

Romantic Hermeneutic Schleiermacher and Relevance with Existence of Radio Broadcasting

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Abstract

Hermeneutics is defined as the process of interpreting a text. One of hermeneutics school is romantic hermeneutics. Romantic hermeneutics have inquiry to recapturing the truth from the text, which was intended for the writing purpose of the artist. To achieve a genuine, definitive comprehension of a text, it is necessary to provide a psychological interpretation that is a projection into the creative process and the author's subjectivity, thereby bringing the grammatical interpretation of the text closer to a meanings framework based on selected words. The current investigation will concentrate on the romantic hermeneutic and its correlation with the existence of radio. This research is a philosophical reflection approach to library research. The result is in the context of listen radio, the listener interprets a spoken word that is generated by a broadcaster, which is characterized by grammatical arrangement, linguistics, and principles. In the process of interpretation, the text presented by the broadcaster was interpreted by the listener in the social and cultural context.

Keywords: Romantic Hermeneutic, Schleiermacher, Existence Of Radio

Introduction

Hermeneutics is defined as the process of interpreting a text. The human endeavor to fathom everything has never been devoid of interpretation, which was frequently compared to it. For instance, when we speak, the manner in which we convey a concept or meaning in our minds must be translated into a word, phrase, or sentence. A communication medium that enables us and our adversary to comprehend one another. This concept is expanding, with the medium being interpreted as a communication medium that has been documented.¹

Hermeneutic thought was primarily derived from the sacred book at the outset. However, later hermeneutics can be discovered in a variety of sources, in-

cluding library points out, old documents, antiquated manuscripts and inscriptions, discourse records, books, personal narratives, and rhymes. However, in reality, the meaning or construct that is the subject of study is a concept that has been conveyed through a variety of texts in these mediums. In hermeneutic concept, there are a variety of texts that must be investigated, comprehends, and unveiled.²

Hermeneutics is a method that transitions from idea to clarity, from ambiguity to clarity. From a realm of mystery to a realm that is understood, or from a notion, or idea, to language, words. Words is increasingly playing a determining role in these methodologies. Researchers was unable to escape the language, even if it was intended by God. The hermeneutic has been demonstrated in the words of sacred manuscripts, and the background of hermeneutics can be traced through these sentences. In Jewish spirituality, the history of the church began with the study of Written texts, which were reinterpreted and subsequently transformed into religious laws.³

Hermeneutic is basically a textual interpretation. subsequently this piece of literature could be interpreted as a metaphor for social entities and a framework. It represents a work of a writer, who was influenced by the societal circumstances of that particular moment. A work of literature author's context as an active participant in society could be broad, as evidenced by the step taken track revealed in the work of literature. Conversely, there is the inquirer or interpreter that is who is lively and readily available. It implies the idea that interpreters are prepared and have the freedom to "take direction" of the text. This is distinct from the perspective of the writer, and these is to "desist" in his text. Despite the meanings, the writer's intentions could also be moving. In hermeneutic principle, there are generally three fundamental components: text, the author as a text producer, and the person conduct-

1 Palmer, and Landa, *Notes from Hermeneutics: Interpretation Theory in Schleiermacher, Dilthey, Heidegger, and Gadamer*, 3.

2 Lubis, "HERMENEUTICS OF THE HOLY RELIGION TEXTS (The Study of the Relationship of the Qur'anic Text to Religious Lif," 91.

3 Reichertz, "Limits of Interpretation or Interpretation at the Limits," 5.

ing the study as a text interpreter. It is impossible to separate and isolate coherently the third item in this description. In Dilthey, researchers are required to capture the three elements of text: expression, understanding, and experience.⁴

Hermeneutics posits that the specific categories of comprehension must be assembled over a common idea of how we comprehend. The outcome is a hermeneutical interest friction that shifts focus from the validity of interpretation to the phenomenology and dual subjectivities of the reader-author. The textual concept is a blurred sign in the context of hermeneutics and romantic thought, and it remains unfinished without reference to cultural and temporal context.⁵

In the context of Romantic hermeneutics, the object of inquiry was expected to be capable of recapturing the truth from the text, which was intended for the writing purpose of the artist. To achieve a genuine, definitive comprehension of a text, it is necessary to provide a psychological interpretation that is a projection into the creative process and the author's subjectivity, thereby bringing the grammatical interpretation of the text closer to a meanings framework based on selected words. It is imperative to interpret a text in order to understand its underlying significance. Therefore, hermeneutics is not an investigation that focuses on the process of reading a text; rather, it is a peripheral discipline that aims to bridge cultural gaps and broaden our comprehension.⁶

