



Hermeneutics of Reception by Hans Robert Jauss: An Alternative Approach Toward Quranic Studies

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Abstract: This research attempts to offer hermeneutics of reception by Hans Robert Jauss as an alternative to understanding the Quran. Starting from the concern of some contemporary Islamic thinkers about the limitations of the classical Quran in overcoming human problems that are always dynamic, hermeneutics has become a much-demanded approach. In addition, the methodological principle of classical interpretation tends to forget the role of human participation in interpreting the Quran. Nevertheless, the practice of the reception approach has stagnated in the study of the living Quran, which only performs a simple analysis of a tradition into three reception typologies: exegesis, functional, and aesthetic, without any more profound critique. This article aims to describe Hans Robert Jauss' hermeneutics of reception as a relevant offer to fill the void of Quranic studies from the reader's perspective. For this reason, this article is compiled using qualitative methods based on literature studies so that essential aspects that need to be considered as material for hermeneutics of reception analysis can be well elaborated. There are three crucial aspects to the hermeneutics of reception; the Horizon of expectations, the three levels of reading, and the validity of the aesthetic experience.

Keywords: Aesthetic Experience, Hermeneutics, Horizon, Reception

Abstrak: Penelitian ini mencoba menawarkan hermeneutika resepsi oleh Hans Robert Jauss sebagai alternatif untuk memahami al-Qur'an. Berawal dari keprihatinan sebagian pemikir Islam kontemporer tentang keterbatasan al-Qur'an klasik dalam mengatasi persoalan manusia yang selalu dinamis, hermeneutika menjadi pendekatan yang banyak diminati. Selain itu, prinsip metodologi tafsir klasik cenderung melupakan peran partisipasi manusia dalam menafsirkan Alquran. Namun demikian, praktik pendekatan resepsi mengalami stagnasi dalam kajian living Quran, yang hanya melakukan analisis sederhana atas sebuah tradisi ke dalam tiga tipologi resepsi: tafsir, fungsional, dan estetika, tanpa ada kritik yang lebih mendalam. Artikel ini bertujuan untuk mendeskripsikan hermeneutika

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resepsi Hans Robert Jauss sebagai tawaran yang relevan untuk mengisi kekosongan kajian Alquran dari sudut pandang pembaca. Untuk itu artikel ini disusun dengan menggunakan metode kualitatif berdasarkan studi literatur sehingga aspek-aspek esensial yang perlu diperhatikan sebagai bahan hermeneutika analisis resepsi dapat terelaborasi dengan baik. Ada tiga aspek penting dalam hermeneutika penerimaan; Cakrawala harapan, tiga tingkat membaca, dan validitas pengalaman estetis.

Kata Kunci: Pengalaman Estetis, Hermeneutika, Cakrawala, Penerimaan

Introduction

So far, the life of Muslims is inseparable from the Quran, which is used as a guide to life. The Quran, which introduces itself as *hudan li al-nas*, is believed to embody God's desires that humanity must realize. This dogma always makes people communicate emotional life problems with these sacred texts. Muslims interpret the Quran as a concrete effort by Muslims to get problem-solving according to the corridor. This interpretation activity has been carried out since the beginning of the passing down of the Quran today and will continue to be carried out until the future. This activity then explores methodological concepts to interpret the Quran that we are currently studying in the disciplines of Quranic interpretation and its classical theory (*ulum al-Quran*). As times progressed, the methodology of interpretation evolved; from the *tafsir bi al-ma'tsur* (Tradition-based *tafsir*) in the time of the prophet, companions, and *tabi'in*, to the *tafsir bi al-ra'yi* (reason-based *tafsir*) that developed during the time of the Abbasiyyah daulah. (Wibowo, 2017, pp. 1-2). The ever-dynamic problems experienced by humanity are not accommodated by normative methodological devices that tend to forget the audience and only dwell on the interpreter's relationship with the text of the Quran. The effect is that classical interpretations do not give their clear meaning and role to the life of humanity. (Wibowo, 2017, p. 3).

