

HEIDEGGER: UNDERSTANDING AND INTERPRETATION AS *DAS SEIN* EXISTENTIAL (Analysis of Verses of God's Appreciation on Humans in Tafsir Ibn Katsīr)

A.F. Udin¹, S. Bahri²

¹Fakultas Ekoomi dan Bisnis Islam, Institut Agama Islam Bakti Negara (IBN) Tegal

²Fakultas Ilmu Tarbiyah dan Keguruan, Institut Agama Islam Bakti Negara (IBN) Tegal

Email: author1 afaqih81@gmail.com, author2 saefulbahri2104@gmail.com

Abstract

It was later discovered that hermeneutics became a study that attracted the attention of observers of the Qur'an and Tafsir. One of his studies was Heidegger's hermeneutics. In summary, there are four main points in Gadamer's hermeneutics, namely facticity, understanding, ontological-existential relations, and about time. This research uses qualitative methods in the form of library research which aims to discuss the interpretation of Ibn Katsīr analyzed from Heidegger's hermeneutics. In line with this research, the analysis techniques taken use descriptive content analysis methods. The results showed that Ibn Kathir's interpretation used narration more (*bil ma'tsur*). This is because it was born from a Sunni ideology that was more dominant with the *manhaj*. This influence became the facticity (throwing) of an Ibn Katsīr towards his interpretation. Thus, Ibn Katsīr has been influenced by socio-cultural conditions or called facticity. Second, there is pre-understanding, and third, openness of interpretation in the context of further interpretation. Implicitly, Ibn Katsīr is being a *dasain* that exists, understanding itself.

Keywords :Hermeneutics, Ibn Katsīr, Heidegger, Existentialism.

1. Introduction

Martin Heidegger is one of the figures in the philosophy of existentialism. His thinking as an existentialist departs from all the historical phenomena of humanity that occurred in his life. The modern era, on the one hand, promises significant progress for humanity, but on the other hand has the potential to destroy humanity itself (dehumanization/ depersonalization). The arrival of the modern era can be seen as a rebellion against the Medieval world of thought, Renaissance (XV-XVI centuries), which revived Greek-Roman culture as an alternative to Christian culture. Not only was it a rebellion in the field of cultural values, but it also welcomed a new era with the crisis of the Middle Ages. Important discoveries in the field of science also played an important role in the new era which left behind the Medieval world of thought. Soren Kierkegaard (1813-1855) with "Leap into Faith" was later considered to be the founder of existentialism (Zubaedi, 2007).

Heidegger's existentialist thinking focuses more on humans. This is related to human existence in the world, which means that his existence and also the existence around him is determined by him. According to Heidegger, humans have quite complex problems compared to animals that are intelligent and also have thoughts. The discussion of Metaphysics became Heidegger's own interest, especially regarding Being which unites all the possibilities that exist in the world. Kant, Kierkegaard, and Nietzsche became references for Heidegger to study further Being.

Perhaps it is a bit excessive if it is concluded that Heidegger captures well the thought of Blaise Pascal and the spirit of the 17th century that denied death because of the human inability to make sense of death itself. Despite this, Heidegger shares with Pascal's thoughts about the denial of death which is then not narrowed down as a way of having humans in a certain period of time, but which can occur in all human space and time (Jena, 2015). In this

sense, the understanding of death and the denial of it are universal, because it is a way of creating (medium) *Das sein*.

According to Heidegger, a phenomenon is something that shows itself. A phenomenon is something that can be present in human consciousness, for example: objects, natural events, relationships, feelings, and others. In Heidegger, our minds do not project meaning into phenomena, rather, what emerges is the ontological manifestation of the thing itself. Therefore, ontology must become phenomenology. Ontology becomes a process of understanding and knowing through what emerges; it must make visible the structure of Being-in-the-world which is invisible. So, ontology as phenomenology of 'Being' becomes the 'hermeneutics' of existence.

According to Heidegger, hermeneutics is a fundamental function where through this function, *das sein* knows the nature of 'being'. Hermeneutics becomes an ontology regarding understanding and interpretation. Heidegger defines the essence of hermeneutics as the ontological capacity of understanding and interpretation that allows the disclosure of 'being' and the possibilities of 'being' from *das sein* itself. (Palmer, 1980).

