"THE RISE OF HERMENEUTICS" BY WILHELM DILTHEY AND HOW CAN THIS BE RELATED TO THE RISE OF DIGITAL HUMANITIES

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ABSTRACT

In recent years, scholars have been studying the limitations of interpretation more extensively. Some argue that these limitations can be overcome. Different forms of criticism, such as media archaeology, speculative realism, object-oriented ontology, surface reading, and quantitative formalism, have been examined. Advancements in fields like Digital Humanities, which involve techniques like "distant reading" and machine reading experiments, as well as critical assessments of historicism and discussions involving linguistic and discourse analysis, provide significant alternatives to the traditional approach of interpreting individual texts and objects.This paper aims to outline digital hermeneutics, the intersection of hermeneutics and digital technology, specifically the digital tools in hermeneutics. The aim is to draw attention to hermeneutics and to pay attention to the hermeneutical endeavors of Wilhelm Dilthey.

Key Words: Interpretation,Hermeneutics, Digital Humanities, and Religious hermeneutics

Introduction

We live in an era dominated by digital technology, which has a profound impact on various aspects of our society, including politics, law, the military, culture, and the economy. As a result, there is a growing movement to bridge the digital divide and ensure equal access to digital resources. Unfortunately, this shift towards the digital realm has led to a decline in scholarly interest in hermeneutics, a philosophical theory that focuses on interpretation and communication. Previously, hermeneutics played a significant role in the humanities and the study of human existence, particularly in the 20th century and in textual analysis. However, with the world now immersed in the digital realm, the relevance of hermeneutics has diminished. Digital Hermeneutics aims to reexamine and reformulate hermeneutics by incorporating material or quantitative approaches. It investigates how digital media

complicates hermeneutic methodologies and explores adapting interpretive methods for digital objects. We engage in educational courses, events, and scholarly article publications. This paper deals with the distinction between the task of the humanities and the task of the science as advocated by Wilhelm Dilthey in his article "The Rise of Hermeneutics." However, before analyzing Wilhelm's positionality in dealing with hermeneutics, there is a need to highlight what hermeneutics is.

Hermeneutics Defined

The English word "Hermeneutics' comes from the Greek word *Hermes,* and the verb form is *hermeneuo*. The verb came to mean bringing someone to enlightenment, understanding, or interpretation of something in another language (Umaru 115). Carl Braaten says it is "The science of reflecting on how a word or an event in the past time and culture may be understood and become existentially meaningful in our present situation." (Braaten 131) A. B. Mickelsen submits that "The task of finding out the meaning of a statement for the author and the first hearers or readers, and thereupon to transmit that meaning to modern readers"(1). More recently for Elizabeth Mburu, "Hermeneutics involves both theory and practice."(1)Thus, hermeneutics is the principle and art through which a biblical text's meaning is determined. It also addresses the presupposition with which one approaches a given text. That is why Kevin J. Vanhoozer argues in his *First Theology* that the hermeneutical principle is that God is first in all the two Testaments, "It is a plea for being hermeneutical about theology, and theological about hermeneutics. To be precise, it is an argument for the importance of treating the questions of God."(9, see also Stalker 2005; Goldsworthy 2006). Thus, hermeneutics could mean both the process and the principle of interpretation.

Religious hermeneutics, which operate solely at the normative level, refrain from asserting objective facts.The depiction and elucidation of such facts are better suited for objectifying inquiries.Religious hermeneutics centers on the subjective aspects of phenomena and how they are perceived in connection with one's own life and existence (Legenhausen 3).Religious hermeneutics function at various levels, and there may be instances in which methodological naturalism, which generally governs objectifying inquiry, must be set aside.These instances include a) describing phenomena that may possess inherently religious qualities, b) utilizing religious background information and other principles to evaluate competing hypotheses or

theories, and c) employing religious language and concepts that are irreplaceable in formulating theories to explain phenomena, as well as using religious concepts and assumptions to comprehend texts and phenomena. Specific religious principles, concepts, and other elements can serve as an organizing foundation for the development of a "sacred science" that integrates into a coherent and comprehensive religious worldview (Legenhausen 3).

