

HANS GEORG GADAMER'S HERMENEUTICS FOR NEWS ANCHOR

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ABSTRACT

Globalization has a significant impact on increasing the need for information through the media in society. Television is one of the means of information that is trusted and easily accessible to the public. *News anchors* or news anchors on television carry an important role in disseminating information to the public. News anchors are an important part of broadcasting news information on television in realizing pre-planned news show programs. It doesn't stop there, television news anchors play an important capacity in influencing thoughts, persuasion, and shaping public opinion through the information they present to the public. In addition to proper expression and word selection, they are also obliged to deliver news in a language that is easy to understand, and understandable to television viewers. *News anchors* prepare themselves with information, knowledge, and competence before breaking the news. This paper presents an explanation of how the concept of understanding news texts can be seen from the perspective of Gadamer's hermeneutic philosophy. The research method used in solving the problem is the Hermeneutic analysis of a German philosopher named Gadamer. The news material in a news text is analyzed to bring out a new understanding by the process of mixing two horizons between the text of the news writer and the horizon *news anchor* along with the theory of communication competence and the study of hermeneutics. Hermeneutics helps *news anchors* present news well through preconceptions so that there is a melting of horizons and a history of influence that results in an understanding of dialogue or conversation with individuals, groups, and communities in this case the television audience so that a new horizon is reached.

Keywords: *Gadamer, News Anchor, Hermeneutics, Philosophy of communication, Understanding*

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INTRODUCTION

The era of globalization has had an important and meaningful impact in all fields such as culture, technology, economics, and politics in society. Scholte (2008) says *globalization* is understood as the spread of cross-territorial relationships. This can be seen from the increasing independence relations between countries on a universal scale, then social relations in a society increase sharply influenced by the larger dimension of social relations on the universal scale of the world. The process is supported by the development of human resources and technology. Thus such a vast world in globalization is not a limitation in obtaining information and communicating.

In this era, the growth of technology and communication has become the main thing in industrial change. Business competition globally, especially in the media industry, is competing to provide information quickly, accurately, and creatively. This becomes complicated when various media compete with each other in attracting public interest. As reported by <https://bisnisnews.id/> industry competition is getting tighter and more competitive. So it is a good opportunity for media producers, to increase their popularity and business profits and compete in global culture.

The media industry, especially broadcasting, that has received the spotlight in society is the television industry. Based on a survey by the Katadata Insight Center and the Ministry of Communication and Information, as reported by <https://databoks.katadata.co.id/> the public

believes that the information is accurate on television. Television at the top of the list is believed to be the most trusted for information. Therefore, television as a media of public trust must have a positive impact and uplift the cultural values of local communities and make a positive contribution globally.

The trust in public information in the television industry can be seen through the growth of television news programs. Television news is a program containing coverage of various phenomena or events and explanations related to phenomena that occur in the local and global environment. In addition, news programs can also contain sports news, weather forecasts, traffic situations, audience responses to events, *talk shows*, and interactive discussions by *news anchors* with their audiences. Individuals who appear in front of a video camera and deliver news texts from a broadcast studio room are called television news anchors or news *anchors* (Latief & Utud, 2013) and usually have melodious voice assets to be heard, are competent in their fields, have extensive knowledge and are rich in vocabulary. So it can be said that the news anchor managed to bring the news of his show to the audience, as can be seen from the high ratings of the show and the number of people who watched the program.

News anchors use nonverbal communication in conjunction with verbal communication when delivering news information on television. According to (Aqili & VAKIL, 2016) this happens because *news anchors* as the last role in the news production process play an important capacity in influencing thoughts, persuasion, and shaping public opinion. Thus language skills greatly contribute to the fluency of the task of *a skilled news anchor* carrying the broadcast news.

