin-malang.ac.id
3. IAIN Ponorogo. Email: anwarmujahidin@iainponorogo.ac.id
- 4,5. UIN Syarif Hidayatullah, Jakarta. Email: ⁴tony.rosyd72@gmail.com, ⁵bambang.irawan@uinjkt.ac.id

Abstract

This article examines the profound influence of Indonesian history on the interpretation of the Qur'an within the Indonesian context, employing a Gadamerian hermeneutical framework. Through a detailed analysis of historical events, cultural evolutions, and religious discourse in Indonesia, we explore how Gadamer's concepts of "fusion of horizons" and "historical consciousness" provide insightful lenses for understanding the dynamic interplay between the Qur'an's sacred texts and Indonesian societal norms and values. The study highlights the role of historical experiences, including colonialism, nationalism, and modernization, in shaping the interpretative approaches adopted by Indonesian Muslims. Using qualitative research methods, we delve into case studies that illustrate the localized interpretations of the Qur'an, revealing a unique blend of Islamic teachings with indigenous traditions and contemporary issues. The findings underscore the significance of historical context in Qur'anic interpretation, suggesting that Indonesian Islam exemplifies a distinctive model of religious understanding that bridges the gap between tradition and modernity. This investigation not only contributes to the broader discourse on Islamic hermeneutics but also offers a critical perspective on the interrelation between history and religious interpretation in a Gadamerian framework, emphasizing the dialogical process of understanding that transcends temporal and cultural boundaries.

Keywords: *Hermeneutic, Gadamer, Qur'anic Interpretation, History, Indonesia.*

BACKGROUND

The intricate tapestry of Indonesian history, characterized by a rich confluence of cultural, religious, and political narratives, presents a unique backdrop against which the interpretation of the Qur'an has evolved. Indonesia, with its diverse cultural landscape and its historical experiences of colonialism, nationalism, and modernization, provides a fertile ground for exploring the dynamism inherent in Qur'anic interpretation. (Abdurahman, 2017) Numerous Indonesian scholars have played a significant role in the Islamic realm across a variety of disciplines, including jurisprudence, traditions, mysticism, and Qur'anic exegesis. Key figures in Qur'anic interpretation from Indonesia include Hasbi As-Shiddiqi (1954) and Hamka (1922), whose contributions have paved the way for contemporary exegesisists such as Syihab (1996) and Baidan (1999). Their works demonstrate the pivotal role Indonesian intellectuals have had in advancing Qur'anic interpretation. However, despite their significant contributions, their works are not widely known within Indonesia itself, largely due to the scarcity of research focusing on their publications as subjects of academic study.

The evolution of Qur'anic exegesis in Indonesia has seen considerable fluctuations throughout its history. Gusman points out that these dynamics are evident not only in the sheer

volume of exegesis works by Indonesian Muslim scholars but also in the variety of approaches and methodologies employed. He methodically charts the development of Qur'anic interpretation in Indonesia. However, Gusmian falls short of detailing the phases of this dynamic evolution and the impact of Indonesian history on these developments (Gusmian, 2017). A similar perspective was previously offered by Federspiel (1996), who discovered that the proliferation of exegesis works in Indonesia has significantly contributed to the advancement of Islamic thought, both within Southeast Asia and internationally. Federspiel provides an historical overview and categorizes the evolution of Qur'anic interpretation in Indonesia according to historical epochs, yet he stops short of thoroughly analyzing the historical context's influence on the development of exegesis itself (Federspiel, 1996). Rohman (2007) attempts to outline the approaches adopted by Indonesian Qur'anic interpreters in the modern era. His research categorizes the production of Qur'anic exegesis in Indonesia into five distinct groups: (1) works that blend traditional and contemporary approaches; (2) exegesis written for a general audience; (3) works focusing on the history of exegesis; (4) exegesis crafted to meet specific needs; and (5) compilations of various interpreters' works

