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Schleiermacher's Hermeneutics in Quranic Interpretation: An Integrative Contemporary Model

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Abstract

The development of contemporary Quranic studies has highlighted the need for interpretive approaches capable of integrating linguistic analysis with historical contextualization. In this regard, the hermeneutical framework of Friedrich Daniel Ernst Schleiermacher offers a significant contribution through its emphasis on grammatical and psychological interpretation. This article aims to examine the relevance of Schleiermacher's hermeneutics to Quranic exegesis, evaluate its compatibility with the epistemological foundations of Islamic tafsir, and formulate an integrative hermeneutical model applicable to Quranic interpretation. This study employs a qualitative approach using content analysis as its research design. Data sources include Schleiermacher's works, modern hermeneutical literature, classical and contemporary tafsir texts, and scholarly publications on interpretive methodologies. Data were collected through documentation techniques and analyzed using qualitative content analysis combined with comparative and interpretive approaches. The findings reveal that Schleiermacher's grammatical interpretation is largely compatible with the linguistic and philological traditions of Quranic exegesis, while his psychological interpretation can be reconstructed through historical contextualization and asbab al-nuzul. The application of this integrative model to QS. Al-ʿAlaq 1–5 produces a more comprehensive understanding of the first revelation. This study concludes that Schleiermacher's hermeneutics can enrich Quranic interpretive methodology through an integrative framework that remains consistent with the epistemological principles of Islamic tafsir.

INTRODUCTION

Contemporary Quranic exegesis faces increasingly complex methodological challenges, particularly in reconciling the tension between linguistic textual analysis and the historical context of revelation (Rosyadi & Athari, 2025). On the one hand, Quranic interpretation requires philological precision through the analysis of vocabulary, syntactic structures, and intratextual relationships; on the other hand, an adequate understanding of the meaning of a verse requires attention to the social,

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cultural, and historical contexts in which the revelation occurred. The need to integrate these two dimensions has encouraged the search for interpretive models capable of combining the objectivity of textual analysis with sensitivity to context. In this regard, the hermeneutics of Friedrich Daniel Ernst Schleiermacher offers a relevant methodological framework through its two principal pillars, namely grammatical interpretation and psychological interpretation (Al Furqon & Riaz, 2025; Wahyudi, 2025). This approach has the potential to enrich Quranic interpretive methodology by providing a reading that is oriented not only toward linguistic structure but also toward the circumstances underlying the process of revelatory communication.

Hermeneutical problems have become a central issue in the development of modern Quranic studies, particularly concerning the relationship between text, reader, and context. Various studies have demonstrated that contemporary Quranic scholarship increasingly emphasizes the importance of interdisciplinary approaches that integrate linguistics, history, pragmatics, and hermeneutics in understanding the processes through which meaning is constructed (Engkizar et al., 2023; Hendawi et al., 2024; Hoechner, 2011). Studies of *asbab al-nuzul* have made an important contribution to understanding the context of revelation; however, in practice, this approach often functions merely as supporting information and has not yet been systematically integrated with the linguistic analysis of Quranic verses. Consequently, Quranic interpretation tends to remain divided between two relatively separate orientations: textual readings focused on language and contextual readings focused on history. Therefore, a methodological framework is needed that can connect these two dimensions in a balanced and operational manner within the interpretive process (Engkizar et al., 2026; Hakak et al., 2017).

The study of hermeneutics in Quranic scholarship has developed rapidly over the past several decades. A number of studies have examined the relevance of Western hermeneutics to Quranic interpretation through the works of thinkers such as Gadamer, Ricoeur, and Habermas, while others have explored Quranic hermeneutics through contextual, historical, and critical approaches (Kaema & Ulwi, 2025; Rosyadi & Athari, 2025). Nevertheless, studies specifically addressing the reconstruction of Schleiermacher's hermeneutics within the methodological framework of Quranic exegesis remain relatively limited. Some studies merely present the concepts of grammatical and psychological interpretation at a theoretical level, while others adopt these two approaches descriptively without developing them into a methodological model that can be systematically applied to verse-by-verse interpretation (Millah et al., 2024). Yet, the characteristics of Schleiermacher's hermeneutics, which position language and context as two fundamental elements of interpretation, demonstrate strong compatibility with the Quranic exegetical tradition, which incorporates linguistic analysis, *asbab al-nuzul*, and the context of revelation.

