



The Implementation Of Rudolf Butmann's Ontological Heurmenetics In The Context Of The Study Of Da'wah Texts And Communication

Ninda Nurul Fadhilah¹, Milatul Zulfa², Muhammad Budi Harjono³, M. Rais Ribha
Rifqi Hakim⁴, Naufal Tsabitulazmi⁵

Email Korespondensi: nindafad123@gmail.com

UIN Walisongo, Central Java, Indonesia

Info Article

| Submitted: 11 October 2025 | Revised: 24 October 2025 | Accepted: 16 November 2025

| Published: 16 November 2025

How to Cited: Ninda Nurul Fadhilah, etc., "The Implementation Of Rudolf Butmann's Ontological Heurmenetics In The Context Of The Study Of Da'wah Texts And Communication ", *Noor: Journal of Islamic Studies*, Vol. 1, No. 2, 2025, P. 138-150.

ABSTRACT

In the modern era marked by rationality and pluralism, religious messages often lose their existential depth when interpreted literally and rigidly. This condition calls for a new interpretive approach capable of unveiling the deeper meaning behind religious symbols and myths. Responding to this need, this study applies Rudolf Bultmann's ontological hermeneutics to the field of Islamic da'wah and communication a domain that has rarely adopted an existential analytical framework. Using a qualitative descriptive method, the research employs demythologization to reinterpret symbolic and mythological expressions in the Qur'an, particularly the story of the Israelites cursed to become apes as narrated in Surah Al-A'raf verse 166. The findings reveal that the word ape is not merely a mythological expression but an existential metaphor for moral and spiritual degradation that occurs when humans betray divine values. The study concludes that applying Bultmann's ontological hermeneutics offers a more reflective and relevant understanding of Qur'anic messages, bridging the gap between sacred revelation and the existential awareness of modern humanity.

Keyword: Heurmenetics, Ontology, Rudolf Butmann, Da'wah and Communication Texts

ABSTRAK

Dalam era modern yang sarat dengan rasionalitas dan pluralitas, pesan-pesan keagamaan sering kali kehilangan daya jangkau eksistensialnya karena dibaca secara literal dan kaku. Kondisi ini menimbulkan kebutuhan akan pendekatan baru yang mampu mengungkap makna terdalam di balik simbol dan mitos keagamaan. Penelitian ini hadir untuk menjawab kebutuhan tersebut dengan menerapkan hermeneutika ontologis Rudolf Bultmann dalam kajian dakwah dan komunikasi Islam, bidang yang selama ini masih jarang mengadaptasi pendekatan eksistensial. Menggunakan metode kualitatif deskriptif, penelitian ini menerapkan proses demitologisasi untuk menafsirkan ulang simbol dan mitos dalam al-Qur'an, khususnya kisah Bani Israil yang dikutuk menjadi kera sebagaimana disebutkan dalam surah *Al-A'raf* ayat 166. Hasil penelitian menunjukkan bahwa kata *kera* dalam ayat tersebut bukan sekadar kisah mitologis, melainkan metafora eksistensial tentang kehancuran moral dan spiritual manusia ketika mengingkari nilai-nilai ketuhanan. Penelitian ini menegaskan bahwa penerapan hermeneutika ontologis Bultmann membuka ruang tafsir baru yang lebih reflektif dan relevan, menjembatani pesan-pesan ilahi dengan kesadaran eksistensial manusia modern.

Kata Kunci: Heurmenetika, Ontologis, Rudolf Butmann, Teks Dakwah Dan Komunikasi

Introduction

Hermeneutics has become an important approach in the study of text interpretation, especially in the context of theology and philosophy. One figure who is well known for his hermeneutical approach is Rudolf Bultmann. He developed the concept of ontological hermeneutics, which focuses on the existential

understanding of texts, especially in the context of Christian theology (Saefullah et al., 2023). Ontological hermeneutics emphasizes how a text can be understood from the perspective of human existence in a fundamental way, not merely from the perspective of the culture or history that surrounds it. Bultmann argued that to understand texts, especially sacred texts, a process of demythologization is necessary, which is an effort to reveal the existential meaning behind existing myths (Darmiyati Zuchdi & Afifah, 2021).

