

Demythologizing Religious Narratives: Bultmann's Approach to Hadith within Modern Theological Studies

Demitologisasi Narasi Keagamaan: Pendekatan Bultmann terhadap Hadits dalam Studi Teologi Modern



Article History

Submitted: 01/04 /2024

Reviewed: 30/04/2024

Revised: 11/05/2024

Aproved: 11/06/2024

Available: 12/06/2024



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Abstract

Background and Research Objectives: *This study investigates Bultmann's hermeneutics, particularly the concept of demythologization used to interpret myths as existential statements, and its application in the study of Hadith. The objective is to explore how Bultmann's approach can uncover existential meanings relevant to contemporary humans and compare its applicability within Islamic studies. **Methodology:** This research employs a descriptive-analytical-critical approach by examining various academic texts and reputable international journals published in the last ten years. A comparative analysis between Bultmann's hermeneutics and Hadith studies is conducted to assess the potential of demythologization in an Islamic context.*

Main Findings: *The findings reveal that demythologization aids in understanding the psychological and sociological dynamics behind mythological narratives in both Christian and Islamic contexts. It allows for the reinterpretation of mythological elements in Hadith to highlight underlying existential messages without diminishing the historical value of these religious texts. **Involvement:** This study significantly contributes to hermeneutical literature by extending Bultmann's concept of demythologization to Islamic studies. It opens new avenues for understanding Hadith texts in ways that align with contemporary intellectual needs. **Conclusion:** The research concludes that Bultmann's hermeneutical approach through demythologization offers a flexible framework for understanding the spiritual and moral meanings behind myths. This approach is relevant not only in Christian theology but also in Islamic studies, enabling new understandings of religious texts that resonate with the intellectual needs of contemporary humans.*

Keywords: Hermeneutics, Rudolf Bultman, Demythology, Hadith

URL: <https://e-journal.uingusdur.ac.id/aqwal/article/view/teha514>

DOI: <https://doi.org/10.28918/aqwal.v5i1.7311>

Abstrak

Latar Belakang dan Tujuan Penelitian: Penelitian ini mengkaji hermeneutika Bultmann, khususnya konsep demitologisasi yang digunakan untuk menginterpretasikan mitos sebagai pernyataan eksistensial, serta penerapannya dalam studi hadis. Tujuan penelitian ini adalah untuk mengeksplorasi bagaimana pendekatan Bultmann dapat mengungkap makna eksistensial yang relevan bagi manusia kontemporer dan membandingkan penerapannya dalam studi Islam. **Metodologi:** Penelitian ini menggunakan pendekatan deskriptif-analitis-kritis dengan mengkaji berbagai teks akademik dan jurnal internasional bereputasi yang diterbitkan dalam 10 tahun terakhir. Analisis komparatif antara hermeneutika Bultmann dan studi hadis dilakukan untuk menilai potensi demitologisasi dalam konteks Islam.

Temuan Utama: Temuan menunjukkan bahwa demitologisasi membantu memahami dinamika psikologis dan sosiologis di balik narasi mitologis dalam konteks Kristen maupun Islam. Demitologisasi memungkinkan reinterpretasi elemen-elemen mitologis dalam hadis untuk menyoroiti pesan-pesan eksistensial yang mendasari, tanpa mengurangi nilai historis teks-teks religius tersebut. **Kontribusi:** Studi ini memberikan kontribusi signifikan terhadap literatur hermeneutika dengan memperluas penerapan konsep demitologisasi Bultmann ke dalam studi Islam. Penelitian ini juga membuka jalan bagi pemahaman baru tentang teks-teks hadis yang lebih relevan dengan kebutuhan intelektual manusia modern. **Kesimpulan:** Penelitian ini menyimpulkan bahwa pendekatan hermeneutika Bultmann melalui demitologisasi menawarkan kerangka kerja yang fleksibel untuk memahami makna spiritual dan moral di balik mitos. Pendekatan ini tidak hanya relevan dalam teologi Kristen tetapi juga dalam studi Islam, memungkinkan pemahaman baru tentang teks-teks religius yang lebih relevan dengan kebutuhan intelektual manusia kontemporer.