M. Amin Abdullah, affirmed by Abdullah Saeed, views the classical approach and method of interpretation as not fully accounting for the ever-evolving and changing needs and problems of Muslims. The classical performance so far has only repeated comments, destabilizations, and repetitions of explanations, yet to be suggestive of human problems and needs. The awareness of the absence of methodological renewal has led Muslim scholars to move quickly to answer the challenges of an increasingly diverse era, along with the problem of the distance between the time the Quran was revealed and the time the Quran was interpreted. Seeing this phenomenon, Muslim thinkers tried to break the stagnation through other perspectives by making it a new paradigm in studying the Quran. So that the problem of distance between the first time the Quran was handed down to the present can be solved, and the Quran is always relevant in all ages. Reflecting on this reality, hermeneutics became one of the offers that complemented the gap from the weakness of classical interpretation science to the problems of the modern era (Wibowo, 2017, pp. 3-4).

In line with the concerns of interpreters about the lack of role of the reader and his need to understand the text of the Quran, Jauss had the same problem about the lack of readers' role in finding meaning due to the two great understandings that dominated at that time, the formalists and Marxists. Orthodox Marxists tend to return the importance of the text to its author, in which a reader must be the author (Sujarwa, 2012, p. 62). While the formalist is the opposite, it sees the text as autonomous so that the reader can only talk about the intrinsic elements of the text and its intertextual aspects (Parris, 1999,

p. 137). These two great groups leave the essential dimensions; the reader and the reception (Sujarwa, 2012, p. 62).

As Quranic studies developed, in the triadic of hermeneutics, author, reader, and text, it turns out that the focus of meaning is not only on the author. An approach that examines more deeply the reader's perspective as a meaning-giving authority can be found in reception theory. So far, the term reception is often mentioned in living Quran studies. Reception theory is the formal object of study of living Quran or hadith (Hasbillah, 2019, pp. 54–55), but reception theory in this realm often simplifies three reception typologies by Ahmad Rafiq; hermeneutical receptions, available receptions, and aesthetic receptions (Rafiq, 2014, pp. 147–154). The emerging research only classifies Quranic phenomena in society based on the reception of the three categories without detailing how the reader builds his understanding so that such acceptance appears. Instead of examining traditions or rituals in a community, these studies seem to be descriptive descriptions of phenomena or patterns that occur in society and simplify the reception typology proposed by A. Rafiq subjectively and less analytically. In his article entitled "Reception of the Quran of the Gemawang Mlati Society of Yogyakarta," M. Ulil Abshor classified the typology of the Gemawang community reception for reading the Quran and did not focus on one particular lesson. Hermeneutical receptions by local religious leaders based on lectures or recitations of their interpretations, available receptions based on the tingkeban tradition, and aesthetic receptions based on the writing of the Quran as wall hangings (Abshor, 2019, pp. 47–51). A. Farih Dzakiy wrote a similar study in a scientific article entitled "Hadis dan Resepsi Estetis Pesantren (Studi Kitab Fada'il Ramadan Karya Taufiqul Hakim)." According to him, the book by KH. Taufiqul Hakim contains three categories of reception; cultural, hermeneutical, and aesthetic (Dzakiy, 2016). Although the focus of this study is on aesthetic receptions, explanations only come down to nadzam being chosen as an expression of acceptance of Kiai Taufiqul Hakim without explaining matters related to the aesthetic experience of a receptor so it can be said that the reception that occurs is aesthetic (Parris, 1999, p. 173). Thus the articles in the study of the Quran that use the reception approach so far tend to be subjective and do not have clarity of flow in analysis.

In response, the reception approach to studying the Quran needs to be emphasized in methodological measures. This paper was written to elaborate on how hermeneutics can be used to understand the Quran, especially regarding Hans Robert Jauss's hermeneutics of reception offer, which emphasizes the reader's acceptance as retrieval of meaning. Through this research, it is hoped that studies on various kinds of Quranic meanings can be revealed so that the study of the Quran continues to experience significance and get diverse points of view regarding a verse or phenomenon related to it.