Various studies have also attempted to categorize Qur'anic interpretations in Indonesia by their thematic focus. For instance, Abidin highlighted a shift in the paradigms of interpreting women's roles in the Qur'an, categorizing them into classical, modern, and neo-modern approaches (Abidin, 2011). This line of inquiry was similarly pursued by researchers like Kusmana (2015), Rahman (2017), and Almirzanah (2007), who focused on the theme of women's interpretation. Additionally, the exploration of Qur'anic interpretation extends to digital platforms, as demonstrated by Lukman's (2018) study on Facebook, which identified the rise of digital hermeneutics as an evolution of accessible and straightforward interpretation methods. This digital engagement has facilitated a closer relationship between Indonesian Muslims and Qur'anic interpretation, enhancing the text's semantic clarity. Other research within the field has explored prominent Indonesian figures in Qur'anic interpretation, with Taufiq analyzing Shaykh Misbah Bin Al-mushtafa's contributions (Taufiq, 2014), Aruf examining Imam Nawawi and his interpretations (Aruf, 2010), and Rowi focusing on Hamka's works (Rowi, 2009). However, none of these studies comprehensively mapped the progression of Qur'anic interpretation in Indonesia, considering both the content and methods used, nor did they delve into how historical developments influenced these interpretations or their interpretation through the lens of Gadamerian hermeneutics. This paper aims to bridge that gap by exploring the historical context of interpretative developments in Indonesia.

This research posits that the interpretive practices of Indonesian Muslims are not static; rather, they are deeply influenced by the historical conditions and societal changes that have swept through the nation. By applying Gadamer's concepts of the "fusion of horizons" and the dialogical nature of understanding, this study aims to uncover how Indonesian historical contexts contribute to the formation of a unique interpretive tradition that reflects both the universal principles of Islam and the particularities of Indonesian cultural and historical experiences.

The project will employ application of Gadamer's hermeneutics to religious texts, historical Context of Indonesia, exploring the Evolution of Qur'anic Interpretation in Contemporary Indonesia, Gadamerian Hermeneutic Perspectives on the Evolution of Qur'anic Interpretation in Indonesia Through this analysis, the study will illuminate the ways in which historical developments, including interactions with colonial powers, the struggle for

independence, and the challenges of nation-building, have informed and shaped the exegetical approaches to the Qur'an.

By exploring the intersection of Indonesian history and Qur'anic interpretation from a Gadamerian perspective, this research aims to contribute to a deeper understanding of the complex interplay between text, history, and interpretation. It seeks to offer insights into how Gadamer's hermeneutics can enrich our comprehension of religious texts within specific historical and cultural contexts, thereby enhancing the broader discourse on Islamic hermeneutics and the role of tradition in shaping religious understanding.

RESEARCH METHOD

This study adopts an interpretive paradigm and Gadamerian Hermeneutics to analyze textual data, positioning itself within the "subjective – sociology of regulation" quadrant as defined by Burrell and Morgan (2017). This classification indicates that social reality, while appearing cohesive, is actually shaped by individual experiences and perceptions. The objective is to explore and clarify reality through individual consciousness and subjectivity, as noted by Gadamer and Fantel (1975). In this context, the examination of Qur'anic interpretation is viewed as a social phenomenon that goes beyond textual analysis to investigate the interpreters' motivations and methodologies.

Chua (2015) regards this approach as an interpretive alternative that deeply engages with the ontology of the social world, striving to understand the bases and origins of social realities through a subjective examination of human consciousness. The study aims to unravel the paradigm shifts in Qur'anic interpretation in Indonesia, considering it as a text influenced by historical contexts and the nation's trajectory.

Employing Gadamerian Hermeneutics, this research interprets texts by integrating linguistic, historical, and dialectical insights (Lawlor, 2016). This methodology is particularly apt due to the historical nature of the primary data, documenting the evolution of Qur'anic interpretation in Indonesia, and recognizing the act of interpretation by Indonesian scholars as a historical event. The research methodology emphasizes a comparative analysis of actual versus ideal interpretations through a dialectical process, aiming to thoroughly investigate the texts. This approach facilitates a detailed understanding of interpretive practices in Indonesia, underlining the relationship between text, interpreter, and socio-historical context.