Language skills are the result of the collaboration of listening or listening, writing, and reading skills. How can *a news anchor* present news well without understanding the text of the news it conveys? Of course, the 21st century is the latest century in the phase of truth, language becomes an attractive conversation that stimulates thinking and curiosity. The discussion of language is not free from hermeneutics, because hermeneutics discusses words or content. Many philosophers evaluated *language* as an important theme in their contemplation, one of which was the German philosopher Hans Georg Gadamer.

In examining the task of news anchors in reading news stories raises the question of how the concept of understanding is viewed from the perspective of Gadamer's hermeneutic philosophy helps news *anchors* present news well. This paper discusses Gadamer's hermeneutics in his contribution to *news anchors* so that there is a fusion of horizons and the history of influences that result in an understanding of dialogue or conversation with individuals, groups, and communities in this case the television audience so that a new horizon is achieved.

METHOD

The research method used in solving the formulation of research problems is Hermeneutic analysis by the German philosopher, Gadamer. The news material in a news text is analyzed to bring out a new understanding by the process of mixing two horizons between the text of the news writer and the horizon *news anchor* along with the theory of communication competence and the study of hermeneutics. Hermeneutics helps news *anchors* present news well through preconceptions so that there is a melting pot of horizons and a history of influence that results in an understanding of dialogue or conversation with individuals, groups, and

communities so that a new horizon is achieved. The approach taken is a qualitative approach, Raco (2018) in qualitative, hermeneutics supports researchers to position themselves in context and reveal the true meaning of a piece of writing as understood by individuals, communities, and society.

In researchers' observations, hermeneutics is a process of translating a language or written text. Hermeneutic procedures such as a technique used in hermeneutics become a method to explain something to be deeper in meaning. This is realized through the interpretation of writing or empirical that is useful in finding the essence, using and considering the position of a historical saga, a tradition, capability of knowledge, and proficiency or experience. Researchers are the main devices or devices based on qualitative research. The nature of inductive data analysis and qualitative research outputs confirms the primacy of meaning in the data analyzed by researchers using Hermeneutic analysis techniques by the philosopher Gadamer.

RESULTS AND DISCUSSION

A. Hermeneutics

The etymology of *hermeneutics* (*hermeneutic*) is derived from Greece, the verb *hermeneutic* means to describe (Sumaryono, n.d.) the object is *hermeneia*, meaning translation or interpretation. The ancient Greek adab of *hermeneutics* is rooted in three meanings, namely (1) expressing (2) interpreting, and (3) translating. Drawn conclusions in English are called: *to interpret*. Interpretation or interpretation rests on three points: oral articulation, logical illumination, and rational understanding of language. Thus the etymology of hermeneutics has an understanding of the attempt to understand and interpret a text.

Historically, hermeneutics refers to *Hermes*, the messenger of Greek mythology, serving as a link between Zeus and the most high-degree living being, that is, man. Hermes had the responsibility of explaining to people at the command of their god. Steiner (1995) Hermes connects the communication between the world of good and man.

Related to human communication in the 21st century, there are two hermeneutics, namely hermeneutics as a tool for understanding writing (text hermeneutics) and as a tool to explore the social culture (*social/cultural hermeneutics*) Writing is interpreted as something that can be observed and studied. Fitria (2016) this study is interpreted as part of the process of translating that seeks from general to special things and vice versa commonly called *the hermeneutic cycle*. *Understanding* or understanding a news anchor from a hermeneutic point of view is considered a device for understanding the text of the news.

Hermeneutics deals with understanding, and explaining the language, verbally or in writing that are contradictions so that they are understood and there are no doubts or doubts, difficulties, and errors for those who hear them. So that in subsequent changes, hermeneutics as a philosophical discipline can develop, one of which is the philosophy of Hans Georg Gadamer.

