ECLECTIC HERMENEUTIC METHOD: A PHILOSOPHICAL STUDY

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Abstract: The method of Eclectic hermeneutics is one type of qualitative research aimed at understanding and interpreting literalism in-depth and making appropriate articulation as the capture and interpretation of meanings based on the elements, as well as understanding the elements based on the overall meaning. The eclectic hermeneutics method is a methodological procedure for the practice of the interpretation of literalism of the fourth level which reaches reflexive or Quadri hermeneutics interpretation and interpretation. By applying the eclectic hermeneutic method, the understanding and interpretation of networks of meaning or structure of literalism symbols can be broad, flexible, wise, inclusive, contextual, actual, open-ended system, humanistic, transformative, liberating and emancipatory based on awareness, depth of understanding intersubjective and clarity of interpretation of the interpreter of the focus and purpose of research. This study aims to foster and restore the sophistication of hermeneutics at its base as a scientific method in understanding and interpreting the literary traditions in various cultures.

Keywords: hermeneutics method, philosophical studies

INTRODUCTION

The philosophical study of the method of eclectic hermeneutics is an in-depth question about problems and reality, as a reflective and paradigmatic function for placing analytical claims of the sciences in the context of transformation and providing theoretical ethical insight. According to Negru (2007) a philosophical study in the midst of the sciences, returning excessive conceptual sophistication to its simple but fundamental, objective and reflective bases on self-improvement.

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Indonesian researchers throughout the century have known various types of social science approaches and their types of research from positivism-naturalism, humanism-interpretative to evaluative. According to Martin (2018) for the method of research in the social sciences, a humanism-interpretative approach is needed, as a method capable of capturing the uniqueness, change, depth, appreciation and subjective processes of meaning. Furthermore Rahman (2009) critical social theories transform a significant research methodology. This encourages an interpretive humanism approach as valid research to understand the deepest aspects of daily life and personal experiences that cannot be accessed with research that embraces positivism.

In terms of ontology, axiology and epistemology the types of research in various types of social sciences that rely on intuition, naturalism and humanism are needed in positioning social sciences as a form of culture with files (Habsy, 2020). The statement was emphasized by Harrington (2013) the hermeneutic method is one type of research in a humanism interpretative approach that facilitates, explores, describes and interprets social sciences as a form of culture with files, because the hermeneutic method is paradigmatic and has a spiral pattern in marking the whole process of social research including interviews, file writing, file interpretation that displays human communication patterns that are intersubjective and social.

Hermeneutics is not a modern term, but rather an ancient term that can be traced to ancient Greek times. Etymologically the term hermeneutics is related to Hermes, a figure in Greek mythology whose task is to mediate between the gods to convey divine messages to humans (Habsy, 2017). According to Richardson (2016) before conveying divine messages to humans Hermes must understand and interpret these messages. After Hermes understood the divine messages to himself, he only translated, stated and wrote the meaning of these divine messages to humans (Hardiman, 2016). In Islam, Hermes is often identified with the Prophet Idris, the first person to know writing, weaving technology and medicine, while in ancient Egypt Hermes was known as Thoth, another name for Moses. In Greek circles, Hermes was known as Unukh and in Ancient Persian circles, Hermes was known as Hushang (Zayd, 2004). Based on the etymological meaning of hermeneutics, it can be interpreted that hermeneutic activities include: (1) Understanding the meaning and purpose of the message and (2) Conveying the purpose of the message through appropriate articulation.

According to Streb & Gupta (2011), a hermeneutic word or in English hermeneutics which can be derived from the Greek word hermeneuein, which means translating or acting as an interpreter. The task of hermeneuins or interpreters is to understand literalism in-depth and articulate interpreters 'understanding of others through the choice of words and interpreters' translation series. According to Palmer (1969) the task of hermeneuin is to understand and interpret the whole based on the elements and to understand the elements based on the whole as the capture and interpretation of the meaning of the text. The tasks of a hermeneuin are: (1) Saying (2) Explaining, and (3) Translating (Palmer, 1969; Siswanto, 2017; Susanto, 2016). Thus the activities or activities of hermeneuids include (1) oral recitation (2) a reasonable explanation and (3) Translation from another language or express.