Understanding (*verstehen*) according to Heidegger is not a cognitive act, but a primordial act of *das sein* which is precognitive. *Verstehen* is nothing other than *das sein* way of existence (Hardiman, 2015). For Heidegger, understanding is the ability to grasp the possibilities of 'being' from oneself, within the context of the life-world in which one exists. Understanding is the basis of all interpretation; it is included in a person's existence and is present in all acts of interpretation. Therefore, understanding is ontologically fundamental and precedes every existing action. The key point here is that understanding in Heidegger is within the ontological realm, while interpretation is the act of making understanding explicit (Palmer, 1980).

As Peter Kraus concluded in his article entitled 'Death and Metaphysics', Heidegger on 'Nothingness and the Meaning of Being', death is a key issue in Martin Heidegger's thinking in understanding the meaning of existence, although it is true that he was not building a philosophy of death. Death is an important theme in 'being' and 'time' which is discussed in an ontological-existential way, not as a scientific discourse that aims to convince people to accept the fact of death. This discussion is intended more as a revelation of the reality of *das sein* way of 'being', the acceptance of which is able to reveal the full and authentic meaning of its existence.

'Being' and 'time' became a work that influenced several philosophers such as Sartre and Martin Buber whose style of thought referred to the study of existentialism, Gadamer with his phenomenological hermeneutics or interpretation involving phenomenology of human activities, and Derrida with his thoughts on 'deconstruction'. Several philosophers such as Dreyfus and Rorty also take reference to philosophical thought in the contemporary era, especially in the tradition of analytical philosophical studies where epistemology and science are the context in the discussion of this study (Heidegger, 2011).

In his discussion, Heidegger provides prejudice or conjecture in some ontological questions regarding 'being' to get to the problem of *das sein*. Heidegger's statement in his book, "An understanding of 'being' is already included in conceiving anything which one apprehends as an entity. But, the 'universality' of 'being' is not that of a class or genus. The 'universality' of 'being' transcends any universality of genus."

The statement above provides the first understanding that 'being' not something that can be said to be a universal concept and can be discussed through rigid categorization. In understanding 'being', 'being' includes anything that can be seen as an entity as a whole. Being is not a concept that can be explained universally and can generally be categorized from this concept. However, Being goes beyond this universal concept.

Das sein way of existence determines the understanding of the text. Heidegger proposed the pre-structural concept of understanding. Understanding a meaning is never without presupposition but presupposes a certain pre-understanding. This presupposition or pre-understanding is not interpreted purely cognitively, but existentially, namely as a way of existence. In order for a foreign text or expression to be understood, there must first be clarity regarding the mode of existence or 'hermeneutical situation' on the part of the interpreter.

Understanding in the cognitive domain is directed by the pre-structure of understanding in the pre-cognitive domain (Hardiman, 2015).

In Heidegger, understanding is always directed towards the future. Das sein is 'time'. Das sein orients itself towards its own possibilities. Heidegger calls das sein with the word of *seinkönnen*, namely possibility (to be). In this sense, the future has priority over the past and present. Das sein understands in terms of the possibilities of its own existence, namely its future. Priority to the future is a logical consequence of the concept of *verstehen* as das sein ability to grasp its possibilities for existence. If so, understanding always anticipates something that does not yet exist (Hardiman, 2015).

Heidegger's theory of design hermeneutics as described earlier is needed as part of the treasury of Qur'anic exegesis, given that human understanding will not be objective because it is always abstracted with his daily life. Thus, when understanding the texts of the Qur'an, the mufassir must see and respect different understandings, especially in the verses of the Qur'an, for example about Allah's respect for man as interpreted by Ibn Katsir. Given that Allah's message is not only understood textually but considers other dimensions to be more comprehensive, researchers are interested in making Heidegger's hermentic theory a tool for reading the Qur'anic texts interpreted by Ibn Katsir in these verses.

2. Method

This research study uses qualitative methods that aim to understand various phenomena experienced by research subjects (Moleong, 2014). This type of research is library research (Sugiyono 2013). which is realized from primary data through the study of Ibn Kathir's Tafsir and Heidegger's hermeneutics, as well as from secondary data, both in the form of research articles and relevant books. After the data is collected, the data is analyzed using the content analysis method (content analysis) with its descriptive nature, namely so that the research results can provide an overview of the real problem. The process is carried out through three stages of activities that are interrelated with each other, namely data reduction, data presentation, and conclusion drawing (Saebani, 2018).