B. Gadamer's Hermeneutic Theory

The German philosopher Hans-Georg Gadamer (1900–2002) was the founder of "philosophical hermeneutics" whose work was very influential for the world. Gadamer, a student of Martin Heidegger, was among those awarded longevity, died aged 102, and completed many books. One of them, Gadamer's 60-year-old adikarya, Gadamer wrote a book

entitled: *Wahrheit und Methode: Truth and Method: Outlines of a Philosophical Hermeneutics*. His work successfully elevated Gadamer as a world-class philosopher Matheson (2009) The very interesting thing, if we follow how the intellectual career of philosophers in Europe has progressed, we become less pessimistic about the rise of age, where someone who is in his twilight years has maturity in thinking and is increasingly productive in writing, for example besides Gadamer is Jurgen Habermas who throughout his life even until the age of 90 is still actively writing his thoughts in a book. It requires the collaboration of thoughts, feelings, and imagination in producing a written work.

For the philosopher Gadamer, hermeneutics is not a matter of methodology of interpretation, but *understanding* is part of human cognitive life. This is an effort to know the truthfulness of the text, all kinds of writings, texts of art, and sagas. The philosopher Gadamer explains that every *understanding* is one of the historic monumental passages, dialectic events, and linguistic events. Then this became an opportunity for more widespread hermeneutics. The essence of understanding is participation and incoherence, neither abuse nor control, related experience nor just knowledge; relating to reason in dialogue is not just methodology.

Hermeneutics teaches us to open up to the meaning of truth and to discover the true core. The perspective of the philosopher Gadamer concludes and captures the text, like a conversation, and seeks synthesis, the territory of the creator of the essay and the territory of the reader. The region of the text, the region of the world of the creator of the text, and the region of the reader became vital goals in the hermeneutics of the philosopher Gadamer.

There are four core things that the philosopher Gadamer demonstrates: (1) Hermeneutic Prejudice (*Prejudice*): that is, in deciphering and understanding writing, it is done carefully and critically. Reading and comprehension are pre-existing and shaped parts of human cognition. Formed in the area of a new area of thought and embodies new understanding. Gadamer emphasizes the existence of a critical mind in the interpretation carried out. So it is not free with various translation skills or past interpretations related to writing. But forming prejudice into an interpretation of the writing of the interpreted text.

(2) *Hermeneutical Circle*: Gadamer says understanding as a round process, in terms of realizing the goal of understanding, must begin with understanding. For example, to understand written material or text, one must have a preconception of the written text material. Naturally, a *hermeneutic cycle* means that the written material or a text must be interpreted in a scattered and thorough manner, that is, it must be seen as a piece of writing and the whole. On the contrary, the whole should be viewed also according to the pieces of its share. *The understanding process* takes into account the strong relationship between the entire writing and its pieces.

(3) A dialogue conversation with text writing is seen as productive in terms of subject and object formulation. Understanding can be achieved through understanding, a meaning that is exactly in the thinking of equal understanding.

(4) The philosopher Gadamer gave the assertion that *understanding* is always a historical saga, a conversational event or phenomenon, and an event in language. Therefore, universal *hermeneutic* disaffection is widespread. Text can be meaningful and animated when understood, tested, and conversational with one another. A text's written material becomes meaningful when given meaning.

Overall, Gadamer concludes, understanding is an autonomous activity of historical events or the confluence of the past and presents fused together. Understanding is thus what Gadamer calls "influential or effective history" (*Wirkungsgeschichte*), that is, history is secretly present in the work we study, our understanding of it, and our prejudices that urge us to become aware of the working methods of history. This understanding consists of: (a) we must realize critically that we are determined by history; (b) but at a time of balance, and no less critical, we must become aware of the limits of consciousness. Our historical condition requires that we can never achieve self-transparency and achieve perfect self-knowledge.

C. Hans Georg Gadamer on language

Communication theory is relevant to philosophical Hermeneutics, which is an invitation to openness and dialogue. The communicative nature of hermeneutics is sustained on the fundamental, linguistic nature of our understanding. The integration of mind and consciousness in Gadamer's philosophical understanding can be realized in language. Gadamer reveals two important things:

1. *Understanding* has linguistic personality; and
2. Something understood is linguistic.