According to Mappiare (2013), hermeneutics is one type of qualitative research in the theory-building approaches research category (building theory). Furthermore, Palmer (1969) states six types of definitions of hermenutics, which include: (1) Hermenutics as a theory of exegesis, (2) Hermeneutics as a philological methodology, (3) Hermenutics as a science of linguistic understanding, (4) Hermeneutics as a methodological basis for science human social science, (5) Hermenutics as a Dasein phenomenology and existential understanding, and (6) Hermeneutics as a system of interpretation. Hermeneutics can be interpreted as an activity to interpret the meaning of a text as a network of meanings or structures of symbols as written or other forms, based on rules, principles or ways of exegesis which include the restoration of meaning and iconoclasm or demystification.

This study aims to foster and restore the sophistication of hermeneutics at its base by adjusting cultural factors, which are simple but fundamental, objective and reflective as a method of interpretation of reflective interpretation that reaches four-level interpretation (Quadri hermeneutics) in understanding and interpreting library traditions in various cultures. Efforts to restore the sophistication of hermeneutics as a method of interpretation of the four-level interpretation (Quadri hermeneutics) in philosophical studies are carried out through the stages of constructing key concepts comprehensively and revealing the fundamental assumptions of the four main thinkers of the hermeneutic tradition, through the results of literature studies and peer reviews together with the philosophical studies. hermeneutic expert. The fourth level

hermeneutics method (Quadri hermeneutics) in this study is called the eclectic hermeneutics method (Habsy, 2020).

The stages of the construction of the main concepts in constructing an eclectic hermeneutic method include the process of studying literature and peer review of key systems and the fundamental assumptions of the four main thinkers of the hermeneutic tradition, namely: (1) Hermeneutics Schleirmacher, needed to understand the text beyond the literal meaning of the text by entering the world the mentality of the text's writer through the arrangement of his sentences as the context of the production of the text. According to Schleirmacher (2006) to understand the text by connecting dialectically between parts and the whole text, grammatical and psychological interpretations are needed as an attempt to assume a mutual understanding of the text. Grammatical interpretation focuses on the elements of the language of the text, while psychological interpretations on the contents of the writer's mind, (2) Hermeneutics are arranged, necessary to integrate the glue between the text and context as a source of research data. According to Alvesson and Skoldberg (in Mappiare, 2013) compiled hermeneutic analysis is "multi interpretations" which is a strategy of interpretation (reflexive) that reaches the third level of interpretation namely "triple hermeneutics". (3) Hermeneutika Gadamer is needed to understand the text as an integration of the reconstruction and reproduction of the meaning of the text in the focus and purpose of the study. According to Gadamer (2006) understanding is not a representation of the meaning of the past, but rather a fusion between the past horizon of the author and the present horizon of the reader and (4) criticism hermeneutics is used to understand the meaning of the text by involving the human cognitive dimension with its entire practical praxis, especially its social dimension (Habermas, 1973).

Based on the description of the understanding of the main systems and fundamental assumptions in the eclectic hermeneutic method, it can be interpreted that the eclectic hermeneutic method is the activity or preoccupation of facilitating a text to find its literal meaning through the principles or procedures of interpretation in understanding and interpreting the literary tradition, which can be applied in general, that is, transcending theological disciplines in bringing together the interpreter's horizons and the author's horizons as a form of productive interpretation and connecting the paradigms of the past and present.

Through the eclectic hermeneutic method, literalism facilitation can be broad, flexible, wise, inclusive, contextual, actual, open-ended system, humanistic, transformative, liberative and emancipatory, not merely scientific with a closed system, but based on awareness, depth of intersubjective understanding and clarity of appreciation towards the focus and purpose of research. In this study, the authors focus on the concentration of philosophical studies on the construction of an eclectic hermeneutic method.