Hermeneutics and the Digital Space

The prevailing understanding of the engine as a metaphor for social construction has been replaced by the concept of the network, which is seen as both a technology and a medium of communication. Vilém Flusser was skeptical of dialogical forms of human interaction, as he believed that mass media and their hierarchical structures held too much power. However, he did not anticipate the impact of the Internet, which was still in its early stages at the time of his passing in 1991. One of Flusser's significant contributions to philosophy is the idea that the Internet serves as a model for everything, allowing us to move away from essentialism and instead perceive everything as an ever-changing network of relationships. Rafael Capurro argues that this shift in perspective leads to what he calls a "weak ontology" or an ontology that weakens the concept of being. He argues that this ontology justifies favoring a liberal, tolerant, and democratic society over an authoritarian one. Today, hermeneutics faces the question of how the Internet impacts not only society but also the self-understanding of individuals, particularly in terms of the ontological or existential basis of constructing digital reality. However, when I use the term "foundation," I do not mean it in a strong metaphysical sense. Instead, I follow Vattimo's notion that hermeneutics can only offer weak foundations that allow for questioning both rational and irrational aspirations to dominate reality, especially when based on digital power. Although some philosophers may be more optimistic in this regard (35).

What are the recent developments in digital hermeneutics? Modern technology is undergoing a dual process of erosion. Firstly, interpreters find themselves operating within a network that they can only partially control. For example, the Internet holds political and economic significance as governments, especially non-democratic ones, assert their interest in regulating the medium through data filtering or prosecuting Internet users who do not comply. The issue of Internet governance is just as crucial as the question of freedom and

traffic regulation. Secondly, information technology proves to be inadequate when it comes to dealing with the "conversations of mankind" that now rely on networked individuals. This contradicts the idea of the autonomous subject constructed by European modernity. Contrary to the claims made by certain cyber-prophets, the Internet lacks a central point or final destination. It has already become an integral part of the daily lives of millions of people and is intertwined with their physical existence, as demonstrated by Don Ihde. If it is indeed true that we shape technology, it is equally true that technology shapes us. This transformation lies at the core of our physical experience (Capurro 36).

Wilhelm Dilthey and the Rise of Digital Hermeneutics

He begins by discussing the distinction between the humanities and sciences. Humanities deal with studies of or presuppose the understanding of other persons through the feeling of their state of mind (philology and history), and raising this understanding to objectivity is the task of humanities.At the same time, the sciences deal with the sensory appearances of things or the natural phenomena surrounding them.For the humanities to appreciate and comprehend the inner reality and experience within must recreate this with the present reality and experiences; this understanding is what Dilthey call exegesis or interpretation.

Dilthey further discussed the various hermeneutical developments within history as they pertain to the text (the Bible), that is, within various eras, and the development of hermeneutical methods and purposes. He continues to argue that in the humanities, the literature has an immeasurable significance for understanding the spirituality and history of a people; "for it is only the language does human inner life find its complete, exhaustive, and objectively understandable expression," invariably the study of the language of a given text will lead to the understanding of the people and their culture, and spirituality. He postulates, "That is why the art of understanding centers on the exegesis or interpretation of those remains of human reality preserved in written form." This understanding led to the discourse about *philology* and its findings in understanding a text in each context, and this also led to a hermeneutical enterprise because it is a universally valid mode of text analysis that will lead to findings and discoveries. This led Dilthey to demonstrate its evolution through the history of hermeneutics as follows:

First, he began with Greece's model of interpretation, which was developed out of the requirements of the educational system of the time. This system of hermeneutics is predicated on the model of *rhetoric* on how to divide a literary production into parts, distinguish the various stylistic forms, and judge the effects of rhythm, periods, and metaphor, which is philological to a great deal. The second important step in the Greek era, apart from interpretation and codification, was to gather literary heritage in libraries. Reviews of the texts were also prepared and critical notations were attained.

