

## **Hermeneutics of Revelation Truth: Attempts to Find Meaning Across the Ages in the Qur'an**

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### **Abstrak**

This research begins with the realization that the Qur'an, as divine revelation, possesses both finality and openness. Its finality guarantees the authority and authenticity of God's message, while its openness allows the text to continue speaking to humanity across time and space. Using a hermeneutic approach, this research seeks to uncover the dialectic between the two in order to discover the meaning of revelation that is relevant to the various challenges of our time. Hermeneutics is positioned not only as an interpretive method but also as an epistemological framework that places the reader in a critical dialogue with the text, its historical context, and contemporary reality. The results show that applying the hermeneutics of revealed truth can prevent two extremes: the rigid consolidation of meaning within a single historical horizon, and the detachment of the text from its divine roots through overly liberal interpretations. By emphasizing the universality of Qur'anic values such as justice, mercy, and moral responsibility, hermeneutics presents an Islam that remains relevant. This relevance is evident in its ability to contribute to modern issues such as social justice, gender equality, the environmental crisis, and intercivilizational dialogue. Thus, this research confirms that the hermeneutics of revealed truth is a constructive effort to maintain the sacredness of the text while simultaneously revitalizing its transformative power. The Quran exists not only as a spiritual heritage but also as a source of inspiration for the development of a just, inclusive, and global humanity-oriented civilization.

**Keywords: Hermeneutics, Truth of Revelation, Al-Qur'an, Across the Ages**

### **Introduction**

Muslims believe the Quran is a divine revelation containing absolute truth. However, to present this truth in real life requires a process of interpretation that constantly interacts with time and space. The long history of Islamic civilization shows that each generation has its own way of understanding the Quran's message, adapted to the social, political, and cultural conditions they face (Affani, 2019). This is what gives rise to the methodological need to continue searching for approaches that can maintain the relevance of the Qur'an across time.



In this context, hermeneutics presents itself as a methodological offering that can bridge the gap between the text of revelation and the reality of modern humanity. Hermeneutics not only teaches techniques for interpreting texts, but also explores the deepest meanings that lie in the dynamic relationship between text, interpreter, and context.(Arrasyid & Rofiah, 2024). The application of hermeneutics to the Qur'an opens up the opportunity to see the truth of revelation not merely as a static doctrine, but as a transcendental message that is constantly in dialogue with the times.

The fundamental problem underlying this study is the tension between the view that views revelation as final and the view that views revelation as an open text that demands continuous actualization. This tension often leads to polarization among Muslims: some are trapped in a rigid understanding, while others are trapped in interpretive relativism (Zakaria, 2024). This is where the importance of the hermeneutics of revealed truth lies, which seeks to provide a middle ground between fidelity to the text and openness to reality.

As time progresses, new challenges emerge that demand a response from the Quran, such as issues of gender justice, religious plurality, scientific developments, and global humanitarian issues. Without a contextual approach, revelation risks being perceived as a rigid text alienated from reality. Conversely, if it is too free, it could lose its transcendental authority (Popo, 2022). Therefore, hermeneutics is an important instrument to ensure that the truth of revelation remains alive, relevant, and guides people in facing the complexities of the times.

The hermeneutics of revealed truth also presents a philosophical discourse on the relationship between the absolute and the relative. The Qur'an, as the word of God, is absolute, while human interpretation is always relative. The intersection of the two presents a rich dialectic that not only enriches the treasury of interpretation but also confirms that the truth of revelation is not exhaustive within a single generation (Akbar, 2022). Thus, hermeneutics helps build awareness that understanding the Qur'an is an ongoing process that always demands intellectual and spiritual engagement.

Furthermore, the application of hermeneutics in the study of the Qur'an can address the crisis of interpretive authority that often occurs in society. The differences in interpretation that arise should not be viewed as a threat, but rather as a reflection of the rich meaning of revelation. Hermeneutics encourages us to view these differences as opportunities for dialogue and collaboration, not conflict. (Sudijanto et al., 2025) In this way, the truth of the revelation remains intact, while the flexibility of its interpretation allows the Qur'an to address life's ever-changing problems.

Furthermore, the hermeneutics of revealed truth has a strategic dimension in building communication between civilizations. Amidst the currents of globalization characterized by relativism of truth, the Quran can emerge as a universal source of inspiration that speaks beyond religious and cultural barriers. However, this can only be realized if Muslims can reformulate the Quran's messages in a language appropriate to the horizon of the times. (Alamsyah & Akbar, 2024). Hermeneutics provides a methodological framework that allows this process of transposition of meaning to occur without sacrificing the substance of revelation.

