Hermeneutic Of Pesantren With The "*Fusion Of Horizons*" Gadamer's Theory

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Abstract

Islamic boarding schools (Pesantren) are an Islamic educational institution that has been established for a long time before Indonesia's independence, the existence of pesantren has been tested despite the conditions that are often not impartial. This simple paper aims to examine the early history of the emergence of pesantren to date with a focus on the forms. The hermeneutical approach of Hans Georg Gadamer's "Fusion of Horizons" theory is used to analyze more about the pesantren from its ince ption until present . The result of this study is that pesantren were initially established because of a cleric and santri who were interacting in learning, to be able to make it Islamic boarding school (huts , dormitories , surau, dayah, rangkang, and meruasa). As the santri rise, the kyai lifts the teacher (ustadz) to help him. Then the pesantren self-characterized in accordance with the results of understanding and interpretation of the kyai adapted to the context, so that now ap pears the pesantren Qur'an, pesantren salaf and modern pesantren. The alternative researcher " a contemporary boarding school " that is not only based on salaf, Qur'an, Science and Technology, but also makes santri the solution provider towards every pattern of life.

Key words: Hermeneutic; Islamic boarding school; fusion of horizons.

Introduction

Director of the Ministry of Religion's Diniyah and Pondok Pesantren education, Ahmad Zayadi, said that in the past few decades Islamic boarding schools have experienced extraordinary and remarkable growth,

both in rural, suburban and urban areas. Data from the Ministry of Religion said that in 1977 the number of Islamic boarding schools was only around 4,195 with a total of around 677,394 students. This number experienced a significant increase in 1985, in which pesantren numbered around 6,239 with the number of santri reaching around 1,084,801 people. "Two decades later, in 1997, the Ministry of Religion noted the number of pesantren had increased to 224 percent or 9,388, and the increase in the number of santri reached 261 percent or 1,770,768 people," he said in a written statement on Thursday (11/30). Based on statistical data from the Directorate General of Islamic Institutions, the Ministry of Religion of the Republic of Indonesia in 2001 there were 11,312 Islamic boarding schools with 2,737,805 santri. Then in 2005 the number of boarding schools increased again to 14,798 pesantren with santri totaling 3,464,334 people.

Meanwhile, based on the Data Section, Information System, and Public Relations Secretariat of the Directorate General of Islamic Education Ministry of Religion, in 2016 there were 28 . 194 Islamic boarding schools spread in both urban and rural areas with 4,290,626 santri, and all of them are private. In addition to demonstrating the level of diversity, independence orientation pesantren leaders and clerics, this strengthens the argument that the number of schools are private educational institutions are very independent and prakt i k is a true community-based education.[1]

Based on historical data , the pesantren that have been so numerous in the past (*Past*) and now (*Present*) , it turns out that pesantren have authorotas and traditions that are very typical of each other. Depending on the subjectivity figure of a cleric as a caregiver in applying management concepts . So that over time, Islamic boarding schools experience development, including the emergence of salaf pesantren, modern pesantren, and Qur'anic pesantren. This shows the existence of history, context , time, authority and tradition of the pesantren which greatly influences its deconstruction, existence and progression. Based on these indicators, then if studied with hermeneutics it will be very closely related to the theory of " *fusion of horizons* " (Horizon smelting) initiated by Hans Georg Gadamer. In addition, the emergence of distinctive types of pesantren also needs deep interpretation, so that the *Bildung* concept is needed in contextualizing subjectively and finally productively producing different types of pesantren according to the context and time.

This paper will provide an explanation of Gadamer's Hermeneutics theory, beginning with the Biography of a Hermeneut , namely Hans Georg Gadamer , the background of why he made a breakthrough about hermeneutics, the hermeneutic epistemology that he constructs became

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[1] http://www.republika.co.id/berita/dunia-islam/islam-nusantara / 17/11/30 / p088lk396-per plant-pesantren-in-indonesia

very philosophical and productive, and ended with the application of the theory of " *fusion of horizons* " in interpreting pesantren , focusing on aspects of its kind, from the past to the present , and offer alternative models or types of boarding schools as new insights into educational institutions in Indonesia, while the learning methodology does not become a discussion in this study.

Discussion
1. Biography of Hans-Georg Gadamer

Hans-Georg Gadamer born in Marburg , Germany dated 11 February 1900 from partner Emma Caroline Johanna Gewiese (1869-1904) and Dr. Johannes Gadamer (1867-1928) , his father a pharmaceutical chemist who later also became chancellor at University Marburg . Gadamer is a philosopher Germany is famous for works of monumental in 1960, *the Truth and Method (Wahrheit und Methode).* Gadamer opposed his father's insistence on studying the natural sciences and was eventually interested in studying the sciences humanities . He studied in Breslau under Hönigswald , but soon he returned to Marburg to study with the fil o suf Neo-Kantian , such as Paul Natorp and Nicolai Hartmann . He attended lectures on Rudolf Bultmann, a theologian Protestants are quite famous. He defended his dissertation in 1922 and obtained a doctorate in philosophy.[2] After a while after holding a degree as a doctor , Gadamer visited Freiburg and began studying at Martin Heidegger , who at that time was a promising young scholar but had not yet obtained the title of professor. He later became one of the Heidegger student groups together with him Leo Strauss , Karl Löwith , and Hannah Arendt . He and Heidegger became familiar. K ethics Heidegger got a position in Marburg , Gadamer follow it there. Heidegger's influence gives Gadamer have a unique form of thinking . Heideg G erlah then distanced Gadamer from the influence of the previous neo Kantian such as Paul Natorp and Nicolai Hartmann .

Gadamer compiled *his habilitation* in 1929 and spent the early 1930s becoming a " *privatdozent* " to lecture at Marburg and become a professor at the same place in 1937. In 1939 he moved to Leipzig. Unlike Heidegger, Gadamer was very anti- Nazi , even though he was not politically active during the Third Reich . He did not get a paid position in Nazi times and never joined the party. Only towards the end of World War 2 did he receive an important position in Leipzig .

