The Effectiveness of Comprehension of Da'wah Texts in the Frame of Hans-Georg Gadamer

Enung Asmaya, MA, *[1], Amirotun Sholihah[1]

[1] UIN Prof.K.H.Saifuddin Zuhri Purwokerto, Indonesia

Abstract

The effectiveness of understanding in receiving da'wah texts is a priority. The level of understanding of da'wah texts is one of the priorities in da'wah. The ability to understand da'wah texts can be seen from the desire to externalize da'wah texts in everyday life. In fact, he uses a different point of view on a text that is more contextual. An active and dynamic attitude in understanding da'wah texts shows that understanding of the Gadamaer pattern has been achieved. Study This aim in describing and studying Gadamer's framework in achieving the effectiveness of understanding da'wah texts. This study used a qualitative approach with literature analysis techniques. The analysis comes using the frame of Gadamer's method in the form of fusion of horizons, awareness influence history , circle hermeneutics and applications . Research Results show that Gadamer gave direction to mad'u in the process of understanding not to "stupid", and to be passive. But an attitude that is active, dynamic, creative and innovative. There is a wise attitude towards the text to accept the text without any prejudice, to be open to accept what the text is, with the understanding that every text has its historicality. According to Gadamer, Mad'u has pre-understanding before understanding so that in the process it finds new contextual meanings. Can find the outside normal from What exists text .

Keywords: effectiveness , text _ preaching , gadamer.

Introduction

Effectiveness is one of the priorities in receiving da'wah texts. Da'wah texts are the core of da'wah activities. Da'wah text related with messages that will be conveyed to mad'u. Contextual understanding is an achievement in da'wah activities so that the religious qualities of mad'u are more dynamic , active and progressive . Because of society Keep going changed along progress of time technology. (Muhaemin, 2017). Progress awareness religion, one of which is determined by mad'u attitudes and understanding of da'wah texts. Individual and societal progress and even religious order and harmony are determined by the understanding of da'wah texts. Da'wah texts can be interpreted loosely and broadly so that there are opportunities for progress in developing people's lives. However, if mad'u's understanding of da'wah texts is narrow, few and not broad, it will have implications for closed and stagnant religious attitudes. Mad'u's understanding of da'wah texts determines the life of religious people, now or in the future come.

See preaching That have a strategic position in individual or community development, then the understanding of da'wah texts needs to be improved. Mad'u is invited to be critical in accepting every text that is presented, be it written text, images, codes or symbols. This critical power is certainly not easy to exercise, especially for mad'u who are introverted, lazy to think, think practically and pragmatically. In contrast to mad'u who has an open attitude, idealistic thinking, and can bring constructive text on the findings new. For

example honey normal become internet users in fulfil need information and entertainment. (Pratopo & Nasrullah, 2018). Increasing the motivation of self-awareness as a potential and intelligent self, a self that is able to explore something is something that is important to remind. Mad'u who is lazy will accept the text as absolute truth and not accept other truths.

Attitude open in acceptance of da'wah messages helps mad'u in improvement insight and experience. (Slamet, 2009). Because That the more insight and experience will foster a wise attitude towards the text, self as mad'u and other people as part of oneself. If mad'u's attitude is positive towards the text, then he will be positive towards himself and others. Vice versa If Be egotistical to the text, then you will act selfishly to yourself and others. Gadamer gave an invitation to involve awareness influence history when understanding the text. the goal is that the text can be understood with the orientation of the interests of the text itself. Understanding the historicality of the text means understanding the presence of the text, the purpose of the text and the language used by the text as A production author. Even though Gadamer no longer involves the opinions and interests of the author because when the text has been produced, the text already belongs reader or interpreter. (Suddicik. et al., 2020). The more the more people read , the quality of the text will increase even more production of meaning. As a result, there will be a variety of meanings that can give effect big on change self and environment.

understanding on text da'wah must be well created through Gadamer's framework in the form of a fusion of insights between the world of interpreters and the world of the text, it is hoped that productive meaning of the text can be found. In this case, by bringing the interpreter's prejudice to the text as glasses in seeing the meaning of the text. Involves prejudice in the fusion of horizons in the form of tradition and self-authority in understanding texts. This tradition is related to customs, experiences, culture and social history and the like that became part self. (Sofyan, 2014). Thereby with authority related to duties and authorities in giving meaning to texts based on agreed general opinion. Because the core of an understanding is mutual understanding, agreement on the meaning of the text.

Method

This study uses a qualitative method with a library research approach (literature analysis). This approach aims to describe Gadamer's theory about the effectiveness of text comprehension. This research uses data collection methods in the form of documentation from books and journals or related research results with object research. object in study form stages in obtain effective understanding. The effective size in this study is in the form of understanding that is contextual, creative, dynamic and progressive. Including the emergence of the production of a unique meaning that is different from mad'u. Understanding that is new and relevant to the needs of the times. Data analysis using content analysis (content analysis) based on

the theories of Hans-Gerog Gadamer with method concludes the data obtained by finding the core message of the theory in a general way objective and systematic. (Fadilah & Ridwan, 2020). Gadamer's theory of fusion of horizons, awareness of historical influence by involving prejudice, tradition, authority, bildung, application and hermeneutic circle.