Kata Kunci: Hermeneutika, Rudolf Bultman, Demitologi, Hadis

A. INTRODUCTION

The existence of myths in society is very important to see the context of myths that are formed into traditional beliefs. Because belief is the most important part of individual and community life. Humans are basically a community that has the same life in belief or belief. Therefore, myths are phenomenal in the midst of primitive society (Alam, 2017, p. 118). However, in the modern world, myths are considered cultural relics even though some others still believe in the existence of these myths. This is because modern society is more likely to use ratios in its reasoning. Like the myth of the prohibition of going out in the evening.

In the long history of human thought, religious texts are often faced with challenges to remain relevant in the midst of changing times. Hermeneutics,

as the study of theories and methods of interpretation, is key in bridging ancient texts with modern reality. In the history of hermeneutics, Bultman made a huge contribution around the 19th century through his concept of demythologization. That is, in reading the scriptures, demythologization must be carried out, namely the work of interpreting the text itself. It does not mean eliminating myths but interpreting existentially and then demythologizing to understand a text must have a pre-understanding of the text (Hamidi, 2011, p. 6). Rudolf Bultman (Mulyono, 2003) interpreted hermeneutics as an effort to bridge the gap between the past and the present. It is necessary to pay attention to several aspects, namely the language aspect, where the language in the text is centered on efforts to understand the text, especially in holy books that have different time and social periods. Hence the need for a deep understanding of the things in the text.

Previous research that used Rudolf Bultmann's hermeneutic analysis method, such as that conducted by Siti Hasanah (n.d.) in "Rudolf Karl Bultman's Hermeneutical Thought," revealed that Bultmann developed his thought through Heidegger's ontological existential hermeneutics by utilizing materials such as historical criticism of liberal theology, direction to the word and faith in dialectical theology, reformatory teachings on justification, and Martin Heidegger's philosophy of existence. Another relevant research is the work of Nur Shofa Ulfayati (2020) discusses Bultmann's efforts as a theologian to make scriptures from pre-scientific times acceptable to modern humans through the concept of demythologization which interprets religious myths according to their existential functions. Research by Nurul Azizah et, al (2023) explained that demythologization is an interpretation of biblical passages that are considered mythological by emphasizing the existential truth contained in myths, aiming to bridge the difficulties of modern humans in understanding the preaching of the new covenant so that they can understand the hidden meaning behind the myth. Research by Muhammad Saefullah, et al (2023) explaining Bultmann's theological hermeneutics, or demythology, examines myths in Scripture to explore original and hidden meanings by interpreting Journal of Qur'an and Hadith Studies Vol. 5 No. 1 2024 Existentialization and.... (Ananda Aprilia & Putri Ayu) | 4 ideas, motives, and stories in revelation so that they become clear and transparent, showing that the

commandment of worship in Islam has many rational and scientific benefits after being studied in depth.

In the Hadith narrated by Ahmad (14747) it can be concluded that between Maghrib and Isha it is recommended not to leave the house. This prohibition applies not only to children but also adults. Because stopping activities outside the home for those who work outside and going to the mosque for maghrib prayer is an effort to prevent themselves from psychologically disturbing the devil but also physically preventing themselves from accidents because the red wave at night will be very dangerous for the body and dazzle the eyes either street lights or vehicle headlights that cause accidents (Kurniawan, 2019, p. 17).

The purpose of this study is to explore how Bultman's hermeneutical approach can help in understanding the underlying meaning of the hadith as well as its relevance in the context of modern life. This research focuses on applying Bultman's hermeneutic to understand the hadith, especially the myth of going out in the evening which is a novelty from previous research. This case study will not only discover the hidden meaning behind the hadith narrative, but will also look at how demythology can be used to gain a deeper understanding and relevance in contemporary life. The concept used in this research is demythology so that it is expected to answer issues related to myths that have long been rooted in society. This study is interesting because it involves a direct analysis of the hermeneutics of the hadith about the prohibition of going out in the evening, using the framework of the Western scholar Rudolf Bultman. The author also includes traditions relevant to the myth of the prohibition, which are recognized as authentic (sahih) and narrated by many narrators. The Hadith about going out at dusk is one of the Hadiths that has a mythological background and is often the object of contradictory studies. An understanding of Bultman's hermeneutics can provide deeper insights behind the mythological narrative in this hadith and how it can contribute to the context of hadith studies and Islamic theology at large. The study of hadith hermeneutics is still rare, so this research aims to explore how Bultman's concepts can be applied in hadith hermeneutics. This research is also expected to serve as a reference for future studies in this field. The method used in this research is qualitative with a library research

approach, which is a method of collecting data by understanding and studying theories from various literature related to the research. The hadith about going out in the evening is one example of a hadith that has mythological elements in its narrative. The author hypothesizes that demythology makes it easy to understand what the meaning behind a myth is, especially the Hadith narrated by Ahmad (14747)

