



Heidegger's Understanding of Hermeneutics Facticity and his Contribution to Caputo's Cold Hermeneutics in his Work entitled *Radical Hermeneutics*

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ABSTRACT:

Current scholarship on Heidegger's hermeneutics of facticity often concentrates on its relationship to his broader ontology, such as Sheehan's examination of Ereignis as the "appropriated clearing" of existence, or its implications for postmodern thought, as seen in Wiercinski's exploration of hermeneutic truth and the absence of objective truth. Nevertheless, the significant connection between Heidegger's hermeneutics of facticity and its impact on Caputo's "cold hermeneutics" remains insufficiently explored. This study aims to address this gap by asserting that Heidegger's conception of facticity as the "thrownness" of Dasein into a world of pre-understandings is essential to Caputo's "cold hermeneutics," which embraces the constraints and uncertainties of interpretation. This relationship is established through the notion of Ereignis as the dynamic unfolding of facticity, enabling Dasein to appropriate its thrownness. By utilizing a methodology of "hermeneutic situation" and "formal indication," this research examines Heidegger's primary works, including *Being and Time* and *Ontology – The Hermeneutics of Facticity*, to illustrate how facticity shapes our comprehension of Being and influences the ethical and political aspects of interpretation in Caputo's writings. This investigation contributes to a deeper comprehension of the philosophical underpinnings of "cold hermeneutics," revealing how it extends Heidegger's insights concerning the situated, temporal, and relational essence of human existence and the inherent restrictions of any interpretive endeavor.

ABSTRAK:

Karya ilmiah yang ada tentang hermeneutika faktisitas Heidegger seringkali berfokus pada hubungannya dengan ontologi yang lebih luas, seperti yang terlihat dalam penekanan Sheehan pada *Ereignis* sebagai "pengungkapan yang sesuai" dari eksistensi, atau pada implikasinya bagi pemikiran postmodern, seperti dalam diskusi Wiercinski tentang kebenaran hermeneutika dan tidak adanya kebenaran objektif. Namun, hubungan penting antara hermeneutika faktisitas Heidegger dan pengaruhnya pada "hermeneutika dingin" Caputo masih belum dieksplorasi. Penelitian ini mengatasi kesenjangan ini dengan berargumen bahwa pemahaman

Heidegger tentang *faktisitas* sebagai "keterlemparan" *Dasein* ke dalam dunia pra-pemahaman adalah fundamental bagi "hermeneutika dingin" Caputo, yang merangkul keterbatasan dan kontingensi interpretasi. Hubungan ini dibangun melalui konsep *Ereignis* sebagai pengungkapan dinamis dari *faktisitas*, yang memungkinkan *Dasein* untuk memiliki keterlemparannya. Dengan menggunakan metodologi "situasi hermeneutika" dan "indikasi formal," penelitian ini menganalisis teks-teks utama Heidegger, termasuk *Being and Time* dan *Ontology – The Hermeneutics of Facticity*, untuk menunjukkan bagaimana *faktisitas* membentuk pemahaman kita tentang Being dan menginformasikan dimensi etika dan politik interpretasi dalam karya Caputo. Studi ini memberikan pemahaman yang lebih dalam tentang fondasi filosofis "hermeneutika dingin," mengungkapkan bagaimana ia dibangun berdasarkan wawasan Heidegger mengenai sifat eksistensi manusia yang terletak, temporal, dan relasional serta keterbatasan inheren dari setiap tindakan interpretatif.

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INTRODUCTION

The primary focus of this study is to analyze the role that hermeneutics facticity plays in cold hermeneutics. Cold hermeneutics acknowledges that our comprehension is invariably tentative, situational, and shaped by our preconceptions. It underscores the moral and governmental aspects of interpretation, underscoring the inherent uncertainties involved in our perceptions of the world and other individuals.¹ The connection with Heidegger's hermeneutics facticity is crucial, yet it is not extensively discussed in literature. Facticity, as understood by Heidegger, refers to the "throwing" of human beings into the world. Humans do not actively choose to come into existence; rather, they are "thrown" into existence with specific conditions and constraints. These conditions encompass various aspects such as time, place, culture, and history. Facticity is not static but rather dynamic, shaping our perceptions and interactions with the world. It serves as the foundation for both our possibilities and limitations. In the framework of Caputo's cold hermeneutics, existential facticity underscores that our interpretations are invariably grounded in our concrete circumstances. Humans do not interpret from a place of neutrality or objectivity; instead, our perspectives are inevitably influenced by our facticity. As a result, no interpretation can be considered definitive or absolute. Each understanding is perpetually subject to our limitations and preconceptions, rendering it open to reinterpretation.²

Thomas Sheehan's³ "Heidegger Never Got Beyond Facticity" examines hermeneutics facticity research today. Heidegger referred to the existential fact that underlies all of our existential activities as "die ereignete Lichtung," which brings together the two phenomena that most vie for the title of "the thing itself." This "appropriated clearing" is essentially the realm of existence: it neither opposes, separates from, nor elevates our destiny of Being thrown-open/appropriated-open as the space required for discourse and understanding of what something is and how it is. There is no entity that actively engages in throwing or appropriating, no force that pulls us out and claims us as its possession, nothing patiently awaiting the moment when it will become thought-provoking to humans. Throwing or appropriating does not equate to "Being" in its theoretical hypostasis as "Being Itself." The thrown-openness has always existed—it is inherent to our nature, and nothing can surpass or transcend it. Similar to Heidegger and his philosophy, we are confined to ourselves without any substantial assistance, no "salvation" (Retten) from outside, no divine intervention to aid us.

¹Calvin O. Schrag, "Radical Hermeneutics: Repetition, Deconstruction, and the Hermeneutic Project , by John D. Caputo," *Journal of the British Society for Phenomenology* 20, no. 1 (January 1989): 87. <https://doi.org/10.1080/00071773.1989.11006822>.

²Panagiotis Thanassas, "From Circular Facticity to Hermeneutic Tidings," *Journal of Philosophical Research* 29 (2004): 54.

³Thomas Sheehan, "Heidegger Never Got Beyond Facticity," *Philosophical Investigations* 13, no. 28 (2019): 55.

On the contrary, there is a study conducted by Andrzej Wiercinski⁴ that delves into the discussion initiated by John Caputo regarding the central contradiction inherent in the concept of hermeneutic truth. Caputo asserts, "The stark, hermeneutic truth is that there exists no truth, no overarching name that confines reality." Consequently, when we articulate the postmodern stance that objective truth is nonexistent, we are prompted to embrace the idea that all truth claims hold equal validity. Hermeneutic truth is intrinsically linked to the process of interpretation and, as a result, is not considered "objective," especially if researchers acknowledge that the concept of objectivity is rooted in the validity associated with the scientific method. Hermeneutic truth encompasses the fundamental elements of the event of understanding.