Bultmann positions himself in the tradition of hermeneutic philosophy that emphasizes the ontology of understanding. He argues that understanding does not only depend on the historical context of the text, but also on the life experiences of the reader who interacts with the text (Panggabean et al., 2025). In this case, Bultmann's hermeneutics invites us to bridge the gap between the past and the present, so that the meaning of the text can be presented in the context of modern life (Ulfiyati, 2020). In the study of da'wah and communication, Bultmann's method offers a way to understand religious texts more deeply, especially in the context of how religious messages are conveyed and received by contemporary audiences. This approach is very relevant to the study of da'wah, where religious messages need to be conveyed in a way that can be understood by contemporary society.

In this modern era, the challenges of da'wah communication are increasingly complex, especially with the existence of religious and cultural pluralism (Pebriana et al., 2025). In this context, Bultmann's ontological hermeneutics provides an interpretive framework for exploring the meaning of da'wah texts by considering individual backgrounds and experiences. This is in line with Bultmann's view that everyone brings preconceptions that influence how they understand texts (Verdianto, 2020). Thus, the application of Bultmann's hermeneutics in da'wah studies can help explain how religious messages can be accepted and understood by a diverse audience.

One of Bultmann's significant contributions is the idea of the hermeneutical circle, in which understanding parts of a text cannot be separated from understanding the overall context. This means that interpreters must be able to see the relationships between elements in the text and how these elements contribute to the overall meaning. In the context of preaching, this is important to ensure that the message conveyed is not only theologically accurate but also socially relevant (Wahyudi, 2019).

Furthermore, Bultmann also emphasized the importance of language as the primary medium in the interpretation process. Language is not just a means of communication; it also reflects the social and cultural realities of the community that produces and receives the message. Therefore, linguistic analysis of da'wah texts is crucial to understanding the nuances and meanings contained within them (Zaenuddin, 2020). The application of this approach can enrich the study of da'wah

communication by providing insights into how language shapes understanding and interactions between individuals.

In contemporary hermeneutics studies, there are various approaches that further develop Bultmann's thinking. For example, Gadamer developed Bultmann's ideas by emphasizing the importance of tradition and history in the process of understanding. This shows that understanding is never static; it is always influenced by the historical and social context of interpretation (Verdianto, 2020). Therefore, studies on da'wah communication must consider the dynamics of social and cultural changes that influence how people understand religious messages.

In addition, the application of Bultmann's ontological hermeneutics also opens up space for interfaith dialogue. By understanding that each tradition has a unique way of interpreting their sacred texts, this approach can help create mutual understanding between different religious communities. In the context of da'wah, this is very important for building effective communication bridges between various community groups (Hardiman, 2015). Although Rudolf Bultmann's theological orientation is rooted in Christian thought, his hermeneutical method can be adapted within Islamic studies as a philosophical and analytical framework. The objective is not to adopt his theology, which centers on Christology, but to apply his ontological and demythologizing approach to reveal the existential dimensions of Qur'anic messages. Bultmann's hermeneutics was originally developed through his interpretation of the New Testament, where he reexamined narratives such as the miracles of Jesus, the resurrection, and the ascension not as literal historical events, but as expressions of faith that convey existential truths. For instance, Bultmann interpreted the resurrection not merely as a physical miracle, but as a symbol of human renewal and liberation from spiritual death through faith. Similarly, the story of Jesus walking on water was understood as a metaphor for overcoming existential fear and finding trust in divine power amid life's uncertainties.

In the context of Islamic da'wah and communication, this interpretive approach can be methodologically adapted to uncover the existential meaning behind Qur'anic narratives. For example, in the story of the Israelites cursed to become apes, Bultmann's hermeneutical lens helps reinterpret the mythic expression not as a historical transformation but as an existential metaphor of moral degradation that occurs when humans betray divine values. This method does not diminish the sacredness of the Qur'an; rather, it enhances its spiritual relevance by translating symbolic narratives into reflections on human experience, morality, and faith. Hence, while Bultmann's theology cannot be directly integrated into Islamic belief, his hermeneutical philosophy serves as a methodological bridge that allows sacred texts to be understood in ways faithful to Islamic principles yet responsive to the intellectual and existential realities of modern society.

However, despite the significance of Bultmann's ontological hermeneutics, there remains an academic gap in its application to Islamic da'wah and communication. Most existing research centers on his influence within Christian theology, leaving little exploration of how his existential framework could enhance the interpretive process of Islamic preaching. This gap raises a critical academic problem, how can Bultmann's concept of existential understanding be adapted to the hermeneutics of da'wah to deepen the process of meaning-making in religious communication? Exploring this issue contributes to expanding hermeneutical scholarship through a cross-religious perspective that values universality, ethics, and the depth of human experience.