The current investigation will concentrate on the romantic hermeneutic and its correlation with the existence of radio. Schleiermacher transitioned from the romantic hermeneutic to the dialogic hermeneutic, which emphasizes the comprehension of what occurs and the care dedicated to text as a single event. In a metateoritis directions, Schleiermacher applies force to his endeavor. Radio broadcasting is a form of communication that employs the means of audio to convey information to the audience. Translations of the text and utterances presented by the broadcaster will vary among listeners. And the meanings of the radio broadcast sign for the receiver will be influenced by the entered text. Structure of the hermeneutic framework's relation to the interpreter, text, and meaning. One type of hermeneutical category is the Deconstruction of Derrida, Dialectic of Heidegger, Dialogis of Gadamer, Phe-

nomenology of Husserl, Methodist of Dilthey, and Romanticism of Schleiermacher, among others.⁷

Research Method

This research is a philosophical reflection approach to library research. The research paradigm is qualitative, which is a scientific research model that investigates the qualities of research objects, including values, meanings, human emotions, religious experiences, the beauty of a work of art, historical events, and symbols. In the interim, the philosophical reflection approach is crucial, as the objective of this research is to uncover the fundamental truth, meaning, and the essence of all centers.⁸

Results And Discussion

Schleiermacher posits that this issue arises from the cultural and historical context of the audience, as the text is an event network of things that enables the comprehension of the events at hand. Schleiermacher is virtually fanatical in his belief in the viability of the interpretation approach. Readers can consistently identify cogent content in their own articles, which at first their interpretation has advanced to comprehension by a text that has been consistent since the beginning and could be improved upon in the future.⁹

In this instance, the radio listener possesses a more profound comprehension than the broadcaster, as the language shifting was comprehensible to the listener. Language is not a straightforward matter; it was acknowledged as an existence, as an open medium for the transmission of ideas. Due to the fact that language is a sign that has been verbally disclosed by the announcer as an actor, and these is distinguished by some distance from the listeners. The listener will respond, record, remain, listen, and interpret any text that the authors present as a representation of the text they have read and thought about. A special element that distinguishes human communications is not limited to a physical signal; it is also a term. The word is an established character that represents a meaningful combination of speech signs. He is able to motivate others by allowing them to experience himself speak through his words. This matter suggests that humans are capable of communicating through something and motion without regard for time or space.¹⁰

4 Engler and Stausberg, *The Routledge Handbook of Research Methods in the Study of Religion*, 203.

5 Tereza, "The Understood Author: A Hermeneutical Exploration of Audiences Interpretation of the Author as Productive Practices behind a Text," 30.

6 Moore, "Hermeneutics and Orientation," 208.

7 Polkinghorne, "Psychological Inquiry and the Pragmatic and Hermeneutic Traditions," 455.

8 Bakker and Zubair, *Metodologi Penelitian Filsafat*, 15.

9 Osborne, "Paradigm Shifts: The Philosophical Hermeneutics of Friedrich Schleiermacher," 69.

10 Newhagen, "Interactivity, Dynamic Symbol Processing, and the Emergence of Content in Human Communication," 396.

Humans have the ability to generate symbols that convey fundamental meaning through abstraction. For instance, the chair sign is represented as a seat. Language serves as a medium for means to communicate with other individuals in order to convey an action. Man's primary and fundamental symbolism is language. Language is the sole means by which any other symbol systems are able to interpreted.¹¹

It is the instrument through which every designation, interpretation, conceptualization, and nearly every interaction that happens is ultimately realized. It is "beyond" the individuals, as what is not expressed in language is not experienced and has no significance. There are, of course, other methods of communicating interpersonally that show thoughts, sensations, motives, or directions, such as mirth, eye contact, facial expressions, and attitudes.¹²

However, these additional indications, signals, expressions, and symbols, as well as all other systems of representation, are related to words, imply words, and serve as translations, substitutes, adjuncts, or supplements of words. They might be devoid of significance if they were not associated with, and interpreted in terms of, words. Schleiermacher asserts in romantic hermeneutics that words serves as a medium for the author's transmission of text messages, which are interpreted by the interpreter, who represents the entire radio audience.¹³

Schleiermacher has personal familiarity with concealment, which is frequently encountered in text. This is also to establish the romantic hermeneutic for the textual interpretation as a kind of hazy sign that cannot be fully understood without consideration of cultural and temporal context.¹⁴ Individuals who listen to radio broadcasts possess their own paradigm perspective, which is shaped by their social environment and personal history. Therefore, it will be evident how listeners have a varying interpretation of the broadcaster and the symbolic significance of radio broadcasts.¹⁵