The subject of hermeneutics, especially in relation to Heidegger's thought and its development, has emerged as a prominent topic of discussion across various disciplines. Past inquiries have produced a variety of thematic frameworks. To begin with, there is an examination of the hermeneutics of facticity in Heidegger's early writings, including its Ereignis and the criticisms it has faced. Wang explores the Ereignis aspect of this concept, mapping out the evolution of Heidegger's ideas on facticity from his early works to a more refined analysis. Seo⁵ sheds considerable light on the indispensable relationship between facticity and the hermeneutics of facticity, underscoring that facticity is not solely synonymous with the existential condition of human beings in the world, but also serves as the fundamental basis from which all comprehension and interpretation emanate. Furthermore, the utilization of Heideggerian hermeneutics extends to diverse areas including religious studies (such as the interpretation of the Qur'an and theology), psychology (in the realms of trauma and recovery), and even the realm of natural disaster management. Arif⁶ and Supriyanto⁷ delve into the relevance and manifestation of Heideggerian hermeneutics in the examination of Qur'anic exegesis, illustrating how utilizing a Heideggerian hermeneutic framework can enhance our understanding of sacred texts. Alwi, Mustansyir, and Hadi establish a correlation between Heideggerian hermeneutics and indigenous knowledge in the context of natural disaster management in Indonesia, emphasizing the potential of comprehending facticity and Being-in-the-world to assist communities in confronting and

⁴Andrzej Wiercinski, "Hans-Georg Gadamer and the Truth of Hermeneutic Experience," *Analecta Hermeneutica* 1 (2009): 3.

⁵Young-Hwa Seo, "Hermeneutics of Facticity in the Early Heidegger - Focusing on the Relationship between Facticity and Hermeneutics of Facticity -," *Korean Journal of Philosophy* 139 (May 2019): 117. <https://doi.org/10.18694/kjp.2019.05.139.117>.

⁶Muhammad Arif, "HERMENEUTIKA HEIDEGGER DAN RELEVANSINYA TERHADAP KAJIAN AL-QUR'AN," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 16, no. 1 (March 2017): 85. <https://doi.org/10.14421/qh.2015.1601-05>.

⁷Supriyanto Supriyanto, "Implementasi Pemikiran Hermeneutika Martin Heidegger Dalam Studi Tafsir Alquran," *AL QUDS: Jurnal Studi Alquran Dan Hadis* 6, no. 1 (March 2022): 255. <https://doi.org/10.29240/alquds.v6i1.3165>.

surmounting natural calamities.⁸ Churchill⁹ explores Heideggerian pathways in navigating trauma and recovery by utilizing the "hermeneutics of facticity" to comprehend traumatic occurrences and the evolution of the healing journey. Additionally, he examines the connection between Heideggerian hermeneutics and the ideas of other philosophers like Kierkegaard and Gadamer. Da Silva¹⁰ explores Heidegger's assessment of Kierkegaard in relation to the hermeneutics of facticity, thus mapping out Heidegger's understanding of Kierkegaard's reflections on existence and despair. Panneeraselvam¹¹ analyzes Gadamer's criticism of Heidegger's hermeneutics of facticity, illuminating the fundamental distinctions between the two in their comprehension of the revelation of truth and interpretation. Furthermore, the scrutiny extends to the ramifications of hermeneutics in pragmatic fields like pedagogy. Tillería-Aqueveque¹² delves into the intersection of hermeneutics and technology as a discourse of salvation for contemporary pedagogy, elucidating how an appreciation of hermeneutics can aid educators in comprehending and addressing pedagogical obstacles in the digital era.

Other articles make a substantial contribution to the comprehension of Heidegger's ideology and its practical implications. Vishnyakov¹³ analyzes the impact of Luther's ideas on Heidegger's hermeneutics of facticity, illustrating how Heidegger's theological and philosophical background shapes the development of his views on facticity. Arrien¹⁴ explores Heidegger's analysis of Augustine as a reader, progressing towards a hermeneutics of facticity rooted in the experience of religious life. This investigation emphasizes Heidegger's understanding of Augustine's concepts related to time, existence, and faith. Nelson¹⁵ raises inquiries regarding the progression of practice, historicity, and the hermeneutics of facticity in Heidegger's philosophy,

⁸Idaman Alwi, Rizal Mustansyir, and Protasius Hardono Hadi, "Natural Disasters Management in Indonesia: Perspective of Local Wisdom and Heidegger Hermeneutics," *Al-Albab* 6, no. 1 (June 2017): 77. <https://doi.org/10.24260/alalbab.v6i1.730>.

⁹Scott D. Churchill, "Heideggerian Pathways Through Trauma and Recovery: A 'Hermeneutics of Facticity,'" *Humanistic Psychologist* 41, no. 3 (2013): 219. <https://doi.org/10.1080/08873267.2013.800768>.

¹⁰Gabriel Ferreira da Silva, "'Kierkegaard Did Not Break Free from Hegel': Remarks on Heidegger's Evaluation of Kierkegaard in the Hermeneutics of Facticity," *Trans/Form/Acao* 43, no. 1 (January 2020): 51. <https://doi.org/10.1590/0101-3173.2020.v43n1.04.p51>.

¹¹S. Panneeraselvam, "54.3. Gadamer's Critique of Heidegger's Hermeneutics of Facticity," *Indian Philosophical Quarterly* XXX, no. 4 (2003): 495. www.unipune.ac.in/snc/cssh/ipq/english/IPQ/26-30volumes/30-4/30-4-2.pdf.

¹²Leopoldo Tillería-Aqueveque, "Hermeneutics and Technology as a Salvific Dialogue for Current Pedagogy," *Sophia(Ecuador)* 2023, no. 35 (July 2023): 51. <https://doi.org/10.17163/soph.n35.2023.01>.

¹³Vladimir P. Vishnyakov, "'PHILOSOPHICAL LUTHER'. CONFESSONAL SOURCE FOR MARTIN HEIDEGGER'S HERMENEUTICS OF FACTICITY," *RSUH/RGGU Bulletin. Series Philosophy. Social Studies. Art Studies*, no. 1 (2020): 26. <https://doi.org/10.28995/2073-6401-2020-1-26-41>.

¹⁴Sophie Jan Arrien, "Heidegger Reader of Augustine: Towards a Hermeneutics of Facticity, through the Experience of Religious Life," *Bollettino Filosofico* (University of Naples Federico II, December 2020): 159. <https://doi.org/10.6093/1593-7178/7445>.