METHOD

The subject of this research is a collection of texts containing basic systems and fundamental assumptions of the four main thinkers of the hermeneutic tradition which includes Hermeneutics Schleirmacher, composite Hermeneutics, Hermeneutics Gadamer and Hermeneutics criticism. Then the approach or type of qualitative research used to find meaning and the structure of ideas expressed is discourse analysis. According to Burman & Parker (2016) discourse analysis is a form of research on the reconstruction of the functions of the text in its context, as well as understanding the contradictions that occur in it to revitalize essential and absolute categorizations.

The series of file exposure and research categorizations that have been collected in this study are designed and applied in the spirit of qualitative research, which intends to understand phenomena about what is experienced by research subjects such as behavior, perception, motivation, action, etc., holistically and with the way of description in the form of words and language, in a special natural context and by utilizing various natural methods.

FINDINGS AND DISCUSSIONS

FINDINGS

The following is a theoretical description of the eclectic hermeneutic method based on the results of a discourse analysis of the main systems and the fundamental assumptions of the four main thinkers of the hermeneutic tradition, as follows:

Verstehen **(Understand)**

Understanding is the activity of capturing the meaning and structure of the whole content of the text as the main file of the study, by trying to enter the contents of the text writer's mind through the doors of the sentence as an effort to reconstruct the mental experience of the text writer. The interpreter as the reader experiences the experience of the text writer (nacherleben) as an effort to understand the text (divinatorisches vestehen), by taking the position of the text writer in order to capture the personality of the text writer directly (Schleiermacher, 2006; Davey, 2006; Palmer, 2016).

Gramatic Interpretation and Psychological Interpretation

Grammatical interpretation and psychological interpretation as an effort to understand each part of the whole text. Grammatical interpretation focuses on the elements of textual language, while psychological interpretations focus on the contents of the writer's mind. Thus the meaning of the text can be understood if the interpreter enters the skin of the text's author and does not occur subjectively. According to Schleirmacher (2006) the interpreter must place himself objectively and subjectively in the position of the text's author. The equal position between grammatical interpretation and psychological interpretation is equipremordial in understanding the text in each part can be understood only from the whole that includes it and vice versa, this is then known as the hermeneutic circle (*Hermeneutischer Zirkerl*) (Schleirmacher, 2006). Grammatical Interpretation and Psychological Interpretation are visualized in the following figure 1 and figure 2.
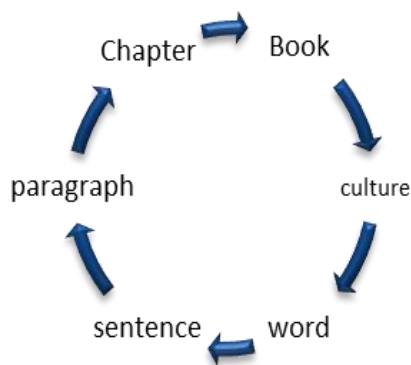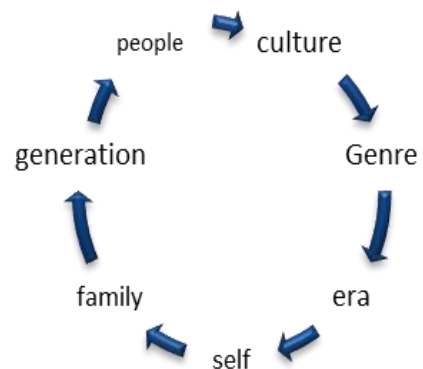

Figure 1
Gramatic Interpretation

Figure 2
Interpretasi Psikologis

Integrating Text and Context

According to Mappiare (2013) observations and field notes are carried out comprehensively, intact but focused. Researchers interpret the interpretation of field file that contains interpretive meaning and refers to the object of research.

Relativism of Truth

Relativism of truth in interpretation is a way to overcome *vorurteil* (prejudice) associated with the situation being assessed and examined. According to Gadamer (2006) vorurteil (prejudice) is a view that truth is neither relative nor arbitrarily determined by the interpreter, because the interpreter must follow the rules determined by tradition. In an effort to achieve the relativism of the truth, it is pursued by structured interpretation. According to Mappiare (2013) compiled interpretation is to integrate the results of the interpretation of the text with the understanding of the studied subject to the structure of the results of the interviews, observations of notes, and other empirical material.