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[2] K. Bertens, *Contemporary Western Philosophy: English German* , (Jakarta: PT. Gramedia Main Library, 2002), 254. See also E. Sumaryono, *Hermeneutics: A Philosophy Method* , (Yogyakarta: Kanisius, 1999), 67. And look in Sahiron Syamsuddin, *Hans-George Gadamer's Hermeneutics and the Development of Ulumul Qur'an in Contemporary Times* , in Syafa'atun Almirzanah & Sahiron Shamsuddin (Ed.), *Efforts Integration Studies Hermeneutics in the Qur'an and Hadi s : Theory and Applications* (Yogyakarta: UIN SunanKalijaga Research Institute, 2011), 34-35

But Gadamer cannot last long holding the position. Because of the pressure of the communist regime that made research difficult. Gadamer moved to West Germany. In 1948 Gadamer worked in Frankfurt am Main. Then in 1949 Gadamer replaced Karl Jaspers at the University of Heidelberg. Finally Heidelberg into a place that is conducive to career Gadamer to enter a period of Pensi u n in 1968. Later Gadamer often fill a lecture in the United States, Germany, and elsewhere. Even though he entered old age, Gadamer continued to often follow philosophical discussions and included one of the most popular philosophers in Germany. After going through such a long and tiring philosophical adventure, Gadamer finally died in the city of Heidelberg on March 1 , 2002 at the age of 102 years.[3]

2. Background of Gadamer's Thought

Gadamer's thinking begins with his anxiety by criticizing the thoughts of the previous hermeneut, Schleiermacher , Dilthey , and Heidegger at the same time want to present more hermeneutic concepts than them. Gadamer criticism against Schleiermacher is that, hermeneutics Schleiermacher departed from kesalahpaha ma n. Therefore, to clear up misunderstandings is by means of " Understand " , so to understand we must be pure back to the text. But according to Gadamer, the misunderstanding only exists if there is " understanding " . So the real problem of hermeneutics is not a misunderstanding, but kesepaham a n general. In this case, G wants to bring up what the structure of the agreement really is.[4]

K ESEP general ahaman should go beyond the author and interpreter. Understanding The general definition of Gamer is " understanding infrastructure " , which is essentially the concept taken from Heidegger. Mema hami For Gadamer not leave the horizon reader and writer into the horizon. But it must still bring the reader horizon to merge into the author's horizon . This concept of "understanding infrastructure" is also in accordance with Heidegger's criticism of S chleie rmacher who is still fixated on objective understanding.

The fact that Gadamer's criticism of Dilthey is related to historical consciousness . According to D ilthey, to examine the history not allowed me to involve subjectivity researchers. S ej directions always be universal and should not be fixated on the idea of subjectivity. According to Gadamer, every consciousness is always influenced by " wirkungsgeschichte " (history of influence) . So in essence, k ethics of

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[3] Inyiak Ridwan Muzir, *Philosophical Hermeneutics Hans-Gerg Gadamer* , (Jogjakarta, Ar-Ruzz Media, 2012), 37

[4] Jean Grondin, *Hermeneutic History : From Plato to Gadamer* (Yogyakarta: Ar-Ruzz Media, 2012), 29-44

writing history, the authors of an always show a subjective ak i smenya, because he writes in cells affected by the present pestle.[5]

In addition, unlike Dilthey, which makes hermeneutics a method, Gadamer does not agree with hermeneutics as a method.[6] Because a truth cannot be achieved through methods, but through dialectics, then hermeneutics always related to efforts to understand on a logical, not methodological basis. In this case , the position of language becomes very important as a medium for dialogue in an effort to reach the truth . And this reality is a necessity for hermeneutics a part of traditional philosophy .

After criticizing Schleiermacher and Dilthey, Gadamer then explained Heidegger's position related to "understanding". Heidegger explains that: *first,* m emahami was never separated from the projection of the future; *second,* Understand *(verstehen)* is placed in the ontological realm. The point is that understanding it is not just " cognitive problems to know " (as Schleiermacher and Diltey) , but that understanding it is a matter of " *funding* " humanity itself. That humans in the world are " as understanding " . Humans are not having understanding, but humans themselves are understanding or understanding.[7]

3. Hermeneutic Epistemology Construction Hans Georg Gadamer

Adikarya Gadamer *Wahrheit und Methode* (1960) (Truth and Method / Truth and Method) is a great work of Gadamer which led him to become a famous philosopher. In this work, his main points are explained about philosophical hermeneutics which are not only related to text, but objects of science within the scope that Gadamer *refers to* as the *Geisteswissenschaften* as developed in the German intellectual tradition.[8]

Geist is interpreted as " mind or spirit", which later in the tradition of German society reflects the tradition of spirituality, inner life and cultural preservation. While *wissenschaft is* defined as any scientific research that is neatly organized (*disiplined)* and systematic in order to get a structured knowledge building. Along with its development in the 19th century German academic world, *Geisteswissenschaften* covers a wide range of disciplines covering history, philology, economics, sociology, social anthropology, comparative law, comparative religion and psychology. This means that *Geisteswissenschaften* is broader than the scope of the social sciences or the humanities.[9]

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[5] Richard E. Palmer, *Hermeneutics: A New Theory of Interpretation* (Yogyakarta: Student Library, 2003), 209-212

[6] Joel C., Weinsheimer, *Gadamer's Hermeneutics: A Reading of Truth and Method* (New Heaven and London: Yale University Press, 1985), 1

[7] Richard E. Palmer, *Hermeneutics: A New Theory of Interpretation ,* 163-175

[8] Inyiak Ridwan Muzir, *Philosophical Hermeneutics Hans-georg Gadamer ,* 40

[9] Inyiak Ridwan Muzir, *Philosophical Hermeneutics Hans-georg Gadamer ,* 27-28

Although the book shows the existence of two main word elements, namely truth and method, it does not provide an explanation of certain methods of interpretation of the text. This is done because he has criticized Dilthey for stating that the hermeneutic method is universal for all fields of social sciences and humanities. In fact, according to Gadamer, philosophy only talks about general, fundamental and principle ideas about an object of discussion . Consequently, there is no single method in hermeneutics. The information about a particular method is left entirely to each particular expert in the field of science. Although it is not agreed to make hermeneutics a method of understanding, Gadamer's hermeneutic theories can be used to strengthen methods of understanding and interpreting certain objects, especially written texts.