The urgency of this study arises from the need to strengthen interpretive approaches in da'wah that are responsive to modern intellectual and social challenges. In an era shaped by pluralism, digital interaction, and changing moral structures, traditional methods of preaching often fail to engage audiences effectively. Through Bultmann's hermeneutical principles, da'wah communication can evolve toward a more reflective, existential, and dialogical practice—one that appeals to human consciousness rather than rigid doctrinal assertion. This approach allows da'wah to move beyond mere transmission of dogma toward a process of interpretive engagement grounded in empathy, understanding, and relevance. Therefore, the application of Bultmann's ontological hermeneutics in the study of da'wah texts and communication represents both an academic necessity and a practical response to the evolving dynamics of religious discourse in the modern world.

Research Methods

The research method used in this study employs a qualitative approach by applying Rudolf Bultmann's ontological hermeneutics as the main framework of analysis. This method aims to interpret religious texts in a way that reveals their existential meaning, rather than focusing solely on their literal or historical aspects. Practically, the research begins by identifying da'wah texts or preaching materials that contain symbolic or mythological expressions. These elements are then analyzed through a demythologization process, in which figurative or mythic language is reinterpreted to uncover universal moral and spiritual values that relate to human existence such as sincerity, repentance, or faith. This process allows the researcher to move beyond surface interpretation and explore how the message of the text addresses the deeper dimensions of human life.

In the next stage, the study applies existential interpretation to relate the findings of the text analysis to the realities and experiences of modern audiences. Through the hermeneutical circle, understanding is developed through a continuous movement between the parts and the whole of the text, ensuring

coherence and depth in meaning. The researcher interprets how the essence of the message can respond to contemporary social and spiritual challenges, making religious communication more relevant and transformative. Thus, the use of Bultmann's ontological hermeneutics in this study not only provides a theoretical foundation but also serves as a practical analytical tool to reinterpret da'wah messages in ways that are theologically sound, existentially rich, and meaningful for today's pluralistic society.

Results and Discussion

1.1 Rudolf Bultmann's Concept of Ontological Hermeneutics

The concept of ontological hermeneutics developed by Rudolf Bultmann focuses on efforts to understand religious texts, particularly in the context of the New Testament, in a way that is relevant to modern society (Ariyanto, 1914). Bultmann proposed a method known as demythologization, which aims to reveal the deeper meaning behind the mythological elements in the text (Hardiman, 2015). He argued that many terms and concepts in these texts originate from mythological thinking that is no longer acceptable to modern humans who are influenced by advances in science and technology. Thus, demythologization is important so that the message of the scriptures can be understood and accepted existentially by today's readers.

Demythologization, according to Bultmann, is not an attempt to completely erase myths, but rather to reinterpret the meanings contained within them. He believed that many mythological elements in the scriptures, such as miracles and supernatural events, often hindered a deeper understanding of the existential truths they sought to convey (Carey & Lienhard, n.d.). By removing these mythological layers, Bultmann hoped that readers would discover the essence of the scriptures' message as it relates to their life experiences. In his view, the universal truth about God's actions in the Qur'an must remain accessible without being disturbed by elements considered mythological.

Bultmann was also inspired by the existentialist thinking of Martin Heidegger, especially regarding the concept of "dasein" or human existence. He emphasized that understanding of the text cannot be separated from the existential condition of the interpreter. In this case, hermeneutics becomes an interactive process in which readers must be aware of the context of their own existence when interacting with the text (Keristina et al., 2023). Thus, this approach provides space for individuals to find personal meaning in religious texts.

One of the main challenges faced by Bultmann was the rejection of the idea of demythologization by other theologians and academics (Ariyanto, 1914). Many felt that removing mythological elements would diminish the power and authenticity of the Gospel message. However, Bultmann argued that it was precisely by

removing these barriers that the Gospel message would become stronger and more relevant to new generations (Abraham et al., 2023). He believed that modern thinking must be brought back to understand the possibility of supernatural intervention in human life.

Bultmann also pointed out that language plays an essential role in the process of interpretation (Hardiman, 2015). He argued that language is not merely a neutral medium of communication, but a living structure that reflects the worldview, values, and cultural experiences of the community that produces and receives the text (Fangidae & Paongan, 2020). Through language, religious meaning is shaped, transmitted, and internalized. Therefore, every interpretive act must pay attention to how linguistic expressions carry theological and existential nuances that may shift across different eras and audiences.