Second, philology established itself as an art of textual verification based on linguistic knowledge, higher criticism, exegesis, and valuation, which is predicated on the objective interpretation of a literary and historical source through the principle of analogy, where there is a contradiction. It is not coherent and lacks intellectual content; thus, it was excluded. This method of interpreting a literary corpus influenced the Alexandrian school in opposition to the philology of Pergamum.

The third is the allegorical method, which was influenced by the Stoic principle introduced by Crates of Mallus into philology. This method resolves the tension between a religious text and an abstract and philosophical worldview; thus, the need for allegorical interpretation and the interpreters of Vedas, Homer, the Bible, and the Koran all use this method. This in turn influenced the Alexandrian school of interpretation, which linked it to prophecy and fulfillment, relating the New Testament to the fulfillment of the Old Testament. The church used this method and transferred the doctrine of logos back to the Old Testament, it had to defend itself against the excesses of the Gnostics on the use of allegory. While the school of Antioch was led by Theodorus, who saw the Song of Songs as epithalamium, Job as a literary reworking of a traditional tale and also dismissed the headings of the Psalms and denied direct reference to Christ in some portions of the Messianic prophecies. He did not accept the dual sense in the texts but only a higher unity between the processes involved. Antiochian schools exegeted their texts using grammatical-historical principles. This period also raised scientific consciousness in hermeneutics, and this period saw the development of hermeneutic theories.

Fourth, interpretation and its codifications entered a new stage during the Renaissance period. This period also reawakened philology, hermeneutics, and criticism, but they worked with more secondhand information or fragmentary remains. This method of interpretation can be

divided into two fields: classical and biblical writing. This has also influenced linguistic, factual, and historical theological studies. This time also saw the rise of two strands of perspective: Catholics and Protestants. Catholics were bent on using traditions to interpret the Bible. At the same time, Protestants sort hermeneutical means using grammatical interpretation, and more technical means drawing results from rhetoric and the inner coherence of a literary work, its composition, purpose, and the context of its various literary parts and patterns. During this time, Flacius was the first to grapple with the importance of the psychological or technical principles of interpretation; individual texts were to be interpreted according to the intention and composition of the whole work, and he drew methodically on rhetoric on the inner coherence of a literary work and its composition.

Fifth, the Renaissance set the pace for scholars' works, such as Semler and Michalis, who were also influenced by Baugarten, who applied a historical view of language, nature, and law to the interpretation of the Old Testament, while for Semler, it is on the linguistic usage and historical circumstances of a text that gave birth to the grammatico-historical school. When the separation of exegesis from dogma was complete, Baugarten overcame the deficiencies in the work of Flacius, who examined the Old Testament in light of ethnology, and it was at this time that the Grammatico-Historical School was properly founded.

Sixth, Schleiermacher was another force to reckon with in the 19C, who was also influenced by the forces of German transcendental philosophy that the Grammatico-Historical School also influenced. He made a distinction between lower consciousness and higher consciousness in relation to hermeneutics, which functions to produce the overall form of the world in us, leading to Schleiermacher's foundation of scientific hermeneutics and reconciling the criticisms of the Enlightenment with the traditional Christianity of his time. His work forms part of or lays the foundation of higher criticism, forming part of the modern field and the art of hermeneutics.

Dilthey went further to show the points developed in Schleiermacher's hermeneutics.

a. "Interpretation of written works is merely the rule-guided working out of the process of understanding that pervades our whole life and pertains to every kind of speech and writing"

b. The understanding of a literary work is predicated on understanding the entire life that surrounds the speech and writing of a given text (literary production).

c. The exegete needs to understand the historical situation and the Psychic processes of the author of a given text to process and recreate the situation of the author of the text thereby interpreting the text effectively.

d. The whole text or work should be understood from the individual words and their connections to each other because the whole is predicated on understanding the individual words and parts.

Schleiermacher rejected his day's grammatical, historical, aesthetic, and material knowledge that these distinctions should exist when interpretation begins and influence every step of interpretation. He concluded that interpretation can be resolved in both grammatical and psychological ways. Psychological because the exegete needs to process by projecting himself into the author's mind, situation, and work in relation to its development and the spiritual circumstances of the time. Grammatical because the text should be understood clearly within its literary unit in relation to its large unit.

