

## The Islamic Knowledge Approach as a Qualitative Data Analysis Method in Islamic-Based Research

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To Link this Article: <http://dx.doi.org/10.6007/IJARBS/v11-i2/8661> DOI:10.6007/IJARBS/v11-i2/8661

Published Date: 13 February 2021

### Abstract

The qualitative data analysis is an important component in conventional research method (CRM) and also Islamic-based research Method (IBRM) methods. The qualitative data analysis method is inappropriate when used as an IBR method because it lacks elements of *tasawur*, epistemology and analytical tools. Hence, what is deficient in the qualitative data analysis method and is Islamic knowledge suitable as an Islamic-based qualitative research method. This study intended to identify the deficiencies in the qualitative data analysis method and review literature related to the use of Islamic knowledge as an Islamic-based qualitative research method. This qualitative study collected data from previous studies related to the Islamic-based research method and analysed the data using the *dilalah* analysis method. Findings show that methods in the *usul al-fiqh*, *Hadith* and *tafsir*, which are constituents of Islamic knowledge, should be highlighted as data analysis methods in Islamic-based research.

**Keywords:** Data Analysis Method, Conventional Research Method, Islamic-Based Research Method, Islamic Knowledge

### Introduction

In-depth and pertinent discussions related to the findings of a study can only be supported by analysing data in an accurate and detailed manner. Data will not provide any useful information about a problem if it is not analysed using certain methods (Konting, 1990:309) as well as not based on research questions that intend to explain the objectives of the study (Awang, 2009:94; Bakar, 2007:1). Hence, a qualitative data analysis should be systematically conducted. However, the researcher could prefer a different data analysis method. Actually, there is no one qualitative data analysis method that is unanimously accepted by all researchers. This method usually leads to findings by qualitative studies that are frequently questioned regarding its validity and credibility (Chua, 2006:47). The dominant data analysis method applied in contemporary studies is the conventional data analysis method, which comprises content analysis, theme analysis, narrative analysis, discourse analysis, semiotic analysis (Liamputtong, 2009:469; Sekaran & Bougie, 2013:302), textual analysis and hermeneutic analysis (Chua, 2006:47-49) methods. The question is whether it is appropriate

to use the conventional data analysis method for studies related to Islam and Muslims. Looking at the deficiencies in the conventional data analysis method, this study found that it would be appropriate to highlight Islamic knowledge, which could be a more appropriate data analysis method for studies related to Islam and Muslims in a KPBI qualitative data analysis.

### **Status of the Qualitative Data Analysis in CRM**

According to Salleh (2008:134), the need to find an alternative to the conventional data analysis method is due to the deficiencies in the method itself. The deficiencies in this context refer to the differences in the method's epistemology and philosophy compared to that of the Islamic research method. Western epistemology and philosophy is solely based on concepts, whereas Islamic epistemology and philosophy is based on Islamic sources, such as the al-Qur'an, Hadith, *Ijmak* (consensus of Islamic scholars or the Prophet's SAW companions) and *Qiyas* (analogical reasoning). There are several leading qualitative data analysis methods used today to analyse data related to Islamic and Muslim studies, including studies in the form of decrees that use justifications or evidence (*dalil*) mentioned in the al-Qur'an and Hadith. Some of these methods are the content analysis, theme analysis, narrative analysis, discourse analysis, semiotic analysis (Liamputtong, 2009:469; Sekaran & Bougie, 2013:302), textual analysis and hermeneutic analysis (Chua, 2006:47-49) methods. Thus, according to Khairuldin and Ibrahim (2017), with the various shortcomings in the system of social research that are used today, a study should be conducted in order to establish a research methodology which are based on Islam.