The Quran defines itself as a text (Setiawan, 2005, p. 51), So the consequence is that it can be studied with approaches as other texts are studied, one of which is through the lens of hermeneutics. From the constructed premise, the author tries to offer the hermeneutics of the reception as one of the avenues to know how the Quran was received by its readers. It is known that readers of the Quran have such diverse backgrounds that it is very likely to give rise to a significant acceptance of one another. The hermeneutics of reception explores the realm of the Horizon of expectation, the level of reading, and the aesthetic experience of a reader in receiving a text (Parris, 1999, p. 156). Simply put, a hermeneutics of reception works in the abstract realm before an understanding occurs and has a focus of study on the reader.

Meanwhile, reception hermeneutics is a typology of acceptance in the form of interpretation or exegesis of a reading (Rafiq, 2014, p. 147). The difference in applying the terms hermeneutics of reception and reception hermeneutics in the Quranic research tradition is clear. As the name implies, the

hermeneutics of reception indeed focuses on the reader, which in the study of the Quran will be found in the study of figures, works of interpretation, and or sharpening analysis in the study of the living Quran. The expectation built through this approach is to reveal the details of the reader's understanding of a text to allow for significance between each other.

Abdullah Saeed, quoting from Ismail al-Faruqi, argues that so far, Muslims have stagnated in deconstructing a way of thinking related to the interpretation of ethical-legal verses. So in 1960, Ismail al-Faruqi initiated the "Islamization of Science" movement to ignite the spirit of interpreting the Quran with a more rational approach (Saeed, 2017, p. 30). One approach that is felt to be able to answer contemporary problems is hermeneutics (Wibowo, 2017, p. 4). According to Sahiron Syamsuddin, the tendency of scholars to use hermeneutics as a method of interpretation is at least divided into three groups; groups that reject as a whole, groups that accept, and groups that argue that some hermeneutic approaches can be applied in Quranic studies (Syamsuddin, 2017, p. 1).

The idea of hermeneutics for the study of the Quran is corroborated by contemporary Muslim thinkers who support, disseminate, and apply hermeneutics in understanding the Quran, including Fazlurrahman with his double movement, Mohammad Shahrour with his limit theory, to Amina Wadud who carries the issue of gender equality. Meanwhile, in the context of Indonesia, attention to hermeneutics in Islamic studies is shown by some of the Islamic Religious State High Groups through the publication and writing of scientific articles, theses, and dissertations that use the hermeneutic method in understanding the Quran (Wibowo, 2017, p. 4).

On the contrary, many groups are opposed to hermeneutics, such as Imarah in his book entitled *Hadza Huwa al-Islam: Qira'at al-Nashsh al-Dini bayna al-Ta'wil al-Gharbi wa al-Ta'wil al-Islami*, for him to use hermeneutics as a method of interpreting the Quran is tantamount to turning off the role of God as the author of the Quran. Hermeneutics tends to focus on the reader's interpretation and open up multiple meanings. Hermeneutics is not suitable for religious texts because hermeneutics generalizes the entire text. So when faced with the Quran, it should not be used because there is no distinction between the *muhkam* verses that are unnecessary *takwil* and the *mutasyabih* verses that can receive *takwil* (Syamsuddin, 2017, p. 4). The criticism of the despicable *ta'wil* was also delivered by Manna' Al-Qaththan for the cleric *muta'akhhirin*, who was excessively in *ta'wil* (Al-Qaththan, n.d., p. 210).

As for scholars who accept hermeneutics but within certain limits an example is Quraish Shihab; in his book, *The Rules of Interpretation*, he wrote down his views on hermeneutics. He did not close tightly to the probability of hermeneutics in understanding the Quran, but he gave strict signposts in its use. One must first understand the rules of interpretation carefully, fully believe that the Quran is the *Haq* word of Allah and avoid spirituality so that there are no mistakes in it from any aspect. In line with Islamic scholars long before Western Hermeneutics emerged, it has been careful to apply the ideas and mindsets brought by philosophers because of differences in scientific, socio-historical, and tendencies so that they also influence conclusions and methodologies. However, not all hermeneutic ideas are harmful. Its existence must provide benefits to broaden horizons and enrich interpretation (Shihab, 2015, pp. 426–427).