The psyche of every observer could be influenced by a single word. The broadcaster interacts with the audience by using words as a medium, and each observer has the ability to interpret the meaning of the text. The significance of an action that the broadcaster presented is revealed through the conversation between the audience member and the broadcaster. This issue has been demonstrated that the

recipient responds to a word, utterance, sentence, and language that they understand, thereby allowing the information to be interpreted.¹⁶

The comprehension of sign relations was elucidated by the hermeneutic romantic. The interaction between every person, in this case the listener of the program, and the announcer, has been elucidated in the scheme. Each group has invested in a perspective that will have an impact on the other. From their perspective, each individual defined a situation that was the result of both interactions.¹⁷ The broadcasters consistently encourage listeners to engage in interactive activities to establish a unique ambiance while on air. Consider the following scenarios: sending a request via text message, making a call through the phone, or explicitly responding via phone to any intriguing topics that warrant discussion. The interaction structure described above is highly effective in fostering a bond between the broadcaster and the listener.¹⁸

The broadcaster is employing words mediums to render the intention of the text by textual means and also to convey the audience thoughts. By employing an engaged conversation pattern, such as spoken communication and the provision of valuable knowledge, the listener will respond to the interaction. Social interaction has the potential to alter an individual's interpretation of a situation, their definition, and the way they react to an action. The radio audience is very open to the broadcaster's active engagement with them, and every statement that the announcer makes is intended to be meaningful.¹⁹

This implies that signs are significant not only to the person who acquires them, but also to the person who uses them. Symbols are employed by the user with deliberate intention rather than by accident. "It is crucial for communication that the symbol evokes the same emotions in oneself as it does in the other individual." the individual who employs signs does so in order to convey a message that the recipient is convinced will be comprehensible to the other.²⁰

The individual listening perceives the radio broadcast as their own universe as a whole. The broadcaster is a unique asset to the radio program, as the popularity of its content is contingent upon the presenter's capacity to present the topic at hand.

11 Newell, "Physical Symbol Systems," 140.

12 Kramsch, "Language and Culture," 33.

13 Gardner, Howard, and Perkins, "Symbol Systems," 30.

14 Vial and Schleiermacher, *Schleiermacher*, 30.

15 Gardner, Howard, and Perkins, "Symbol Systems," 30.

16 Blakar, "LANGUAGE AS A MEANS OF SOCIAL POWER," 135.

17 SHALIN, "Romanticism and the Rise of Sociological Hermeneutics," 80.

18 "Radio in Context," 145.

19 Starkey, *Radio in Context*, 35.

20 Ingold, *Companion Encyclopedia of Anthropology*, 79.

Listeners have expressed their admiration for certain broadcasters in this radio show, as they are perceived as personable and capable of evoking a positive and enjoyable atmosphere.²¹

An individual who possesses an artistic heritage and a distinct historical history from others is a radio listener. The listener's surrounding environment determines the listener's capacity to comprehend and interpret what is heard. The loyal listeners of the program perceive a sense of contiguity between the broadcaster and another listener during the program, which is why this interpersonal relationship meaning is arising.²²

Interpretation movement and historical awareness are the primary focus of romantic hermeneutics. Schleiermacher is a thinker who possesses a strong conviction in the inherent capacity of human reason to search for truth in all aspects of life. Radio listeners are affected by their inherent abilities when they interpret an event in accordance with the principles of romantic hermeneutics. Naturally, this issue prompts us to delve deeper into the significance of broadcasting for the person listening and, in collaboration with Schleiermacher, to comprehend it in a romantic manner.²³

The notion of textual as a being "floating mark structure" in romantic hermeneutics is inextricably linked to cultural and temporal context. The romantic hermeneutic approach aims to reestablish the text's truth, which is determined by the author's original intention. The process of interpretation is analogous to the transition from the one who interprets the text, and the subsequent process of recapturing what was originally writer's intention through the lens of history and culture.²⁴

The whole structure turns into standardized with respect to textual methodology, historical context, and its cultural significance. Due to his preconceived notion, there is only one truth and the "unitary" is defined by the intention of a single text and the "unitary" as well.²⁵ Radio have a number of listeners from a variety of social and cultural backgrounds, including Javanese, Borneo Island, and a combination of cultures. Radio listeners were from a variety of social backgrounds, and each had their own interpretation. The romantic hermeneutic was interpreted, requiring the listener to combine both

the theoretical and practical components of the hermeneutics exercise. The multifaceted method of Schleiermacher implied two distinct hermeneutics. The initial one is philosophic media and exegetic, which is referred to as language reconstructing, historical, and comparative. This is a hermeneutic task done in praxis.²⁶