In this regard, linguistic analysis becomes an integral part of hermeneutical inquiry. Examining the choice of words, syntax, metaphors, and rhetorical structures in a da'wah text helps uncover how language constructs meaning and evokes spiritual reflection. For instance, the repetition of particular words, the use of metaphorical imagery, or the rhythm of verses in Qur'anic discourse can reveal layers of moral and emotional resonance that extend beyond literal translation. In da'wah communication, sensitivity to these linguistic elements allows preachers and interpreters to convey messages more effectively, ensuring that divine truths are not only understood intellectually but also felt emotionally and internalized spiritually.

Hence, within Bultmann's ontological hermeneutics, language is the bridge that connects divine revelation and human existence. It is through the dynamic engagement with linguistic forms that interpreters can transform sacred texts into living messages that speak to contemporary human experiences. In the study of da'wah, this perspective highlights that effective religious communication depends not only on theological accuracy but also on the ability to interpret and articulate meaning through language that resonates with modern consciousness and lived experience.

1.2 The Relevance of Rudolf Bultmann's Ontological Hermeneutics in the Analysis of Islamic Da'wah Texts

The relevance of Rudolf Bultmann's ontological hermeneutics in the analysis of preaching texts lies in its ability to provide a deeper understanding of religious texts by considering the existential dimension of human beings. Bultmann's hermeneutics departs from the idea that interpretation cannot be separated from the existential existence of readers who live in a particular social space (Ulfiyati, 2020). In the study of preaching, this requires an interpreter to pay attention to the actual experiences of the audience receiving the message, so that the delivery of

preaching is more communicative and applicable to the daily lives of modern society (Hidayah, 2022).

Bultmann's approach plays an important role in preventing preaching from becoming rigid and dogmatic in its interpretation. He emphasized that the meaning of a text should not be imprisoned by a particular closed tradition of interpretation. As he stated in *Jesus Christ and Mythology* (1958), "We cannot use electric light and radio, and avail ourselves of modern medical and surgical discoveries, and at the same time believe in the spirit and wonder world of the New Testament." This quote shows that religious texts must be reread in accordance with the realities of the times, so that preaching does not lose its relevance (Keristina et al., 2023).

In addition, ontological hermeneutics helps answer the challenges of preaching communication in a pluralistic and dynamic society. The language of preaching that relies solely on traditional symbols is often difficult for the younger generation to understand. Bultmann emphasizes that religious texts must be translated into language that is closer to the daily lives of the audience (Ulviana et al., 2025). This does not mean changing the message, but rather adjusting the form of delivery so that it can still touch the spiritual needs of the congregation.

From a communication perspective, Bultmann's hermeneutics places language as a medium that is not neutral, but rather a means of shaping understanding and social relationships. Linguistic analysis of religious texts provides insight into how meaning is constructed through word choice, sentence structure, and symbols (Basyir, 2022). By examining these aspects, religious messages can be conveyed more persuasively, touching the emotional side and providing more space for reflection for the audience.

Furthermore, ontological hermeneutics asserts that understanding of a text is not static. Interpretation always evolves along with changes in social, cultural, and historical conditions. In *New Testament and Mythology* (1941), Bultmann states, "The real purpose of myth is not to present an objective picture of the world as it is, but to express man's understanding of himself in the world in which he lives." This means that texts must be understood as expressions of human experience, not merely depictions of the supernatural world. In the context of preaching, interpreters are required to remain open to the dynamics of society so that religious messages remain alive and relevant (Abraham et al., 2023).

The application of this approach also encourages a critical attitude towards religious traditions. Bultmann argues that in order to achieve a more authentic understanding, readers must dare to break free from collective assumptions that limit interpretation. In da'wah analysis, this critical attitude is necessary so that religious messages do not merely repeat old narratives, but are also able to present new perspectives that provide answers to the actual concerns of society. In this way,

preaching becomes a space for dialogue between the text, the interpreter, and the reality of the congregation's lives.

In addition, ontological hermeneutics also emphasizes the existential aspect of humanity, which is inseparable from spiritual experience. Religious texts must be understood not merely as normative doctrines, but as invitations to experience faith personally. Bultmann emphasized that faith is not merely intellectual belief, but an existential experience that transforms human life (Silaban et al., 2025). In the analysis of da'wah texts, this means that religious messages should not stop at the cognitive dimension, but must also touch on the affective and practical dimensions. With this approach, preaching can provide a more meaningful religious experience for the congregation.