Overview of Gadamer's Philosophical Hermeneutics

Gadamer's philosophical hermeneutics, as articulated in his seminal work "Truth and Method" (1960), represents a pivotal development in the 20th-century philosophy of understanding and interpretation. At its core, Gadamer's hermeneutics challenges and extends beyond the traditional boundaries of textual interpretation to embrace the broad spectrum of human experiences and the dynamics of historical consciousness. This essay aims to provide a comprehensive overview of Gadamer's philosophical hermeneutics, exploring its foundational concepts, its departure from earlier hermeneutic traditions, and its profound implications for the humanities and beyond. (Alsaigh & Coyne, 2021)

Gadamer was deeply influenced by his predecessors, particularly Heidegger, whose existential phenomenology laid the groundwork for Gadamer's exploration of understanding as an ontological event rather than a methodological exercise. However, Gadamer diverged from Heidegger by focusing on the dialogical nature of understanding and the pivotal role of tradition and history in shaping human consciousness. Central to Gadamer's hermeneutics is

the concept of the "fusion of horizons" (Horizontverschmelzung), which posits that understanding occurs through the interaction of the historical and cultural horizons of both the text and the interpreter. This interaction is not static but dynamic, where both horizons are expanded and transformed through the process of understanding.(Asadi et al., 2022)

Another key aspect of Gadamer's thought is the emphasis on the "effective-historical consciousness" (Wirkungsgeschichtliches Bewusstsein), which acknowledges that our understanding is always influenced by our historical positionality and the effects of history on our consciousness. For Gadamer, this does not undermine the objectivity of understanding but rather underscores the importance of acknowledging and engaging with these historical effects in the interpretive process.(Bilen, 2001)

Gadamer also critiques the Enlightenment's elevation of scientific method as the ultimate paradigm of knowledge, arguing instead for the legitimacy and richness of the humanities (Geisteswissenschaften). He contends that understanding in the humanities involves a dialogical engagement with the past that is qualitatively different from the empirical-analytical methods used in the natural sciences. This engagement is characterized by an openness and readiness to be addressed by the text (or historical artifact), which Gadamer describes as the "hermeneutic attitude."(Chin, 2004)

The implications of Gadamer's philosophical hermeneutics extend far beyond the confines of academic discourse. They offer profound insights into how we interpret the world around us, how we relate to others across differences of culture and time, and how we can navigate the complexities of modern society. Gadamer's work invites us to reconsider the nature of understanding itself, suggesting that it is through the continuous dialogue with the past and with others that we come to grasp the truth of our shared human condition.(Chin, 2004)

Gadamer's philosophical hermeneutics offers a rich and nuanced framework for exploring the complexities of understanding and interpretation. By emphasizing the dialogical interaction between interpreter and text, the significance of historical consciousness, and the value of the humanities, Gadamer provides a comprehensive vision that continues to resonate across disciplines and debates in the contemporary world. His work challenges us to think deeply about the conditions of understanding and the ways in which we make meaning of our lives and the world around us.(Davey, 2012)

Application of Gadamer's hermeneutics to religious texts.

The application of Gadamer's hermeneutics to the interpretation of religious texts offers a transformative lens through which the depths of spiritual narratives can be explored and understood. Gadamer's philosophical hermeneutics, grounded in the principles of dialogue, tradition, and historical consciousness, extends beyond mere textual analysis to engage with the profound existential and theological questions that religious texts often pose. This essay aims to illuminate how Gadamer's hermeneutic framework can enrich the interpretation of sacred scriptures, fostering a deeper engagement with their meanings and implications for both individual and communal life.

At the heart of Gadamer's hermeneutics is the concept of the "fusion of horizons" (Horizontverschmelzung), a process whereby the historical and cultural horizons of both the text and the interpreter interact and merge, leading to an expanded understanding. This concept is particularly pertinent to the study of religious texts, which are not only historical documents but also living traditions that continue to influence and shape the beliefs, practices, and

identities of faith communities. By engaging with religious texts through the fusion of horizons, interpreters are invited to enter into a dialogical relationship with the text, wherein preconceptions can be challenged and new insights can emerge.