Ilyas He also explained important key terms related to hermeneutics Gadamer. Some of these terms are: 1) " *Prejudice* " (prejudice), which has an important role in building the "horizon" of understanding; 2) Three dimensions of time (*past, present, future*), as the main key to obtaining understanding; 3) Attitude "products t if" in understanding, not "reproductive" .; 4) "Effective history" and "effective history awareness", which Gadamer developed to criticize Dilthey; 5) " *Horizon" (The range of vision*), which is owned by the text and also the interpreter (reader); 6) " *Fusion of horizon s* " (Unification of horizons).[10]

That opinion was strengthened by Syamsuddin who emphasized the existence of four theories in hermeneutics Gadamer namely: 1) Theory "Influence Awareness by History" (*W irkungsgeschichtliches Bewusstsein; Historically Effected Consciousness*); 2) " *Understanding* " Theory (*Vorverständnis; P re-understanding*); 3) The theory of "Merger / Assimilation Horizon" *(Horizontverschmelzung; Fusion of Horizons)* and Theory "hermeneutic circle" *(Hermeneutischer Zirkel; Hermeneutical Circle);* 4) Theory of "Application / Application" (*Anwendung; application*).[11]
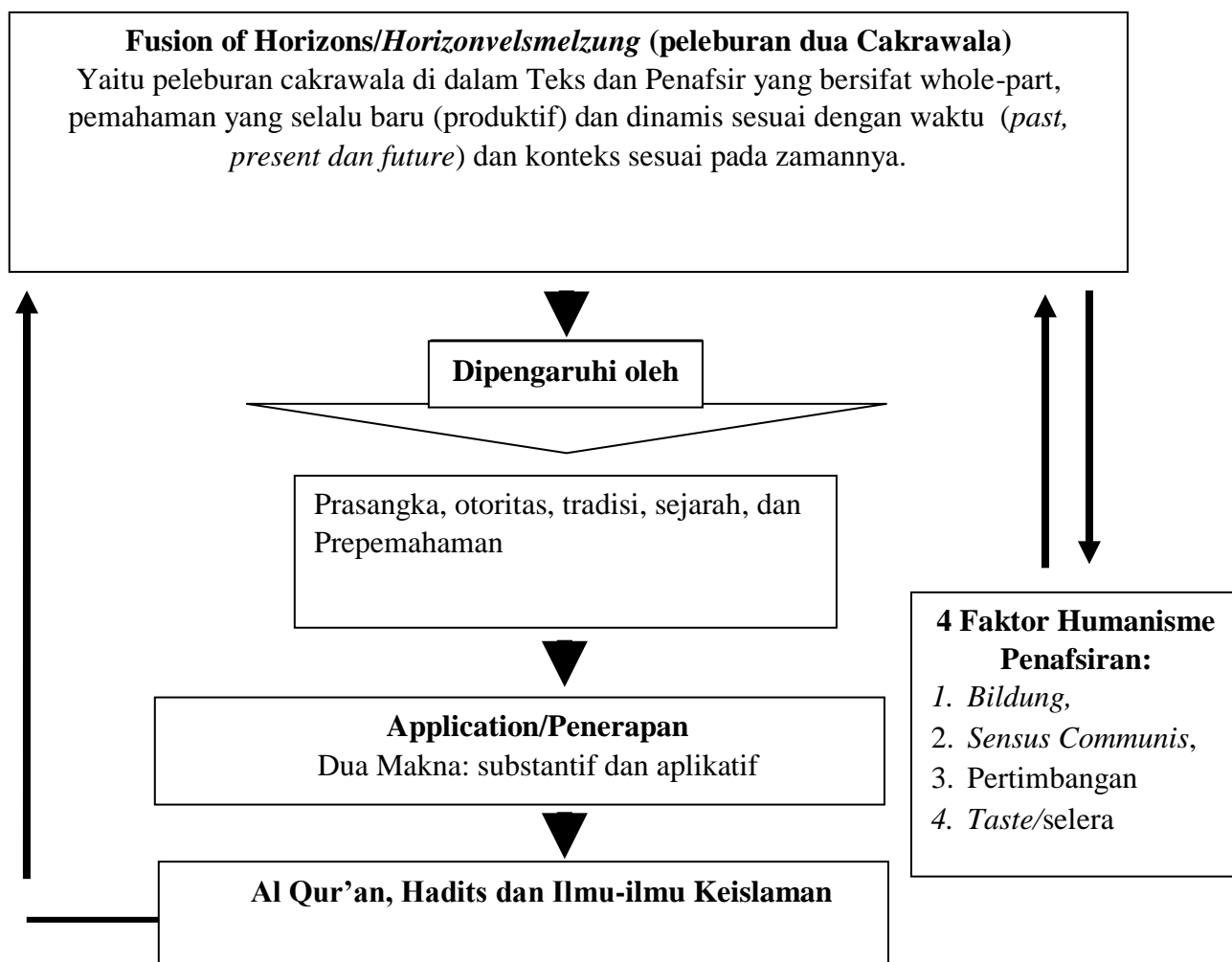
From some of the opinions above, it can be extracted about Gadamer Hermeneutics thinking which turned out to have a significant contribution in the Islamic world. S simple, as follows:

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[10] Ilyas Is *Friendly* , *Friendly with Meanings through Hermeneutics* (Semarang: Walisongo IAIN Postgraduate Program, 2012) , 81-90

[11] Sahiron Syamsuddin, *Hans-George Gadamer Hermeneutics and Development of Ulumul Qur'an in Contemporary Times* , in Syafa'atun Almirzanah & Sahiron Syamsuddin (Ed.), *Efforts to Integrate Hermeneutics in Qur'an Studies and Hadith: Theory and Application* (Yogyakarta: Research Institute of UIN Sunan Kalijaga, 2011), 35-41; see also explanation theory this is in Jean Grondin's book , *Introduction to Philosophical* Hermeneutics (New Haven: Yale University Press, 1991), 113-115.