For Dilthey, there is a classical distinction between sciences and humanities. The sciences deal with the study of the characteristics of structures and forms in a symmetric and architectonic pattern. It is also an organization of the arrangement of elements in a system or material object. These material objects are minerals, chemicals, and biological organisms, and they involve the study of the dimensions of material objects under transformation (rotation or scaling) from mathematics, nature, and architecture.Humanities are the skills of philological interpretation/analysis and philosophical thought to articulate or interpret the text (in this case, the Bible) in present reality or understanding.It is concluded that the purpose of hermeneutical enterprise is to preserve the universal validity of historical interpretation in relation to written documents and against skeptical subjectivity, and to provide a theoretical validation (justification) for its validity, upon which, with certitude, historical knowledge is founded. Thus, there is a connection between philology, human science, and historical science.

Hermeneutical enterprises have been influenced by the trend in time, and hermeneutical models have been modified over the years.We are now in an era of technology, and computer

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technologies are deeply rooted and integrated into contemporary life politically, culturally, economically, and socially.Digital technology is currently the norm.Since hermeneutics deals with the method and art of interpreting a set document or text, traditionally, this involves the analysis of the text by syntactical means to understand the lexemes, words, phrases, clauses, and sentences, thereby obtaining the feelings of what the text meant for its audiences and spirituality.

Therefore, the traditional tools, especially in biblical studies, are the Hebrew Bible, concordance, lexicon, and bible translations for analyzing a given text (data). Unsworth presented an argument for the use of these tools in a novel digital manner. These tools are continuous and innovative.These tools are also used, but this time with the help of digital applications (computers). Ease and speed come into play, where text can be digitally analyzed without presuppositions. As Dirk Roorda argues, "it provides a rich interface for reading the text itself and for querying its linguistic annotations"(Roorda 13). And it is an innovation because the introduction of "the computer into the workshop of biblical scholars not only as a handy tool that made major reference works more accessible by replacing printed copies on shelves with digital versions on hard disk, or that replaced the use of printed concordances by word searches in electronic Bible but rather as an analytical tool that could be used for the more systematic and objective study of the linguistic structure of the Bible" (Van Peursen2017).This is the novelty of computers in biblical studies and sacred texts.Digital hermeneutics has paved the way for the analysis of biblical texts using syntactic and computational approaches with objectivity and soundness.

Digital humanities now deals with the use of computers as they analyze the data to arrive at a desirable and objective interpretation. Good interpretation begins with the understanding of the language (linguistics), for linguistics, "it meant beginning with the smallest units of meaning and meticulously analyzing the text up to its largest units" (Kingham and Van Person 2).Digital humanities also relate to creative ways in which information can be stored and presented.This presents new opportunities for networking and cooperation (electronic communication), as well as the representation of information using the calculative power (speed) of the computer to manage and investigate the given data. All these sum up the creativity that digital instruments can offer in relation to the digital humanities.

When applied to text, the digital humanities reawakens the attention paid to text, seldom in traditional textual criticism. Within traditional scholarship, attention is mostly not paid to mis-en-pages, delimitation markers, paleography, codicology, and data storage. It also presents the research object (text) on a computer screen with clarity, speed, and accuracy. Textual scholarship in the humanities is also given a scientific outlook in digital hermeneutics, in which it can be scientifically analyzed and interpreted with high-tech storage capacity and audiences.