Wirkungsgeschichte (Awareness)

The interpreter's awareness to try to regenerate the meaning of the text in accordance with the situations and conditions when the text is read and understood, as an effort to project a historical horizon (tradition that surrounds the text) that is different from the interpreter's present horizon, so that something new is generated (Gadamer, 2006).

Bildung

Bildung is the reconstruction and reproduction of the meaning of texts and scientific interpretation with theories that have been tested through empirical or experimental studies. The concepts of interpretation related to the focus of the research are constructed to compile the formation of research findings that meet the principles of scientific discipline.

Reflection of Criticism

Critical reflection is an attempt to overcome the tension between objectivity and subjectivity, between ideality and reality, between theoretical and praxis (Habermas, 1973; Siswanto, 2015). At this stage the interpreter makes a critical reflection on the results of the reconstruction of the text with the mental life disturbed by the interpreter (Hardiman, 2016). Visually the theoretical description of the eclectic hermeneutic method, illustrated in Figure 3 as follows.
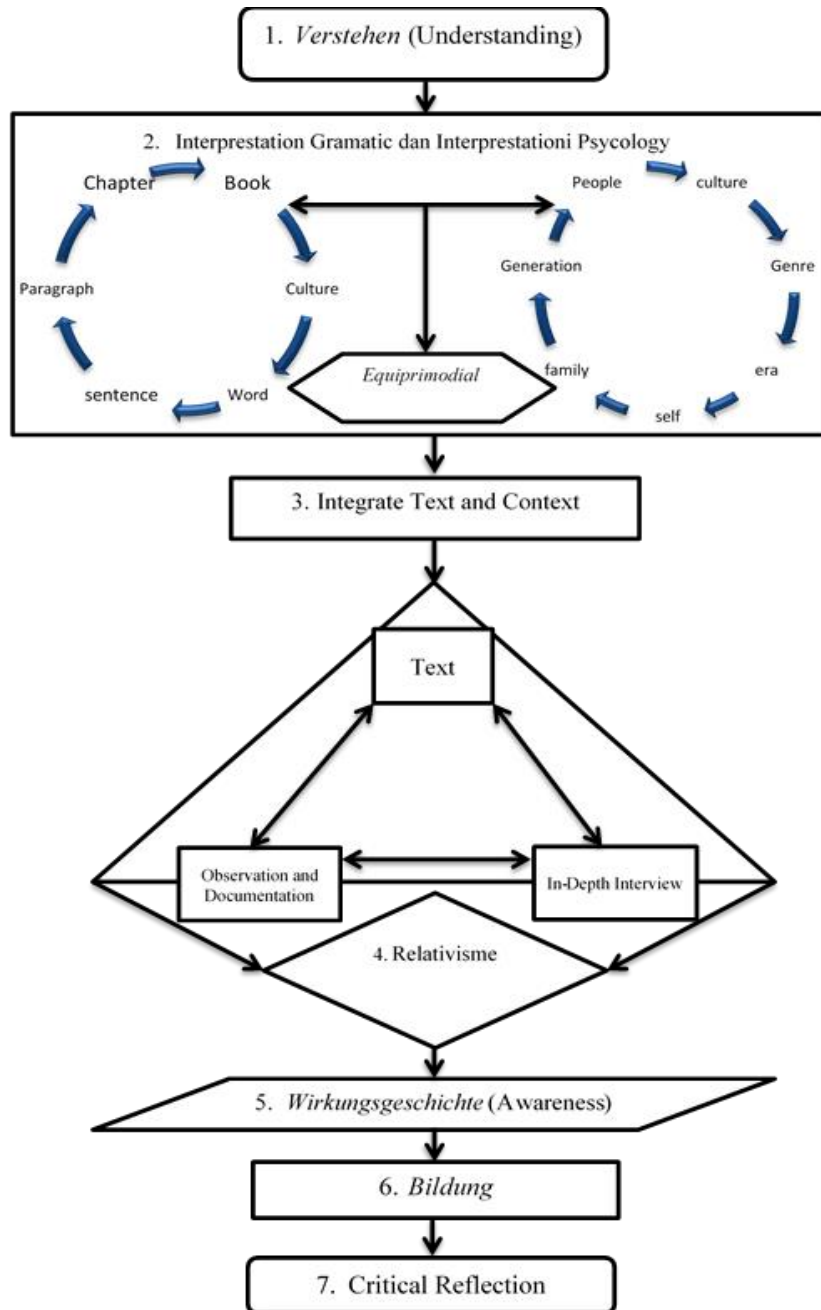
Figure 3 Theoretical Overview of the Eclectic Hermeneutics Method
Source: Schleiermacher (2006); Davey (2006); Gadamer (2006); Hardiman (2015);
Habermas (1973); Mappiare (2013); Palmer (2016); Siswanto (2015)