Result and Discussion

A. Description Of Mad'u Understanding And Meaning Production

The production of meaning is a general term from Hans-Georg Gadamer's hermeneutics (which is called Gadamer). Production of meaning in the form of finding meaning from mad'u which is new from the text presented. These new findings lead to actual meanings, contextually relevant. Actual, relevant and contextual means that the meaning you understand is something new, but still relevant to the text and the needs of society. This is an ideal according to Gadamer because a productive understanding is achieved. Hermeneutics is an attempt to understand the text by the meaning of the " new " of text without going outside the text. The history of hermeneutics was born to make new breakthroughs on the text of the Bible which required the "courage" of western scientists to come out from power church. (Fakhrudin, 2013). Hermeneutics present so that people from various backgrounds can understand the Bible as a book that is not only owned by the church or the Pope. The Bible has a world that is read in its text so it can be approached

by anyone. Bible be product For interpreted his people.

This history cause hermeneutics become an auxiliary science in understanding texts that are more "radical." Gadamer no longer has priority attention to the author but focuses on the text and interpreter. Gadamer also no longer uses the theories of his teachers such as Friedrick Daniel Arnst Schleieimacher's classical hermeneutics (1768-1834) which leads to eating reproduction, empathy and psychologist-based, Romantic Hermeneutics of reproduction, empathy and epistilology from Wilhelm Dilthey (1833-1911), hermeneutics of ontology from Martin Heiddger (1889-1976). (Munir, 2021). Hans-Georg Gadamer (1900-2002). The last character has a view influenced by his teachers, especially from Martin Heidggher regarding humans as the essence of understanding. Human existentialism can be reflected in the quality of its understanding. It's just that what distinguishes Gadamer leads to which production involves the subjective aspect.

Gadamer is a humanist who was born from an interest in the humanities, humanity, and philosophy that is close to human life. Gadamer was born into a family of chemical scientists whose father was named Johanes Gadamer, a rector at the University of Marbugh, Germany, and his mother, Emma Carolin Johana. Gadamer was educated at Marbugh concentrating on philosophy studying under Martin Heidgger and Nicoly Hortman. At (Suddick, et al). that time, Gadamer was directed to focus on natural sciences, but he was unable to attract attention, instead he took a field contrary to his father's. Johannes who hopes to study "natural" science. But in the end Gadamer was still able to show his achievements by becoming an expert in philosophy and becoming a doctor. His monumental work entitled Truth and Method (method and truth).

Book This Lots provide insight into the theory of understanding the text. This book discusses the never-ending description of the search for truth, hermeneutical debates from time to time, always giving rise to action-reaction, thesis -anti- thesis, construction-reconstructio, deconstruction. move surpass space and time. Gadamer, questioned hermneutics by avoiding cartesian-style modern objectivism in which all truth is marked by a measure that is math. (Fernández & Sola, 2020). Gadamer describes an understanding that is based on historical truth or contex)tual truth and avoids understanding truth that is ahistorical or truth objective.

Man individual who has Power know even own encouragement For know. This potential will be seen from the desire to read texts as a source of information. The actualization of text messages requires human loyalty in understanding the text that presents data. Human sincerity in understanding involves all aspects of human history both in terms of tradition and authority, tase, commen sensi and bildung. Maxwell et al., 2020). All aspect This subjectivity is historical in the process of understanding whose goal is that humans will continue to update their understanding in accordance with the historicality of

humans towards texts. Language is a medium in packaging text messages.

Skills in pack language characterizes hermeneutics as Hermes does. Hermes is a god in Greek mythology who is tasked with packing texts. The Sky Text conveyed by the sky god, some call it the God Zeus and the God Jupiter. Hermes had to weave, string, spin texts in earth languages to be understood by earthlings. Earthlings are called humans, they need values and guidelines for life in order to be peaceful and happy. Hermes' skill in spinning words and sentences is a hallmark of hermeneutics. A hermeneun must be skilled and intelligent without having to manipulate the text to make it contextual. The text becomes the basis for developing text orientation according to the historical originality of Hermes.

B. The Effectiveness Of Understanding The Text Of Dakwah

Experts _ have different opinions regarding the measure of effectiveness in understanding da'wah texts. Among them, Jalaluddin Rakhmat, emphasized that there are five indicators of someone reaching a point of understanding on the text conveyed by the da'i in the form of having the same understanding, happy feelings, good attitudes and relationships, relevant actions. (Rakhmat, 2021). Effectiveness understanding recommend to preachers to provide texts that are easy to understand, interesting to follow, in accordance with mad'u's reasoning abilities and needs and encourage them to be implemented. The

implications that will arise are in the form of high motivation to pay attention to texts, growth of critical abilities, and a more focused and happy mad'u life.