The use of reception as a paradigm in Islamic studies is well-known. A. Rafiq's dissertation became one of the primary references for students in the application of reception in the study of interpretation or hadith in Indonesia in particular. The novelty displayed by A. Rafiq is the reception typology of non-Arab receptors in receiving the Quran. The three typologies mentioned in the previous section are contained in his work entitled *The Reception of the Qur'an in Indonesia: A Case Study of the Place of the Qur'an in a*

Non-Arabic Speaking Community. Another study that implicitly elaborates on a person's reception of verses from the Quran was also written by Bruce Lawrence. This paper talks about the reception or reception of the Quran of a king named Shah Jahan, who mourned the departure of his consort, Mumtaz Mahal, in the form of calligraphic carvings that filled the building of his wife's tomb. Certain verses in the Quran in this context have their impressions of the king (Lawrence, 2006, p. 147). Unfortunately, Lawrence tends to write down stories about verses written in calligraphy without directly displaying the analysis through reception theory.

Seeing the intensity of this reception paradigm contributes to the research traffic of Islamic studies, it is essential to elaborate the hermeneutics of the reception approach so that it becomes more stable and can be an approach that contributes to Islamic studies. In addition, considering that the methodological principle of classical interpretation is felt to give less space to the function of human agency in interpreting the meaning of the text or the performative function of the audience, the author sees a probability of offering the hermeneutics of Hans Robert Jauss' reception as an approach to the study of the Quran, namely from the aspect of its receptors.

The hermeneutics of reception was chosen based on the author's concern about using the term reception, which is very limited to Islamic Studies research, especially towards the Quran. The diversity of understanding of the Quranic audience should help broaden the Horizon of understanding of the Quran, providing a new view and practical significance for life, and at least having another perspective on understanding a verse. However, this approach has not been widely used to the fullest, so the analysis that comes to the surface is still limited to descriptive.

Reflection on the previous, this paper is written with a study of literature. It is qualitative (Qualitative research method is a research method based on the philosophy of positivism, used to examine the condition of natural objects Sugiono, 2015, p. 9). According to Kirk & Miller, qualitative research is a specific tradition in the social sciences that fundamentally relies on observing the human being in his faith and relates to those people in his language and his distillation (Rahmat, 2019, pp. 1-8). This research uses the library research method by digging into data from books, books, or scientific articles to get broad conclusions.

The process of collecting data was carried out by the author by first grouping readings on hermeneutics and hermeneutics reception of Hans Robert Jauss. Furthermore, the author reads reading sources consisting of primary sources, namely *Literary History as a Challenge to Literary Theory* by Hans Robert Jauss and Elizabeth Benzinger, *Toward an Aesthetic of Reception* translated from German into English by Timothy Bahti, and secondary sources containing primary data, writings from David Parris containing the hermeneutic concept of Jauss's reception in systematic, entitled *Reception Theory: Philosophical Hermeneutics, Literary Theory, and Biblical Interpretation*. Other readings containing hermeneutics in general, the hermeneutics of reception, reception theory, and the use of reception approaches in Islamic studies are supporting sources in writing this paper.

Results and Discussion

Aspects in Hermeneutics of Reception

Hermeneutics comes from the Greek vocabulary *hermeneutic*, which means translating or acting as an interpreter (Hardiman, 2015, p. 11). The term hermeneutics is not new in the modern world, but it has

been known since ancient Greece. The Hermes, in the Greek tradition, is an ancient mythological figure who had a role in conveying messages, so it is often associated with the historicity of the meaning of the word hermeneutics itself. Before Hermes conveyed the messages of the gods to humans, he first understood and then interpreted these messages to make them easier for humans to understand. Through these activities, the delivery of meaning no longer seems simple because at least two problems arise; First, the party delivering the message must first understand what the message creator wants; second, the adjustment of diction and articulation with the recipient of the message so that the meaning can be absorbed properly. This gap between the messenger and the recipient of this message is bridged by hermeneutics (Hardiman, 2015, pp. 10–11).