Table
The Hermeneutic Circle cycle scheme Hans Georg Gadamer

Fusion of Horizons/*Horizonvelsmelzung* (peleburan dua Cakrawala)
Yaitu peleburan cakrawala di dalam Teks dan Penafsir yang bersifat whole-part, pemahaman yang selalu baru (produktif) dan dinamis sesuai dengan waktu (*past, present dan future*) dan konteks sesuai pada zamannya.

Dipengaruhi oleh

Prasangka, otoritas, tradisi, sejarah, dan Prepemahaman

4 Faktor Humanisme Penafsiran:
1. *Bildung,*
2. *Sensus Communis*,
3. Pertimbangan
4. *Taste/*selera

Application/Penerapan
Dua Makna: substantif dan aplikatif

Al Qur'an, Hadits dan Ilmu-ilmu Keislaman

A Hermeneutically Circle: Merger /Assimilation of Horisons (Fusion of Horizons)

H orizontverschmelzung is an explanation from Gadamer related to the interpretation of interpretation. Unlike Schleiermacher who states interpretation as a psychological process of empathy, Gadamer explains that interpretation is the process of allowing the significance of an object or intentional act surfaced alone . *Horizonvelsmelzung* is a term from Husserl about the phenomenology used by Gadamer , on the horizon[12] there is always space and boundaries. That with the horizon, we will never be satisfied with what we know. We always want to know more than the

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[12] This is a special vontage point. Applying the thinking mind, we speak of the imagination of horizon, the possible expansion of horizon, of the opening up of the new horizon etc in Hans Georg-Gadamer's book, *Historic of Understanding* , in Kurt Muller-Vollmer (Ed.), *The Hermeneutics Reader: Text of the German Tradition from the Enlightenment to The Present* (New York: Continum, 1990)

knowledge we have. Therefore, the concept of horizon is very dynamic. A horizon will always move when someone who sees the horizon moves.[13]

Horizonvelsme l Zung is the *"fusion of horizons s"* (fusion of horizons -horizon). The process of fusion is by two horizons, namely the horizon (knowledge) or horizon that is in the text and the horizon (understanding) or the horizon of the reader. These two horizons are always present in every process of understanding and interpretation. A text reader will begin understanding with his hermeneutical horizon. But he also noticed that the text that was read had its own horizon which might be different from the horizon that the reader had. These two horizons must be communicated, so that the tension between them can be overcome. Therefore, the interpretation of the interpreter must depart from the situation the interpreter. When a writer writes about Ibn Rushd , for example, the author's horizon will also color the writing.
The interaction between the two horizons is called the "Hermeneutic Circle" (*Hermeneutical Circle).* Hermeneutical circle Gadamer can be described as the relationship between whole and *whole parts.*[14] What is a part is an object that is interpreted, while what constitutes the whole is the relationship between objects that are interpreted with various interpreters. It is this dynamic relationship between parts and the whole that actually becomes a characteristic of hermeneutics Gadamer. Hermeneutic cycle Gadamer forms a "spiral" understanding that always connects objects that are interpreted with subjects who interpret. Then there is a meeting between the subjectivity of the reader and the objectivity of the text, where the objective meaning of the text must be preferred by the reader or interpreter of the text.

Application

When someone reads the scriptures, then in addition to the process of understanding and interpreting, there is one more that is demanded, namely "application" of messages or teachings at a time when the text of the scriptures is interpreted. The message that must be applied during the period of interpretation is not the literal meaning of the text, but "meaningful meaning" (*meaningfull sense).* Or a message that means more than just literal meaning.

M akna a text will always have two positions at once, that is the meaning of the substantive position and meaning in an applicative position. the application of a text gets its own attention in hermeneutics Gadamer. A text contains messages that must be applied in daily life. However, because of the range of distance and time between the birth of a text and the life of the reader (the interpreter), the socio-historical conditions are of course different. Therefore , the application of the text

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[13] Mudjia Rahardjo, *Hermeneutics Gadamerian* , 117

[14] Mats Alvesson and Kats KajSkoldberg, *Reflexive Methodology: New Vistas for Qualitative Research* (London, Thosands Oaks, New Delhi: SAGE Publications, 2000), 53

may be different from what happened when the text was born. According to Gadamer, the meaning that must be applied is not the literal meaning of the text, but " *meaningful sense* " (meaning meaning), namely the substantive meaning of the text.

> *The task is always positive when the meaning is the content of the work is disputable and the problem is the understanding of the 'information'. However, this 'information' is not what the speaker or writer originally said, but what he wanted to say was even more: what he would have had to say to me if I had been his original interlocutor. It is something of a command for interpretation that the text must be followed, according to its meaningful sense (Sinnesgemäß) (and not literally). Accordingly we must say the text given object, but it is a phase in the execution of the communicative event.[15]*

In the process of reading and understanding historical texts apply hermeneuti process s *(effective history).* This concept is intended to look at three time frames that surround the area of historical texts. *First,* the past, where a text was born or published. The meaning of the text does not only belong to the author, but also to everyone who tries to read and understand it. *Second,* the present, interpreters come with a number of prejudices or presuppositions. Interpreters will dialogue with the past so that it gives birth to new meanings that are in accordance with the conditions of the interpreter. *Third,* the future, wherein there are new productive nuances.

From this information it can be clarified that the interpretation is not only a reproduction of mere meanings but it is also a production action. In open interpretation possible extension of meaning. Gadamer states that it can happen the meaning of a text beyond what is intended by the author.[16]

Furthermore, in the process of fusion of two horizons (*fusion of horizon s*) to produce interpretations that are always new and dynamic (productive), by Gadamer being a very influential thing are the following:

1. Prejudice (*Prejudice*), Authority and Tradition as an Understanding Terms

In talking about the structure of the hermeneutic circle, Gadamer talks about concepts that existed before as being present when we understand something. For maintain that this view is important in understanding, he then tried to rehabilitate these three initial concepts: prejudice, authority, and tradition. Gadamer wants to

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[15] Gadamer, "Text and Interpretation," in BR Wachterhauser (ed.), *Hermeneutics and Modern Philosophy* (New York: Albany State University of New York Press, 1986), 393-394.
[16] Gadamer , *Truth and Method* (New York: The Seabury Press, 1975) , h. 236

give meaning positive for those three things, which so far have been more negative.