Hermeneutic experience development at the same time a shift in study, starting from studies that are theological in nature moving towards humanism, namely all aspects of human life. This is in line with the definition of text that whatever becomes the sign and mark of a message will become the object of hermeneutical study. Text is not only presented in writing and pictures but also in unwritten and non-pictorial forms such as gestures, language, attitudes, actions or events.

Texts in the field of religion, everything that is written in the universe are also texts that can be studied and studied by hermeneutics. Religious themes in the form of Qur'anic texts, hadiths, and Islamic hujjatul opinions are text. (Asmaya, 2018). Text has belongs to everyone, because the text is there to be read and studied. The text presented is open to be approached by various groups who also have limitations. Limitations in the form of tradition, authority, history which have implications for the diversity of text meanings. Diversity meaning text This leads to an understanding of a text because it is influenced by the historicity of the process of understanding itself.

Gadamer asked hermeneutics as an art of giving meaning. The art referred to in understanding is involving taste and consideration of the interpreter so that it will produce an understanding of the text that will not be Once stop (end). (Hanif, 2017). Text will Keep going develop follow

historicality his understanding . A number of stages in develop understanding text preaching based frame Gadamer's theory.

C. Prejudice Hermeneutic

Prejudice, tradition and authority characteristic subjective Because He personal nature given (given). When carrying out the understanding process so all three involve. However ratio on the other hand also for recognize and understand something. Gadamer declared No something arbitrariness if prejudice get ahead understanding. However don't misunderstand that must still open with aspects new that appears sata do understanding. Keeping biases in check damage text. so that related text presenting himself until He capable disclose the truth moment faced with pre existing meaning in self interpreter since early.

Smelting insight and horizon (Fusion of horizon) Outlook help in production meaning. Insufficient insight is knowledge that is limited to a narrow and limited area on what is visible (textua). Broad insight is insight that can see behind text and soon looked what's in front of him Outlook text show orientation stored text religious potency meaning and insight interpreter show orientation interest interpreter. (Prasetyono, 2022). a game football every element play merges in One rhythm game No following each other's "ego". Melted in One beautiful game, coordinating, mutual support with the same goal "goal " find meaning new of mutual processes understand .

1. I- you Become Us

The process of understanding that already melted down so No Again who is "I" and "You" because Already to be "we". It means second party Good text or interpreter merges in One objective For achieve what you want form get understanding meaning text. The "I" owns tradition, authority so is "thou" for No highlight the difference but in common form give benefit through "we" who also have limitations. (Gadamer & Hans-Georg, 2004). No text will own meaning except given meaning by interpretation so is the interpreter No get science, knowledge but exists text .

2. Hermeneutics Dialectic

The fusion of horizons process will realized with carry out dialogue dialectical. Dialog key is interpreter understand text in order for him Honest with its historicality without There is afraid lucky presenting himself alon . (Henriquez, 2022). such thing will make it easy interpreter also for convey historical moment do understanding text. meaningful dialogue will happen confrontation and tension Because That interpreter can do correction, fix or pre-understanding early, so furthermore For do pick and sort relevant dialogue products . Bound dialogue time and situation Because That historicality interpreter will participate as well as color it. such thing part from method For find relevant understanding according text, and context.

3. Circle hermeneutic

Something understanding constantly can get rid of erroneous and open prejudices correct prejudices. (You, 2014). Task it is hermeneutics that selects and sorts

legitimate prejudices and illegitimate prejudices give birth to understanding new.

Application Hermeneutics

Produced understanding aim For applied to interpretation not on the literal mass of the text or characteristic contextual. The mechanism look for appropriate meaning with historical interpreter moment do loaded interpretation with situations, conditions, problems and needs his era. (Darmaji, 2014). good understanding is relevant understanding with place and time (sholihul likulli Eat wow az -age).

4. Awareness influence history

Text as the object being interpreted and the subject as interpreter is One unit that has effective history. Both of them formed in the historicity of each so second obtain prejudice historically which is not Can separated. (Hanif, 2017). Gadamer, insists that self and knowledge is product influence animated history since the past. Likewise with ideas, ideas, hopes, intentions and motivations is results formation from past expe

Conclusion

Based on the discussion above, we can conclude that the effectiveness of understanding da'wah texts will be achieved by carrying out a process similar to that carried out by Gadamer in the form of fusion of horizons between the world of text and the world of mad'u. That there is a difference between the two, a dialogue should be carried out with mutual understanding to adjust the fusion of text and fusion of mad'u. Mutual understanding is carried out by being open to each other to read, understanding the historicality of the text which in turn also expresses mad'u's pre-understanding of the text based on tradition and its authority.

This ice process Keep going done with dialogue, if there is a conflict in meaning, corrections will be made by giving room to always hear the sound of the text. Understanding the text by directing the contextuality of the text. this is the measure of the effectiveness of the understanding of the text framed by Gadamer in the form of

the production of text meanings that will continue to grow and never end (never ending of understanding). The more that gives an understanding of the text, the more new meanings are produced in accordance with mad'u tradition and authority.

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