3. Results and Discussion

Martin Heidegger Biography

Martin Heidegger was born on September 26, 1889 in the small town of Messkirch Baden, Germany. His father worked as a cleric at St. Martin's Church. Heidegger had a major influence on several philosophers in Europe and South America. He received a Doctorate in Philosophy from the University of Freiburg where he studied and was an assistant to Edmund Husserl (the founder of phenomenology). His dissertation is entitled 'Die Lehre Von Urteil In Psychologismus' (teaching about decisions in psychology) in 1915, before he studied at the Faculty of Theology until four semesters. Then, he moved to philosophy under the guidance of Heinrich Rickert, a follower of neo-Kantianism philosophy who also had a lot of influence on him.

Martin Heidegger was born on September 26, 1889 in the small town of Messkirch. His family was a simple family, and his father worked as a boarder at St. Martinus Catholic Church in that small town. He attended secondary school in Konstanz and Freiburg im Breisgrau. In 1909 he entered the Faculty of Theology at the University of Freiburg, although he did not stay long. After four semesters he shifted his attention and directed himself to the study of philosophy and attended lectures on natural sciences and humanities. Heidegger earned the title of Doctor of Philosophy in 1913 with a dissertation on 'Die Lehre vom Urteil im Psychologismus' (The Doctrine of Judgment in Psychology). Two years later, he defended his 'habilitationsschrift' entitled 'Die Kategorein und Bedeutungslehre des Duns Scotus' (Duns Scotus' Teachings on Categories and Meaning), which was then composed under Rickert's guidance and published in 1916 (Tjahyadi, 2016).

Heidegger was originally a phenomenologist. In simple terms, phenomenologists approach philosophy by trying to understand experience without being mediated by previous knowledge and abstract theoretical assumptions. Edmund Husserl was the founder and main

figure of this school, while Heidegger was his student and this is what convinced Heidegger to become a phenomenologist. In 1923 he was invited to the University of Marburg and appointed professor. Here he met Rudolf Bultman, a prominent Protestant theologian. In 1928 he was appointed professor at Freiburg as Husserl's successor. When Hitler came to power in Germany, Heidegger was chosen to serve as rector because of his involvement in the Nazi party. However, many people regret Heidegger's involvement in assisting Nazi activities. However, Heidegger later deeply regretted his attitude and he resigned and retreated to a remote village until the end of his life.

Heidegger's work is quite extensive, both from discourses and lectures. Among the important ones are 'Sein und Zeit' (Existence and Time), 'Kant und das Problem der Metaphysik' (Kant and the Problem of Metaphysics), 'Was ist Metaphysik?' (What is Metaphysics?), 'Platons Lehre von der Wahrheit' (Plato's teachings about truth), 'Brief Über den Humanismus' (Letter on Humanity), 'Einführung in die Metaphysik' (Introduction to Metaphysics), and several other essays. After 1962, Heidegger's works were published only a few. Of the few that can be called was 'Zur Sache des Denkens', which in English becomes 'On Time and Being' (translated by Joan Stambaugh). One year later, 'Phaenomenologie und Theologie' (Phenomenology and Theology) was published. There were also attempts to published in full all of Heidegger's writings as carried out by the Klostermann Publishers in Frankfurt am Main. The entire edition will include 70 volumes of 400 pages each. The first volume was published in 1975 with the title 'Die Grundprobleme der Phaenomenologie' (Basic problems of Phenomenology) (Tjahyadi, 2016).

Heidegger was one of Hegel's students. In contrast to his teacher, Heidegger paid no attention at all to Husserl's philosophical methods or investigations into mathematics. Heidegger's philosophy is considered a monumental achievement and is among the most powerful and influential philosophies of this century. His philosophical thinking consists of two parts. He devoted much of the first part in his work entitled 'Being and Time', which was published in 1928. In this early work he positioned himself more as a phenomenologist. But quite a few people categorize him apart from being a phenomenologist as well as an existentialist. During his philosophy, Heidegger emphasized that, like his teacher Husserl, he started from presuppositions which led to a holistic understanding of philosophy.

Existentialism of Martin Heidegger

Existentialism comes from the word existence from the basic word exist. The word exist itself is Latin which means ex (out) and sistare (stand). So, existence is standing out of oneself (Ihsan, 2015). Man is aware that he exists. He can doubt everything, but one thing is certain, namely that he exists. He is called 'I'. Everything around him is connected to him, for example my table, my chair, my friends, and others. In the world, humans determine their situation by their actions. He experiences himself as a person. He finds his personality by getting out of himself and busying himself with what is outside himself. He uses the objects around him. With his busy life he found himself. He stands as himself by coming out of himself and being busy with the outside world. That's how humans exist.