The ETCBC was founded in 1977, now more than 40 years in existence, as the Werkgroep Informatica Vrije Universiteit (WIVU), which was established to build simple concordance and text-searching programs to aid the process of biblical exegesis (Kingham and Van Person 1)., In 2013, the WIVU was renamed the Eep Talstra Centre for Bible and Computer (ETCBC) in honor of its pioneer, Professor Eep Talstra, currently headed by Professor W.T. van Peursen(Kingham and Van Person 2, Che 25).The text of the ETCBC database is based on *Biblia Hebraica Stuttgartensia* (BHS) (Elliger and Rudolph 1997),which is, in turn, based on an ancient manuscript, the Leningrad Codes, preserved in St. Petersburg, dating back to 1009 CE (Oosting 192).The ETCBC database encompasses many Hebrew, Aramaic, and Syriac corpora, which store linguistic data. The Hebrew Bible, including the Aramaic portions, is the most extensively analyzed corpus. The database has recently added the Qumran documents of 1QQM (War Scroll), 1QS (Community Rule), some Hebrew epigraphic texts, including the Mesha Stela, the Siloam Inscription, the Ballam text of Deir Alla, the Inscriptions from Kuntillet Ajrud, the Ostraca of Arad, Lachish, and Mesad Hashavyahu, and the amulet of Kelef Hinnon, and a few Parasha Shirata from Mekilta d-Rabbi Ishmael. There is also data for Aramaic Qumran fragment 4Q246 ("Son of God"), Peshitta to Kings, Judges, Ben Sira, the prayer of Manasseh, Epistle of Baruch, and the Book of the Laws of the Countries, Syriac is also contained in the database(Peursen and Kingham 3).The database also contains complete annotations of how morphemes and lexemes combine to build words (morphology), the combination of words into phrases, phrases into clauses (syntax), and the merging of clauses into larger text structures (text level)(van Peursen, "A Computational Approach to Syntactic Diversity in the Hebrew Bible" 237).

The ETCBC database employs two principles in its encoding of ancient texts that is form-to-function and bottom-up analysis (Kingham and Wido Van Peursen 1), and EMdF is the

primary data representation for storing and querying linguistic data in the ETCBC database this is one contribution of digitalization. The linguistic objects in the database are defined using ranges of monad numbers where phrases and clause queries can be entered. SHEBANQ also is another ETCBC digital tool or database where MQL queries in the Hebrew Bible to an interactive website are done, it also presents the results of the query within a text viewer, one can also see queries of other researchers. This linguistic information exposes the user to perform queries on the combined information of the text and linguistic data, the underlying format is Linguistic Annotation Framework (LAF) that is tool built, LAF-Fabric, to perform data analysis on the Hebrew biblical text as represented in LAF (Naaijer and Roorda 5-6).The ETCBC's Text-Fabric also brings linguistic analysis of ancient Hebrew into the cutting edge of data science.

ETCBC followed and accepted Wolfgang Schneider's formal approach, which aims to describe biblical Hebrew based not only on sentences but also on syntax beyond the sentence level (Jin 17).The database follows the principle of bottom-up analysis. This means that the analysis begins with the analysis of more minor elements and builds on the analysis of larger textual units (Oosting 192–3).This means that the analysis starts at the morpheme level and moves to the higher linguistic levels of words, phrases, clauses, sentences, and texts. The analytical procedures also follow form-to-function principles, meaning that the distributional patterns of linguistic phenomena are first described before the functions are assigned. For example, morphemes are identified at the word level (a prefix, lexeme, and suffix that constitute a verb form) (Van Peursen, "A Computational Approach to Syntactic Diversity in the Hebrew Bible" 239–240).

Furthermore, the database of the Hebrew Bible was created according to bottom-up and form-to-function principles, as noted earlier.First, the Hebrew and Aramaic words of the Old Testament are segmented into morphemes. Applicable conclusions were made using this morphological analysis. After word-level analysis, the words were combined into phases. The phrase-level analysis involves lexicographical analysis and morpho-syntactic analysis, and the word level includes orthography, part-of-speech, basic lexical categories, and phrase-level function. The phrase and clause units contain functional and relational descriptions (an Peursen and Cody Kingham 3). A distinction is made between a word's default part of speech, which can be found in the lexicon, and a phrase-dependent part of speech, which is

the part of speech that a word adopts in a specific environment. This appears to be a helpful way to face the challenge of words assuming various parts of speech in different contexts, such as an adjective that may function as a noun or participle that may function as an adjective (Van Peursen, "A Computational Approach to Syntactic Diversity in the Hebrew Bible" 240).