Rudolf Bultmann's ontological hermeneutics has contributed greatly to the development of the analysis of preaching texts. By emphasizing the connection between the text, the interpreter, and the reality of human life, this approach revives the meaning of religious messages so that they remain relevant in modern society. Dakwah based on ontological hermeneutics not only conveys religious information, but also directs the audience to experience faith in their daily lives. Thus, this hermeneutics not only enriches academic studies, but also strengthens the transformative function of dakwah in the religious social life of the people.

1.3 Implementation of Rudolf Bultmann's Ontological Hermeneutics in the Study of Islamic Da'wah Texts

In contemporary communication contexts, Bultmann's approach can also be applied to modern da'wah media such as podcasts, YouTube sermons, and social media content. For example, when conveying Qur'anic stories about past nations, a preacher can use existential interpretation to relate these ancient events to modern experiences such as how the arrogance of Pharaoh mirrors modern leaders' abuse of power, or how the patience of Prophet Ayyub inspires resilience in facing mental health struggles today. Through this hermeneutical engagement, da'wah becomes not only informative but also transformative, helping audiences internalize spiritual lessons that directly connect with their personal existence and ethical dilemmas (Abraham et al., 2023).

Furthermore, applying Bultmann's ontological hermeneutics encourages *da'i* and religious scholars to analyze the language and symbolism used in religious communication. For example, instead of using rigid, doctrinal expressions, the *da'i* can reinterpret metaphors and imagery in ways that awaken existential awareness. When the Qur'an describes "light" and "darkness," for instance, these can be presented as metaphors for consciousness and ignorance, faith and moral blindness. This linguistic reinterpretation aligns with Bultmann's view that language shapes

the way religious truth is experienced turning religious discourse into an existential dialogue between the divine message and human life (Basyir, 2022).

The relevance of Bultmann's ontological hermeneutics is not limited to the realm of قِرْدَة media-based da'wah; it also extends to textual interpretation, قِرْدَة where sacred narratives reveal profound existential truths. This becomes evident in the Qur'anic story of the Israelites transformed into apes a passage that, when read through Bultmann's lens, offers insight into the existential dimension of human disobedience and moral downfall.

Every word in the Qur'an is a form of communication from Allah that He wants to convey to all His people. However, there are some meanings that are difficult to understand, resulting in ineffective communication. An example of this is the story discussed in this article about the history of the past when the Children of Israel, or the Jews, were cursed by Allah to become apes. What caught the author's attention was the word or monkeys, which is a myth in the Qur'an. Generally today, the word used by society as a dirty word and something bad, but the Qur'an also mentions the word repeatedly. What exactly is the sign in that word and, of all the many types of animals that exist, why did Allah choose monkeys to signify that?

In uncovering this meaning, Bultmann's demythologization plays a very important role. Demythologization is not about removing myths as fiction, but rather interpreting myths so that their existential meaning can be understood by modern readers (Ulfiyati, 2020). Myths are based on human existence, so they must be interpreted in order to be understood by modern humans. Demythologization aims to bridge the gap between the mystical language of sacred texts and the rational understanding of contemporary readers (Verdianto, 2020).

One of the words قِرْدَة in the Qur'an is mentioned in Surah Al-A'raf verse 166, which reads:

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ

Meaning: "Then, when they persisted (beyond limits) in all that was forbidden, we said to them, 'Be despicable apes!'"

This verse tells of Allah's curse on the Jews who broke their promise. It tells how a people overcome by ignorance and arrogance were ultimately punished for refusing to follow the right path. The apes in the above verse are described as despicable, cursed animals, just like those who betrayed them, who were outwardly faithful but inwardly disbelieving (Ulviana et al., 2025).

Within the framework of Rudolf Bultmann's ontological hermeneutics, the story can be understood through the process of demythologization, which is an effort to reveal the existential meaning behind religious symbols and myths without negating their spiritual value. Bultmann emphasizes that myths are not lies or

fictional stories, but rather the way ancient humans expressed their existential experiences of divine reality (Syahna & Mayangsari, 2024). Thus, demythologization does not aim to remove the religious meaning from the story, but to interpret it so that it can speak to modern humans in a language of rational and reflective understanding.