B. DISCUSSION

1. Myths in Hadith

Myth is synonymous with superstition (from Arabic *takhayyul*, i.e. delusion), fairy tale or superstition. In English myth or Latin *mythus* or Greek *mythos*. Myths can be defined as imaginary rules, which usually involve supernatural characters, actions and events, and include some general ideas about natural or historical phenomena. Myths are also equated with symbolism, allegory (*majaz*) or symbols that represent a reality that is much more complex so that the symbol can easily capture its intent, purpose and value. Basically, myths are stages of man's spiritual journey in achieving happiness and tranquility in his life in the world. Myths are also human stages to find something that is believed to exist, namely the Supreme Creator. The journey is then depicted into something real through fictional stories (Alam, 2017, p. 115). Myths can be considered as metaphysical concepts from the ancient world to describe something in everyday life. The function of myths is comparable to symbols, rites, or sayings, which indicate awareness of certain situations in the cosmos and generate certain metaphysical perspectives (Eliade, 2002, p. 37).

Myths are often understood as narrative stories rooted in the traditions of a society and regarded as historical truths. They are accepted and taught as beliefs, often used to provide explanations for the unknown, uncertain or doubtful. Myths usually reflect sacred doctrines and are often linked to theological concepts and ritualistic practices. The characters in myths are usually not ordinary people; they can have characteristics of humans, animals, gods, or heroes from various cultures. Events in myths take place in the early era of creation, in a world that is very different from today's world both the heavenly world and the underworld. Myths explain the origins

of the world, humans, death, the properties of various creatures, geographical uniqueness, and natural phenomena (Bascom, 1965, p. 307).

Most narratives can be considered myths if they involve elements of the supernatural and mystery. Myths often portray two opposing emotions: desire and hope on the one hand, and discomfort and fear on the other, providing a window to explore the subconscious. Although myths are often related to religion and faith, they can also have values that are not explicitly religious (Bascom, 1965, p. 308). In general, myths are considered sacred stories and have a strong influence on human behavior. Myths are respected and powerful because people consider them to have their own truths and are believed to be religious and absolute.

2. Rudolf Bultman's Hermeneutics

a Biography of Rudolf Bultman

Rudolf Bultman was born in Wiefelstede, near Oldenburg Germany on August 20, 1884-July 30, 1976, the first child of an Evangelist-Lutheran pastor couple, his father named Athur Bultman and his mother Helena. Bultman came from a religious family. His paternal grandfather was an African missionary, and his maternal grandfather a pastor. The theological environment made Bultman gradually move towards Protestant liberalism. Bultman's education began at the Gymnasium in Oldenburg (1895-1903) where he met and befriended Karl Jaspers, who brought about a powerful change in his psyche that favored the disciplines of religious studies, languages, and the history of Greek literature. Bultman studied Theology and Philosophy at the University of Tubingen, Berlin, and earned his doctorate in 1912 from Marburg at the age of 28 with "Die Exegese des Theodor von Mopsuestia". In 1916, Bultman began his career as a professor in Brelau and Glessen. In 1921, he became a professor in Marburg, specializing in New Testament and Ancient Christian history. In 1924-1925, he met Paul Tilich and Martin Heidegger who were writing a book entitled "Sein und Zeit". These encounters had a strong influence on his thinking and theology (Abineno, 1989, p. 3). Bultman was known as a New Testament scholar and a systematic thinker. He was also a theologian, historian, philosopher and religious scholar. Some of Bultman's works include "the history of the synoptic

tradition" (1921) which provides a new analysis with the term form history or form criticism. In his analysis, Bultman distinguishes between the three traditional or oral layers that lie behind the synoptic gospels with the conclusion that the story of Jesus' life originally in Mark is actually the creation of the Hellenistic church. This set of myths differed in time, language and culture from the Palestinian origin where Jesus lived. According to him, with the synoptic gospels alone, Christians cannot recognize the historical Jesus (Susabda, 1999, p. 126). Other works are "Die Geschite der Synoptischen Tradition" (The History of the Synoptic Gospel Tradition, 1921), "Kerygma and Mytos 1948, Neues und Mythologie 1941".

b Rudolf Bultman's Demythology

Hermeneutics is a science that tries to describe how a word or event in the past time and culture can be understood and become existentially meaningful in the context of the present situation. Rudolf Bultman quoted in Abdul Moqsith Ghazali's writing, states "the term hermeneutics is generally used to describe the attempt to span the gap between past and present", meaning that hermeneutics is usually used to bridge the gap between the past and the present. The core task of hermeneutics is how to interpret a classic text or social reality in the past to the present with a different place, time and atmosphere. In other words, hermeneutics is concerned with the issue of understanding texts in a broad sense, including historical events, symbols and myths (Supena, 2008, p. 248).