According to Gadamer, the term prejudice has received connotation negative during the Enlightenment. He argues that "prejudice the basis of the Enlightenment was prejudice against own prejudice, which consequently uproots the tradition from the roots its strength."[17] Even Gadamer notes that emergence historicism in the 19th century did not matter at all this, but only speaks of the historicism which implicitly applying the a-hitoris standard idea. According to them, by this standard, all truths are considered relatively historically, and the ratio is superior and is able to overcome every prejudice.

The negative definition above is actually a narrowing meaning that arises from the process of inheriting language usage. Is better and fairer if the notion of prejudice is returned to the meaning is original and neutral. That is, in the process of consideration positive and negative prejudices can arise. Even for showing that there was something he could describe 'capacity or positive abilities of prejudice 'by showing effects or the effect of temporal distance that occurs.

It is only this temporal distance that can solve the really critical question of hermeneutics, namely of distinguishing the true prejudices, by which we understand, from the false ones by which we misunderstand.[18]

This view of prejudice brought Gadamer in into the discussion about the concept of connecting ratios authority and tradition. During the Enlightenment, there was a separation firmly between ratios on the one hand and prejudice with authority on the other. According to them, that is the main source of all authority not tradition but ratio. According to Gadamer, this separation wrong and is a prejudice against prejudice. As if only ratios have authoritative functions, while traditions and personal authority or ideas do not have. Indeed, authority is something we get and that must be recognized. To be able to govern and make people obedient, one must has authority and authority. Then the introduction will authority is something that arises from freedom and ratio. In other words, to recognize authority, authority itself must seen rationally and not arbitrarily.[19]

The last term described by Gadamer is tradition. According to him, tradition is a form of authority. Tradition and customs have authority: what is given to we from the past have a grip on us and always maintained and maintained. For example, in the world

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[17] Gadamer , *Truth and Method* (New York: The Seabury Press, 1975) , h. 239.

[18] Gadamer , *Truth and Method* (New York: The Seabury Press, 1975) , h. 266.

[19] Gadamer , *Truth and Method* , (New York: The Seabury Press, 1975) , h. 249.

education, authority is given to the teacher, even though he also remains must rely on inherited and existing traditional values in the world of education. The same is true for students, at some point they must also enter into a critical dialogue, though in the process what they receive from tradition must remain maintained to enrich criticism and what they have on it. In other words, tradition is understood as an effort of discovery our own identity.

Discussions about this prejudice, authority and tradition too raises deep tension on Gadamer's view concerning understanding history. On the one hand, the interpreter must accepting prejudice, authority, and tradition as accepted only in him *(given),* but on the other hand, he also had to use the ratio is to be able to accept and recognize something. Then keep it there is a lack of clarity how Gadamer sees prejudice, authority, and tradition as a factor that is always present when we know. Gadamer wants to reveal that the ratio must recognize all three so that all three can be legitimate, but he also said that all three are constitutive factors for knowledge however we think.

2. *Historically Effected Consciousness (Wirkungsgeschichtliches Bewusstsein).*

Gadamer argues that one must learn to understand and recognize that in any understanding, whether he realized it or not, the effect of e *ffective history* (the history of which affect a person) is taking on the role. According to him, overcoming the problem of influence is indeed not easy. The message of this theory is that an interpreter must be able to overcome his subjectivity when he interprets a text. Related to that, the presuppositions of text interpreters will never be immune to change. Therefore, it is inevitable to always clarify through *research* continuously.[20]

The term " *Wirkungsgesischte* " is not something the word found by Gadamer, but it's been around since Gothe. Since ancient times there has been a tradition of writing about a work that affects other works. For example Immanuel Kant influences the next character. But according to Gadamer, wirkungsgesischte is a history of influence. That is, the contents of human consciousness will never be pure. The ratio or awareness will never be separated from the culture, tradition and socio-historical conditions of the owner. Different writers will give birth to historiography (historical work) which can be different, because each is influenced by the socio-historical conditions that surround it. There will never be universal history writing. Likewise in the interpretation of the scriptures, can not be separated from certain factors that influence it. The concept of

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[20] Harold I. Brown, *Perception, Theory and Commitment: The New Philosophy of Science* (Chicago: The University of Chicago Press, 1979), 165-166

"Wirkungsgesischte" is at once a criticism of "historical awareness" developed by Dilthey. According to Dilthey, historical research will never involve the subjectivity of researchers. History is always universal. According to Gadamer, Dilthey's historical thinking was deeply rooted in objectivism. Yet when writing history, the writers will always show Subjective i smenya. In writing he is always influenced by the present, and every consciousness is always influenced by the history of influence *(wirkungsgeschichte).*

According to Gadamer, the history of influence must be realized. And this awareness is called awareness of the history of influence *(effective history).*[21] We ourselves are " *immanent* " in history. The history of influence consists of several layers, namely: 1) Awareness of the condition of researchers; 2) Awareness of the influence of tradition and history in every understanding; 3) Awareness as a child of the age; 4) Self-reflection of the history of influence. The essence of these layers is that everyone as an interpreter is always "crawling" in his own history, not outside.

The thought of the history of influence developed by Gadamer is in line with the "sociology of knowledge" developed by Karl Mannheim and the characters before and after it. Sociology of knowledge is a theory which states that *"In many areas of inquiry, and particularly subject in Reviews those dealing with social or historical developments, the" perspective "or p oint of view of the Inquirer is Intimately connected with the nature and validity of the results at which he arrives."*[22] Basically, according to the sociology of knowledge, all human knowledge and thought are always influenced and determined by the socio-historical conditions in which thought and knowledge develop. Therefore, the interpretation of a text always develops dynamically.