However, according to Salleh (2010:136), there are at least three reasons why the CRM is incomplete from the analytical tools' aspect. First, the CRM can only collect information through observations, existing data or information and analysis on interactions among variables. This scientific aspect can only examine matters that are tangible in nature. In addition, Salleh (2010:136-138) asserted that a research analytical tool should be able to examine and analyse both, tangible and intangible matters, and only then can it be holistic and capable of understanding problems, make conclusions and identify accurate solutions. For example, the shortcomings of the content analysis method are that its implementation first requires the determination of the document's validity and credibility to ensure that the eventual findings are authentic (Bryman, 2012: Babbie & Rubin, 2014:460). Data obtained is limited to tangible data that can be assessed by the human senses. Besides that, tangible data sometimes cannot provide an understanding of the matters at hand and are unable to answer some of the questions put forth (Babbie, 20003: 325). Next, the content analysis method contains certain problems that could arise when the implicit content is considered instead of the explicit content (Bryman, 2012: 306-307).

Second, CRM only examines and presumes that reality can only be illuminated by *nazari* knowledge and *'aqli dalil*, and not with *daruri* knowledge and *naqli dalil*. Both the former is lower in rank or position compared to the latter, which is namely *daruri* knowledge and *naqli dalil*. Third, since KPL only uses *nazari* knowledge and *'aqli dalil*, hence, the level of validity attained would only be at the *'ayn al-yaqin* stage, in which the validity as evidence or proof is basically dependent only on the human senses, whereas the highest stage is the *'ilm al-yaqin* stage, which is validity based on experience and knowledge acquired from research and the rational interpretation of data as well as findings. However, it is unable to reach the highest validity stage, which is the *haq al-yaqin* stage (Salleh, 2008:134).

### The Islamic Knowledge Approach as a Qualitative Data Analysis in IBRM

IBRM development has been a phenomenon these days. These researches examine various aspects of life in an Islamic perspective (Khairuldin, 2017). IBRM is a research method from an Islamic social science perspective that was formed based on Islamic *turath* knowledge like *akidah*, *usul al-fiqh*, the *fiqh* method, the *fatwa* process, *Hadith*, *tafsir*, *tajwid* and *qiraat* (Hassan, 2017). Several studies have shown the suitability of Islamic knowledge for designing the KPBI data analysis method. Islamic knowledge that has been studied and found to be a suitable data analysis method are the *usul al-fiqh*, *tafsir* and *Hadith* analysis methods.

#### Usul al-Fiqh

Several studies have focused on *usul al-fiqh* as a data analysis method (Majid, 2009; Miswan, 2014; Asni, 2017; Hassan, 2018 & Kamaruddin, 2020). Majid (2009) adduced several applications of the *usul fiqh* method as a data analysis method. First, the text analysis method that is widely used under the title '*qawa'id al-tafsir*' for interpreting decrees mentioned in the al-Qur'an and al-Sunnah. Second, the *qiyas* mechanism can be applied as a comparative analysis method for *ijtihad* purposes in cases that do not involve the determination of Islamic law (arbitration, judgment, authority or God's will) based on the al-Qur'an, Hadith or *ijmak*. Miswan (2014) had examined the appropriateness of applying the *dilalat* method in *usul al-fiqh* as a data analysis method in Islamic research. He emphasised on two *dilalat* methods, namely *mafhum muwafaqat* and *mafhum mukhalafat*, whereby its application could analyse implicit and explicit verses found in the texts.

Asni (2017), in his analytical study, elaborated on the *usul al-fiqh* method used by al-Syatibiy. He chose al-Syatibiy because al-Syatibiy is a famous ulama in the field of Islamic law. Among the methods that were analysed were the *al-amr al-nahiy*, *mafhum muwafaqat* and *al-ta'arud baina al-adillat* methods. The study found that the main element adopted by al-Syatibiy in efforts to consolidate the *usul al-fiqh* method was the use of the *maqasid al-syari'at* concept. Hence, the theory adduced by al-Syatibiy was found to be appropriate when applied in the fatwa issuing process in Malaysia. Besides that, Hassan (2018) had highlighted the *tarjih* analysis method. There are two techniques used in the *tarjih* analysis method, which is *tarjih baina al-nusus* used as a screening technique and *tarjih baina al-aqsiyat* as a data comparison technique.