Central to the concept of demythologization is Bultman's stance that two things are found in the New Testament: a) the Christian gospel, and b) the mythical worldview of the first century. The nature of the gospel, which Bultman calls kerygma (Greek: preached content), is the core that cannot be narrowed down. Modern people cannot accept the mythical framework that encloses the essence of the gospel. Therefore, theology must endeavor to release the kerygma message from the mythical framework. According to him, mythical frameworks are not always related to Christianity (Ariyanto, 2008, p. 169).

According to Bultman, a myth is a story that does not distinguish fact from non-fact in its content, and which originated in a pre-scientific age. The

purpose of myth is to express man's understanding of himself, not to state an objective picture of the world. Myths use parables and terms taken from this world to express beliefs about man's understanding of himself. In the first century, Jews understood the world as a system open to God and supernatural powers. The universe in the first century was expressed in three levels, with heaven above the earth and hell below the earth. Bultman argues that this picture of the world is the view of the universe found in the Bible. In this case, the system of natural law is often disrupted by supernatural intervention. Although the Bible is filled with myths, they should not be discarded. To do so would be to discard all the pages of the Bible that are full of myths (Abineno, 1989, p. 11). In resolving this dilemma, Bultman proposes a way out through demythologization. Demythologization is tasked with stripping the myths from the New Testament and trying to uncover the kerygma behind the myths so that the gospel can be communicated effectively to modern man.

Demythologizing according to Bultman is a hermeneutical method that reveals the secrets behind the myths used in the New Testament. This is done to be able to give an understanding to the human mind in the twentieth century that no longer thinks in mythical concepts. (Bultmann, 1958, p. 36). In discovering hidden meanings, Bultman calls this a "hermeneutical project in existential interpretation", with regard to the existential, what needs to be done is a "view of existence".

In his theological views, Bultman is influenced by Heidegger's philosophy of existentialism, which lies in his concept of believing. According to him, believing does not mean taking things for granted, believing in decisions about life and death that are not based on mere reason. According to Bultman, believing is an act of surrender to obediently assume responsibility, as well as a sense of freedom from being inwardly affected by the world. Objective mythological statements have become existentialist statements about human beings. Bultman himself has admitted to replacing theology with ontology, interpreting statements about God as statements about human life. It is clear then that if man is to speak of God, he must speak of himself (Lane, 2005, p. 239).

In this case, the author concludes that Bultman's hermeneutics assesses myths as objective statements into existentialist statements so that in this case, Bultman uses the concepts of Demythologization and existentialism in revealing the secrets behind myths to provide understanding to humans today. Bultman's thinking can also be studied with hadiths that have to do with myths. Bultmann's hermeneutics is a theological approach that views myth as a way to reveal existential truth. According to Bultmann, myths are not objective statements about physical reality, but rather symbolic expressions of deep human experience (Smith, 2015, p. 42). In this context, the concept of demythologization becomes important to understand the existential message behind religious texts. Demythologization is the process by which mythological elements in such texts are reinterpreted to find relevant meanings for modern humans (Johnson, 2018, p. 58). Recent research shows that this approach can be helpful in understanding the psychological and sociological dynamics behind mythological narratives.

Bultmann's approach can also be applied to the study of hadith, especially with regard to mythological elements. Hadith often contain elements that can be considered myths in the broadest sense, i.e. stories that serve to convey moral or spiritual truths (Jones, 2019, p. 104). Through demythologization, these elements can be reinterpreted to highlight underlying existential messages (Khalil, 2020, p. 29). Research shows that this approach is not only relevant in the context of Christian studies, but also in the context of Islam, where the reinterpretation of myths can open up new understandings of hadith texts (Ramadan, 2021, p. 85).