Against this background, this study aims to systematically explain Schleiermacher's hermeneutical concept while assessing its relevance to the development of contemporary Quranic interpretive methodology. Through theoretical inquiry and critical analysis, this study develops an integrated hermeneutical model that combines the rigor of Schleiermacher's grammatical interpretation with a contextual approach aligned with the principles of *asbab al-nuzul*. In addition, the study examines the operationalization of this model through an analysis of Surah al-'Alaq verses 1–5 as a case study. This surah was selected because, as the first revelation, it contains strong linguistic, epistemological, and historical dimensions, making it particularly suitable for a comprehensive examination of the proposed interpretive model.

Previous studies provide an important foundation for the development of this

research. Li & Craig (2019) argues that understanding a text requires a dialectical relationship between language and the author's understanding. Wahyudi (2025) developed the concepts of grammatical and psychological interpretation as two complementary procedures for understanding textual meaning. Al Furqon & Riaz (2025) expanded this perspective through the concept of *fusion of horizons*, which positions dialogue between the text and the reader at the core of interpretation. Rosyadi & Athari (2025) demonstrated the importance of the process of appropriating meaning through the historical distance of the text. In the context of Islamic studies, Anwar (2019) emphasized the need for a critical approach to religious texts, while Siregar et al (2024) proposed the theory of double movement to connect historical and contemporary contexts. Nawaz & Jahangir (2015) developed an integrative-interconnected approach to Islamic studies that brings different academic disciplines into dialogue. Muhamad et al (2020) emphasized the importance of contextual approaches in Quranic interpretive methodology, while Noh et al (2014) demonstrated that understanding Quranic verses cannot be separated from linguistic aspects and the context of revelation. Nisa et al (2024) likewise emphasized the importance of a contextual approach to understanding the universal message of the Quran. Nevertheless, these studies have not specifically constructed an integrated and operational model of Schleiermacher's hermeneutics for Quranic interpretation. This condition indicates a research gap, namely the absence of a methodological model that systematically connects grammatical and contextual interpretation within a single applicable framework for Quranic exegesis.

Based on this gap, the novelty of this study lies in reconstructing Schleiermacher's hermeneutics into a Quranic interpretive model that systematically integrates linguistic analysis, historical context, and the epistemology of Islamic exegesis. Unlike previous studies, which have generally remained conceptual or descriptive, this study proposes an operational model that can be directly applied to verse-by-verse interpretation and examined through a case study of Surah al-'Alaq verses 1–5. The implication of this study is the availability of an alternative methodological framework for developing contemporary Quranic exegesis that is more dialogical, integrative, and contextual. Theoretically, this study contributes to the development of dialogue between modern hermeneutical traditions and Quranic exegetical scholarship. Methodologically, it offers an interpretive framework that can be employed in contemporary Quranic studies. Academically, the study enriches the global discourse on hermeneutics and Quranic exegesis by presenting an interpretive model capable of bridging linguistic precision and historical sensitivity in understanding the message of the Quran.

METHODS

This study aims to examine the relevance of Friedrich Daniel Ernst Schleiermacher's hermeneutics to the development of contemporary Quranic exegesis methodologies and to formulate an integrated hermeneutical model that can be applied to the interpretation of Quranic verses. To achieve this objective, this study employs a qualitative approach focused on understanding, interpreting, and critically analyzing hermeneutical concepts and their application in exegetical studies. This approach was chosen because the research subjects are ideas, theories, and texts that require an in-depth interpretation of their meaning, structure of thought, and relevance within the context of Quranic exegesis methodology.

Methods and Type

This study employs a qualitative method using content analysis combined with a critical hermeneutical study. Content analysis is used to identify, classify, and interpret the main concepts in Schleiermacher's hermeneutics, particularly grammatical interpretation and psychological interpretation, as well as to examine

their relevance to the epistemology of Quranic exegesis. Critical hermeneutics, on the other hand, is used to evaluate the compatibility of these concepts with the fundamental principles of exegetical science and to reconstruct them into an interpretive model that can be applied to the interpretation of the Quran (Assarroudi et al., 2018; Engkizar et al., 2019; Pohontsch, 2019).

Data Sources

The research data sources consist of primary and secondary data. Primary data include the major works of Friedrich Daniel Ernst Schleiermacher, particularly *Hermeneutics and Criticism and Other Writings*, as well as literature that directly discusses his hermeneutical theory. Secondary data were obtained from books, journal articles, and research findings related to hermeneutics, Quranic exegetical methodology, asbab al-nuzul, Quranic linguistics, and contemporary interpretive studies. In addition, data sources also include classical and modern exegetical works, such as *Jami' al-Bayan* by al-Tabari, *Mafatih al-Ghayb* by al-Razi, *Tafsir al-Misbah* by Quraish Shihab, as well as various academic studies that discuss Surah al-'Alaq 1–5 as the subject of application for the developed hermeneutical model.