Hassan (2018) also adduced a data analysis method based on the *dilalat* verification method. Studies by Miswan (2014) and also Hassan (2018) had explored the *dilalat* analysis method. These studies emphasised that the *dilalat* analysis method is appropriate for analysing texts related to Islam and Muslims compared to the textual and content analysis methods that were used previously; moreover, the sections of *dilalat* are bigger and wider compared to the KPL textual analysis. The KPL content analysis method is divided into two forms, namely the explicit and implicit content forms. Hence, a data analysis that uses the *dilalat* textual analysis method can enhance the researcher's confidence in the accuracy and clarity of the data, specifically studies related to Islam. Miswan (2014) adduced several stages in the *dilalat* data analysis, such as identifying the relevant statements, interpreting the statement and classifying the statement according the context of the discussions, forming the thematic method and the general concept as well as systematically arranging the method, theme and concept. According to Safi (1998) and Miswan (2013), there are four steps in analysing texts found in the divine revelation or other sources by using the *mafhum* element. First, identifying

relevant statements related to the KPBI data analysis method; second, interpret the selected document related to the IRBM data analysis method; third, thoroughly explain the IRBM data analysis method; and fourth, establish an appropriate and systematic data analysis method.

Kamaruddin (2020) elaborated on the *usuliyyah al-lughawiyyah* method as a law data analysis method in IBRM. There are three phases in the law analysis method by Kamaruddin (2020). The first phase is the pre-analysis phase that determines the use of *lafz* in a meaning, the position of *lafz* in a meaning and the indicator of *lafz* in a meaning. The second phase is the analysis phase that uses the indicator of *lafz* in a meaning and the last phase is the conclusion of the analysis phase. All three phases are used to analyse law verses in order to produce law that are according to *syarak*.

### Tafsir

In regard to *tafsir* knowledge, Hanapi (2014) had studied the appropriateness of applying the *al-mufassirin* method when analysing data in a study related to Islam. The *tafsir* technique comprises the *ijmaliy*, *tafsiliy*, *al-muqarran* and *al-mawdu'iy* methods. Studies related to the *tafsir* technique had touched on the position of this technique in data analysis (Embong, 2017; Hanapi & Embong, 2017). The studies found that analysing research data and the *tafsir* technique have three similarities, namely elaborating and describing data, the established systematic procedures and answers to research questions as well as the research objectives. Hence, the data analysis method found in the *tafsir* technique, namely the *al-tahliliy*, *al-ijmaliy*, *al-muqarran* and *al-mawdu'iy* methods, can be applied in the Islamic research data analysis method. This study shows that the *tafsir* technique is appropriate when applied in studies related to Islam and it can be divided into three main components, namely the research design as well as the data collection and analysis methods.

### Hadith

Regarding the Hadith, Hanapi (2015) examined the *al-mawdu'iy* Hadith technique used by *muhaddithin* when elaborating on the Prophet's SAW hadith and discussing the appropriateness of applying the technique in studies related to Islam. The suitability is based on two aspects, namely the rating of sources and data analysis aspects. There are four steps involved in the text analysis method based on the *al-mawdu'iy* method, such as establishing the title and themes, dividing the texts, arranging discussions and analyses according to a framework as well as analysing it based on the main sources of Islamic knowledge.

### Analysing Islamic Knowledge as a Qualitative Data Analysis in IBRM

Based on the literature review, there were three main aspects of Islamic knowledge that were highlighted as a IBRM data analysis method, namely *Usul al-Fiqh*, *Tafsir* and *Hadith*. Although the IBRM data analysis method is inadequate for analysing studies related to Islam and Muslims, it is important that this method is highlighted in order to enlighten Islamic researchers on the need to study more aspects of Islamic knowledge to be used as a IBRM data analysis method.

As for *usul al-fiqh*, the methods highlighted were related to *al-amr*, *al-nahiy*, *mafhum mukhalafah*, *al-ta'arud baina al-adillah*, *tarjih*, *dilalah* (*mafhum muwafaqah* and *mafhum mukhalafah*), *qawa'id al-tafsir*, *qiyas* and *usuliyyah al-lughawiyyah* methods. The aspects Islamic knowledge highlighted as IBRM data analysis methods can be applied for analysing