Criticism of Bultmann's hermeneutic often centers on the accusation that demythologization can diminish the historical value of religious texts. However, Bultmann's supporters argue that the main purpose of demythologization is to deepen existential understanding, not to deny the historical aspects of religious texts (Peters, 2022, p. 112). In this context, research shows that demythologization can serve as a bridge between traditional understandings and the intellectual needs of modern humans (Miller, 2016, p. 133). As such, this approach offers a flexible framework for understanding the spiritual and moral meanings behind myths, in both Christian and Islamic contexts (Ahmed, 2023, p. 67).

3. Hadith on the Prohibition of Going Out in the Evening

Myth is synonymous with superstition (from Arabic *takhayul*, i.e. delusion), fairy tale or superstition. In English myth or Latin *mythus* or Greek *mythos*. Myths can be defined as imaginary rules, which usually involve supernatural characters, actions and events, and include some general ideas about natural or historical phenomena. Myths are also equated with symbolism, allegory (*majaz*) or symbols that represent a reality that is much more complex so that the symbol can easily capture its intent, purpose and value. Basically, myths are stages of man's spiritual journey in achieving happiness and peace in his life in the world. Myths are also human stages to find something that is believed to exist, namely the Supreme Creator. The journey is then depicted as something real through fictional stories (Alam, 2017, p. 115).

In understanding the texts of Islamic teachings, the *mufasssirs* should not be trapped in matters related to myths. That is, the meaning of the existential demythology of Islam as a religion that is *rahmatal lil alamin* is not only preached but actually realized in real world practices (Huda, 2017, p. 316). Likewise, the hadith of the prophet must be understood through a *sirah* (historical) approach so that it becomes very important. With the study of *sirah*, the psychology of the Prophet as an ordinary human being can be clearly known so that the hadith can be understood precisely and accurately. From here we can find out which speech acts of the Prophet are sourced from culture and revelation. All the life of the Prophet can be described as it is, without any element of mythologization, cult, or humiliation. Thus, *sirah* is the right approach to demythologizing the life of the Prophet (Hasbillah, 2012, p. 274).

The myth of the prohibition of going out in the evening has been talked about for generations so that until now the myth is still believed by most people. Upon further study, there is a hadith related to the prohibition of going out in the evening as in the hadith narrated by many hadith narrators, among them are Imam Bukhori (3280) and Imam Muslim (2012) in his two *Sahih* books which means:

"When the night comes or you are in the evening, then restrain your children, for indeed the devil is scattered at that time. When a moment of the night has passed, let them go. Close the doors and remember Allah, for indeed the devil cannot open a closed door. Close your drink and food containers and remember Allah, even if it is just by putting something on them, and turn off your lamps." (HR. Bukhari, no. 3280, Muslim, no. 2012)

In another narration by Bukhari (5624) which means "turn off your lamps, if you are going to sleep. And close the doors and cover your vessels and containers of food and drink." Imam Muslim, no. 2113 narrated from Jabir ra. who said, "The Messenger of Allah, peace be upon him, said, turn off your lamps."

"Do not let go of your livestock and your children when the sun sets until the beginning of 'Isha'. Because the devils are scattered when the sun sets until the beginning of 'Isha'."

Imam Nawawi (may Allah have mercy on him) said: "This hadith contains a number of teachings for the good of this world and the Hereafter. The Messenger of Allah (blessings and peace of Allah be upon him) commanded us to observe these manners, which Allah has made the cause of salvation from the devil. The devil would not be able to uncover food and drink containers, or open doors, and would not be able to disturb young children and others if these causes were present. It is also mentioned in the saheeh hadeeth that if a person recites the basmalah when he enters his house, the devil will say, "There is no place to stay for the night." This means that we do not have the strength to spend the night in their house. Similarly, if when having intercourse one recites, "O Allah my Lord, keep us away from the shaytān and keep the shaytān away from what You provide for us." Then that will be a cause of safety for the person having intercourse.

Then that will be a cause of salvation for the baby to be born from the interference of the devil. This is also the case in several well-known and saheeh hadeeths. In this hadeeth, there is a recommendation to remember Allah, may He be glorified and exalted, in some of these places, as well as in other places that have similar meanings. The scholars of our madhhab said: It is mustahabb to mention the name of Allaah for every good deed, and it is mustahabb to recite hamdalah for every good deed. This is based on the well-known hasan hadeeth in this regard. Saying (جنح الليل) with a dhomah line on

the letter jim (ج) or kasrah, according to two well-known dialects. It means that it is dark at night. If it says (أجبح الليل), it means that darkness has come. Originally, the meaning of (جنوح) is inclined. The Prophet's saying (صبيانكمفكفوا) means to restrain them (small children) from going out at that time. The words of the Prophet (peace and blessings of Allaah be upon him) (فإن ينتشر الشيطان) mean the devil. So what it means is that it is feared that the children will be harmed by the devil at that time because of the large number of them at that time." (Nawāwī, 1392, p. 185).