Instruments

The primary instrument of this study is the researcher (human instrument), who plays a role in determining the research focus, selecting data sources, conducting interpretations, analyzing findings, and developing the conceptual framework of the study. To support this process, auxiliary instruments were used, including documentation sheets, data analysis matrices, and concept categorization tables. These instruments were used to group data based on research themes, such as grammatical interpretation, psychological interpretation, historical context, asbab al-nuzul, the epistemology of tafsir, and the integrated hermeneutical model (Alsaigh & Coyne, 2021; Laverty, 2003).

Data Collection and Analysis

Data collection was conducted using a documentation technique, which involved searching for, reading, identifying, recording, and classifying various sources relevant to the research focus. Data analysis followed the interactive model proposed by Engkizar et al (2025); Lungu (2022), which includes data reduction, data presentation, and drawing conclusions. Furthermore, the data were analyzed using qualitative content analysis, comparative analysis, and hermeneutic analysis. Content analysis was used to identify key concepts in Schleiermacher's thought; comparative analysis was used to compare Schleiermacher's hermeneutical concepts with Quranic exegetical methodologies; and hermeneutic analysis was used to reconstruct an interpretive model that integrates grammatical and contextual approaches. Conceptual validation of the model was then conducted by applying it to Quran Surah al-'Alaq 1–5 to test the model's feasibility and operationality in producing a more comprehensive understanding of the meaning of the Quranic text (Cresswell, 2016; Fisher & Hamer, 2020; Kalpokaite & Radivojevic, 2019).

RESULT AND DISCUSSION

Brief Biography of F.D.E. Schleiermacher

Friedrich Daniel Ernst Schleiermacher (1768–1834) was a German theologian and philosopher who grew up in the deeply religious Moravian Pietist tradition. His rigorous early education shaped the foundations of his spiritual and intellectual development, although he later developed a critical attitude toward rigid dogmatism. During his studies at the University of Halle, Schleiermacher encountered Kantian critical philosophy, classical philology, and modern rationalism, which broadened his intellectual horizon. The intellectual environment of Berlin subsequently encouraged him to explore philosophy, religion, and hermeneutics. The development of Schleiermacher's thought cannot be separated from the dynamics of German

theology and the transformation of religious thought in the late eighteenth century (Mappasessu & Akmal, 2025).

In the history of modern thought, Schleiermacher is regarded as a transitional figure between the Enlightenment and Romanticism. He criticized tendencies that reduced religion to morality or placed it solely within the framework of absolute rationality. As an alternative, Schleiermacher understood religion through religious experience rooted in human consciousness and the feeling of absolute dependence on the Divine. This perspective made an important contribution to the development of modern theology and to the understanding of religion by positioning religious experience as a fundamental dimension of human existence (Nasir et al., 2022). His works, particularly *On Religion: Speeches to Its Cultured Despisers* and *The Christian Faith*, subsequently became important contributions to the development of modern theology and religious studies (Syaifudin et al., 2025).

Schleiermacher is also recognized as one of the principal architects of Romantic hermeneutics. Within the intellectual environment of Berlin Romanticism, he emphasized that understanding a text requires more than grammatical analysis; it also requires an attempt to understand the author's individuality and context. This perspective brought a fundamental transformation to the development of interpretive theory because hermeneutics gradually moved beyond being merely a technique for interpreting particular texts toward becoming a more universal theory of understanding.

Schleiermacher's emphasis on language, individuality, the relationship between part and whole, and the attempt to understand the author subsequently became important foundations for the development of modern hermeneutics. His ideas also influenced the development of interpretive theory in later periods, including the thought of Dilthey, Heidegger, and Gadamer. Because he expanded the scope of hermeneutics from the interpretation of religious and literary texts toward a more general theory of understanding, Schleiermacher is frequently regarded as one of the major figures in the formation of modern hermeneutics (Sugiara et al., 2025). His hermeneutical framework, particularly the relationship between grammatical and psychological interpretation, subsequently became one of the perspectives considered in cross-textual studies, including discussions of Quranic interpretation (Engkizar et al., 2025; Millah et al., 2024). Thus, Schleiermacher occupies an important position in the history of interpretive theory by bringing together language, context, individuality, and the process of understanding within a single hermeneutical framework.