¹⁵Eric Sean Nelson, "Questioning Practice: Heidegger, Historicity, and the Hermeneutics of Facticity," *Philosophy Today* 44, no. Supplement (2000): 150. <https://doi.org/10.5840/philtoday200044Supplement17>.

highlighting the significance of comprehending the historical and practical environments influencing Heidegger's ideas. These articles collectively offer a thorough examination of *Ereignis* and the utilization of Heideggerian hermeneutic thought in various scenarios.

The present investigation constitutes a novel contribution by delving into the specific examination of how Heidegger's interpretation of hermeneutic facticity, particularly through the concepts of *Ereignis* (the event of appropriation) and *Wiederholung* (retrieval/repetition), impacts the development of Caputo's cold hermeneutics. While previous studies have touched upon elements of Heidegger's and Caputo's theories individually, few have deeply explored the direct interconnectedness between the two, especially concerning how *Ereignis*, as a moment of openness and transformation of understanding, and *Wiederholung*, as a critical and dynamic process of interpretation, serve as the foundation for Caputo's cold hermeneutics, which underscores the provisional and contextual nature of understanding. This investigation aims to bridge this gap by examining how Heidegger's notion of facticity, which accentuates the thrownness and existential circumstances of human existence, interacts with *Ereignis* and *Wiederholung* to shape Caputo's cold hermeneutics. This inquiry will utilize a phenomenological approach to analyze pivotal concepts such as *Dasein*, facticity, *Ereignis*, and *Wiederholung*, as well as how these concepts manifest in the philosophies of both scholars, thereby offering a more comprehensive insight into the progression of contemporary hermeneutics.

Heidegger's ultimate objective was not purely theoretical, but rather existential in nature: a profound shift in human existence. His work is best interpreted as an appeal to *Dasein* to confront its most fundamental possibilities, to grasp its essence in a manner that is both genuine and determined. This appeal aligns with the mandate to "know oneself" and "become what one already is," urging individuals to embrace the inherent characteristics that define their existence. According to Heidegger, these characteristics should not be viewed as obstacles to be overcome, but rather as the very foundation upon which all comprehension is built.¹⁶

This essay contends that Heidegger's interpretation of hermeneutic facticity plays a critical role in comprehending Caputo's "cold hermeneutics." Specifically, the "thing itself" in Heidegger's philosophy, particularly in relation to understanding, can be identified as *Ereignis*—the event of appropriation. *Ereignis* represents a later elucidation of what Being and Time referred to as "thrownness" or facticity, which holds significant importance for hermeneutics. Both Heideggerian and post-Heideggerian hermeneutics uphold the view that retrieval (*Wiederholung*) is not only feasible but essential, with the entire field of hermeneutics relying on its potentiality. Hermeneutics is portrayed as a process of retrieval, an unveiling (*auslegen*) that retrieves latent content and articulates it for the first time. The objective of hermeneutics is to revive what has remained obscured, to expose what has been concealed—a philosophy of "recovery," of

¹⁶Sheehan, "Heidegger Never Got Beyond Facticity," 47.

regaining, retrieving, and reinstating. Authentic existence entails embracing this facticity, this Ereignis, this primordial appropriation that configures Dasein as the ontological "space" for practical and theoretical discussions. This Ereignis forms the unavoidable premise for all activities of Dasein, including any understanding of Being. Consequently, for Dasein—and for Heidegger as a proponent of Ereignis—there is no transcending facticity. It is within this realm of thrownness, within this incessant process of Wiederholung, that Caputo's "cold hermeneutics" finds its foundation, a hermeneutics that recognizes the inherent restrictions and uncertainties of interpretation.

METHOD

This research analyzed using two interrelated method elements, namely:

1. Hermeneutics Situation

The hermeneutic situation utilized in this study is a method of interpretation based on Dasein's pre-understanding. It acknowledges the inherently circular nature of understanding, noting that interpretation is always influenced by the researcher's previous grasp of the subject matter. This circularity involves a dynamic interaction between projecting forward onto the object of study and simultaneously recalling (Wiederholung) the researcher's pre-understanding. Understanding, within this framework, is not a detached form of knowledge, but rather an existentiale, a fundamental aspect of Dasein's being-in-the-world. It is the already-known that allows for interpretation, the "as-structure" through which Dasein comprehends its surroundings. This understanding emerges from Dasein's "thrownness," which shapes its projections and links all potential knowledge within the world. These projections, in turn, serve as the foundation for interpreting something as something, uncovering meaning that is not simply superficial, but deeply rooted in the researcher's lived experiences and interests. This process is guided by Befindlichkeit, a pre-experiential structure that places understanding in a specific context. Pre-understanding itself is shaped by "fore-having" (prior familiarity with the object), "fore-sight" (a specific perspective on what can be interpreted), and "fore-conception" (a pre-conceptual image of the object). These three elements form the researcher's horizon, allowing for the interpretation of meaning that then becomes "existential," closely connected to the researcher's lived experiences and relevant to their interests.¹⁷

The hermeneutic situation employed in this philosophical research acknowledges the researcher's pre-existing understanding and experience in the interpretive process. It asserts that

¹⁷Rifqi Khairul Anam, "Hermeneutics Situation As The Philosophizing Method Of Martin Heidegger And Its Relevance To Social Research," *Kanaz Philosophia: A Journal for Islamic Philosophy and Mysticism* 10, no. 2 (December 9, 2024): 168–69. <https://doi.org/10.20871/kpjipm.v10i2.343>.

comprehension initiates from a particular context, wherein the interpreter endeavors to elucidate and enhance meaning. Heidegger's hermeneutic methodology underscores that grasping understanding is not merely an objective act but rather a form of participation in the subject under scrutiny. It underscores the significance of factual context, the boundaries of objectivity, understanding as a mode of Being, and the importance of self-comprehension.

2. Formal Indication

Within the realm of philosophical inquiry, the utilization of formal indication is considered a pivotal component of methodology, facilitating interpretation while remaining attuned to the nuances of context and lived experience. Unlike stringent theoretical paradigms that enforce fixed interpretations, Heidegger's concept of formal indication establishes a link between ideas and their existential import, refraining from asserting a definitive unveiling of their ultimate essence. The term "formal" underscores the notion that these indications are not arbitrarily designated, but rather arise from a careful exploration of the researcher's underlying assumptions and societal constructs. This approach recognizes that concepts are not static definitions, but rather potential meanings that unfurl within distinct historical and experiential frameworks. As such, formal indications enable scholars to articulate insights without prematurely crystallizing their significance, ensuring that comprehension remains contingent on context and evolves dynamically over time.¹⁸

DISCUSSION

Intellectual Background

Martin Heidegger (born in Meßkirch, Germany, on September 26, 1889 – died May 26, 1976 at the age of 86) was a German philosopher. Born into a village family in Meßkirch, Germany.¹⁹ Martin Heidegger perceives philosophy as a path, a continuous and inquiring journey involving the examination of Being, existence, and the fundamental underpinnings of life. Heidegger asserts that philosophy does not aim to convey knowledge or establish doctrines. Instead, it prioritizes inquiry over providing answers and embraces provisionality over systematization, making it a dynamic, fluid, and open-ended discipline. The hermeneutics of facticity form the basis of Heidegger's early philosophy. Heidegger's works eschew the notion of "Heideggerian philosophy," offering methods for contemplating existence rather than a coherent system. His philosophy underscores the concept of "doctrinelessness" in the understanding of

¹⁸Anam: 174–75.