IBRM data, for example the *mantuq*, *mafhum muwafaqat* and *mafhum mukhalafat* methods that analyse data, either implicit or explicit, found in a text. This method is better suited for analysing data related to Islam and Muslims compared to the content or text analysis methods. According to Kamaruddin (2020), *usul al-fiqh* is better suited as a IBRM data analysis method due to its ability to rate sources and have an analysis process that is detailed and systematic since it uses specific methods found in *usul al-fiqh*. Moreover, *usul al-fiqh* can be an appropriate method if it is considered based on three aspects, namely its *tasawur*, epistemology and analytical tools

As for *tafsir* knowledge, there are several *tafsir* methods that can act as a data analysis method, such as *al-tahliliy* (detailed), *al-ijmaliy* (general or concise), *al-muqaran* (comparative) and *al-mawdhu'iy* (themes or titles), as compared to conventional data analysis methods, such as exploring patents, theoretical analysis, semiotics and content analysis. According to Embong (2007), there are three differing suitability aspects between the *tafsir* technique and the conventional research data analysis method, namely aspects such as data description, procedure and answering the research questions (objectives). When choosing this method, one should refer to the study's objectives and research questions as well as the tendency of the study.

Meanwhile, for the hadith aspect of Islamic knowledge, it consists of the *al-maudhu'iy* Hadith method, which is used to establish themes or titles, division of the texts, arranging discussions and analyses in a framework as well as analysing it based on the main sources of Islamic knowledge. Mokhtar (2017) saw the appropriateness of the *al-maudhu'iy* Hadith approach as a data collection and analysis method based on two justifications. First, the *al-maudhu'iy* Hadith approach is suitable for research related to Islam because it is the main source of Islam. Second, the *al-maudhu'iy* Hadith approach functions by identifying, collecting and analysing research data related to Islam, consistent with contemporary developments.

Discussion on the Islamic knowledge approach as a qualitative data analysis method in Islamic-based research is depicted in table 1 below.

Table 1

*The Islamic Knowledge Approach as a Qualitative Data Analysis Method in Islamic-Based Research*

Bill.	Researcher	The Islamic Knowledge Approach	The Qualitative Data Analysis Method
1.	Majid (2009)	Usul al-Fiqh	<i>Qawa'id Tafsir</i> and <i>Qiyas</i>
2.	Miswan (2014) and Hassan (2018)	Usul al-Fiqh	<i>Dilalah (mafhum muwafaqah</i> and <i>mafhum mukhalafah)</i>
3.	Hassan (2018)	Usul al-Fiqh	<i>Tarjih</i>
4.	Asni (2017)	Usul al-Fiqh	<i>Al-amr</i> and <i>al-nahey</i> , <i>mafhum mukhalafah</i> and <i>al-ta'arud baina al-adillah</i>
5.	Kamaruddin (2020)	Usul al-Fiqh	<i>Al-Usuliyah al-Lughawiyah</i>
6.	Hanapi (2013) and Embong (2016 & 2017)	Tafsir	<i>Al-ijmaliy</i> , <i>al-tahliliy</i> , <i>tafsiliy</i> , <i>al-muqarran</i> and <i>al-maudhu'iy</i> .
7.	Hanapi (2015) and Mokhtar (2017)	Hadith	Hadith <i>al-maudhu'iy</i> :

### Conclusion

This study shows that aspects of Islamic knowledge highlighted by previous studies are appropriate if used for analysing data related to studies on Islam and Muslims. This is because there are several shortcomings identified in the qualitative data analysis method from the *tasawur*, *epistemology* and *analytical tools* aspects. Hence, *usul al-fiqh* comprises several suitable methods, which are the *qawa'id tafsir*, *qiyas*, *dilalah*, *tarjih* and *usuliyah al-lughawiyah* methods. Besides that, the Hadith was highlighted because of the *maudhu'iy* Hadith approach, where as *Tafsir* was highlighted because of the *al-tahliliy*, *al-ijmaliy*, *al-muqarran* and *al-maudhu'iy* methods. Therefore, it would be appropriate if these aspects of Islamic knowledge are used as a IRBM qualitative data analysis method compared to the CRM qualitative data analysis method, especially for studies related to Islam and Muslims.

### Acknowledgement

Special appreciation is owed to Universiti Sultan Zainal Abidin (UniSZA), Research Management, Innovation & Commercialization Centre (RMIC) UniSZA.

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