Based on this explanation, this study emphasizes the urgency of the hermeneutics of revealed truth as a scientific and spiritual approach to understanding the Quran. Through hermeneutics, the effort to discover meaning across time is not merely an intellectual project, but rather an endeavor to preserve the Quran's continued presence as a source of guidance for humanity. This research is expected to provide both theoretical contributions to the field of tafsir (interpretation) and practical contributions to Muslims in facing contemporary challenges by adhering firmly to the truth of revelation.

### **Research methods**

This research employs a qualitative approach with a library research approach oriented toward textual analysis. The Qur'an serves as the primary source, analyzed through hermeneutical tools, while classical and contemporary exegetical literature, as well as academic works on hermeneutics and the epistemology of revelation, serve as secondary

sources. With this approach, the research focuses on deepening meaning, relying not only on linguistic dimensions but also considering the historical, social, and philosophical aspects of the revealed text (Adlini & et al, 2022). The hermeneutic analysis used in this study combines three important horizons: text, interpreter, and context. First, the Qur'anic text is understood through the grammar and semantics of Arabic, which form its literal basis. Second, the interpreter's horizon is examined through the scientific framework, experience, and intellectual traditions that underlie it. Third, the contextual horizon is examined through the historical situation in which the revelation was revealed, as well as the contemporary reality that serves as the field for the actualization of meaning. These three horizons are then brought together within a "horizon fusion" framework to produce a vibrant and relevant understanding (M. Wijaya et al., 2025).

The data analysis technique in this study was carried out through three main stages. The first stage is exploration, namely identifying themes in the Qur'an related to the concept of the truth of revelation. The second stage is interpretation, namely interpreting these themes using hermeneutical theory while considering the differences in meaning from various perspectives of Muslim commentators and thinkers. The third stage is reconstruction, namely constructing a new, integrative understanding that can bridge the gap between the authority of revelation and the needs of the times. Thus, this research methodology does not stop at description, but continues to synthesize ideas. To maintain the validity of the research results, a strategy of source and concept triangulation was used. Source triangulation was carried out by comparing the interpretations of classical, modern, and contemporary scholars, while concept triangulation was carried out by connecting Western hermeneutical theory, the Islamic exegetical tradition, and Qur'anic epistemology. This verification process is important so that the research does not become trapped in the subjectivity of the interpreter alone, but rather produces conclusions that can be scientifically justified (Nurhidayati & et al, 2025). With this methodology, research is expected to provide an authentic, contextual, and cross-era understanding of the truth of revelation in the Qur'an.

## **Result and Discussion**

### **A. Epistemological Foundation of the Truth of Revelation**

In Islamic tradition, revelation is viewed as the ultimate source of truth, affirming the transcendental relationship between God and humanity. Epistemologically, revelation occupies a unique position because it exists neither solely within the empirical nor the rational realm, but transcends both. Reason and sensory experience have limitations in reaching absolute reality, while revelation exists as an authority that reveals the truth directly from the All-Knowing (Rusdi & Soheh, 2025). In this framework, revealed truth is not produced by human speculative processes, but is revealed divinely as a valid guide to life throughout the ages.

The epistemology of revealed truth is based on the theological assumption that God is the source of absolute knowledge. All forms of human knowledge ultimately rest on the truth He has revealed. The Quran, as the primary revealed text in Islam, contains not only normative teachings but also a framework for thinking that guides humans in understanding reality. Therefore, the epistemological foundation of revelation emphasizes that truth is measured not only by logical correspondence or empirical consistency, but also by its conformity to universal divine principles.

Furthermore, the truth of revelation has both normative and transformative dimensions. Normative because it regulates human thought and behavior to align with divine will; transformative because it encourages individual and societal change toward a more meaningful and just life. From an epistemological perspective, this demonstrates that revelation is not merely passive information, but rather a source of knowledge that shapes paradigms, moral orientations, and the values of civilization (Putra & Shri, 2019). In other words, the truth of revelation must not only be accepted, but must also be internalized so that it functions as a guide for life.

On the other hand, human interaction with revelation always involves a process of interpretation. The language used in Revelation is indeed human, but the meaning it contains is divine. Therefore, the epistemology of revealed truth does not ignore the role of reason, but rather positions it as an instrument for understanding God's message. Reason is responsible for

connecting the text of revelation with empirical reality, while faith serves as the foundation that keeps the interpretive process grounded in belief in divine authority (Fitriyono, 2025). Thus, the truth of revelation is understood as a harmonious synthesis between the transcendental and rational dimensions, between the absoluteness of God's message and the limitations of human comprehension.