¹⁹Guillaume Payen, *Martin Heidegger's Changing Destinies: Catholicism, Revolution, Nazism*, trans. Jane Marie Todd and Steven Rendall, 1st ed. (Yale University Press, 2023): 10. <https://doi.org/10.12987/yale/9780300228a328.001.0001>.

Dasein - the everyday, situational, and constrained human existence. In *Besinnung*, Heidegger states that the purpose of philosophy is to remain receptive to Being, rather than to instruct or establish dogma. This rejection of traditional metaphysical frameworks emphasizes Heidegger's approach of continual change and lack of fixed doctrines. The term "doctrinelessness" denotes Heidegger's deliberate and ongoing rejection of doctrinal formulations.²⁰

Heidegger can be described as a phenomenologist. In simple terms, phenomenologists approach philosophy by seeking an understanding of experience without the mediation of preexisting knowledge and abstract theoretical assumptions. Edmund Husserl founded and was the leading figure of this philosophical school, with Heidegger being his student; it was this relationship that led Heidegger to embrace phenomenology. Heidegger's interest in the concept of "Being" was sparked during his studies. His well-known work, *Being and Time*, is recognized as a phenomenological ontology, shaped by the ideas of Parmenides and a key concept in Western philosophy. Heidegger's exploration of the question of existence marked a resurgence after it was overshadowed by the influence of the metaphysical traditions from Plato to Descartes and the Enlightenment period. By grounding Being in time, Heidegger sought to reveal the true essence and significance of existence for human understanding.²¹

Heidegger referred to his phenomenological approach as "hermeneutics", a term closely linked to Husserl's phenomenology and crucial for understanding Heidegger's reinterpretation of phenomenology. In revisiting the etymology of the term "phenomenology", Heidegger explained that it derives from the Greek roots of the polymorphemic term *phainesthai* and *logos*. *Phainesthai* signifies that which manifests or is revealed, while *logos*, contrary to its common understanding as "reason", primarily relates to discourse that facilitates or establishes the basis of reason. Heidegger emphasized that *logos* has a concealed function that indicates emergence.²²

The combination of *phainesthai* and *logos* means allowing objects to be revealed as they are, without imposing categories on those objects. This means going against established habits. It is not us who point to objects or reality, but reality itself that shows itself to us. This phenomenological method is significant for hermeneutical theory. This method shows that interpretation is not based on human consciousness and categories, but on reality that manifests

²⁰Daniel Fidel Ferrer, *Martin Heidegger as Interrogator: The Final Paradigm* (Verden: Kuhn von Verden Verlag, 2024): 107.

²¹Soren Overgaard, *Husserl and Heidegger on Being in the World* (Dordrecht: Kluwer Academic Publishers, 2004): 7.

²²Leena Kakkori, "Hermeneutics and Phenomenology Problems When Applying Hermeneutic Phenomenological Method in Educational Qualitative Research," *Paidensis* 18, no. 2 (October 16, 2020): 24. <https://doi.org/10.7202/1072329ar>.

itself as it is. Heidegger, in *Being and Time*, tried to approach Being as a phenomenon. Thus, only as phenomenology, ontology can become possible.²³

Concerning hermeneutics in relation to ontology evolving into the phenomenology of Being, it must also encompass a hermeneutics of facticity. This particular hermeneutics is not to be seen as a mere philological method, nor is it akin to the method of understanding as posited by Dilthey. Rather, it is a form of hermeneutics that serves to reveal something concealed. It does not deal with the interpretation of existing interpretations found in texts, but rather engages in the fundamental act of interpretation that unveils the essence of Being. Therefore, in essence, hermeneutics should ideally be viewed as the "interpretation of Dasein." This implies that Dasein's self-understanding (existentiell) serves as a crucial element in the ontological capacities of "understanding" and "interpretation," allowing for the disclosure of existence, especially that of Dasein.²⁴

Heidegger's conception is replete with phenomenological intricacies, yet ultimately he diverged from fully embracing the entire phenomenological foundation established by Husserl. According to Husserl, consciousness always implies an inherent directedness towards something outside of itself, known as intentionality. Heidegger takes this principle of intentionality to a radical extent by asserting that consciousness is not solely aware of something, in other words, possessing a specific thematic content, but fundamentally aware as something. Moreover, it is not just that we perceive something, but that the perceived thing also shapes our consciousness. Heidegger posits that Being takes precedence over consciousness, as consciousness is merely the manner in which Being reveals itself. Essentially, Husserl's phenomenology leans towards epistemology as it is concerned with understanding the world, whereas Heidegger's phenomenology leans towards ontology as it is concerned with the nature of reality itself. Heidegger accentuates the primacy of existence as a more fundamental concern compared to human consciousness and knowledge, while Husserl tends to view existence as a given within original knowledge. Heidegger rejects the confinement of reality within subjective consciousness, asserting that ultimately reality exposes itself before the subject.²⁵

The hermeneutics of facticity is central to Heidegger's early philosophy, particularly in the period of *Being and Time*. Facticity refers to the situated, concrete, and temporal character of human existence. For Heidegger, human existence is always already embedded in a specific context with particular concerns, relationships, and limitations. This embeddedness is not

²³Martin Heidegger, *Being and Time* John Macquarrie & Edward Robinson (Trans) (Oxford: Blackwell Publishers, 2001): 60.

²⁴Heidegger Martin, *Ontology—The Hermeneutics of Facticity*, John Van Buren (Trans) (Bloomington & Indianapolis: Indiana University Press, 1999): 59–60.