According to Martin Heidegger, existence can only be answered through ontology, meaning if this problem is connected to humans and meaning is sought in that relationship. The method for this is phenomenological methodology. So, what is important is to find the meaning of existence. (Ihsan, 2015) The only thing that exists in the true sense is human existence. The existence of objects is separate from others, while the existence of humans takes them right in the middle of the world around them. Human existence is called *das sein* (to be there, in place), to be is to occupy or take up space. For this reason, humans must come out of themselves and stand in the midst of everything that exists. Human design is also called *das sein*. The existence of humans, being in the world means that they can give place to the objects around them, they can meet these objects and other humans. Can socialize and communicate with everyone (Ihsan, 2015).

Heidegger's philosophy is also called Fundamental Ontology (Basic Science of the Meaning of Being). According to Martin Heidegger, existence can only be answered through ontology, meaning if this problem is connected to humans and meaning is sought in that

relationship. The method for this is the phenomenological method. So the important thing is to find the meaning of existence. The only 'being' which itself can be understood as 'being' is human existence. A distinction must be made between 'being' (sein) and 'which is' (seiende). The expression of 'which is' (seiende) only applies to objects or non-humans which, when viewed from itself, means that it is separated from everything else, just standing alone. Those things just 'vorhanden' means just lying there in front of someone, without having anything to do with that person. For example, a table when viewed on its own, acts as a table regardless of its relationship to anything else. These objects only have meaning if they are connected to humans, if humans 'care for' them. If the object is connected to humans, it will have meaning in that relationship. While there are humans, they are right in the middle of the world around them. Human existence is called *das sein* (be there, in place). To exist means to occupy or take up space. For this reason, humans must come out of themselves and stand in the midst of everything that exists. *Das sein* of humans are also called existence. It was the question of human existence that then became the concern and 'unit of analyses of Heidegger's philosophy. Therefore, his phenomenological philosophy is often also called 'Existential Analysis'.

Human existence (*das sein*), also *met sein* (being together). Therefore, humans are open to their world and to everything. Openness relies on three basic things, namely *befindlichkeit* (sensitivity), *verstehen* (understanding), and *rede* (words, speaking). The following is a description of the three basic principles on which human openness depends (Ihsan, 2015), namely:

1. Sensitivity is expressed in the form of feelings: happy, disappointed or afraid. Feelings arise because of being together with others, he is faced with the world as fate, where at the same time experiencing the reality of our existence is completely limited.
2. Understanding or understanding is that humans, with awareness of their existence among other existences, must do something to use the possibilities that exist within themselves to give meaning and benefit to the world in its possibilities. In this way, humans, with their understanding, plan and realize their own possibilities as well as the world's possibilities.
3. Speech is the existential basis for the possibility of speaking and communicating for humans. A priori, humans already have the power to speak. He is a creature that can talk. While speaking, he revealed himself. The disclosure is a notification within the framework of a plan directed in a certain direction.

Human existence means being in the world so he can give place to the objects around him, he can meet these objects and with other humans he can socialize and communicate with all of them. Actually, objects in themselves do not embody the world. Because these objects cannot touch each other. Because humans are in the world, they are one mother with the world, work on the world, or strive for the world and so on which Heidegger summarizes in the words *besorgen* (maintain).

Heidegger also stated that *das sein* has a unique property called 'open existence' (*offenheit*). This means that *das sein* always aims at something outside itself, always aims at the world around it and tries to understand that world. This makes *das sein* always seek answers to essential questions about existence and the meaning of life. *Das sein* also has a property called 'finite existence' (*Begrenztheit*), which means that *das sein* is always determined by the limits of its existence. This means that *das sein* is always determined by factors such as time, place, and social conditions. This makes *das sein* always feel limited and always looking for ways to overcome these limits.

According to Heidegger, man does not create himself, but he is thrown into existence. Even though human existence does not exist on its own, in fact it is an existence that is thrown away, humans still have to be responsible for their existence. Man must realize his possibilities, but in reality does not master himself. This is a fact of human existence, which arises from *gowerfenheit* or the situation of being thrown (Hakim, & Saebani, 2020).