## **B. Hermeneutics as a Methodology of Interpretation**

Hermeneutics is essentially a discipline that stems from the human need to understand texts, symbols, and realities beyond their literal meaning. As it has developed, hermeneutics is no longer viewed merely as an interpretive technique, but rather as a methodology that reflects the dynamic relationship between author, text, and reader. This is where its significance lies in the study of interpretation, including in reading revealed texts. Hermeneutics brings awareness that a text does not stand alone, but always lives within its historical context and within the reader's ever-changing horizon.

As an interpretive methodology, hermeneutics emphasizes three main elements. First, the text is the center of meaning, containing specific messages, both explicit and implicit. Second, the interpreter, with their horizon of knowledge, experience, and limitations, influences the interpretation process. Third, the context, both at the time the text was born and when it is confronted with new realities (Inayati, 2019). These three elements meet in what is called the "hermeneutic circle," which is a process of understanding that occurs repeatedly: from part to whole, from whole to part, until a more complete and profound meaning is born.

The power of hermeneutics lies in its ability to maintain a balance between fidelity to the text and openness to reality. In the tradition of interpretation, this means that the interpreter is not only bound by linguistic meaning but is also required to find the relevance of the message in different social and historical contexts (Imam, 2016). In this way, the text is not frozen in the past, but continues to exist as a living source of meaning. Hermeneutics allows the truth of the text to be understood as something

dynamic, constantly enriched by the dialogue between the divine message and human experience.

Thus, hermeneutics as an interpretive methodology is not merely a technical tool, but also a philosophical framework that teaches openness, dialogue, and critical reflection. It reminds us that understanding texts, especially sacred texts, is not a one-time event, but rather a continuous process. Through hermeneutics, interpretation is not merely an effort to read texts, but also to read life, so that texts are presented not as rigid normative burdens but as sources of inspiration capable of responding to the challenges of our times.

### **C. The Dialectic of Finality and the Openness of the Meaning of Revelation**

Revelation in Islam is believed to be the perfect and final word of God, which cannot be added to or taken away from. This belief affirms that revelation has a final dimension, containing absolute truth, and is binding. However, on the other hand, revelation comes in the form of human language, which opens up space for interpretation and meaning. Language, with all its richness of symbols and layers of meaning, makes the text of revelation always open to reinterpretation in various times and spaces (Athar, 2024). This is where the dialectic between finality and openness finds its relevance: revelation remains perfect in its substance, but its understanding always adapts to the ever-changing human horizon.

The finality of revelation lies in unquestionable universal principles, such as monotheism, justice, compassion, and moral responsibility. These values are timeless and serve as the foundation of human life. However, the way these values are applied in social reality is never free from the dynamics of the times (Beddu & et al., 2024). For example, the concept of justice contained in revelation has a fixed normative meaning, but its implementation in the economic, political, or gender spheres requires interpretation that is constantly adapted to societal developments. Thus, finality does not mean inflexibility, but rather a normative compass that guides openness to interpretation.

On the other hand, the openness of revelation's meaning is proof that the divine message is not static and alienated from reality. The Quran continually calls humans to think, reflect, and engage in dialogue with the text. Each generation has a responsibility to rediscover the relevance of revelation in light of the challenges it faces. This openness also demonstrates God's omnipotence in sending down a flexible text, enabling it to speak to both the 7th-century society of the Arabian Peninsula and humanity in the 21st century with its global complexities.

Thus, the dialectic of finality and openness of revelation's meaning should not be viewed as a contradiction, but rather as an epistemological harmony that keeps the Qur'an always relevant. Finality guarantees the authenticity and authority of revelation, while openness guarantees its relevance and vitality. The two intertwine to present revelation as a source of truth that is both transcendent and contextual, both permanent and dynamic. (Al-Hasani, 2024) From here arose the awareness that understanding revelation is not merely a repetition of past interpretations, but also a rekindling of the divine message to continually guide humanity along the historical path of civilization.

#### **D. The Hermeneutical Construction of Revelation Truth in Classical and Contemporary Interpretations**

The classical exegetical tradition in Islam arose from the urgent need of the early generations of the Muslim community to understand revelation authentically in the context in which it was revealed. Tafsir bi al-ma'tsur, based on the explanations of the Prophet Muhammad, his companions, and his followers, emphasizes complete fidelity to the text and its historical framework. Tafsir bi al-ra'yi, on the other hand, emerged by allowing room for reasoning, although it remains limited by linguistic rules and scholarly consensus (Hanifah et al., 2025). From these two models, it appears that classical interpretation builds its hermeneutical construction based on the principle of the finality of revelation: the primary meaning must conform to divine intent as understood by earlier generations. However, openness

remains present in the form of limited *ijtihad* that takes into account the social realities of the time.