²⁵Bernd Jäger and Christian Thiboutot, *Essais de Psychologie Phénoménologique-Existentielle: Réunis En Hommage Au Professeur Bernd Jäger*, 2nd ed (Montréal: Cercle interdisciplinaire de recherches phénoménologiques, 2007): 67.

something abstract but something lived and experienced. The hermeneutics of facticity refers to the interpretive process of uncovering the meaning of this situated existence. It is a way of interpreting *Dasein* in its everydayness, focusing on the "how" of Being rather than treating existence as an object of detached observation. Heidegger insists that *Dasein* is not simply an object to be analyzed but is fundamentally self-interpreting, it understands itself through its own lived engagement with the world. In this sense, the "awhileness" of Being, the temporal and finite character of human existence, is central to Heidegger's philosophy. *Dasein* is always being-there in a particular way, at a particular time, for a limited duration. The hermeneutics of facticity seeks to illuminate this temporality and situatedness, offering a way to understand being not as an abstract, universal essence but in its concrete, lived particularity.²⁶

In rejecting the label of "Heideggerian philosophy," Heidegger underscores the humility and openness at the heart of his thought. His philosophy is not a doctrine but a path, a way of thinking that resists closure and remains attuned to the unfolding of Being. This approach is reflected in his emphasis on questioning rather than answering, which invites us to engage with philosophy not as a static system but as an ongoing, dynamic process. By focusing on the lived experience of *Dasein*, Heidegger's philosophy offers a way to engage with the fundamental questions of existence in a manner that is both rigorous and profoundly human.²⁷

Human Facticity

Heidegger's central concern is "Being": what does "Being" mean? What does it signify when an entity is said to "Be"? This question is a fundamental one within the realm of ontology. Being (*Das Sein*) mean something exist rather than nothing, which diffent with the entity itself. For example: The piece of chalk, a being among beings, provokes a fundamental question: what is its Being? human grasp the chalk, this grayish-white, fragile mass, yet this is merely its being, not its Being. For Being is not the being itself, but rather that which allows the being to be. It is the "in-being," the beingness that distinguishes the chalk from non-being. Thus, we encounter a duality: the being, the chalk itself, and its Being, the "that which" enables its being. This distinction, though subtle, is crucial. To conflate the two is to miss the very essence of Being, to remain fixated on the being while neglecting the ground from which it arises. Therefore, the question of the chalk's Being is not simply about its physical properties, but about the very condition of its possibility. It is a question that delves into the heart of what it means for something to be, a question that echoes the ancient inquiry into to on, the very essence of beingness.²⁸

²⁶Martin Heidegger, *Ontology - The Hermeneutics of Facticity* (Indiana: Indiana University Press, 1999), 5.

²⁷Ferrer, *Martin Heidegger as Interrogator: The Final Paradigm*: 107–108.

²⁸Martin Heidegger, *Introduction to Metaphysics: Second Edition* (Yale University Press, 2014): 33. <https://doi.org/10.12987/9780300210934>.

Heidegger oppose the tradition of Aristotle and Kant, who approached the problem of "Being" from a logical standpoint. They implied that theoretical knowledge represents a foundational relationship between the individual and the world around them.²⁹ Heidegger argues that the most basic oversight of philosophers throughout the history of philosophy is the forgetfulness of Being. René Descartes postulated "I Think" and posited the "I Think, Therefore I am", but he never questioned the meaning of "am" itself. Being has always been taken for granted, never questioned. Consciousness is not everything, but only one form of the disclosure of Being. It is not consciousness that determines Being, but Being that determines consciousness. Thus, Heidegger begins his philosophical project with the question of Being.³⁰

Heidegger rejects this thesis by beginning his approach from the phenomenon of involvement, which he calls "care" (*sorge*). Human behavior is an active involvement with everyday objects around them. They are not passive observers who distance themselves from their world. This opinion is also a critique of Cartesian thought that exalts the "I" as a purely thinking object separated from its world. Heidegger criticizes Descartes' famous statement "I think, therefore I am," which overemphasizes the thinking I and forgets that there must already be an I that exists before I can think. The fundamental fact of human existence is that we are already "Being-in-the-world." The world is the character of Being-in-the-world, which is subsequently referred to as *Dasein*.³¹

The issue raised in this regard is "historicity." According to Heidegger, Heidegger seeks to overcome modern philosophy centered on consciousness or subjectivity. For example, in Descartes, reality or Being is created by consciousness. If I am aware of the lake outside of me, then the lake is Being. It is this kind of view that Heidegger rejects. The consciousness that Descartes found is not everything as Descartes thought, but is only one way Being manifests itself in the history of Being. What is the history of Being? human must imagine all of humanity and the universe as a story of the manifestation of Being in its various meanings. In a particular segment that we call the modern era, Being is more captured as consciousness or subjectivity. But this does not apply to all times. Heidegger offers another strategy in approaching the phenomenon of consciousness: opening oneself to Being and letting Being appear as it is. Therefore,

²⁹Dorothea Frede, "The Question of Being: Heidegger's Project," 2006: 42–43. <https://doi.org/10.1017/CCOL0521821363.002>.

³⁰K. Rifqi Anam, "Makna Perilaku Belanja Daring Dalam Perspektif Filsafat Teknologi Martin Heidegger (Studi Kasus Di Kota Surabaya)" (Dissertation, Yogyakarta, Universitas Gadjah Mada, 2021): 44–45. Perpustakaan Universitas Gadjah Mada, <http://etd.repository.ugm.ac.id/>.

³¹Margie J. Elley-Brown and Judith K. Pringle, "Sorge, Heideggerian Ethic of Care: Creating More Caring Organizations," *Journal of Business Ethics* 168, no. 1 (January 2021): 30. <https://doi.org/10.1007/s10551-019-04243-3>.

phenomenology is not merely for opening up human consciousness but also as a means to approach Being in all its facticity and historicity.³²

Heidegger describes that before we think, we must first exist before we think, what does it mean? The existence of "Being" is a reality, but here Heidegger uses Hermeneutics in an Ontological sense with the main focus on humans. What Heidegger writes as hermeneutics cannot be understood in the sense of subjective understanding. Hermeneutics is also not just a method of revealing reality. Hermeneutics is the essence of human existence that reveals the veil of Being. It is not in the subject-object sense, where understanding of the object starts from categorical perceptions in the subject. The subject does not understand as long as the object does not reveal itself. The subject depends on the disclosure of the object. And actually, the terms subject and object are not appropriate here, because *Dasein* is a being that has other abilities. It is called *Dasein* because it's way of Being is different from other beings (*seinde*) that simply exist.³³

Dasein means being-there. There is a nuance of activity from *Dasein*. *Dasein* is the only being that ontologically can step outside of itself to reveal its own Being and the Being of other beings. Being does not always reveal itself, therefore it is always a possibility, it may exist and it may not exist. Therefore, understanding, which is determined by the disclosure of Being, is also in a position of possibility, it may exist and it may not exist. In *Being and Time*, Heidegger says: "As understanding, *Dasein* projects its Being upon possibilities." Life, basically, runs on possibilities. Those possibilities are realized in human beings. Humans are always between the possibility of the manifestation of something and the non-manifestation of something. He does not master it, but becomes its manager. Humans are not the masters of what exists, but its managers.³⁴

Although Heidegger still does not equate the interpreting human with the interpreted, they cannot be separated at all. Husserl's intentionality is not completely discarded, but used in a different sense, namely that facticity is what guides consciousness. It is not we who point to objects, but the objects themselves that show themselves. Human interpretation is read in an ontological sense because it is the essence of human beings themselves.³⁵

Thinking is *Dasein* itself that thinks and thinks about the whatness of everything. Thinking, in Heidegger's sense, is not reflecting, not describing, not visualizing something in front of the eyes, but asking and asking for information, listening respectfully to the voice of Being,

³²Heidegger, *Ontology - The Hermeneutics of Facticity*: 59.