Gadamer also emphasizes the importance of "effective-historical consciousness" (*Wirkungsgeschichtliches Bewusstsein*), acknowledging that our interpretations are always influenced by our historical and cultural contexts. In the realm of religious texts, this awareness prompts interpreters to reflect on how their own positions—shaped by time, culture, and community—affect their understanding of the text. This reflection does not weaken the interpretive endeavor but rather deepens it, encouraging a humble approach to interpretation that is open to the text's transformative power.

Moreover, Gadamer's critique of the Enlightenment's privileging of scientific rationality over the humanities resonates with the interpretation of religious texts, which often require an engagement that transcends purely analytical approaches. Gadamer champions the value of the humanities in fostering an understanding that is holistic, encompassing not only the intellect but also the heart and spirit. This holistic engagement is essential for interpreting religious texts, which seek not only to convey information but also to transform the reader.

The application of Gadamer's hermeneutics to religious texts also involves a recognition of the role of tradition in shaping understanding. Gadamer argues that tradition is not a static entity but a dynamic process that mediates between past and present, offering a living context for interpretation. For religious communities, tradition plays a crucial role in interpreting sacred texts, as it embodies the accumulated wisdom and lived experiences of the faith community. Through Gadamer's lens, tradition is seen not as a constraint but as a rich resource that enriches the interpretive process.

Applying Gadamer's hermeneutic principles to the interpretation of religious texts opens up new avenues for understanding these profound documents. By embracing dialogue, acknowledging the influence of history and tradition, and adopting a holistic approach to interpretation, readers can engage with religious texts in a manner that is both deeply respectful and dynamically insightful. Gadamer's philosophical hermeneutics invites us into a meaningful conversation with religious texts, one that acknowledges the complexities of interpretation while celebrating the potential for understanding, transformation, and insight.

Historical Context of Indonesia

Ricklefs categorizes the history of modern Indonesia into two distinct phases: the initial phase spans from the early 20th century up to 1945, while the subsequent phase extends from 1945 to the current day (Ricklefs, 1981). The pivotal year of 1945 serves as the demarcation line between these two eras, marking Indonesia's transition from a nation under foreign political domination to one that achieved independence and began to govern itself. This essay will sequentially examine the evolution of the modern era in Indonesia, highlighting key developments and transformations.

The emergence of Indonesian nationalism can be traced back to the dawn of the 20th century, marked by the formation of mass organizations by Indonesians passionate about education, culture, politics, and religion. Notably, Budi Utomo, Sarekat Islam, and Muhammadiyah emerged as prominent organizations. Budi Utomo and Muhammadiyah focused on educational and social endeavors, whereas Sarekat Islam dedicated itself to political matters (Noer, 1991). The founding of these organizations stemmed from a collective desire among Indonesians to address and resolve their challenges independently. However, the Dutch

colonial government detected this movement and subjected it to suppression and control. For over three centuries, the Dutch occupation persisted in Indonesia, with historical records indicating no intention from the Dutch to relinquish their hold over Indonesia until Indonesians forcefully claimed and declared their independence on August 17, 1945 (Meij and Meulemen, 1993).

During the colonial era, three prominent groups emerged, representing Islam and socialist ideologies, alongside a nationalist faction deeply rooted in Javanese history and traditional values. This nationalist faction maintained that religious identities should be secondary for those wishing to engage in nationalist endeavors, leading to the formation of the Indonesian National Party (PNI) as their political platform. The Islamic faction, aligning itself with Islamic identity, advocated for a political system grounded in Islamic principles and formed Sarekat Islam as their party. Meanwhile, the socialist faction, emphasizing equality and embodying the principles of Communism and Socialism, sought unity with groups of similar ideological backgrounds to bolster their oppositional strength, culminating in a combined agenda of nationalism, religion, and communism within a forum dubbed Nasakom (Federspiel, 1996).