Through this approach, the curse of becoming an ape can be interpreted as a symbol of human existential degradation, namely a condition in which humans lose their moral and spiritual consciousness and fall to a level lower than true humanity. In Bultmann's view, violating the covenant with God represents humanity's existential separation from its source of meaning, namely God. Thus, the transformation into an ape should not be understood biologically, but as an existential metaphor for the spiritual destruction of a person who lives without faith and inner honesty (Mawikere et al., 2025).

Through this ontological hermeneutical reading, the word ape in the Qur'an conveys the message that true humanity is not measured by physical form, but by one's awareness of the divine values that guide behavior and conscience. God chose monkeys for a reason, because they resemble humans in appearance but lack reason and morality. This is a powerful symbol of humans who outwardly appear to be rational and faithful, but inwardly have lost their humanity. Thus, the application of Bultmann's ontological hermeneutics to this verse helps modern readers understand that the main message of the story is not in its mythological events, but in its call for existential reflection: for humans to maintain their moral integrity, keep their promises to Allah, and not fall into spiritual degradation due to arrogance and denial of the truth.

Thus, Bultmann's hermeneutical method contributes significantly to Islamic *da'wah* by transforming how religious messages are communicated from rigid dogmatic assertions to a more profound existential engagement. It encourages preachers and interpreters to move beyond literalism and to rediscover the living essence of revelation, allowing the Qur'an to "speak" anew to people navigating the complexities of modern life. This interpretive approach can be clearly illustrated through the Qur'anic story of the Israelites cursed to become apes. Through Rudolf Bultmann's ontological hermeneutics, this narrative can be understood not as a literal event but as a symbolic expression of human existential degradation. Bultmann emphasizes that every myth in religious texts embodies truths about human existence that must be revealed to remain meaningful for modern readers. In this perspective, God's choice of apes serves as a metaphor for humans who have lost their moral and spiritual consciousness. Although apes resemble humans physically, they lack reason and moral awareness, symbolizing individuals who betray divine values and fall into spiritual corruption. Through this hermeneutic reading, the Qur'an invites reflection on the essence of humanity that true dignity

lies in intellect, morality, and loyalty to God. Thus, even when modern society uses the word “monkey” to convey humiliation or anger, it unconsciously echoes the same existential message found in the Qur’an: that arrogance, disobedience, and betrayal distance humans from their noble nature as rational and ethical beings.

Conclusion

The implementation of Rudolf Bultmann’s ontological hermeneutics in the study of Islamic da’wah texts provides a new interpretive pathway for uncovering the existential meanings hidden behind religious symbolism and mythology. Through the process of demythologization, religious texts are not stripped of their sacredness but are reinterpreted in a way that connects their divine messages with human existential realities. This study demonstrates that mythological expressions in the Qur’an such as the story of the Israelites cursed to become apes carry profound existential significance rather than merely historical or literal meaning. The transformation into apes symbolizes the spiritual and moral downfall of humankind when it betrays divine values and loses the essence of humanity endowed with reason, morality, and faith.

By applying Bultmann’s hermeneutical framework, the Qur’anic myth of the *ape* can be understood as a reflection of human existential degradation a reminder that the true dignity of humankind lies not in physical form but in moral awareness and obedience to Allah. This interpretation bridges the gap between ancient religious narratives and the rational comprehension of modern readers, showing that sacred texts continue to hold timeless relevance. Therefore, Bultmann’s ontological hermeneutics does not only enrich the theoretical dimension of da’wah and communication studies but also reinforces their transformative purpose: to communicate divine truths in a way that awakens human consciousness, cultivates moral reflection, and strengthens faith in the midst of the complexities of modern life.

Bibliography

- Abraham, J. E., Lisaldy, F., Pakpahan, G., Tinggi, S., & Bethel, T. (2023). *Demitologisasi Bultmann sebagai Analogi Jembatan Dialektika kepada Manusia Posmodern Pendahuluan*. 6(1), 1-16.
- Ariyanto, M. D. (1914). *RUDOLF BULTMANN : Demitologisasi dalam Perjanjian Baru*. 175-192.
- Basyir, D. R. (2022). *Pemikiran Hermeneutika Rudolf Bultmann: Demitologisasi*. Ibihtafsir.Id.
- Carey, P. W., & Lienhard, J. T. (n.d.). *Jurnal: te deum demitologi bultmann* 31. 31-48.
- Darmiyati Zuchdi, E. D., & Afifah, W. (2021). *Analisis Konten Etnografi & Grounded Theory, dan Hermeneutika Dalam Penelitian* (Vol. 314). Bumi Aksara.