DISCUSSIONS
Researcher's Position in the Eclectic Hermeneutics Method

In an eclectic hermeneutic method, researchers position themselves as a "*hermeneut*" (a person who carries out hermeneutic activities) and acts as an instrument and primary data collector, who has a full share as an interpreter in finding or shaping meaning and structure as a whole from the text, which is juxtaposed with the the subject's understanding is examined through the structure of the results of interviews, observational notes, and other empirical material. The concepts of interpretation related to the focus of the research are constructed to compile research findings that meet the principles of scientific discipline regarding a proven theory of efficacy through empirical or experimental studies

Research Instruments in the Eclectic Hermeneutics Method

Researchers are the main instruments that have a full share as interpreters in giving meaning and structure intact to reality. The opinion presented Creswell's statement (2015) which stated that researchers are important instruments in research whose task is to collect data by studying, observing and interviewing research data sources. The researcher as the main instrument of the study looks at the seven basic procedures in the Eclectic Hermenutics Method as follows:

1. Researchers formulate and transliterate a collection of various main data sources from the entire text and book.

2. Researchers formulate and transliterate various supporting data sources from interviews and observations.

3. Researchers read and mark each source of research data more than five times. This is an effort to critically and thoroughly comprehend every source of research data.

4. Researchers re-read, according to the need to record and cite research data sources.

5. Researchers identify and classify data according to the focus of the study.

6. Researchers interpret through critical reflection, on each meaning of research data sources in the past and future horizons for the benefit of current research results. The effort was carried out as an intensive study, to meet the two levels of relevance of the formulation of thought into science namely social relevance (level of acceptance) and intellectual relevance (level of usefulness) (Kleden, 1987).

File Analysis in the Eclectic Hermeneutics Method

File analysis in the Eclectic hermeneutic method is as follows:

1. Gathering, selecting, organizing and understanding library materials. The researcher identified, selected and categorized a number of data that referred to the focus of the study.

2. Gramatic interpretation, carried out as follows:
   a. Interpret the original meaning of the text
   b. Biographical interpretation of text writers
   c. Language interpretation of the text
   d. Interpretation of words in the text more broadly
   e. Comparing one word with another word (Schleiermacher, 2006).

3. Psychological interpretation carried out as follows:
   Capture the integrity and direction of the writing to find a central idea that moves the writer
   a. Identify writing in the form of an objective context
   b. Discover how the text writer organizes the contents of his mind
   c. Finding secondary thoughts that are sustainable(Schmidt, 2006).
   These four stages are carried out to reconstruct the "genesis of the work" in the interpreter finds the context of the creator to experience the experience of the text's author. Grammatical interpretation and psychological interpretation are *equipremordial* which have an equal position in understanding the meaning of texts (Schleiermacher, 2006).

4. Multiple interpretations:
   a. Interaction with the focus of empirical material through the study of interpretation and understanding of the studied subject
   b. Interpretation with a focus on underlining meanings.
   c. Interpretation of criticism with a focus on ideology, power and social reproduction.
   d. Reflections on the production of text and language used with a focus on the composition of the text itself, the claim to authority, and the selectivity of 'sound' or discourse represented in the text (Mappiare, 2009)

5. Formative and transformative interpretation
   a. Interpretation meaning of a text with same situation and condition that someone reading the text of same meaning and understanding
   b. Interpretation text with a general theory

c. Making construction and product meaning of the text and making feeling good as science with research theory that has filed in the empiric research or experimental (Gadamer, 2006).