The explanation is as follows: The first part: is *understanding* is formed linguistically. No act of "intellectual" understanding is translated into words, such as understanding and linguistic interpretation in two different stages, but this goes hand in hand: *Understanding* has the meaning of placing text, just as seeking understanding is examining words. The examination for understanding is basically a search for words and vice versa.

In understanding, there is no form of *nonlinguistic understanding*. *Understanding* can be described linguistically. Gadamer talks about the breadth of language. This discussion occurs because philosophical hermeneutics is useful not only to claim the universality of language, it can be recognized that all thoughts on the linguistic nature of understanding must be formulated linguistically. The second part is: Language does not only determine the hermeneutic process, that is, our understanding, which fundamentally determines its object. We must understand in this process in the case of written texts or linguistic events studied by the human sciences, having the meaning that the object of understanding itself is always linguistic. It is the language that makes the object to be comprehensible. In other words, a language that makes all objects visible and distinguishable, as well as allows us to have a free relationship between objects and language.

D. Gadamer's hermeneutic relations in news anchors

News anchors can present news well by understanding the text of the news they convey through understanding based on presuppositions or preconceptions that are traversed by traditions based on history. In the view of the philosopher, Gadamer's understanding is a portion of the past, the present past the future. Differences are seen as the product of time-patterned distances that influence us to anticipate future events. Therefore, historical events and objects are multiplied by history. As a detail of the meaning of the philosopher Gadamer, understanding is a conversational product of the meaning that belongs to the present and the meaning that resides in the writing material of the text in historical literature. The flow is contradictory because the other side releases the text as meaningful and animate, while the other side does not recognize the text as separate from the prejudices and presuppositions we have. The philosopher Gadamer believed expertise and experience were closely related to

language. The cultural view understands everything about the content and meaning of the world contained in words. Hence language is a method of capturing our experiences. In another sense, the communication carried out by news *anchors* in the reading of news and their understanding of the content of the text of the news material, relationship carried out is not only interpersonal interaction but the relationship of interpersonal interaction and language.

A *news anchor* in reading news is not enough to understand the content of the text but must have good *communication competence*. This notion of competence was initiated by David Hymes in the 1960s to explain that knowledge of language regulation skills must be mastered and understood as an effort to speak and communicate well (Rickheit & Strohner, 2008). (McCroskey, 1984) The view of communication competence from the very beginning was introduced by many communication scientists in the 1970s. Communication competence is a continuation of several centuries ago that has long existed, as a guide on how to communicate effectively.

Communication competence is required in a *news anchor* in adapting and communicating effectively both in *interactive* dialogue and the ability to act which is influenced by motivation by the individual. (Hymes, 1972) said the concept of communication competence is not only a theoretical need but also a practical need. Therefore, communication competence can be seen from its performance and competence. Performance to see the extent to which communication competence can be carried out and become part of the evaluation of a *news anchor*.

The importance of this concept must continue to be fostered by a *news anchor* in maintaining its existence in news broadcasting. According to (Spitzberg & Cupach, 2012) the concept of communication competence consists of skills, knowledge, and motivation to be assessed by those who observe the performance. So understanding the content of the news text is not enough without the collaboration of skills, extensive knowledge, and correct motivation in delivering news.

CONCLUSION

Every hermeneutics of Gadamer has a strong ethical understanding value. Understanding the content of the text by *news anchors* in Gadamer's hermeneutics is about fulfilling the interpretation of truth and understanding that is closely interconnected. The special ethical value of a *news anchor* is to understand the idea of good or correct interpretation so that the information/news conveyed opens up new horizons in society. In Gadamer's hermeneutics, the linguistic action in understanding and development toward better understanding is carried out through the repetition of hermeneutic circles. The concept of communication competence complements *news anchors* in understanding texts and interpreting news content to the public. Through this, *news anchors* recognize the limits of their abilities and recognize the value of understanding and then always try to understand and interpret better and open up a space where the horizons of understanding can meet viewers or viewers of news on television.

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