³³Heidegger: 62–63.

³⁴Emmanuel Levinas, "Martin Heidegger and Ontology," *Diacritics* 26, no. 1 (March 1996): 20. <https://doi.org/10.1353/dia.1996.0007>.

³⁵Scott D. Churchill, "Heideggerian Pathways through Trauma and Recovery: A 'Hermeneutics of Facticity'," *The Humanistic Psychologist* 41, no. 3 (July 2013): 227. <https://doi.org/10.1080/08873267.2013.800768>.

waiting by asking and listening to Being.³⁶ When humans think and then understand, they do not actually imprison the object of understanding. Understanding is understood not as something that must be possessed, but as a form or element of existence in the world that is ongoing. It is not an entity in the world, but as a structure in existence that allows for the occurrence of actual understanding experiences at the empirical level. Understanding is the basis for all interpretation; it is as original as someone's existence and it exists in every act of interpretation.³⁷

Heidegger emphasizes that *Dasein* is fundamentally different from mere objects. While objects can be considered as existing independently, *Dasein* is inherently intertwined with the world. This means that *Dasein* is not just a matter of being present in the world but involves a deeper, more meaningful engagement. Heidegger introduces the concept of facticity to explain the concrete, situated nature of human existence. Unlike objects, which exist independently, *Dasein* is always already in the world. This means that our understanding of ourselves and the world is intertwined with our lived experiences.³⁸

Heidegger's thinking, especially concerning the nature of understanding, centers around the concept of *Ereignis*. This term, often translated as "event of appropriation," signifies a happening, a coming-to-pass, that is not merely a static occurrence but a dynamic process of bringing-into-Being. *Ereignis* is not simply what is appropriated, but the very act of appropriation, the way in which something comes to belong to us, how it becomes ours. It is the moment of encounter, the opening of a space within which understanding can take place. This "event" is not something we consciously orchestrate; rather, it is something that happens to us, something we find ourselves already within.³⁹

This brings us to the crucial link with facticity. Facticity, as explored in *Being and Time*, describes the "thrownness" of *Dasein* into the world. We do not choose the circumstances of our birth, the time, place, or culture into which we are born. We are, as it were, "thrown" into a pre-existing world, a world already filled with meanings and possibilities. This "thrownness" is not simply a brute fact; it is a fundamental condition of our Being. It is the very ground from which all our understanding arises. Facticity is not something we can escape or transcend; it is the horizon within which we move and have our Being.⁴⁰

³⁶Carl Mitcham, "Dasein Versus Design: The Problematics of Turning Making Into Thinking," *International Journal of Technology and Design Education* 11, no. 1 (January 2001): 29. <https://doi.org/10.1023/A:1011282121513>.

³⁷Jean Grondin, "Gadamer's Basic Understanding of Understanding," in *The Cambridge Companion to Gadamer*, ed. Robert J. Dostal (Cambridge University Press, 2002): 40.

³⁸Heidegger, *Ontology - The Hermeneutics of Facticity*: 37.

³⁹Ian Tan, "Ereignis and the Grounding of Interpretation: Toward a Heideggerian Reading of Translation and Translatability as Appropriative Event," *Comparative and Continental Philosophy* 14, no. 3 (September 2, 2022): 257. <https://doi.org/10.1080/17570638.2022.2158516>.

⁴⁰Tan: 258.

The connection between *Ereignis* and facticity becomes clear when we recognize that *Ereignis* can be understood as a later articulation of this "thrownness." Our facticity, our Being-already-in-the-world, is not a static condition. It is a dynamic process of appropriation, a continuous "event" of becoming who we are in relation to the world. *Ereignis* is the way in which our facticity unfolds, the way in which we appropriate the possibilities that are given to us in our "thrownness." It is the dynamic interplay between what is given and how we make it our own through *Ereignis*. Understanding, then, is not a detached act of cognition, but a moment within this ongoing *Ereignis*, a way in which we appropriate the world and make it meaningful for *Dasein*, grounded in the inescapable reality of our facticity.⁴¹

Facticity highlights the idea that our existence is not a mere theoretical construct but a dynamic reality. Humans are constantly shaping and being shaped by our environment. This understanding challenges traditional philosophical notions of a subject-object dichotomy. Instead, Heidegger proposes a more holistic view, where the subject and the world are interconnected. By focusing on facticity, Heidegger offers a fresh perspective on the human condition. He emphasizes the importance of understanding our existence as a concrete, lived reality, rather than as a set of abstract concepts.⁴²

Hermeneutic Facticity

Heidegger, in *Ontology – The Hermeneutics of Facticity*, shifts the focus from abstract theoretical concepts to the lived reality of existence. Echoing Dilthey's critique of historical reason and its detached transcendental ego, Heidegger emphasizes the undeniable, factual vitality of existence that precedes theoretical reflection. This phenomenological approach calls for a return to the essence of things, grounding understanding in the fundamental reality of existence itself.⁴³

This focus on lived experience necessitates a phenomenological approach to factual existence, understanding it on its own terms. Dilthey's philosophy of historical life sought to develop fundamental categories of life directly from life itself. Life inherently organizes and contextualizes itself through meaningful relationships – the embodied self existing in the world with others among things. These relationships form the basis of immediate lived experience, structures later identified by Heidegger as "existentials." Dilthey's work highlights how life generates meaning and direction through the dynamic interplay between context and structure, emphasizing life's inherent self-unfolding.

⁴¹Tan: 259.

⁴²Panagiotis Thanassas, "From Circular Facticity to Hermeneutic Tidings: On Heidegger's Contribution to Hermeneutics," *Journal of Philosophical Research* 29 (2004): 49, https://doi.org/10.5840/jpr_2004_10.

⁴³Heidegger, *Ontology - The Hermeneutics of Facticity*: 54.