Ibnu 'Abdil Barr said:

"in this hadeeth is the command to close the doors of the house at night. This Sunnah is enjoined as a form of love to protect people from being harmed by the devil in the form of humans or jinn" (Al Istidzkar, n.d, p. 363).

Ibnu Bathal said:

"The Prophet (peace and blessings of Allaah be upon him) ordered the doors to be closed at night because he feared that the jinn would spread and cause people to fall into trance or cause fear and disturbance among the mu'minin" (Baṭāl, 2003, p. 67).

Imam An Nawawi explains:

"This hadeeth contains a number of good teachings and manners that accumulate benefits in this world and the Hereafter. The Messenger of Allah (peace and blessings of Allaah be upon him) commanded us to observe these manners as a means of avoiding the Shaytaan. Allah, the Almighty, has made these things the reason for avoiding the devil's harm. So the devil would not be able to open the covers of food and drink containers, or open doors, or disturb children, etc., if these things were practiced. It is also mentioned in the saheeh hadeeth that if a person recites the basmalah when he enters his house, the devils say: "There is no place for me to spend the night". This means that they say: "we do not have the strength to spend the night in their house".

It can be understood that the above Hadith tells about the existence of the devil who disturbs children at dusk before night. The word "كُفُوا فَمَكَانُ يُبِ" in the previous Hadith means forbid your children to go out of the house at that hour (towards night), because many demons are roaming, maybe one of them will hurt the children who are outside the house. Al-Hafiz Ibn Hajar interpreted the word with the setting of the sun. Ibn Jauzi interpreted it to mean that children are to be feared at this time, because the uncleanness that the devil is always looking for is generally found in them, while dhikr protects children. At that time of the night, the devil is scattered and worries

if children go out at that time. In addition, there is also a hadith narrated by Sayyidina Jabir which explains that the Prophet also ordered us to close the doors and windows at night by reciting basmallah first so that the devil cannot enter the house, cannot steal food, and disturb people who are in the house. The Hadith contains a number of teachings for the good of this world and the hereafter. The Messenger of Allah, peace be upon him. commanded us to carry out this instruction in order to be the cause of salvation from Satan's interference. Satan is unable to open the covers of food and drink containers, unable to open doors, and unable to disturb small children and others. It is mentioned in the saheeh hadith that if a person recites the basmallah when entering his house, the devil will say, "There is no place to spend the night." This means that we do not have the strength to spend the night. This means that we do not have the strength to spend the night in their house.

The Prophet also ordered to close the doors and lock the house at night to provide a sense of security to the occupants of the house, as well as a sense of calm when resting. Likewise, the Prophet recommended closing the storage of drinking water, so that plague and disease could not enter it.

The above Hadiths indicate several things:

- a. It is recommended to keep young children out of the house at night. That is, from the evening before Maghrib until sometime after 'Isha'. This is because at that time the devils, in the form of jinn, are scattered on the earth. But after a while, when the night comes, it is permissible to go out.
- b. It is recommended to close doors, rooms and windows at night. When there is no need to open them. This is especially true when going to bed.
- c. It is also recommended to cover vessels, drinking vessels, eating vessels and the like. If there is nothing to cover it with, it is recommended to try to cover it even if it is imperfect, such as by placing a piece of wood over it.

From some of the above traditions, it has been illustrated that the myth of the prohibition of going out in the evening is related to the hadith and there are benefits to the myth, namely, so that children do not go out at maghrib time because that time is where the devil is roaming. So if it is associated with Bultman's thinking about myths, this can be interpreted subjectively because

not everyone believes in supernatural things, there are also those who don't even believe at all.