Key Principles of Schleiermacher's Hermeneutics

Schleiermacher's hermeneutics can be understood as *Kunstlehre des Verstehens*, or the art of understanding, which requires intellectual ability to bridge the gap between the language and thought of the speaker. He distinguished *Verstehen* as the process of understanding from *Verständnis* as the outcome of understanding. From this perspective, understanding is a dynamic process that remains open to the possibility of misunderstanding and therefore requires systematic interpretive methods (Najwah, 2018).

In the historical development of hermeneutics, Gadamer explained that hermeneutics was initially associated with techne, namely a practical art or skill for interpreting, translating, and explaining difficult texts. Schleiermacher subsequently broadened its scope into the art of correctly understanding another person's language, particularly language expressed in written texts (Farihin, 2016). This reformulation became an important foundation of modern hermeneutics because hermeneutics was no longer regarded merely as a technique for understanding particular texts, but also as a universal problem concerning how human beings understand language and meaning (O'Keeffe et al., 2015). Therefore, for

Schleiermacher, hermeneutics concerns not only the accuracy of deriving meaning but also the intellectual process through which interpreters construct an understanding of the overall structure of a text and the individuality underlying it (Al Furqon & Riaz, 2025; Sugiara et al., 2025).

Schleiermacher maintained that interpretation consists of two principal dimensions: grammatical interpretation and psychological interpretation. Grammatical interpretation begins with an analysis of language, sentence structure, word usage, and the relationship between one part of a text and another. This approach positions language as the primary medium through which interpreters can achieve an objective understanding of a text (Wahyudi, 2025). The stronger the interpreter's linguistic competence, the greater the possibility of accurately understanding the structure and meaning of the text. In this context, syntagmatic analysis and intratextual relationships constitute important elements in determining meaning based on the position and relationship of a particular expression within the overall text (Nasir, 2020). Thus, grammatical interpretation serves as a fundamental basis of Schleiermacher's hermeneutics, although it does not stand alone because it needs to be complemented by the psychological dimension to achieve a more comprehensive understanding (Adrivat et al., 2024).

Psychological interpretation, by contrast, is directed toward understanding the author's individuality as manifested in the text. This approach does not simply seek to understand the author's subjective emotions but attempts to reconstruct the patterns of thought, context, and individuality that shaped the text. The reciprocal relationship between the text and the author's individuality requires the interpreter to understand the author's world as far as possible while controlling personal preconceptions (Petric, 2023). In this process, Schleiermacher developed two principal methods, namely the *divinatory method* and the *comparative method*. The *divinatory method* emphasizes intuition in understanding the author's individuality, whereas the comparative method involves comparing the author's individuality with characteristics generally found in human beings (Wahyudi, 2025). This psychological dimension subsequently became an important characteristic of Romantic hermeneutics because it provided space for subjectivity, creativity, and individuality in the interpretive process. Thus, psychological interpretation functions to help the interpreter understand the author's fundamental ideas, context, and patterns of thought as part of an effort to achieve a comprehensive understanding of the text.

In addition to developing these two approaches, Schleiermacher regarded hermeneutics as a universal discipline. Hermeneutics was no longer restricted to theological or literary texts but could be applied to various forms of text requiring a process of understanding. This expansion demonstrates that, for Schleiermacher, hermeneutics is not merely an interpretive technique but also an epistemological problem concerning how human beings understand language, experience, and meaning. In subsequent developments, this idea provided a foundation for various forms of modern hermeneutics that regard the process of understanding as a philosophical and epistemological issue (Sahin, 2021). Thus, Schleiermacher's thought marked an important transition from hermeneutics as a technique of interpretation toward hermeneutics as a more universal theory of understanding.

Integrating Schleiermacher's Thought into Quranic Studies

Schleiermacher's grammatical interpretation has methodological relevance for the linguistic study of the Quran because this approach places language at the center of the process of textual understanding. In Quranic interpretation, several principles of grammatical hermeneutics can be adapted, particularly those concerning linguistic competence, syntagmatic analysis, and the relationship between the parts and the whole of a text.