According to Richard E. Palmer, there are six descriptions of the definition of hermeneutics that have evolved. First, hermeneutics is a theory of bible interpretation. This understanding still survives from the post-Protestant Reformation period to the present day. Second, the definition developed as a result of rationalism in Europe, namely hermeneutics as a philosophical methodology used to interpret a wide variety of texts. Third, hermeneutics is a science of linguistic understanding (language) developed by Schleiermacher in the "art of understanding." Fourth, the definition promoted by Dilthey is that hermeneutics is the methodological basis of the social sciences of humanity. Fifth, hermeneutics as phenomenology and existential understanding. And sixth, hermeneutics as a system of interpretation. That complete sense was narrowed down to two systems; restoration of meaning and iconoclasm (Hardiman, 2015, pp. 13–14).

Based on the period, hermeneutics is divided into three eras; (1) classical, which emphasizes hermeneutics as a method of interpreting texts, (2) romance, which emphasizes and lays down methods to avoid misconceptions; and (3) philosophical, which discusses the nature of understanding (Shihab, 2015, p. 406). As for hermeneutics, Gadamer belongs to the second period. Gadamer's philosophical hermeneutics arose out of his concern over the status of hermeneutics as a method and an opinion that the essence of understanding could be obtained through methods formulated by earlier hermeneutic figures such as Schleiermacher and Dilthey. They express an opinion about an understanding close to the author's intent, and the final for the text is an understanding closer to the truth. Gadamer agrees more with Heidegger's concept that works have their form and are independent of the author. Therefore, knowing the author's purpose is no longer critical (Shihab, 2015, p. 418). Gadamer influenced much of his successor's perspective on hermeneutics in the following period. As a disciple of Gadamer, Hans Robert Jauss inherited Gadamer's philosophical hermeneutics concept despite differences in the horizon concept section, reading level, and esthetical aspects of the reader (Parris, 1999, p. 156).

The three primary variables in hermeneutics are author, reader, and text. (The hermeneutics of reception emphasizes meaning on the reader (Readers, listeners, and audiences have a significant role in literary history. See more... H. R. Jauss & Benzinger, 1970, p. 7). In the literary tradition, the reception means how the reader gives meaning to the literary work (text) he reads to respond to his reading (Junus, 1985, p. 1). According to the Merriam-Webster dictionary, reception comes from English reception, which means receiving behavior. So the hermeneutics of reception means how one receives and gives an impression of the text he reads (Junus, 1985, p. 87). Several names appeared when reception terminology was discussed, including Wolfgang Iser and Hans Robert Jauss. As for this paper, the author will discuss it from Jauss' side.

Hans Robert Jauss, born in Germany in 1921 (Ratna, 2017, p. 108), claimed to be the foundation of the reception through his work entitled "Literary History as a Challenge to Literary History," published in Konstanz, Germany, in 1967. Initially, Jauss' thoughts on the reader's authority in the text's meaning were reasonably slow in development. This relates to the tradition of structuralism, which assumes that the author has authority over its meaning while the text has no meaning. So when a theory that goes against the current arises, it is certainly not easy to be accepted. In addition, Jauss' writings use German, whose distribution is not as aggressive as English, further narrowing the space for his thinking (Junus, 1985, p. vii).