Despite their diverse foundations, all three factions could be classified under the broader umbrella of "nationalism," albeit with differing political identities. They engaged in intense competition for support, both internally and externally, a rivalry that significantly influenced the political landscape of the time. Such competition, however, ultimately spurred the Indonesian people towards achieving independence (Ricklefs, 1981).

Within the Muslim community, a fierce rivalry unfolded between traditionalists and reformists (modernists), with traditionalists focusing on religious practices and the modernists advocating for an Islam that evolves with time and societal needs. This division led to differing views on leadership, religious interpretation, and the approach to Islamic teachings, reflecting a broader struggle within the nation that resurfaced in the 1960s during debates over national development policies (Raharjo, 1998).

In the educational sphere, the early 20th century saw significant progress in Islamic schooling in Indonesia, though the curriculum relied heavily on classical Arabic texts. Despite this traditional focus, some modernist circles began exploring contemporary works from Egypt and Pakistan, indicating a gradual openness to modern Islamic scholarship (Mustafa and Ali, 1998).

The proclamation of independence on August 17, 1945, marked a stark departure from the colonial era, with Indonesians now at the helm of their political destiny. This newfound autonomy set the stage for internal debates on the nation's future direction across various sectors, including politics, economy, society, culture, education, and religion (Meij and Meulemen, 1993). The post-independence era in Indonesia can thus be analyzed through the lenses of the Old Order, New Order, and Reform Order periods, each reflecting the evolving role of Muslims in shaping the nation's trajectory.

The Old Order period in Indonesia was characterized by significant cultural and political turmoil, challenging the nation's ability to maintain its newfound independence. Islam played a crucial role during this time, with Muslim political and religious leaders supporting nationalist figures in leading the country towards independence, despite some contention over religious issues. The establishment of a Ministry of Religion to address Islamic concerns, alongside others, provided some relief, although there were factions within the Muslim community pushing for an Islamic state governed by Sharia law, leading to prolonged guerrilla

warfare by groups such as DI and TII, which the government eventually disbanded for national stability (Kahin, 1952).

From the mid-1950s, optimism grew among Islamic educational leaders due to government support, leading to a more integrated approach between religious and general education. Despite opposition from certain quarters, notably communists, this period marked an effort to unify national education (Mustafa and Ali, 1998). However, the broader Muslim community's understanding of Islam was limited, often relegating the Qur'an to symbolic rather than practical religious practice (Khalil, 1958; Razak and Latief, 1981). By the end of the Old Order, Islamic literature saw growth, with significant publications in Quranic and Hadith studies, reflecting a deepening of Islamic discourse (Federspiel, 1996).

The New Order era (1967-1997) focused on bureaucratic modernization and development, centralizing government policy-making and expanding authority to ensure effective governance (Anwar, 1995). This period also saw Muslims grappling with the concept of modernization, balancing traditional beliefs with the pressures of a Western-supported development agenda (Raharjo, 1991). Islamic education initially remained traditional, with only a few modernist ideas penetrating madrasas and pesantrens. However, Islamic scholarship in Indonesia flourished, with a vibrant discourse on re-actualizing Islam and embracing modern Islamic thought (Bruinessen, 1995; Meij and Meulemen, 1993).

The Reform Order, starting in 1998, was initiated by widespread student protests leading to President Soeharto's resignation. This period aimed for a corruption-free, democratic government, with calls for reducing the military's role in governance (Hairussalim, 1990). Despite political and economic turmoil, Islamic education continued, with advancements in Islamic literature and scholarship building on the momentum from the New Order era, albeit facing financial challenges for private institutions (Suryanegara, 1996).

Exploring the Evolution of Qur'anic Interpretation in Contemporary Indonesia

This study delves into the evolution of Qur'anic interpretation within the modern Indonesian context, providing a detailed overview of the political, social, educational, and intellectual landscape of Indonesian Muslims since their entry into the modern era. It highlights the significant impact these factors have had on the development of literature and interpretative studies in Indonesia. Our objective is to offer readers a comprehensive understanding of the dynamic progression of Qur'anic interpretations in Indonesia during the contemporary period, tracing its development through four distinct phases: the foundation phase, the translation phase, the partial interpretation phase, and the development phase.