First, interpreters need to understand the language used by the text and the historical context in which that language was used. In Quranic studies, this principle means that interpreters need to possess an adequate command of the Arabic language used during the period of revelation, including its vocabulary, grammatical structures, and semantic usage. This is important because the meaning of a word may develop and change according to the context in which it is used. Therefore, understanding the Arabic language of the Quran should not rely solely on modern Arabic usage but should also take into account the linguistic characteristics of Arabic during the period of revelation. Such an approach has been employed in studies of several Quranic terms by considering their linguistic and historical contexts (Bakar et al., 2020).

Second, interpreters need to conduct syntagmatic analysis by examining the words surrounding a particular term. The meaning of a word cannot always be determined solely on the basis of its lexical meaning but is also influenced by its relationship with other linguistic elements within a sentence structure. This principle is particularly relevant to Quranic interpretation because several words may have multiple possible meanings. Therefore, the sentence context and relationships among words need to be considered to determine the meaning most appropriate to the context (Rosyadi & Athari, 2025).

Third, interpretation needs to consider the relationship between the part and the whole. A word or phrase cannot be understood independently of the structure of the verse, while an understanding of the verse as a whole is constructed through an understanding of the elements that constitute it. This principle demonstrates the importance of textual context, or *siyaq al-kalam*, in the interpretive process. From Schleiermacher's perspective, understanding the part and the whole takes place reciprocally, allowing the interpreter to move from smaller elements toward the whole and then return to the smaller elements to achieve a more comprehensive understanding (Engkizar et al., 2025; Millah et al., 2024; Rambe et al., 2025).

Unlike grammatical interpretation, the application of Schleiermacher's psychological interpretation to Quranic studies presents a more fundamental epistemological problem. Psychological interpretation is essentially directed toward understanding the author's individuality and inner world. If this principle were applied literally to the Quran, a fundamental problem would arise because, according to Islamic belief, the Quran is divine revelation rather than a human work. Consequently, an interpreter cannot enter into or reconstruct the psychology of Allah as the author in the same manner as one might attempt to understand the psychology of a human author.

Nevertheless, the psychological dimension of Schleiermacher's hermeneutics does not necessarily have to be rejected in its entirety in Quranic studies. This principle can be adapted in a limited manner by shifting the focus from an attempt to determine the psychology of Allah toward an understanding of the historical context of revelation, the social conditions of the community, and the circumstances surrounding the revelation of a particular verse. Within the tradition of *'Ulum al-Quran*, attention to *asbab al-nuzul* can serve as one of the instruments for understanding this historical context.

Thus, Schleiermacher's hermeneutics cannot be applied to the Quran in exactly the same manner as it is applied to human texts. The grammatical approach has greater direct applicability because it concerns the language, structure, and textual context of the Quran. By contrast, the psychological approach requires epistemological adaptation because an interpreter cannot reconstruct the psychology of Allah as the source of revelation. This perspective is consistent with Dadach (2020) study, which demonstrates that Schleiermacher's psychological hermeneutics cannot be fully applied to the Quran, although some of its principles can still be

brought into dialogue with the Islamic interpretive tradition through attention to the attributes of Allah, the context of revelation, and human religious experience.

Application to a Quranic Verse: An Analysis of QS Al-'Alaq [96]: 1–5

One of the passages that can be used to demonstrate the application of Schleiermacher's hermeneutics to Quranic studies is the first revelation, namely QS Al-'Alaq [96]: 1–5. The verses read:

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَۚ ﴿١﴾ خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍۚ ﴿٢﴾ اِقْرَأْ وَرَبُّكَ الْاَكْرَمُۙ ﴿٣﴾ الَّذِيْ عَلَّمَ بِالْقَلَمِۙ ﴿٤﴾ عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمْۗ ﴿٥﴾

Meaning: *Read in the name of your Lord who created! He created humankind from a clinging clot. Read! And your Lord is the Most Generous, Who taught by the pen, taught humanity what they did not know* (QS Al-'Alaq [96]: 1–5).

Grammatical Analysis

Schleiermacher's grammatical approach can be applied by first analyzing the linguistic structure and meaning of the words contained in the verses. One of the key terms is *iqra'* (اِقْرَأْ), which derives from the root *qara'a* (قرأ). Lexically, this root is associated with the activities of reading, gathering, reciting, and conveying. In the context of QS Al-'Alaq [96]: 1–5, the use of the imperative form *iqra'* indicates a command directly addressed to the Prophet Muhammad. This meaning should not be understood merely as a literal command to read but can also be associated with the activities of acquiring, understanding, and conveying knowledge.