3. Pre-Understanding

Gadamer states that in the process of understanding, pre-understanding always plays a role. In prakt i knya, preunderstanding is colored by an influential tradition. The process is intended so that the interpreter is able to dialogue with the contents of the text being interpreted. Without pre-understanding, one will not succeed in understanding the text properly. The second theory is a continuation of the first theory. When an interpreter is influenced by awareness of a particular situation, in the next moment he will have *Vorverständnis* (prapemahaman) against the text being interpreted. This pre-understanding must be possessed by the interpreter as his initial position in reading the text . With this pre-understanding, the interpreter of a text is considered to participate in understanding the

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[21] Ilyas Supena, *Friendly with Meanings* , 87

[22] Patrick Gardiner, *Theories of History* (New York: The Free Press, 1959), 241

text. Without participation, there cannot be a correct understanding of the text. Therefore, the meaning of a text is not a "reproduction" but a result of a new creation (production) dynamically.[23] Therefore, each interpreter will have a different understanding of the same text. According to Fay, " *Meaning only emerges when it is interpreted, and continues to reemerge with new interpretation.*"[24] (Meanings only appear when interpreted and continue to reappear continuously when there is a new interpretation).

This pre-understanding allows the interpreter to be able to dialogue with the contents of the text being interpreted. Without pre-understanding someone will not succeed in understanding the text properly. However, in order to avoid misunderstanding of the text, the pre-understanding must always be open to criticism and correction by the interpreter himself. In addition, he must always be aware that the pre-understanding he has is not necessarily in accordance with the text being interpreted.[25]

According to Gadamer, the goal of hermeneutics is not to apply a variety of standard and rigid rules to achieve a "true objective" understanding, but to get the widest understanding possible. Thus, the key to understanding is not by manipulating or mastering, but by participation and openness; not with knowledge, but with experience; and not by methodology, but by dialectics. In the dialectical process, the text and interpreters undergo an openness to each other so that both members mutually accept and then allow for the birth of a new understanding.[26]

In the process of understanding and interpretation with this dialectic system, Gadamer necessitates four fa c tors that should not be overlooked.

1. *Bildung*

The concept of *bildung* comes from the treasures of middle-century mysticism which means contemplation of the image of God that is in human beings, which later after the *Renaissance* era , this concept left behind the theological-mystical content, so that it only meant the manifestation of potential within humans. Then according to Herder and Hegel, *Bildung* means efforts to achieve higher human quality.[27] Gadamer says, word *Bildung* means something higher and more directed to the inner, the behavior of our own mind that flows harmoniously from the knowledge and feelings about the whole

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[23] Gadamer, Hans-Georg, *Truth and Method* (New York: The Seabury Press, 1975), 107

[24] Brian Fay, *Contemporary Philosophy of Social Science* (Oxford: Blackwell, 1996), 143

[25] Sahiron Syamsuddin, *Hans-George Gadamer Hermeneutics and Development of Ulumul Qur'an in Contemporary Times* , 37-38

[26] Nafishul Atho, *Transcendental Hermeneutics,* (Yogyakarta, IRCiS : 2003), 134

[27] Inyiak Ridwan Muzir, *Philosophical Hermeneutics Hans-georg Gadamer* , 106

business of moral and int e lektual into sensibility (the ability to feel) and character.[28]

Further explained that the *Bildung* is a collection of memories which in the process of gathering form themselves as ideal. Binding world events and forgetting irresponsible actions is part of a person's life history. Therefore according to Gadamer, memory or memories must be formed. Even the act "melup a right" are often considered to act undesirable, is also used in *bildung* , because only by forgetting the things that are not responsible for our minds have the opportunity to conduct a more thorough update or total, which is the ability to see things fresh eyesight.

In terminology, Hey Degger stated that only a sein is able to say to itself "Being Yourself". Endless dialectic process had demonstrated the importance of *Bildung* in the context d a sein this, because one sat u essence of existence d a turn signal is understanding.

In relation to the process of understanding and interpretation, if someone reads a text , then all of the experiences possessed by that person will play a role. Thus, the interpretation of two people who have different backgrounds, cultures, ages and education levels will not be the same. In the process of interpretation, *Bildung is* very important. Because without *Bildung* people will not be able to understand the sciences about to live an or the humanities.

2. *Census Communis*

Namely good practical considerations or views that underlie the community. This term refers to social aspects or social interaction. Ancient philosophers called it "wisdom". The easy term is "conscience", for example historians really need a *census communis* to understand the background that underlies the pattern of human attitudes.

3. Considerations

Y it classifies things that are specific on the basis of a view of universals. Consideration is something that is related to what must be done. Fa c tor is indeed difficult to be learned and taught. Fa c tor can only be done in accordance with existing cases. This factor is a differentiator between smart people and fools. Foolish people who are poorly considered cannot regain what they have learned and know so that they cannot use these things correctly.

4. Taste

Y aitu attitude-related subjective with all sorts of flavors or a balance between instinct senses and intellectual freedom. Gadamer equates taste with taste. In its operations, tastes do not use intelligence. If the taste reacted negati f on something, we do not know the cause.[29]

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[28] IKPI, *Hermeneutics of Philosophy* , (Yogyakarta: Konisius, 1999), 71.
[29] Richard E. Palmer, *Hermeneutics: A New Theory of Interpretation* (Yogyakarta: Student Library, 2003), 118