6. Critical Reflection

Critical reflection confronts the interpreter with the results of the text he writes so that the interpreter understands the results of his interpretation and experiences unconscious distortion (Habermas, 1973). Hardiman (2015) further states that critical reflection is the meeting between text understanding and interpreter experience. The process of critical reflection is carried out by case studies of the findings on the researchers and examined trans subjective. Visually, the result analysis of the eclectic hermeneutic method is illustrated in the following figure 4.
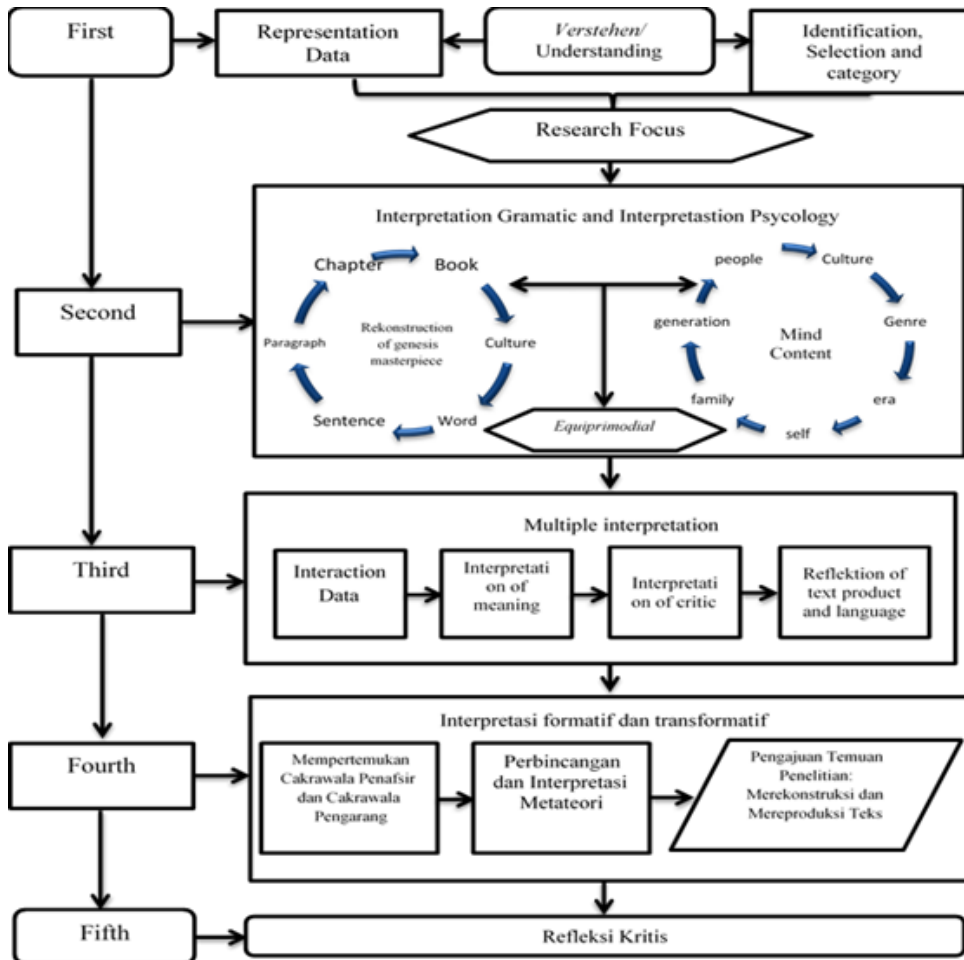

Figure 4 File Analysis in the Eclectic Hermeneutics Method
Forms of Categorization in the Eclectic Hermeneutics Method

To facilitate researchers in the application of eclectic hermeneutics methods so that they are more systematic and operational, categorization forms are made in the elective hermeneutics method. In this regard, the form of categorization in the eclectic hermeneutic method refers to the categorization steps offered by Alvesson & Skoldberg (2000), as follows:

1. Read the text, scene notes, interviews, observations or word-for-word document material, lines per line, or at least paragraphs per paragraph.