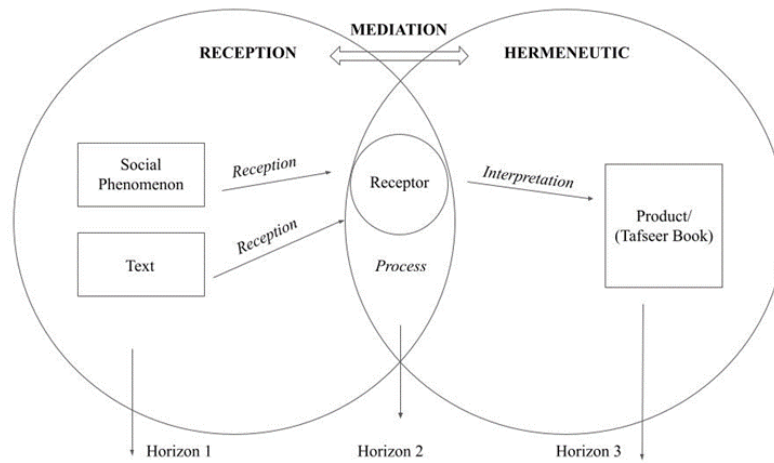
The history of literature as a challenge to literary theory stems from the never-ending dispute between the Marxist and formalist traditions. Jauss' efforts to mediate between the two are carried out by bridging literature and history between aesthetic and historical approaches, starting from both points of departure of these two schools (H. R. translated by S. M. Jauss, 1984, p. 7). According to Jauss, in building literary history, the reader's role in it is necessary as a giver of meaning. Literary history is not just a sequence of events but a series of receptions of the reader in understanding an event. The Horizon of hope initially turns passive acceptance into active, due to the presence of the reader's aesthetic experience that influences it (Ratna, 2017, pp. 108–110). A historian is not enough to passively expose the facts of the past, more than that, he must be able to take part in uncovering the facts now thoughtful observer (Sujarwa, 2012, p. 61).

The Horizon of Expectation; Erwartungshorizont

A literary text will not live without the active participation of its audience. This is obtained from the interaction between texts that reach the Horizon of hope that continues to widen continuously in response to understanding and providing perception, from passive to active, and from normative aesthetic norms to a new product (new perspective) that transcends previous understandings (H. R. Jauss & Benzinger, 1970, p. 8). The acceptance of a text always supposes the context of aesthetic experience: raising questions regarding the subjectivity of interpretation and the interests of the reader or the different levels of readers can be questioned when one has first clarified the transsubjective Horizon by which understanding conditions the influence of the text (Jauss, Hans Robert, translated by Bahti, 1983, p. 23). The conceptual Horizon proposed by Jauss was heavily influenced by Gadamer (Jauss adopted the term horizon from Gadamer) (Parris, 1999, p. 156).

A significant difference between the two is the form of interaction between his horizons, Gadamer with horizon fusion and Jauss with horizon meditation (The aesthetic perspective of the reception mediates between the normative reception and the new reception. If literary history is judged as an interaction between text and the reader, the difference between the two will continue to be sought for its midpoint (mediated). Thus, a common thread will be found between old and new understandings previously hindered by historicism. See more... H. R. Jauss & Benzinger, 1970, p. 8). Horizon is a range of vision that includes everything that can be seen from a certain point of view. The Horizon may narrow or widen (Hardiman, 2015, p. 180). The Horizon of hope in the context of a hermeneutics of reception means the Horizon of the reader, the impression or image that arises from and the effect of previous readings (Ratna, 2017, p. 109). In this section, researchers must decipher how far a receptor's Horizon of hope is, along with "filling" that Horizon. So that slowly, something will be known behind the reader's image of the text.

Figure 1 (Mediation and Reception Between 2 Horizons)



Source: Authors, 2022

“Horizon 1” depicts the Horizon of hope, everything that affects the outcome of the reading, whether the text of an earlier text, environmental conditions, or can be discussed with literary history. Moreover, literary history is not just a chain of events and can even form a new aesthetic image and shape the initially passive reading into active (Ratna, 2017, p. 110).

The 3 Levels of Reading

- First Reading (Understanding)

The three-step interpretation of Jauss’ perspective is based that the hermeneutic process must be understood as a single whole of three levels; understanding (intelligence), interpretation (interpreter), and applications (appliance) (Jauss, Hans Robert, translated by Bahti, 1983, p. 139). A reader will be at this level at his first reading. A reader will dialogue with himself and interact with the text. Previously, it could be that a reader brings pre-understanding to compare after interacting with the text he is reading. Jauss agreed with Gadamer about his “first reading,” which is the first impression he gets when reading. The first reading can also be interpreted as a savings of understanding used as a provision to build understanding in the next reading. (Parris, 1999, pp. 166–167)