Foundation Phase (Early 20th Century to the 1960s):

This initial phase was characterized by a prevailing belief among Muslim communities that translating or interpreting the Qur'an into Indonesian was taboo, if not outright forbidden. The qualifications required for such an endeavor were deemed so stringent that only a select few were considered capable. Literature from this period primarily served as an introduction to the science of interpretation, focusing more on theoretical aspects than practical application. Scholars like Hasby Ash-Shiddieqy and others laid out the various prerequisites for interpreters, such as understanding the context and history of verses, which remained largely theoretical in nature. Practical interpretations, such as those attempted by Yunus in 1922, were rare and considered ground breaking for making the Qur'an more accessible to Indonesians unfamiliar with Arabic.

Translation Phase (1960s):

The translation phase saw continued efforts to fully translate the Qur'an, building upon the foundational work of earlier scholars. This period featured translations enriched with notes and indices to facilitate understanding. Scholars like Hassan and As-Shiddiqy refined their earlier works, culminating in comprehensive translations that lasted over a quarter of a century. The format of commentary books standardized, presenting Arabic text alongside Indonesian translations and explanatory notes, although interpretations remained simplistic, avoiding deep analytical or reasoning-based approaches as cautioned by figures like Purnomo.

Partial Interpretation Phase (1970s):

Marked by broader commentary on texts and translations, this phase represented a continuation and expansion of previous efforts to interpret the Qur'an comprehensively. Works from this period began to focus more on the Qur'an's teachings and context. Notable efforts included government-commissioned books aiming to standardize translation and interpretation efforts, involving Muslim scholars from various backgrounds. However, interpretations remained traditional, focusing on verse-by-verse analysis without thematic organization.

Development Phase (1990s onwards):

Characterized by a diversified approach to Qur'anic interpretation, this phase witnessed interpreters employing multiple methodologies to address contemporary social, moral, economic, and political issues. Influential works from this period, such as those by Syihab and others, introduced thematic interpretations that engaged with modern analytical frameworks, including feminism. This era saw a significant shift towards interdisciplinary methods, contributing to a more nuanced understanding of the Qur'an in relation to modern-day challenges.

In summary, the development of Qur'anic interpretation in Indonesia has transitioned from a period of cautious, theoretical exploration to a more dynamic and multidisciplinary engagement with the text. This evolution reflects a broader trend of integrating traditional Islamic scholarship with contemporary issues, signaling a promising direction for future interpretative endeavors in Indonesia.

Gadamerian Hermeneutic Perspectives on the Evolution of Qur'anic Interpretation in Indonesia

Within the framework of Gadamerian hermeneutics, the act of interpreting a text is deeply entrenched in the historical and cultural traditions that envelop it. Gadamer posits that an individual's comprehension of a text is inherently dynamic, evolving in tandem with shifts in historical context (Gadamer, 1984). When examining the progression of Qur'anic interpretation in Indonesia through a Gadamerian lens, one must consider the socio-political, educational, and Islamic intellectual milestones that have marked the history of Indonesian Muslims. Gadamer underscores the significant impact of these historical traditions on the evolution of Qur'anic interpretation within the country. The advancements made by Indonesian Muslims from the early 19th century have gradually led interpreters to recognize the necessity of adapting their exegesis of the Qur'an to the changing situational and contextual landscapes. Over the four decades following Indonesia's independence, the approach to Qur'anic interpretation has transformed, transitioning from classical methodologies to a neo-modern paradigm. This shift is a testament to the Indonesian interpreters' engagement in a dialogue with their surrounding context, historical narrative, and the evolution of knowledge, mirroring

Gadamer's assertion that the past shapes the present and, subsequently, the future (Gadamer and Fantel, 1975).