4. Hermeneutic Circle *"Fusion Of Hori z ounces"* Toward Islamic Boarding Schools

Speaking text in this case is reviewing the type of pesantren so it is necessary to see the pesantren initially founded. Islamic boarding schools are a traditional education that students live together and study under the guidance of teachers who are better known as kyai and have dormitories for students to stay in. The Santri is in a complex that also provides mosques for worship, space for study, and other religious activities. This complex is usually surrounded by walls to be able to supervise the entry of the students in accordance with applicable regulations.[30] Islamic Boarding Schools are two terms that show one understanding. The Islamic boarding school according to its basic understanding is the place of learning for the santri, while the hut means the house or simple residence made of bamboo. In addition, the word pondok may be from Funduq Arabic which means dormitory or hotel. In Java, including Sundanese and Madurese, the terms cottage and pesantren are generally used, while in Aceh it is known as the dayah or rangkang or menuasa, while in Minangkabau it is called surau.[31] Islamic boarding schools can also be understood as educational institutions and religious teaching, generally in a classical way, where a kyai teaches the Islamic religion to santri based on books written in Arabic by medieval Ulama, and the santri usually lives in the hut (dormitory) in the pesantren.[32]

Generally, a boarding school begins with the existence of a kyai in a place, then comes the santri who wants to study religion with him. After more and more students arrived, initiatives arose to build huts or dormitories beside the clerics' houses. In ancient times the clerics did not plan how to build the cottage, but what only occurred was how to teach the science of religion so that it could be understood and understood by santri. The Kyai at that time had not given attention to the places inhabited by the santri, which were generally very small and simple. They occupy a building or small house that they founded themselves around the cleric's house. The more the number of santri, the more the huts are erected. The students subsequently mem p cover the existence of the Islamic boarding school, so that it becomes famous everywhere, for example as in the huts that emerged during the Walisongo era.[33]

In **hermeneutics**, that **"boarding"** was initially established for their fusion of horizons (smelting horizon) of the interpreter is **Kyai,** with its text that " **places to stay / live** " for his students. The result of the **merging of the horizon "Kyai and the place to stay / stay of the santri** " then gave rise to the term **pesantren** . With the subjectivity

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[30] Zamakhsyari Dhofier, *Pesantren Tradition Study of the Kyai Life View* , (Jakarta : LP3S , 1983) , 18.

[31] Nurcholis Madjid, *Islamic Boarding Schools A Portrait of Travel* , (Jakarta: Paramadina, 1997), 5 .

[32] Sudjono Prasodjo, *Profile of Pesantren* , (Jakarta: LP3S, 1982), 6 .

[33] Wahab, Rochidin. *History of Islamic Education in Indonesia* (Bandung: Alfabeta, CV, 2004) , 153 - 154

of a cleric, then the term pesantren (productively) is very context and experiences contextualization, becomes plural in accordance with its area. The indication is h the emergence of other names from the pesantren, such as **huts, dormitories, surau, dayah, rangkang,** and **meruasa** .

In the next stage , still in the early period of the emergence of Islamic boarding schools , with the increasing number of santri, pesantren became full and needed additional teaching staff or teachers known as " **Ustadz , Asatidz (p)** ". Those who were given the task to assist the Kyai in teaching their knowledge to the Santri at the same time providing supervision and assisting in the operationalization of the pesantren.

The influence of history, and tradition in the study of interesting pesantren are discussed in the world of hermeneutics, especially the theory of fusion of horizons. This is in addition to discussing the emergence of Islamic boarding schools in the early days, until in modern times. In the theory of **melting horizons** , the types of pesantren have now emerged in accordance with the **subjectivity of a kyai** in **understanding and interpreting pesantren** . The indication is the emergence **of salaf boarding[34], boarding of qur'an[35] and modern boarding schools[36]** in accordance with the wishes (authorit as) and the needs of the times. So that the emergence of these three types of Islamic boarding schools is very closely related to the history of the pesantren originally founded. This shows a connection such as a "spiral" picture that always connects the current pesantren with the previous pesantren to the beginning of the establishment and the future (*Past, Present and Future*). With this concept of fusion of horizons, Islamic boarding schools are contextually, having the opportunity to experience development in

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[34] Islamic boarding schools that only teach Islamic religion are generally called salaf pesantren . The traditional pattern applied in the salaf pesantren is that the santri work for their clerics, either by hoeing rice fields , taking care of ponds (fish ponds), etc. and in return they are taught religious knowledge by their kyai. Most salaf boarding schools provide dormitories for their santri by charging low or even no fees. The santri, in general, spend up to 20 hours a day full of activities, starting from *morning prayers* until they sleep at night. During the afternoon, the santri went to public schools to study formal science, during the afternoons they attended recitations with their kyai or ustadz to deepen their religious and al-Qur'an lessons.
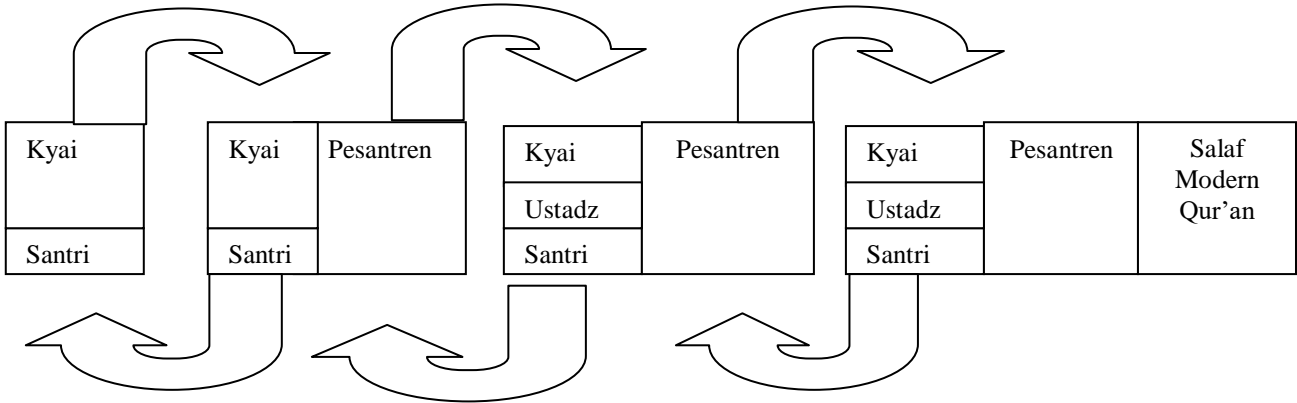
[35] The type of boarding school that focuses on teaching the Koran from zero to khatam, is provided with qira'ah sab'ah or even 'asyarah, while the recitation of the Book is still given as a supporter of Santri Science. By sticking to the pesantren tradition.