- Second Reading (Interpretation)

The result of the first reading becomes a critical capital to go to the second level, interpretation (Parris, 1999, p. 168). When someone has understood something, the reader will be able to turn the message into diction and language that is easier to accept. Like the task of the God Hermes in Greek mythology, who was in charge of transforming the articulation of the divine message, he carried into a language that humans understood (Hardiman, 2015, p. 11). The change in the Horizon of the first level reading to a higher level can be assumed as a partial understanding into a (likely) more thorough understanding than before, resulting from periodic readings of the text (Jauss, Hans Robert, translated by Bahti, 1983, p. 145).

- Third Reading (Application)

After going through the previous two levels, the text will seem to speak, "what did the text say?". This meaning is formed from the history of the text. Next, the text will interact with "what did the text tell me?". Movement from one question to the last indicates an increase in the reading level (Jauss, Hans Robert, translated by Bahti, 1983, p. 113; Parris, 1999, p. 169). The notion of application level does not mean practical action. However, it can serve the equally valid purpose of leveraging literary relationships with the past to measure and expand one's experience concerning the experiences of others.

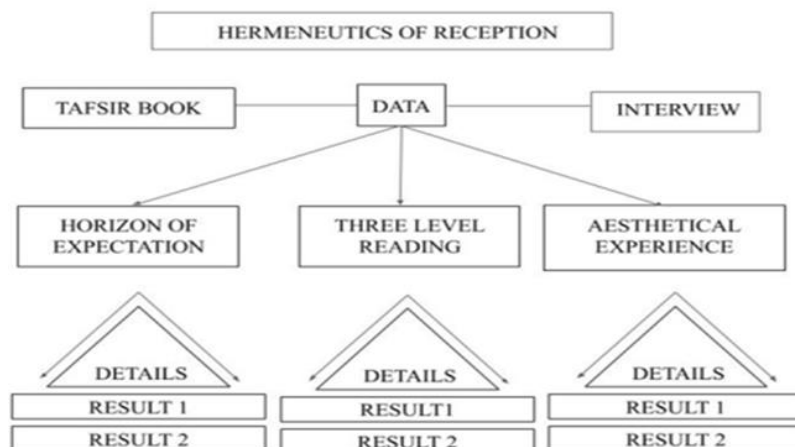
"...then application here certainly cannot dissolve into practical action, but instead can satisfy the no less legitimate interest of using literary communication with the past to measure and broaden the horizon of one's experience vis-a-vis the experience of the other." (Jauss, Hans Robert, translated by Bahti, 1983, p. 147)

Save the author; these three stages go through the reader gradually and erratically. A person can be at the first level with repeated readings in the truest sense. One's reading level depends on the Horizon of expectations in the reader.

Hermeneutic Validity to Aesthetic Experience

Everything related to feelings, whether sad, happy, worried, or hateful, is part of the aesthetic experience. According to Gadamer, aesthetic experience is purity in seeing, hearing, and feeling a phenomenon so that it affects giving meaning (Parris, 1999, p. 173). The result of a person's reading is, of course, also influenced by the reader's aesthetic experience. The state of the reader's soul will radiate through the understanding he awakens. So it is necessary to analyze aspects of the reader's aesthetic experience in the realm of a hermeneutics of reception.

Figure 2 (Hermeneutics of Reception's Application)



Source: Authors, 2022

Concrete steps are needed to know the aesthetic experience of a reader. For example, in the study of mufassir figures, an interview is needed with the author of the interpretation book so that the analysis

follows what is experienced by the reader, not just wishful thinking. The aesthetic experience of a person with another is very likely to be different. Poiesis involves the reader's active participation in constructing an aesthetic object, or as Heidegger puts it, the world projected by the text. At the same time, aesthetics is a feeling of pleasure that comes from looking at and recognizing. This experience is only gained when we read a text. The third function is catharsis, displacing the reader's beliefs and freeing his mind to consider new points of view (Parris, 1999, p. 174).