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Human life, then, is a self-organizing continuum of intelligible contexts. Phenomenology, as a "hermeneutics of facticity," seeks to make explicit these implicit structures already present in life, prior to any theoretical imposition. Heidegger distinguishes the historically situated "I" from detached, dehistoricized theoretical or transcendental egos. This historically grounded "I" is *Dasein*, understood as Being-in-the-world. While the language shifts to that of Being, the spontaneous hermeneutics of factual living continues as a pre-theoretical sphere of existence. .⁴⁵

The "understanding-of-Being" arises naturally, not as a conceptual abstraction, but as a practical, lived familiarity. "Being" is encountered directly through everyday activities – an intuitive "know-how" emerging from lived experience. This inherent understanding evolves through interactions with the world and others, culminating in the self-world – a personal yet deeply interconnected context.⁴⁶ Heidegger's "hermeneutics of facticity," emphasizing relational meaning, demonstrates how our understanding of Being is continually shaped by lived experience, revealing life's intrinsic intelligibility.⁴⁷

The historical world emerges as a network of meaningful relationships, a dynamic, self-explicating tapestry. Hermeneutics becomes essential to understanding this historical existence. A phenomenological hermeneutics of facticity articulates the implicit interpretive processes already at work in life.⁴⁸ Historical existence is thus thoroughly hermeneutical, imbued with meaning. Heidegger's thesis that *Dasein* is disclosiveness – the locus of truth and the unconcealment of

⁴⁴Theodore Kisiel, *The Genesis of Heidegger's Being and Time* (California: University of California Press, 1995): 134–35.

⁴⁵K. M. Stroh, "Intersubjectivity of *Dasein* in Heidegger's Being and Time: How Authenticity Is a Return to Community," *Human Studies* 38, no. 2 (June 2015): 251. <https://doi.org/10.1007/s10746-015-9341-9>.

⁴⁶Nate Zuckerman, "Heidegger and the Essence of *Dasein*," *The Southern Journal of Philosophy* 53, no. 4 (December 2015): 497. <https://doi.org/10.1111/sjp.12151>.

⁴⁷Adrián Escudero, "Heidegger on Selfhood," *American International Journal of Contemporary Research* 4, no. 2 (February 2014): 10. <https://doi.org/10.30845/aijcr>.

⁴⁸Heidegger, *Ontology - The Hermeneutics of Facticity*: 51.

Being – further emphasizes life's hermeneutic nature. Truth originates in the tacit, pre-predicative understanding of lived experience, unfolding through habitual living and reflection.⁴⁹

Factic life unfolds within practical activity, social interaction, and personal discovery – the arena where the original truth of Being emerges. Truth shifts from abstract propositions to an existentially contextualized inquiry grappling with the human condition. Historical life becomes both the source and the stage for the ongoing revelation of Being.⁵⁰ This understanding of interpretation contrasts sharply with detached comprehension. It is intrinsic to *Dasein* – a “wakefulness” embodying self-awareness. Hermeneutics, rooted in facticity, is not an imposed method, but an interpretation arising naturally from life itself, treating facticity not as an object, but as a mode of Being.⁵¹

This intrinsic relationship makes hermeneutics prior to all scientific endeavors, grounded ontologically and temporally in factic life. Its evidence is inherently unstable, focusing on *Dasein* as a self-questioning Being. Facticity is approached by engaging its possibilities. Hermeneutics unfolds from forehaving – pre-existing structures of understanding. Interpretation arises from *Dasein's* Being-possible, adapting to context.⁵² Concepts are not static schemas, but moments of insight expressing *Dasein's* tendencies. Life, like interpretation, is understood in retrospect. Hermeneutics reflects *Dasein* as Being-on-the-way, continually unfolding. Its questioning embraces uncertainty, care, anxiety, and temporality, enabling radical inquiry. This anticipatory approach, especially concerning death, reveals existence as autonomous and concrete.⁵³

Contributions Hermeneutic Facticity to Caputo's Cold Hermeneutics in his Work entitled Radical Hermeneutics

The question of meaning, the very lifeblood of hermeneutics, is never a neutral or detached pursuit. It is, rather, inextricably woven into the fabric of the Being who seeks to understand. Heidegger, in his relentless questioning of Being, illuminated this fundamental connection, revealing how our understanding is always already rooted in the “thrownness” of our existence – our facticity.⁵⁴ This facticity, far from being a mere given, becomes the very condition for the possibility of any understanding whatsoever. It is within this horizon of thrownness that

⁴⁹Heidegger: 61.

⁵⁰Heidegger: 62.

⁵¹Thanassas, “From Circular Facticity to Hermeneutic Tidings,” 2004: 51.

⁵²Heidegger, *Ontology - The Hermeneutics of Facticity*: 62.

⁵³Anders Lindseth and Astrid Norberg, “Elucidating the Meaning of Life World Phenomena. A Phenomenological Hermeneutical Method for Researching Lived Experience,” *Scandinavian Journal of Caring Sciences* 36, no. 3 (September 2022): 889. <https://doi.org/10.1111/scs.13039>.

⁵⁴Steven Galt Crowell, “Philosophy as a Vocation: Heidegger and University Reform in the Early Interwar Years,” *History of Philosophy Quarterly* 14, no. 2 (1997): 257. <http://www.jstor.org/stable/27744744>.

researcher begin to explore Heidegger's contribution to Caputo's "cold hermeneutics," a hermeneutics that dares to confront the inherent limitations and uncertainties of interpretation.⁵⁵

Heidegger's *Dasein*, is not a disembodied consciousness floating free from the world. Rather, *Dasein* is always already in the world, entangled in a web of relations and possibilities. This "Being-in-the-world" is not a static condition, but a dynamic process of engagement and interpretation. Human are thrown into a specific time, place, and culture, inheriting a pre-understanding that shapes our encounter with the world. This inherited understanding, this facticity, is not something we choose; it is what we find ourselves already within. It is the ground from which all our interpretations arise, coloring our perceptions and shaping our understanding of meaning. This facticity, however, is not simply a limitation; it is also the very condition that makes understanding possible. It is the horizon against which all meaning is projected.⁵⁶

Heidegger states in *Being and Time*, "*Dasein* is always already ahead of itself." This "Being ahead" is grounded in the *Vorstruktur* of understanding – the pre-understanding, fore-sight, and fore-conception that constitute hermeneutic situation.⁵⁷ These concepts of *Ereignis* and facticity are central to understanding Heidegger's contribution to cold hermeneutics. The concept of *Ereignis* is the moment of encounter, the "event" of understanding. It is not something we can control or predict, but rather something that befalls us.⁵⁸ In the context of cold hermeneutics, *Ereignis* can be understood as the moment when our pre-understandings are challenged and transformed by our encounter with the other. It is a moment of openness and vulnerability, a moment when the possibility of genuine understanding emerges.⁵⁹

Facticity grounds *Dasein* in its concrete, historical, and situated reality. This is the very foundation of cold hermeneutics. Caputo's hermeneutics acknowledges that all interpretation arises from a specific context, a particular "thrownness." We don't interpret from a neutral standpoint, but from within the horizon of our own experiences and pre-understandings. This is what makes interpretation inherently limited and contingent, a key insight of cold hermeneutics. The synergy between *Ereignis* and cold hermeneutics is clear: both emphasize uncovering meaning through a dynamic, situated, and questioning process. Just as *Ereignis* embodies the unfolding of meaning through interdependence, cold hermeneutics emphasizes the dynamic and relational nature of interpretation. Meaning is not something fixed or given, but something that emerges through our interactions with the world and with others.⁶⁰

⁵⁵John D. Caputo, ed., *Radical Hermeneutics: Repetition, Deconstruction, and the Hermeneutic Project*, Studies in Phenomenology and Existential Philosophy, MB 442 (Bloomington, Ind: Indiana University Press, 2010): 187.