- Fangidae, T. W., & Paongan, D. D. (2020). Filsafat hermeneutika: pergulatan antara perspektif penulis dan pembaca. *Jurnal Filsafat Indonesia*, 3(3), 102–108.
- Hardiman, F. B. (2015). *Seni memahami, Hermeneutik dari Schleiermacher sampai Derrida*. PT Kanisius.
- Hidayah, M. R. (2022). *Rudolf Bultman dan Demitologisasi Sebagai Jalan Pemahaman Rasional Masyarakat Modern*. Ibihtafsir.Id.
- Keristina, A., Ariyani, A., Nisapingka, D., Alvin, J. T., Ningsih, J., Natalia, K., Monica, L., Wandik, M., Sayori, S. Y., & Apridianti, S. (2023). *Pemahaman Sebagai Cara Menangkap Menurut Rudolf Bultmann dan Demitologisasi*. 2(1), 173–186.
- Mawikere, M. C. S., Hura, S., Mawikere, J. C. R., & Mawikere, D. B. M. (2025). Reviving Bultmann's Theological Thought Anew in the Contemporary Context. *Tumou Tou*, 12(1), 9–27.
- Panggabean, V. S. M., Silitonga, N. A., Nababan, G. M., Sinaga, A. R., & Sipahutar, M. A. (2025). Hermeneutika Eksistensial Rudolf Bultmann dan Gagasan Demitologisasi. *Jurnal Penelitian Ilmiah Multidisipliner*, 1(04), 748–754.
- Pebriana, D. R., Khoirunissa, D., & Supriadi, A. B. (2025). Development Of Technology And Science In Islamic Religious Education. *Noor: Journal of Islamic Studies*, 1(1), 1–9.
- Saefullah, M., Lailiyah, S., & Imron, A. (2023). PENERAPAN HERMENEUTIK DHEMITOLOGI RUDOLF BULTMANN PADA RANAH PENDIDIKAN AGAMA ISLAM. *PARAMUROBI: JURNAL PENDIDIKAN AGAMA ISLAM*, 6(2), 183–197.
- Silaban, S., Tumangger, E. Y. K., Banurea, A. A., Sipahutar, E. P. P., & Sipahutar, M. A. (2025). Hermeneutika sebagai Metode dan Kesadaran Filosofis dalam Penafsiran Teks: Telaah Historis dan Relevansi Kontemporer. *Jurnal Penelitian Ilmiah Multidisipliner*, 1(04), 695–701.
- Syahna, A. A. A., & Mayangsari, P. A. (2024). A Demythologizing Religious Narratives: Bultmann's Approach to Hadith within Modern Theological Studies: Demitologisasi Narasi Keagamaan: Pendekatan Bultmann terhadap Hadits dalam Studi Teologi Modern. *Aqwal: Journal of Qur'an and Hadis Studies*, 5(1), 54–71.
- Ulfiyati, N. S. (2020). Pemikiran Hermeneutika Rudolf Bultmann: Eksistensialisasi dan Demitologisasi. *Atthiflah: Journal of Early Childhood Islamic Education*, 7(1), 29–35.
- Ulviana, U., Faiz, F., & da Silva Carvalho, A. (2025). Imran Nazar Hosein's Interpretation of the End Times: Rudolf Bultmann's Hermeneutical Analysis of Demythology. *Dinika: Academic Journal of Islamic Studies*, 10, 22–40.
- Verdianto, Y. (2020). Hermeneutika Alkitab Dalam Sejarah: Prinsip Penafsiran Alkitab Dari Masa ke Masa. *Mitra Sriwijaya: Jurnal Teologi Dan Pendidikan Kristen*, 1(1). <https://doi.org/10.46974/ms.v1i1.2>

- Wahyudi, A. (2019). Interpretasi Hermeneutika: Meneropong Diskursus Seni Memahami Melalui Lensa Filsafat Modern dan Postmodern. *KLAUSA (Kajian Linguistik, Pembelajaran Bahasa, Dan Sastra)*, 2(02), 51–79. <https://doi.org/10.33479/klaus.v2i02.150>
- Zaenuddin. (2020). Analisis Hermeneutika dan Tekstualisme Al-Qur'an (Dari Klasik hingga Kontemporer). *Al-Afkar Journal for Islamic Studies*, 3(1), 137–163.