SHEBANQ stands for "system for Hebrew Text: Annotations for Queries and markup." The SHEBANQ project brought the ability to run MQL queries in the Hebrew Bible based on the core database to an interactive website. The goal of the SHEBANQ project was to create a demonstrator query saver for the ETCBC data. This has been achieved and the resulting web application is called SHEBANQ. It went live on 01-08-2014, and it offers users the option to read the Hebrew Bible chapter by chapter to see query results of public queries as annotations. The platform presents the results of a query within the text view, and users can see other queries carried out by other scholars and exegetes. Each query in SHEBANQ receives a persistent identifier that enables researchers to cite their data specifically; their reviewers can also access the data directly (Peursen and Kingham 8). It also searches for similarities between less obviously significant relationships, including closeness of verb forms; continuity of an indicator for a person, number, and gender; and the frequency of previous clause connections made between two candidate clause types (Peursen and Kingham 6).The query results appeared on the screen in Hebrew font in a list of individual references or in the context of their occurrence in Hebrew text (Oosting 195).

Andersen and Forbes and ETCBC share the same concern regarding the structures built from the building blocks of phrases, clauses, and texts, from smaller units to larger units. They also share interest in the patterns attested in the corpus, including cases of complex structures, ellipses, and discontinuities.

John Unsworth also argues on the importance of digital humanities thus, even in comparing English versions he says, "comparison and annotation," when applied to the Biblical text digitally comparing two English texts eg New International Version and New Revised Standard Version of Joel 2:18ויְקַנֵּא יְהוָה לְאַרְצוֹand Joel 2:23וַיּוֹרֶד לָכֶם גֶּשֶׁם מוֹרֶה

Joel 2:18 NIV: The Lord will be jealous for his land…

NRST: Then the LORD became jealous for his land…

Joel 2:23 NIV: He sends you abundant showers NRST: He has poured down for you abundant rain

The question is why there are differences in the translation of the same lines, one using the present and future tense, and the other using the perfect and past tense. With this data, the exegete will have to look at the Hebrew Texts to see which relates to the context and agrees with the text's linguistic and syntactical structures and patterns. While annotation is the process by which data is processed this "involves the association of descriptive or analytical notation with language data. The raw data may be textual, drawn from any source or genre, or it may be in the form of functions" (Ide1) and additional information on a particular aspect or functionality of a text.

Digitization also helps verify conclusions, makes the invisible visible, and succeeds where the naked eye would have failed. A computer also makes text editing and comparison easier, leading to multiple parallel compositions of text and transmission.

History illustrates the continuous integration of the Qur'an with technology. The Qur'an has undergone a transformation from a physical manuscript, which was once exclusive and costly, to a widely accessible digital format that can be displayed on popular electronic devices. It has been written, compiled, codified, published, and recorded across various media platforms including audio and video. Currently, it can be easily accessed on the internet. It is evident that the Qur'an has consistently kept pace with the technological advancements. Furthermore, the Qur'an consistently shaped the way Muslims live, influencing their approach throughout each stage of its development (Lukman 95-120). According to Brett Wilson, the printing of the Qur'an is transitioning from being an exclusive text to one that is accessible to the public, which has also given rise to new intellectuals in Turkish history prior to modern times (Wilson 2–3). Fadhli Lukman concludes, "A hermeneutical study on the integration between the Qur'an and social media, digital hermeneutics, is now imperative" (Lukman 98).

Conclusion

Hermeneutical enterprises are an ongoing endeavor, and hermeneutical models have evolved over the years. Therefore, the digitization of the humanities is welcome and will continue to

help in data analysis and storage with speed (calculative power) and accuracy. Regardless of religious affiliation, virtual spaces have come to remain in the post-modern world.

The notions of virtual and virtuality are used to indicate a "spaceless space," which is a dimension separated from real life and its physical and social constraints. According to several digital pioneers, people could experiment with new interactions and configurations of oneself in the virtual without much risk. Such experimentations could even have empowering effects "… in real life." Today, nobody in the field of digital studies would dare to resort to this old-fashioned concept. And yet, what if the virtual was still there and most scholars were duped, victims of an illusion or, to be less drastic, of a dominant digital worldview? And what if part of the power and fascination of the digital was precisely coming from this concealment? (Romele 20)

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