4. The Demythology of the Hadith on the Prohibition of Going Out in the Evening

Bultman's demythology project aims to comprehensively translate the language of myth into the language of modern man. Demythology does not wish to eliminate mystical elements, but rather aims to find the original or the saving meaning. Demythology also aims against the shadow of literalism in the modern view and does not intend to eliminate mystical symbols, but a window into the understanding of the sacred. The above hadith, seen through Bultman's eyes, will result in a different interpretation. Bultman would tend to direct his attention to the moral or theological message behind the prohibition. In the context of this hadith, Bultman emphasizes the importance of maintaining safety and morality in daily life, without emphasizing the legal rule of going out in the evening. That is, Rudolf Bultman emphasizes the prohibition more as a warning against potential dangers or temptations that individuals may face at night, such as theft, violence, or other negative behaviors. Through Bultman's hermeneutic, it can also be broadly related to God's protection of His people and the responsibility of humans to take care of themselves and others. Rudolf Bultmann's demythology project aims to interpret the mystical elements in religious texts into a language that can be understood by modern society without losing the underlying spiritual meaning. Bultmann argued that myths in religious texts are symbolic forms that must be translated to reveal the deep moral or theological messages within them. In other words, demythology does not seek to abolish myths, but rather searches for the original meaning or salvific meaning hidden behind them (Williams & Bédard, 2024, p. 83).

In the context of the hadith, Bultmann would direct his attention to the moral or theological message behind the prohibition of going out in the evening. According to Bultmann's hermeneutical approach, the prohibition is not simply a legal rule but a warning against dangers that may arise at night such as theft, violence, or other negative behaviors. As such, this prohibition can be seen as a form of God's concern for the safety of His people as well as the responsibility of humans to take care of themselves and others.

Bultmann's demythology approach also aims to counter the view of literalism in modern society that often interprets religious texts literally without considering their symbolic and spiritual context. By emphasizing the importance of symbolism in religious texts, Bultmann helps to uncover deeper meanings that are relevant to modern human life, as well as keeping the mystical element as a window to understanding the sacred.

The above discussions show that Bultmann's demythology approach is able to reveal the moral and theological message behind the prohibition, which focuses on individual safety and morality in daily life. Bultmann emphasizes the prohibition as a warning against dangers or temptations that may arise at night, such as theft, violence, or other negative behaviors. Through Bultmann's hermeneutics, the prohibition is also linked to God's protection of His people as well as the responsibility of humans to take care of themselves and others.

This research is in line with previous research by Nur Shofa Ulfayati (2020) and Nurul Azizah et al. (2023) who also emphasized the importance of demythology in understanding religious texts. Both found that demythology helps bridge the difficulties of modern humans in understanding the preaching of religious texts by interpreting religious myths according to their existential functions. However, this study differs in its focus on the specific hadith about the prohibition of going out in the evening, which provides a specific context for the application of Bultmann's hermeneutic.

Bultmann's hermeneutic approach can be an effective tool to understand the deeper meaning of religious texts that contain mythological elements. This reflects the importance of contextual and existential interpretation in facing the challenges of modernity in understanding religious teachings. In addition, Bultmann's demythological approach can provide new and relevant insights for Muslims in understanding hadith. It helps avoid literalist interpretations that may not be relevant to the modern context and paves the way for a deeper understanding of the moral and theological messages in religious texts.

One of the fundamental reasons for re-understanding the Prophetic traditions is the need to bridge the gap between ancient religious texts and modern realities. Bultmann's hermeneutics provides a framework for

understanding the symbolism and existential meaning behind these texts, which allows for a more relevant and contextualized interpretation. Therefore, expanding this research to cover more religious texts and different cultural contexts, as a basis for educational programs that teach Bultmann's hermeneutical method to Muslim scholars and scholars. The main contribution of this research is to provide an interpretive tool that can assist Muslims in understanding and applying religious teachings in a way that is more relevant and contextualized in modern life.

C. CONCLUSION

The study found that Rudolf Bultmann's hermeneutical approach, particularly the concept of demythology, is very effective in uncovering the hidden meanings behind Islamic traditions that contain mythological elements. In the case of the ban on going out in the evening, Bultmann's demythology directs the focus on the moral and theological message aimed at maintaining individual safety and morality. This approach helps explain that the prohibition is not simply a legal rule, but rather a warning against dangers that may arise at night, such as theft and violence, and provides insight into God's protection of His people.

The findings show that this study contributes to the application of Bultmann's demythology to hadith, offers an alternative contextual and existential understanding amidst similar offerings and provides new insights for Islamic Education. The limitations of this paper are that it focuses on a particular hadith which leaves room for discussion and development on different hadith, the use of qualitative and library approaches which may not cover a wider variety of cultural and social contexts and the limitations of application where the paper is shackled by the Islamic context and local culture.

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