This observation is supported by hermeneutic theories which assert that the interpretation of sacred texts is inseparable from its contextual framework (Tomkins and Eatough, 2018). Following Schleiermacher's insights, the context encompasses culture, traditions, discourse, conventions, and the prevailing environment, suggesting that scriptural interpretations will evolve in response to their surrounding circumstances (Schleiermacher, 1998). Consequently, the Qur'anic exegesis in Indonesia has progressively adapted, evolving from literal translations in its foundational phase to more contextually nuanced interpretations that consider the societal conditions prevalent during the development phase (Abidin, M., 2011).

Further affirming this evolution, studies by scholars such as Gusmian (2017) and Federspiel (1996) highlight the significant body of interpretative works emerging from Indonesia, notable for both their quantity and quality. This research builds upon the findings of Rohman (2007), Kusmana (2015), Rahman (2017), and Almirzanah (2007), which depict the diverse interpretative models of the Qur'an in Indonesia, spanning thematic focuses, approaches, and methodologies. The essential takeaway from these studies, along with the current research, is the inseparability of Qur'anic interpretation in Indonesia from the socio-political and religious contexts that influence the interpreters' work (Gadamer, 2008; Warnke, 2013).

Initially, the inclusion of contextual elements in Qur'anic interpretation was met with controversy within the Muslim scholarly community. While classical scholars largely opposed it, the evolving history of the Muslim community itself has seen a growing acceptance of contextualization in interpretation as a necessity (Saeed, 2005). The dialogue between proponents and opponents of historical and contextual elements in interpretation was notably advanced by Rahman in "The Major Themes of the Qur'an" (Rahman, 2009). Since then, discussions on the Qur'an's contextualization have gained momentum and received increasing endorsement from the Muslim community, despite ongoing resistance from some quarters (Chaudhry, 2007). This narrative underscores the dynamic nature of Qur'anic interpretation in Indonesia, reflecting a broader trend of engagement with and adaptation to the historical and cultural milieu in which it unfolds.

CONCLUSION

Utilizing Gadamerian hermeneutics to examine the progression of Qur'anic interpretation in Indonesia reveals a trajectory through foundational, translation, partial interpretation, and development stages. Each stage signifies an increasingly profound engagement with the Qur'an amidst Indonesia's evolving socio-political and cultural milieu, underpinned by Gadamer's concepts of historical consciousness and horizons' fusion. This transition from traditional methodologies to contemporary paradigms of exegesis underscores the Indonesian Muslim scholars' capacity to maintain the Qur'an's relevance through generations.

The study emphasizes the pivotal role of historical, social, and political environments in shaping Qur'anic interpretation in Indonesia, corroborating Gadamer's assertion that comprehension is intrinsically influenced by historical context. The progressive incorporation of contextual factors into interpretations reflects a growing acknowledgment among the Indonesian Muslim populace of the need for exegesis that addresses the intricacies of contemporary existence.

Fundamentally, this Gadamerian analysis showcases the vibrant tradition of Qur'anic interpretation in Indonesia as both historically rooted and adeptly attuned to current and forthcoming challenges. This investigation contributes significantly to the field of Islamic hermeneutics, spotlighting the dynamic interaction between tradition and modernity in the Qur'anic exegesis within the Indonesian framework.

RECOMMENDATION

Building upon the Gadamerian analysis of Qur'anic interpretation in Indonesia, future research should delve into the nuanced ways contemporary challenges and global dynamics are reshaping Islamic hermeneutics in the Indonesian context and beyond. A promising direction involves conducting comparative studies to understand the diversity and adaptability of Islamic exegesis across different Muslim-majority countries, highlighting how cultural and political nuances influence hermeneutic practices. Additionally, examining the impact of digital media on the dissemination and evolution of Qur'anic interpretations offers a vital lens to assess the changing landscape of theological engagement. Incorporating interdisciplinary approaches, including socio-linguistic analysis and feminist hermeneutics, could unravel how contemporary issues like gender equality and social justice are integrated into Qur'anic exegesis. Lastly, assessing the role of Islamic educational institutions in nurturing hermeneutic skills among scholars could illuminate the pedagogical foundations underpinning the development of Qur'anic interpretation in Indonesia. Together, these research endeavors will enrich our understanding of the dynamic relationship between tradition, modernity, and Islamic scholarship in the contemporary era.

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