Meanwhile, contemporary interpretation emerged in a context of far more complex social, political, and intellectual change. Modern and contemporary commentators sought to reconstruct the method of interpretation to address new issues, such as gender justice, democracy, religious plurality, and the global humanitarian crisis. In this approach, hermeneutics became a crucial instrument for rereading the revealed texts, taking into account the horizons of modern readers. Gadamer's principle of "horizon fusion," for example, was used to reconcile the universal message of the Qur'an with the evolving needs of the times (Prasetyono, 2022). In this way, the openness of the meaning of revelation is more apparent, even though the finality of the basic principles is maintained.

The hermeneutical construction of revealed truth in classical and contemporary interpretations, when viewed in a complementary manner, demonstrates the continuity between authority and relevance. Classical interpretation provides a basis for authenticity that guarantees conformity to the original meaning of revelation, while contemporary interpretation provides space for interpretive creativity that keeps the message of revelation alive.(Zakaria, 2024). The dialectic of both presents interpretation as a dynamic process, not merely a static inheritance, while simultaneously preventing two extremes: rigid dogmatism that freezes meaning, and excessive liberalism that detaches revelation from its divine roots.

Thus, the hermeneutical construction of revealed truth is not only an academic arena, but also a spiritual endeavor to keep the Qur'an up-to-date. Classical and contemporary interpretations, although differing in their horizons, essentially both move in a dialogue between finality and openness (Rahim, 2025). From this encounter arose the awareness that the truth of revelation is always present across generations, not as a dead text, but as a source of meaning that continues to guide human civilization towards justice, wisdom, and true truth.

### **E. The Relevance of Hermeneutics in Responding to the Challenges of the Times**

Hermeneutics, in essence, functions not only as a method of interpreting texts but also as a bridge of dialogue between the past, present, and future. In the context of revelation, hermeneutics becomes an epistemological tool that enables humans to understand divine messages without being constrained by historical boundaries. The presence of hermeneutics confirms that the text of revelation is not a frozen entity, but rather a dynamic reality that continually speaks to humans in every space and time (Ningrum et al., 2025). The relevance of hermeneutics lies precisely in its ability to re-present transcendent meanings so that they remain empowered to respond to the changing times.

The challenges of the modern era demand more complex responses than those of previous generations. Issues such as globalization, religious plurality, human rights, the environmental crisis, and scientific developments raise new questions that are not always explicitly answered in texts. This is where hermeneutics plays a vital role: exploring the universal principles of revelation and then articulating them within contemporary discourse (Asroni, 2021). This process does not mean changing revelation, but rather reviving it so that it continues to function as an ethical and spiritual guideline amidst social change.

Furthermore, hermeneutics encourages critical yet open reading. Within this framework, understanding revelation focuses not only on the literal text, but also on the socio-historical context, linguistic structure, and the reader's perspective. The dialogue between text and reader generates new meanings that are not merely reproductive but productive. The relevance of hermeneutics stems from its courage to embrace diverse interpretations while maintaining a foundation for interpretations grounded in the fundamental values of revelation. Thus, hermeneutics becomes a dialectical space between the finality of the divine message and the evolving needs of humanity.

Ultimately, the relevance of hermeneutics lies not only in academic aspects but also in the practical aspects of life. Through hermeneutics, the

Quran does not cease to be a book to be read ritually, but rather exists as a practical guide to life, addressing humanitarian problems and guiding the direction of civilization. It affirms that the truth of revelation never loses its vitality, as long as humans continue to open up a space for dialogue with the text (Yusufian, 2011). Hermeneutics, in this sense, is not merely a methodology, but rather an intellectual and spiritual endeavor to ensure that revelation continues to illuminate the path of humanity in every age.

### **F. The Hermeneutical Implications of Revelation for the Life of Muslims**

The hermeneutics of revealed truth opens up a new space for Muslims to understand the Quran not only as a sacred text to be read, but also as a life message that is always relevant. With a hermeneutical approach, revelation is understood in a dialectic between its original, final meaning and its open interpretation according to the dynamics of the times. This has fundamental implications for how Muslims view the Quran: not merely a source of law and ritual, but also an existential guide that guides humanity in facing moral, social, and spiritual challenges throughout history (Anwar, 2024).