Hermeneutics of Reception in Quranic Studies

The Qur'an is a holy book of Muslims that contains life instructions for Muslims and humanity. The Qur'an contains Divine revelations handed down to the Prophet Muhammad SAW. The Qur'an becomes a communication between God and Man, although the two have different dimensions. It does not mean that because the two sides have different dimensions causing their inability to be studied, it makes studies in Islamic science always relevant to be studied (Setiawan, 2005, p. 51). A communication code is needed in the communication process, one of which is language. God, the All-Powerful, who is non-sensory, transforms His godly language into a human sensory language through angelic intermediaries so that the Qur'an becomes a perfect medium for both of them to communicate (Setiawan, 2005, p. 55).

Talking about the concept of communication between God and man and the Qur'an as a code of communication, the vocabulary of the Qur'an itself becomes essential to discuss. The cause of it will be known what he is. Through this vocabulary, the Qur'an defines itself as a text, and its textuality character is depicted in the vocabulary in question (Qur'an word meaning to collect, read, voice, read and understand, or read. Reading activities are impossible without something readable. Therefore, the Qur'an supports its status as a reading text. See... Setiawan, 2005, pp. 57-59).

Consequently, when the Qur'an is considered a text, it can be applied literarily. Through the lens of a hermeneutics of reception, the reader has the right to give a reaction or response according to what he has received from his reading of the Qur'an (Setiawan, 2005, p. 69). Studying the hermeneutics of reception will enrich insights into the reader's view of the Quran, which is undoubtedly unique. In contrast to the hermeneutical reception (Hermeneutical reception is a reaction to the reading of the form of interpretation. See more... Rafiq, 2014, p. 147), the hermeneutics of reception becomes an excellent capital to analyze the extent of one's understanding and what is the result of understanding obtained from reading.

Through the study of the hermeneutics of reception, it will be known that the Quran is a source of inspiration and influences the aesthetic aspects of a reader. The application of hermeneutics of reception in the study of the Quran is still minimal, but the reception theory has stabilized, and many studies use this theory. Thus, the hermeneutics of reception is a path/way that can be followed.

A final project using hermeneutics of reception by Hans Robert Jauss has been written as one of the real achievements of applying these hermeneutics in studying the Quran. Research with title The Hermeneutics of Reception Toward Social Media Ethics in KH. Taufiqul Hakim's Interpretation on Chapter Al-Hujurat Verses 6 and 10-23 (A Study of Tafseer Al-Mubarak) trying to uncover how a receptor, Kiai Taufiqul Hakim perceives QS. Al-Hujurat verses 6 and 10-13, along with things that affect the results of the reception, including the surrounding environment, the circumstances and situation when writing the interpretation, as well as the encouragement of the spiritual teacher Kiai Taufiqul Hakim, namely Gus Mustofa Bisri (Asna, 2021). Although through this research, researchers claim that there is still much to be explored from the application of reception hermeneutics in the study of the

Quran, the proximity of hermeneutic of reception is expected to be used in studying the traditions of the Quran that has been developing, especially in Indonesia which has a heterogeneous society and culture. The study of the hermeneutics of reception has an excellent potential to broaden the Horizon of the richness of interpretation from the reader's point of view.

Conclusion

Hermeneutics has excellent potential in developing interpretive studies, especially hermeneutics of reception, which gives the reader the authority of its meaning. In the process, studies with a hermeneutics of reception approach do not justify the results of a person's reading but only seek to construct how the understanding occurs. In addition, this approach can be used to study figures, whether they have worked or not. The three aspects that become an analysis of the reader's understanding are; the Horizon of expectations, the level of reading, and the validity of the aesthetic experience.

The downside of this approach is that the variety of meanings sometimes obscures the text's original intent and may stay away from the truth. When the text has been thrown to the audience, it has its meaning, and the reader brings his own Horizon. So it requires good preparation in its application.

This paper is imperfect, so it is hoped that there will be constructive suggestions and criticisms so that this approach to the hermeneutics of reception is more stable and becomes a method that can contribute to the study of Quranic interpretation.

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