2. Asking constantly on categories of a file at the source of result research that can be placed, especially on categories related to daily life or common-sense (common sense), easy to understand for actors (researchers).

3. Make notes on the category and on what file is further associated with it.

Checking the Validity of Research Findings in the Eclectic Hermeneutics Method

The eclectic hermeneutics method uses a validity system to get accurate data. The validity system used is by triangulation, intersubjectivity validation and peer review. The description is presented as follows:

1. Triangulation is a comparison of data through different methods, which includes in-depth interviews and observations.
2. Inter subjectivity validation, which is to explain the file of an interpretation or reflection on the subject under study.
3. Peer review, which brings the results of a more abstract meaning in discussions with outsiders, colleagues (outsider) to be compared with the approval of the subjects studied (insider) (Mappiare-AT, 2009).

File sources used in triangulation are written file sources that are integrated with additional data sources in the study, namely the amount of file obtained from interviews and observations. Checking the validity of the file is submitted to the subject of field research. Besides discussions with other researchers or parties who are considered to have a deep understanding of the object of research are also conducted to test the validity of the file. This is done to obtain interpretations beyond the researchers own interpretation and also as an effort to minimize the bias of researchers in processing and interpreting data.

Researcher's Position in the Eclectic Hermeneutics Method

To find an alternative production space in placing research findings conducted through the research of the eclectic hermeneutic method as follows:

1. Identifying research problems, which then become a guide for researchers in gathering file related to the focus of research.
2. Collecting, selecting and organizing basic library materials as the main file source.
3. Collecting, selecting and organizing research supporting file consisting of the results of in-depth interviews, observation and documentation.
4. Formulate and transliterate the various main file sources and supporting file sources from the whole file set
5. Understand and capture the intact structure of the text through a library reading procedure called verstehen to experience (nacherleben) as an effort to understand the text by capturing the personality (divinatorisches vestehen) the text writer
6. Identifying, selecting and categorizing the elements of the text, according to the focus of the study.
7. Conduct an analysis by following the eclectic hermeneutic analysis procedure.
8. Present file from analysis.
9. Establish the identity of research findings among various schools of knowledge.
10. Test the coherence and correspondence of research findings through verification of research findings.
11. Test the correspondence of research findings with reality through comparative studies with theories that have been tested empirically or experimentally,
12. Test the validation of inter subjectivity, which is a review of the findings of the study on the subject under study.
13. Testing whether or not the research findings are functional through peer review, which brings the results of the meaning in discussions with outsiders, colleagues (outsider) to be compared with the approval of the subjects studied (insider).
14. Critical reflection on research findings by conducting case studies namely the application of research findings to the researcher and examined trans-subjective. The results of this study are then discussed and reflected.