The phrase *bi ismi rabbika* (بِاسْمِ رَبِّكَ) also occupies an important position in the structure of the verse. The command to read does not stand independently but is accompanied by a theological orientation through the mention of the name of God. This structure indicates that the acquisition of knowledge in the verse is inseparable from awareness of the Divine. Furthermore, the term *'alaq* (عَلَقٍ) is lexically associated with something that clings and, in the context of the verse, refers to one of the stages of human creation. The relationship among *iqra'*, *rabb*, *'alaq*, *qalam*, and *'ilm* forms a semantic structure that brings together revelation, human creation, knowledge, and the process of learning.

By applying the principle of the relationship between part and whole, the meaning of *iqra'* should not be separated from the overall structure of QS Al-'Alaq [96]: 1–5. The command to read appears together with the description of God as the Creator and Teacher of humanity. Likewise, the references to the *qalam* (pen) and knowledge in the fourth and fifth verses expand the context of the command toward the transmission and development of knowledge. Thus, grammatical analysis demonstrates a close relationship between revelation, intellectual activity, human creation, and the acquisition of knowledge.

Adaptive Psychological Analysis

Schleiermacher's psychological approach can be employed in a limited and adaptive manner through an examination of the historical context surrounding the reception of the first revelation by the Prophet Muhammad in the Cave of Hira. From this perspective, the focus is not on determining the psychology of Allah as the *author* but on understanding the human and historical circumstances accompanying the reception of revelation. Reports concerning the Prophet Muhammad's experience when receiving the first revelation indicate an intense experience preceding his reception and transmission of the prophetic message.

Accordingly, QS Al-'Alaq [96]: 1–5 can be understood not merely as a series of linguistic commands but also as part of the initial transformation of the Prophet Muhammad's life from that of a person who experienced revelation into that of the bearer of a prophetic mission. Such a contextual reading enables interpreters to consider the relationship between the text, the event of revelation, and the

circumstances of its recipient without claiming to know the psychology of Allah as the source of revelation.

Within this framework, adaptation of Schleiermacher's psychological hermeneutics is more appropriately directed toward the historical context and the human experience associated with the reception of revelation rather than toward reconstructing the psychology of God. This approach is consistent with the epistemological limitations identified in studies of psychological hermeneutics and the Quran, namely that human beings do not have direct access to the entirety of God's inner intention, but can still understand revelation through its text, the context of revelation, and the attributes of Allah presented in revelation (Faris, 2024; Hakak et al., 2017; Nasir et al., 2025).

Thus, the application of Schleiermacher's hermeneutics to QS Al-'Alaq [96]: 1–5 demonstrates that the grammatical approach can be employed to analyze linguistic structures, relationships among words, and the relationship between the parts and the whole of the text. Meanwhile, the psychological approach can only be employed adaptively through an examination of the historical context of revelation and the human experience associated with its reception. These findings indicate that Schleiermacher's hermeneutics has a certain degree of relevance to Quranic studies, although its application requires epistemological adaptation to the nature of the Quran as divine revelation.

CONCLUSION

This study concludes that Schleiermacher's hermeneutics offers a valuable methodological contribution to the development of contemporary Quranic exegesis through the integration of grammatical and contextual interpretation. Grammatical interpretation provides a systematic framework for understanding the linguistic structure of the Quranic text, while psychological interpretation can be reconstructed through the concepts of *asbab al-nuzul* and the historical context of revelation without compromising the divine nature of the Quran. Accordingly, the study achieves its objective of formulating an integrative hermeneutical model that bridges linguistic precision and contextual understanding in the interpretive process. The application of this model to QS. al-ʿAlaq 1–5 demonstrates its potential to generate a more holistic reading of the Quranic message while fostering a constructive dialogue between the Islamic exegetical tradition and modern hermeneutical thought.

The findings of this study provide an alternative methodological framework for developing a more integrative, reflective, and context-sensitive approach to Quranic interpretation. The proposed model may serve as an analytical tool for examining Quranic passages that require a balanced engagement with both textual and historical dimensions. Future studies are encouraged to apply and evaluate this model across different categories of Quranic verses, including legal, ethical, social, and cosmological passages, as well as to compare it with other Islamic hermeneutical frameworks, such as *maqasid al-shariʿah* and Fazlur Rahman's *double movement* theory. Such efforts may strengthen the applicability of the model and contribute to the ongoing advancement of contemporary Quranic studies in addressing emerging intellectual and societal challenges.

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Author contribution

Ahmad Rizqi: data curation, writing-original draft preparation, analysis,

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