In the context of listen radio, the listener interprets a spoken word that is generated by an announcer, which is characterized by grammatical arrangement, linguistics, and principles. In the process of historical reconstruction, the text presented by the broadcaster was interpreted by the listener in the context of the social and cultural context, economic circumstances, and politics as a whole giving rise to a text that was undeniably audible. Schleiermacher posited a conclusion that was both disputable and supported by rational argumentation.²⁷

In this regard, the radio's existence is highly personal and romantic. When an information is transmitted via radio broadcasting, there are proximity arrangements in place²⁸. The romantic aspect of radio, which is:

a. Imaginative

The idea is transmitted rapidly, and the audience only employs their auditory sense; therefore, broadcast radio can encourage the communicator to envision. The inventive spirit of radio audiences is also evident, as evidenced by the reporter's direct relaying of a football match. The intensity of imagination hearing will increase gradually in radio drama shows. In radio dramas, the ambiance is established by the authenticity of the situation.²⁹

b. Auditory

The auditory component of broadcast radio is the ability to hear, which is limited in humans. Consequently, communications messages are rapidly ac-

21 Scannell, "For a Phenomenology of Radio and Television," 7.

22 Gillespie, *Media Audiences*, 2.

23 Reymond, "Music and Practical Theology," 34.

24 Skinner, "Hermeneutics and the Role of History," 20.

25 Demeterio, "INTRODUCTION TO HERMENEUTICS."

26 Sujoko, "Talking Culture: Indonesian Community Radio and the Active Audience [Paper in Themed Section: Shifting Cultures.]"

27 Vagle, "Radio Language □ Spoken or Written?," 120. and how and why it varies. One way of finding the answers to these questions is to look at them in relation to the traditional modes of discourse, i.e. speaking and writing. The hypothesis is that variation in radio language can be described as variation along a continuum from spoken to written language. The data for this study comprises two hours of broadcasting from morning magazine programmes. The data is divided into text types, with the macrosyntagma (sentence

28 Taylor, "Music and the Rise of Radio in 1920s America," 426.

29 Cottrell, Tragaki, and Wilford, *Ethnomusicology and Its Intimacies*.

cepted through broadcast radio. The listener is unable to rehear ambiguous information because they are unable to appeal to the announcer or presenter to repeat the information that is absent, unless they engage in recording. Consequently, the broadcast message that is disseminated need to be succinct and unambiguous throughout Lapps.³⁰

c. Intimacy

Intimacy is the unique characteristic of broadcast radio. Audiences often listen to the radio in a peculiar manner, as they conduct themselves on a daily basis, and their ears are attracted to the radio. Typically, audiences are engaged in other tasks while listening to broadcast radio. The announcer's presence is felt in the listener's chamber, while they are in their car and in other locations. Therefore, the broadcaster provided intimate service, which varied from educational to entertaining programs.³¹

d. Conversation Style

According to the aforementioned, an on-air radio broadcaster can astound as a visitor or accompany the audience regardless of their location. Therefore, it is unthinkable for the broadcaster to converse with a person who is full of enthusiasm in this manner. Even if the message is heard by thousands of individuals, the personal character of the listeners at the post separates them, resulting in radio broadcast materials that are conversational. The person who communicates must understand the aforementioned radio broadcasting characteristic in order to gather and submit an announcement using broadcast radio media. This will enable the person who communicates to make the appropriate modifications to ensure that what they are saying reaches the intended audience.³²

Conclusion

The comprehension of metaphorical relationships was elucidated by the hermeneutic romantic. The interaction between every audience member, in the present situation the listener of the broadcast and the announcer of radio, has been elucidated that every radio organization has invested in an idea that will have an impact on the other. The psyche of each radio listener could be influenced by a single word. The broadcaster interacts with the audience by using words as a medium, and each listener has the ability to interpret the meaning of the text. The significance of an action that the announcer presented is revealed through the interaction between the listener and the broadcaster.

This implies that words are significant not only to the listener who receives them, but also to the broadcaster. The intentional use of words, as opposed to an accident. Communication necessitates that the symbol evoke the same emotions in oneself as it does in another. The broadcaster who employs language does so with the intention of conveying a message that the listener believes will be comprehensible to the other. The listener perceives the radio program as their own universe. The broadcaster is a unique asset to a radio program, as the success of the program is contingent upon the presenter's capacity to present the program. Listeners have expressed their admiration for certain broadcaster in radio.

30 Chattopadhyay et al., "Hearing Voices," 200.

31 Karathanasopoulou, "An Examination of the Concept of Intimacy in Radio Studies, Combining Mainstream and Non-Mainstream Theories and Practices," 44.

32 Crook, "Book Review: Radio in the Global Age," 115.

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