The stages of research in the Eclectic hermeneutics method are carried out as an intensive assessment of research findings that meet the levels of social relevance (level of acceptance) and intellectual relevance (level of usefulness). Visually, the stages of research in the eclectic hermeneutics method are illustrated in Figure 5 below.
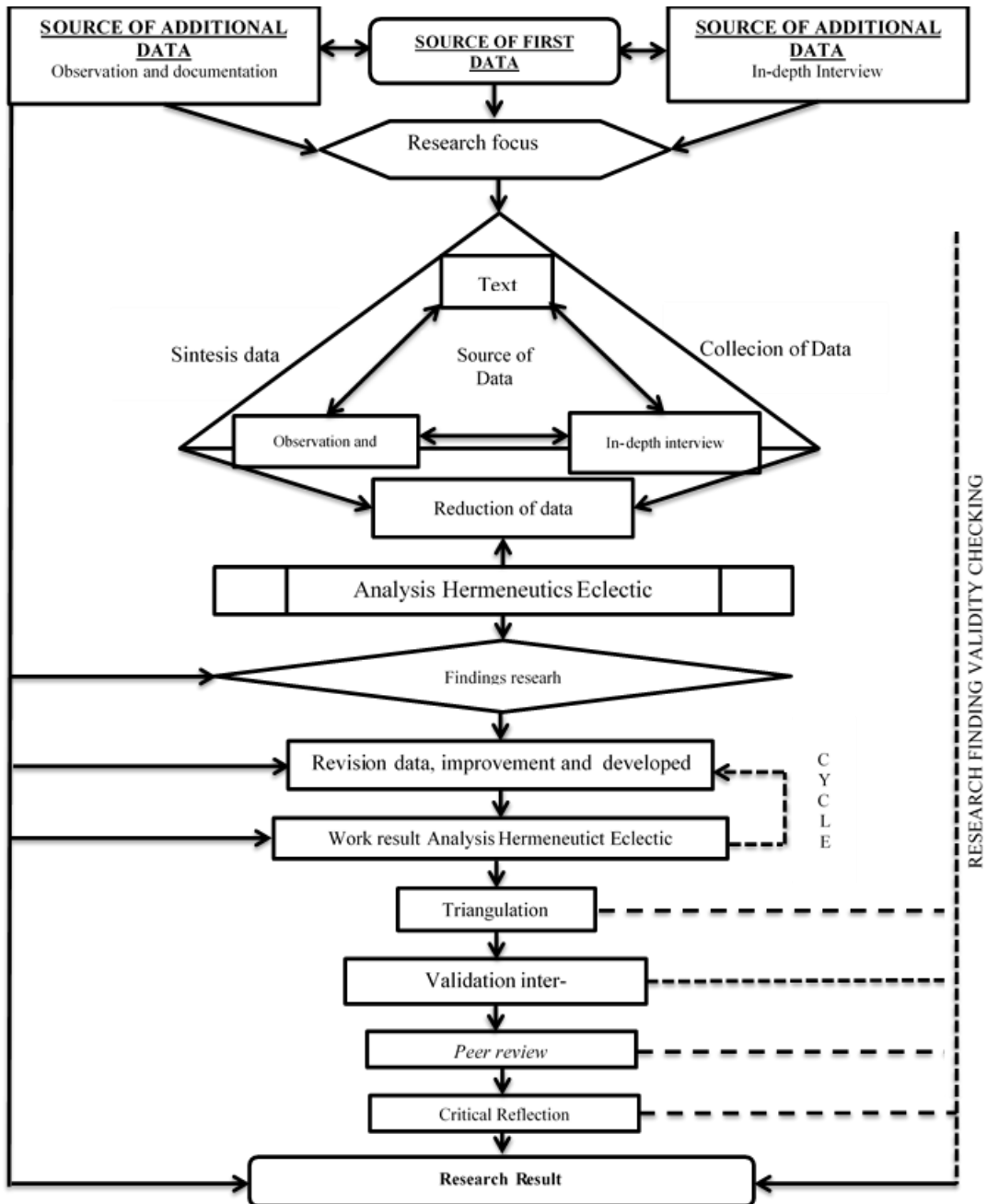

Figure 5 Steps Research and Method of Eclectic Hermeneutika

CONCLUSION AND RECOMMENDATION

The method of eclectic hermeneutics is the activity or preoccupation of facilitating a text to find its literal meaning through the principles or procedures of interpretation in understanding and interpreting the literary tradition, which can be generally applied, that is, transcends theological disciplines in bringing together the interpreter's horizons and the author's horizons as formations productive interpretation and connecting paradigms of the past and the present. The elective hermeneutics method is a Quadri hermeneutics through the interpretation of (reflexive) interpretations that reach the fourth level of interpretation.

The steps taken in the eclectic hermeneutics method make the results of the study of texts in research in the form of reinterpretation, reactualization, reorientation, revitalization and contextualization. The eclectic hermeneutic method has been applied in a dissertation study entitled Construction Counseling *Catur Murti* Based on the Teachings of Adiluhung Raden Mas Panji Sosrokartono (Habsy, 2020).

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