Sensitivity (*Befindlichkeit*) expressed in the form of feelings: happy, disappointed or afraid. This feeling arises from being together with others, he is faced with the world as fate,

where at the same time he appreciates the reality of our existence being completely limited. Sensitivity is expressed in the inner mood in feelings and emotions. Among the inner moods or feelings, the most important is anxiety (angst). The background to this anxiety is a common experience that makes us suddenly feel alone. Surrounded by the emptiness of life, where we feel that our whole life has no meaning. Therefore, in everyday life, humans exist, not what they really are. However, precisely because of that, humans have the possibility to get out of this unreal existence, get out of the shackles of the opinions of many people and find themselves. Humans who do not have a real existence face a false life. He does not unite his life as one unit. By persevering in following his heart, that is the true way of existence. This is finding yourself. Here, people will gain the correct understanding and thinking about humans and the world. (Hakim & Saebani, 2020).

Understand or comprehend (Venrtehen) is that humans with intelligence about being among other existences must do something about the possibilities that exist within themselves in order to give meaning and benefit to the world in its possibilities. In this way, humans, with their understanding, plan and realize their own possibilities as well as the world's possibilities.

Heidegger stated that humans have the ability to know the world through their own experiences and thoughts, which is referred to as 'das sein' or 'being'. Das sein explains that humans are creatures who are always in the world and have unique and special experiences. According to Heidegger, humans do not create themselves, they are thrown into existence. However, even though humans exist does not create itself and is even a thrown existence, humans must remain responsible for their existence. Man must realize his possibilities, but in reality he does not control himself. This is the fact of human existence, which arises from gowerfenheid or the situation of being thrown (Hadiwijono, 1980).

Heidegger is very critical of humans today. Humans living in modern times live superficially and pay great attention to objects, quantity and personal power. Modern humans are rootless and empty because they have lost their sense of connection to complete existence. Concrete objects must be increased, so that humans are open to the whole of existence. Only by discovering the dynamic nature of existence can humanity be saved from the chaos and frustration that threaten it. A person only lives authentically as a member of a group who is only tempted by the objects and affairs of everyday life. However, if he wants, humans can live authentically and focus their attention on the truth that they can express, experiencing life in the example of death, and so viewing their life with a new perspective (Rasjidi, 1984).

The center of attention of existentialism is the situation or human existence. Therefore, existence can be understood as the way humans exist in the world, therefore only humans exist. Indonesian philosopher, N, Drijarkara (1913-1967) reminded us to differentiate existence from 'being'. According to him, every existing item exists, or more precisely exists, but not all objects exist. Only humans exist. The existence of humans, or the way humans exist, is what is called existence. (Biyanto, 2015.).

God's Appreciation of Humans in Tafsir Ibn Katsīr

Humans in each age range have their own developmental tasks ((Manik, Oktaviarni, and Hartati 2019). The human principle in Islam emphasizes the importance of man's relationship with God in every aspect of life ((Dyah Syahira Tara Dewi, Aisya Rahma Izzati , Kamilatul Aqilah, Hendyawan 2023).). According to Nasaruddin Umar (2001) as human potential to achieve achievements.

The verse in Q.S. an-Nisa: 124, an-Nahl: 97, and Gafir: 40. In this research, the subject is Ibn Katsīr in his book of tafsir, al-Qur'ān al-Azīm:

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا

“And whoever does good deeds, whether male or female, while he believes, they will enter Paradise and they will not be wronged in the slightest.” (an-Nisa: 124)

According to Ibn Katsīr, this verse is a form of Allah's mercy and grace in accepting all righteous deeds from His faithful servants, both men and women. And they are promised that

they will enter heaven and that none of their good deeds will be deducted from Allah's calculations. This verse is still a continuation of the previous verse, which speaks of retribution for servants who do bad things. This shows the fair nature of Allah (Ibnu Katsir, 1999).

While in Q.S. an-Nahl: 97 as follows:

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

“Whoever does good deeds, whether male or female, is a believer, then We will surely give them a good life and We will reward them with a better reward than what they have done.” (Q.S. an-Nahl: 97)

In this verse, at the beginning of Ibn Katsir's verse, as explained by An-Nisa's interpretation: 124. Next, he explains that the term (فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً) includes all the goodness in life, as quoted in the hadith narrated by Imam Ahmad and others. , including: sufficient sustenance, increased qana'ah, happiness and obedience. In this section, Ibn Katsir takes the opinions of Ibn 'Abbas, Ali ibn Abi Talib, Qatadah and Mujahid, and ad-Dahhak. And the term (وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ) is understood as a reward in the afterlife, namely Allah's heaven.