[36] Islamic boarding schools that teach general education, where the percentage of his teachings is more Islamic education than general science (mathematics, physics, etc.). This is often referred to as *the modern boarding school* , and generally still emphasizes the values of simplicity, sincerity, independence, and self-control. In Islamic boarding schools with teaching materials a mixture of formal science education (science and technology also in it) and Islamic sciences, the students study as in public schools or madrasas. Mixed Islamic boarding schools for the junior high school level are sometimes also known as Madrasah Tsanawiyah , while for high school the name Madrasah Aliyah , there are even a number of Islamic boarding schools that have established universities. However, the difference between Islamic boarding schools and madrasas lies in the system. Islamic boarding schools include their students in dormitories, while in madrasas they do not. There are also types of semimodern pesantren that still maintain their forgiveness and incorporate the modern curriculum in the pesantren.
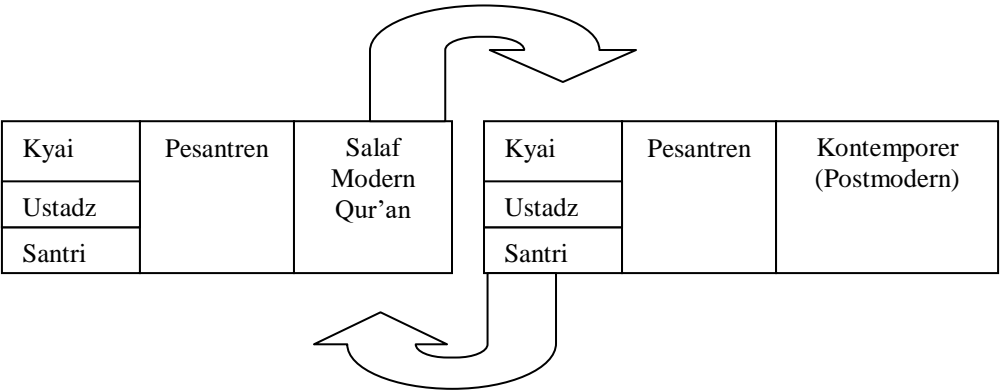
accordance with their needs and times. Of course in understanding and interpretation can not be separated from the influence of history, authority, tradition and subjectivity (tastes) from interpreters / interpreters . Although giving birth to different types of pesantern but still holding fast to the nature of pesantren, so that in interpreting and understanding it always does not deviate but instead seeks perfection (using the term *Bildung*), always full of considerations and tastes of the interpreter in this case kyai.

In simple terms, the flow of understanding of the hermeneutic circle *"Fusions of Horizons"* in the Islamic boarding school study is spiral as follows:

Kyai		Kyai	Pesantren		Kyai	Pesantren		Kyai	Pesantren	Salaf Modern Qur'an
					Ustadz			Ustadz		
Santri		Santri			Santri			Santri		

5. Alternative offer "Contemporary Islamic Boarding School"

At present, the development of the era is so fast, the existence of Islamic boarding schools must be treated in such a way that they do not experience setbacks or even stop operating. The author tries to provide an understanding of the alternative pesantren which the writer calls "contemporary boarding school" with a simple scheme as follows:

Kyai	Pesantren	Salaf Modern Qur'an	Kyai	Pesantren	Kontemporer (Postmodern)
Ustadz			Ustadz		
Santri			Santri		

The contemporary boarding school in the hermeneutic circle of *Fusion of Horizons* is the result of an interpretation that is greatly influenced by the preposition, history, tradition and authority of the interpreter. The practice is that the interpreter sees the pesantren comprehensively from what already exists today, then subjectively initiates and fuses the horizons of the interpreter so that it can produce (production) a more complete boarding school . Because according to the interpreters thrifty, the need for Islamic boarding schools is not only the study of the book of salaf, or the study of the Koran or simply conducting religious and general education (science and technology) , but also how to produce students who have the ability to solve problems or *problems solver* . *S* ehingga with this contemporary schools, the curriculum is designed so that students will have a complete competence, covering the books of the Salaf, Quran Literacy, Science and Technology, and able to be students that *provider solution* in life.

Conclusion

Gadamer's hermeneutics circle is known as the term " *Fusion of Horizons* " or the fusion of horizons from texts (scriptural texts, social texts, humanities, etc.) with the interpreter's horizon . In the second fusion process, the horizon is always affected by prejudice, authority, tradition, history and the interpretation of the interpreter, so the interpretation tends to be plural, always new (productive), and closely related to the time (*past, present, future*) context of the interpreter. The results of the interpretation always always contain multiple meanings at once, namely the substantive and applicable meaning. In order for interpretation not to experience bias or even deviate from the desired context , Gadamer offers a concept *b ildung, census communis* , consideration and *taste* .

Hermeneutika including of thought Gadamer significant contribution in the Islamic world, even raise the hermeneut of the Muslims themselves to study the holy book of the Qur'an and other Islamic sciences. The exception of the world of Islamic education has also become part of the study of hermeneutics itself, for example the proliferation of the names of different educational institutions , including Islamic boarding schools which have experienced development from time to time according to the context. It turned out that unconsciously the clerics had merged their understanding horizons with text (pesantren) so that pesantren from time to time experienced improvements. Of course the interpreter (kyai in particular) are strongly influenced by prejudice, authority, tradition and history by considering aspects of *Bildung* , *census communis* , consideration and *taste* in the effort to develop their pesantren .

The offer of "contemporary boarding schools" as part of the practice of *fusion of hizizons* that initiated the understanding that pesantren not only equip students with the books of salaf, *recite* the Qur'an, Science and Technology, but also make the santri the *solution provider* in each face of patterns his life. Possibilities in the future, hermeneutics will lead to a new understanding (productive) continuously, dynamic and plural in accordance with time (*past, present, future*) in the context

of individuals, groups or communities that are appropriate in their time.berprestasi.

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