One important implication is the development of critical religious awareness. Hermeneutics encourages Muslims to transcend literal interpretations and boldly explore the universal essence of revelation. This awareness frees Muslims from the trap of rigid formalism and avoids excessive relativism. In this way, Muslims can maintain fidelity to fundamental Islamic principles such as justice, compassion, and monotheism, while remaining open to changing social realities.

Another implication lies in strengthening Islam's relevance in the public sphere. Through hermeneutics, the message of revelation can be translated to address contemporary issues such as gender equality, human rights, democracy, and the ecological crisis. The Quran is no longer viewed as a book that speaks only to the past, but rather as a source of global ethics that can contribute solutions to modern humanitarian problems. Thus, Islam emerges not as an exclusive religion, but as an inclusive and dialogical civilization.

Furthermore, the hermeneutics of revealed truth has implications for everyday religious practice. Muslims are invited to build a more vibrant relationship with the text, a dialogical relationship involving reason, heart, and social experience. Interpretation is no longer the monopoly of scholars alone, but rather a participatory process in which each individual can discover personal resonance within the message of revelation (FAQIH, 2024). This awareness gives birth to a more mature, moderate religiosity, capable of presenting Islam as a blessing for all of nature.

### **G. The Contribution of the Hermeneutics of Revelation to the Dialogue of Civilizations**

The hermeneutics of revealed truth offers a new perspective for building dialogue between civilizations. The Quran, as a holy book with a transcendent message, holds universal values that can bridge human diversity. However, for these values to interact with a pluralistic world, an interpretive approach is needed that is not only faithful to the finality of meaning but also open to the dynamics of cross-cultural understanding (Sudijanto et al., 2025). It is at this point that hermeneutics plays a strategic role: making revelation a universal language capable of crossing religious, ethnic, and traditional boundaries.

The primary contribution of the hermeneutics of revealed truth is to foster awareness that the sacred text speaks not only to the internal community of Muslims but also to humanity more broadly. Quranic principles such as justice, mercy, deliberation, and respect for human dignity can be contextualized within the context of global encounter. Thus, hermeneutics not only safeguards the integrity of the faith of the people but also broadens the reach of the revealed message, making it relevant for conversations across civilizations.

Furthermore, hermeneutics opens up a more equal space for dialogue. By recognizing that understanding a text always arises from the interaction between revelation and the reader's horizon, Muslims can position themselves in the global conversation without feelings of inferiority or superiority (Wijaya, 2020). Hermeneutics trains people to listen and speak,

to receive and to give, so that dialogue between civilizations does not become trapped in hegemony, but becomes an arena for collaboration towards the common good.

Ultimately, the contribution of the hermeneutics of revealed truth to the dialogue of civilizations lies in its ability to create an inclusive, progressive, and solution-oriented face of Islam. Revelation does not cease to be an internal doctrine, but rather exists as a spiritual energy capable of building a global ethic, strengthening human solidarity, and affirming the role of religion in creating a more just and peaceful world. In this way, hermeneutics makes the Quran not merely a book preserved in the sanctity of its text, but also a book living in the pulse of human history.

### **Conclusion**

This research demonstrates that the hermeneutics of revealed truth functions as a dialectical space that reconciles the finality of the Qur'anic text with the openness of human interpretation. The absolute and transcendent nature of revelation maintains its authority, while its interpretation does not stop at the horizon of history. In fact, through hermeneutics, revelation emerges as a source of meaning that is always alive, transcending the barriers of time, and providing direction for human life in various social, political, and cultural contexts. Furthermore, this research emphasizes that the effort to discover meaning across time does not mean reducing revelation to a mere historical text, but rather exploring the depths of the universality of the divine message. The process of hermeneutical interpretation allows for the emergence of a new awareness that the Qur'an is not only relevant to the 7th-century community, but is also able to speak constructively to 21st-century society with its more complex problems. This prevents the community from two extremes: being frozen in a literal tradition without relevance, or being trapped in a liberalization of interpretation that detaches the text from its revelatory roots.

### **Suggestion**

Based on the findings of this research, a more integrative interpretation methodology using a hermeneutical approach is needed. Academics and religious scholars are expected to broaden the interpretive horizon by involving other disciplines, such as social sciences, philosophy, and cultural studies, so that the message of revelation can address contemporary issues more comprehensively. This effort also maintains continuity between the authority of the text and the needs of the ever-changing times.

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