As for Surat Gafir verse 40, the verse reads:

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ

“Whoever does evil deeds, he will be rewarded in proportion to that evil. And whoever does good deeds, whether male or female, while he is a believer, they will enter heaven, they will be given unlimited sustenance therein..” (Q.S. Gafir: 40)

In this verse, Ibn Katsir does not interpret it in detail. It explains the parttwo subjects hisābwhich is interpreted with, there is no estimate of what the reward will be, even Allah himself who gives a great reward, unbroken and exhausted from Him (Ibn Katsir, 1999).

Heidegger's Hermeneutical Analysis of Ibn Katsir's Tafsir

Heidegger's hermeneutical theory can be summarized into four points, namely: First, facticity of throwing. This means that every human being must be aware that his culture and environment have influenced his understanding. Second, about understanding, that understanding is not a mental process but an ontological process. Not as a study of conscious and unconscious processes but as a disclosure of the true 'existence' of humans.

Third, the relationship between the ontological and the existential which means that understanding must be seen as something embedded in the context, and interpretation is only an explicit translation of understanding. Interpretation always starts from pre-understanding so that objective interpretation can never be achieved without this prejudice (Poespoprodjo, 2004).

Fourth, theory about time, das sein existence is the actualization and possibilities associated with temporal moments, past, present, and future. Because of das sein possibilities, the most important ecstasy of time is the future. Das sein temporality is an orientation towards the future. (Ajidarma, 2007)

Based on Ibn Katsir's interpretation in the previous section, it can be understood through Heidegger's hermeneutics with the four main points above. Ibn Katsir's interpretation uses more narration (bil ma'tsur). This is because it was born from the more dominant Sunni ideology of the manhaj. This influence becomes Ibn Katsir's facticity regarding his interpretation. Then, when connected to the three verses above, Ibn Katsir also does not explain these verses in detail. This is because the verse clearly provides information on the causality of God's actions and promises. Especially in an-Nahl: 97 and Gafir: 40, because there was already an earlier understanding of the pious deeds and faith that existed in Ibn Katsir when seen from the sequence of suras in the manuscripts of the Al-Qur'an and the systematics of Ibn Katsir's tafsir book. Ibn Katsir had an initial understanding that good deeds would be better rewarded by Allah. This pre-understanding then influences the results of the interpretation.

Then, at the level of time, with Ibn Katsir's interpretation of the causality of human actions and existence in the world, it can be understood well in the future or remain relevant. This is because it is God's provision and promise to His servants. Meanwhile, Ibn Katsir's inclusive interpretation can be seen when interpreting the term (فَلْنَحْيِيَنَّهٗ حَيَاةً طَيِّبَةً) by citing various opinions. Although in the end it is concluded that all opinions can be justified.

4. Conclusions and suggestions

According to Heidegger, man does not create himself, but he is thrown into existence. Even though human existence does not exist on its own, in fact it is an existence that is thrown away, humans still have to be responsible for their existence. Man must realize his possibilities, but in reality does not master himself. This is the fact of human existence, which arises from *gowerfenheid* or the situation of being thrown. The focus point of existentialist education is individual (human) freedom.

According to Martin Heidegger, existence can only be answered through ontology, meaning if this problem is connected to humans and meaning is sought in that relationship. The method for this is the phenomenological method. Thus, what is important is finding the meaning of existence. The only 'being' which itself can be understood as 'being' is the 'being' of humans. A distinction must be made between 'being' (*sein*) and "which is" (*seiende*). The expression 'which is' (*seiende*) only applies to objects or non-humans which, when viewed from itself, means that it is separated from everything else, just standing alone. Those things just '*vorhanden*' means just lying there in front of someone, without having anything to do with that person.

It can be understood that Ibn Katsir's interpretation of Heidegger's hermeneutical analysis has been influenced by socio-cultural conditions or what is called facticity, the existence of pre-understanding and openness of interpretation in the context of further interpretation. Implicitly, Ibnu Katsir is becoming a design that contains understanding itself.

The suggestion that can be conveyed is that, reading the thoughts of Qur'anic interpreters such as Ibn Kathir using Heidegger's hermeneutic analysis gives birth to a deep understanding of the style and model of interpretation, so that this theory can be developed in other Qur'anic exegesis scholars.

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