⁵⁶Martin Heidegger, *Phenomenological Interpretations of Aristotle: Initiation into Phenomenological Research*, Richard Rojcewicz (Translator) (Indiana: Indiana University Press, 2001): 26.

⁵⁷Heidegger, *Being and Time* John Macquarrie & Edward Robinson (Trans): 192.

⁵⁸Martin Heidegger, *Towards The Definition Of Philosophy* (London: Continuum, 2008): 60.

⁵⁹Caputo, *Radical Hermeneutics*: 178.

⁶⁰Caputo: 172–73.

Caputo's "cold hermeneutics," as articulated in *Radical Hermeneutics*, takes this Heideggerian insight to its radical conclusion. Recognizing the inherent limitations imposed by our facticity, Caputo's hermeneutics abandons the search for a single, definitive meaning. Instead, it embraces the plurality of interpretations, acknowledging that understanding is always a situated and contingent affair. "Cold" not in the sense of indifference, but rather in the sense of a sober recognition of the limits of our grasp. It is a hermeneutics that acknowledges the "thrownness" of our understanding, the impossibility of escaping the horizon of our facticity. This "coldness," however, is not a resignation to meaninglessness. Rather, it is an invitation to a more profound engagement with the question of meaning, an engagement that acknowledges the inherent risks and uncertainties of interpretation. It is in this very vulnerability, in this acceptance of our finitude, that the possibility of genuine understanding emerges. Caputo, drawing on Heidegger, emphasizes the ethical dimension of interpretation, arguing that because our understanding is always limited and provisional, we have a responsibility to be mindful of the potential for misinterpretation and to engage in a continuous process of self-correction.⁶¹

Central to this connection between Heidegger and Caputo is the concept of *Wiederholung* – retrieval. *Wiederholung* is not simply a matter of repeating the past, but a way of appropriating the possibilities inherent in our facticity. It is a process of retrieving the pre-understandings that shape our interpretations, bringing them to consciousness so that we can engage with them critically. In the context of cold hermeneutics, *Wiederholung* becomes a crucial element in the ongoing process of interpretation. Because our understanding is always situated and contingent, we must continually return to our pre-understandings, questioning them and revising them in light of our ongoing experience. This process of *Wiederholung* is what allows us to deepen our understanding of ourselves and the world around us.⁶²

The ethical implications of this hermeneutic approach are profound. Because our understanding is always limited and provisional, we have a responsibility to be mindful of the potential for misinterpretation. This responsibility is deeply intertwined with the role of care (*Sorge*) within *Ereignis*. Just as care acts as a navigational force, directing our attention to what truly matters, so too does it inform the ethical dimension of cold hermeneutics. Caputo, drawing on Heidegger's insights, emphasizes that because interpretation is always situated and contingent, we have a fundamental responsibility to be mindful of the potential consequences of our interpretations. We must approach the other with humility and openness, recognizing that our understanding is always incomplete. Caputo's "cold hermeneutics," grounded in Heidegger's thought, calls for a radical rethinking of the nature of interpretation, one that embraces the uncertainty and ambiguity of human existence.⁶³ It is a hermeneutics that is not afraid to confront

⁶¹Caputo: 189–90.

⁶²Caputo: 60–61.

⁶³J.D Caputo, "Hermeneutics as the Recovery of Man," *University of Dayton Review* 17, no. 1 (1984): 62.

the limits of our understanding, and it is in this very confrontation, in this careful and considered engagement with the other, that the possibility of genuine understanding lies.⁶⁴ This exploration of Heidegger's contribution to Caputo's "cold hermeneutics" reveals the profound implications of facticity, *Wiederholung*, and *Ereignis* for our understanding of interpretation. It is a hermeneutics that is grounded in the lived experience of *Dasein*, a hermeneutics that acknowledges the inherent limitations of human understanding, and a hermeneutics that embraces the ethical responsibility of interpretation.

CONCLUSION

Heidegger's hermeneutics of facticity, as explored in his work titled *Ontology – The Hermeneutics of Facticity*, establishes a foundational understanding necessary for comprehending Caputo's concept of "cold hermeneutics" in *Radical Hermeneutics*. Heidegger's philosophy centers on the specific, tangible, and time-bound aspect of human existence, rejecting abstract philosophical ideas in favor of lived experiences. His notions of *Dasein*, facticity, and *Ereignis* highlight the active and interconnected nature of Being-in-the-world, where comprehension is not an isolated act but an ongoing process of self-discovery. This process, rooted in our inherent conditions and prior knowledge, shapes our interpretations and uncovers the inherent constraints and uncertainties in human comprehension. Heidegger's "formal-indicative" approach and his emphasis on care (*sorge*) further emphasize the open-ended and ethical elements of investigation, aligning with Caputo's approach to "cold hermeneutics".

Caputo's "cold hermeneutics" builds upon the foundational ideas of Heidegger, embracing the plurality of interpretations and recognizing the inherent uncertainties of understanding. It acknowledges that all interpretation is influenced by a specific context, shaped by individual facticity and pre-understandings. The term "cold" does not denote indifference, but rather a sober acknowledgement of these limitations. Caputo's hermeneutics calls for a radical reevaluation of interpretation, one that embraces the ambiguity of human existence and the ethical responsibility involved in understanding. The interaction between *Wiederholung* (retrieval) and *Ereignis* (the event of appropriation) within this framework emphasizes the dynamic and transformative nature of interpretation, where meaning is not fixed but emerges through continuous engagement with the world and others. Ultimately, both Heidegger's hermeneutics of facticity and Caputo's "cold hermeneutics" provide valuable tools for exploring the interconnectedness of Being, meaning, and interpretation, underscoring the significance of lived experience, ethical responsibility, and the ongoing pursuit of self-understanding.

⁶⁴Caputo, *Radical Hermeneutics*: 190.

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