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**[ANALYSIS ON THE CURRENT STATE OF ISLAMIC RESEARCH
METHODOLOGY]**

ANALISIS KEDUDUKAN TERKINI KAEDAH PENYELIDIKAN ISLAM

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Abstract

This paper aimed at pointing out the actual state of Islamic Research Methodology and its obstacles that appear to block the smoothness of research under the Islamic studies domain. An interpretive design used to obtain data from the document research. Document research were used when generating the data for this study, in which different articles were thoroughly reviewed, and analyzed by Fairclough's critical discourse analysis method. The outcome revealed the obscurity of the subject, a lack of positive deciphering of the main theme or paradigm of Islamic research methodology, a shortage of literature on the field, lack of keen interest from Islamic studies students. as well as the inconspicuous nature of Islamic research methodology, among several others, are among the obstacle halted the development of Islamic research methodology.

Keywords: preliminary thoughts, state of Islamic research methodology

Abstrak

Artikel ini bertujuan untuk mengenal pasti kedudukan terkini Kaedah Penyelidikan Islam dan cabaran yang berlaku dalam menjalankan penyelidikan yang berada dalam domain Pengajian Islam. Reka bentuk interpretif digunakan dalam mengumpul data daripada kajian dokumen. Kajian dokumen dijalankan bagi mengumpul data kajian, yang mana pelbagai artikel telah disemak secara menyeluruh dan dianalisis dengan kaedah analisis wacana kritis Fairclough. Hasil dapatan kajian mendapati ketidakjelasan subjek atau bidang, kekurangan pentafsiran yang positif terhadap tema

atau paradigam utama kaedah penyelidikan Islam, kekurangan karya literatur berkenaan bidang kajian, kekurangan minat dalam kalangan pelajar Pengajian Islam menceburi bidang tersebut dan sifat Kaedah Penyelidikan Islam yang kurang menarik berbanding bidang yang lain merupakan stautus terkini bidang Kaedah Penyelidikan Islam.

Kata Kunci: Pemikiran awal, Kedudukan kaedah penyelidikan Islam

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INTRODUCTION

Islamic Research Methodology: The word Islamic is used to refer to anything that has total compliance with the commands of Allah SWT; the word Research is a specialized study in a specified field according to a determined methodology or set of principles (Kothari, 1990); while the methodology is a process that leads a researcher into specific and organized ways in order to arrive at an authentic result. Chen, (2018) According to Hassan (2019), Islamic Research Methodology ‘...is a method of research that combines theological evidence of 'aqli and naqli as well as the observed knowledge and makes Islamic epistemology and philosophy a key step in the process of researching Islam and Muslims. (Hassan, 2019)

Regarding the issues of Islamic Research Methodology in relation to historical development, Muslim scholars right from the past used Islamic research methodology and produced a lot of authority in different areas of Islamic knowledge, such as beliefs (Aqidah), Islamic jurisprudence (Fiqh), and mystical dimensions of Islam (Tasawwuf), interpretation (Tafsir), hadith, astronomy (Falak), and philosophy, among others. (Muhammad,1980).

Likewise, contemporary Muslim scholars did the same and added many more developments in the same domain when they painstakingly developed the knowledge until it became independent and a cardinal course of study (Islamic Studies). And later, they coined another interesting course under the Islamic studies domain called ‘Islamic Research Methodology’, which appeared to be valuable and a preeminent substitute for its counterparts. Alias, M. S. (2014). They produce reasonable and tangible findings in this beautiful area. But even though there are unbridled obstacles that halt the smoothness and development of the course. This paper identified, analysed, and fittingly perused the identified obstacles under the following sub-headings. Introduction, an overview of the study area, methodology, an Analysis of the state of Islamic research methodology, and then lastly, the relevant panacea to the menace.

AN OVERVIEW OF ISLAMIC RESEARCH METHODOLOGY

The process of writing under Islamic studies is not new, as opined by many scholars. Al-Buti (1990: 59–60) stated that the methods and processes of writing under Islam have existed for centuries, particularly in the golden age of Islamic knowledge. Muslim researchers divided the scholars of the Golden Age into layers according to their class and the basis of their division. For example, Imam Abu Ya'ala al-Hanbali wrote a book called (طبقات الحنابلة), and Imam Muhammad Bin Mohamed Bin Omar Bin Ali ibn Salem wrote his own and called it (شجرة النور الزكية في طبقات علماء المالكية). As well as Imam Al-Alam al-Zahid Abi Ishaq Ibrahim bin Ali bin Yusuf called his own (طبقات الفقهاء), the authors of these books explain that Muslim scholars, through sheer hard work and the power of their mighty pens, produced different books on different subjects based on pure Islamic research methodology. However, the methodology then was not given the same name as it is now.

It is a general concern that in the third century after Hijrah, when Muslims felt the impact of the translated works of Aristotle, Plato, and Neo-platonic thinkers, their thoughts registered an unusual proclivity towards the methods and postulates of these philosophers, some of whom were later Muslim thinkers, notably Imam Al-Ghazali, who has done much to restore the distinctive individuality of Islamic thought (Ramadan Ali Al-Sayyid Al-Sharbinasi).

Among those scholars who also contribute to the field of Islamic studies are the four Imams: Imam Malik bin Anas, Imam Numan bin Basheer, Imam Abu Abdullahi Mohd Bin Idris, and Abu Ahmad bin Mohd Abu Abdullahi. The contributions in that period exceeded themes under the Islamic studies domain but up to the field of sciences because Muslim scientists produced plentiful works of literature written in the sciences area. (Ramadan Ali Al-Sayyid Al-Sharbinasi), like Mohammed bin Musa al-Khwarizmi (780 AD, died in 850 AD). Abu Ali al-Hussein bin Abdullah bin Sina (980–1037) Hassan bin Al-Haytham (965–1041, CA). To mention but a few.

Coming down to the modern period, when ‘writing’ under the Islamic domain became an independent course of study and possessed multiple dimensions, contemporary Muslim researchers rendered tremendous impacts on the development of the field. To make this point clear, some classical and adroit researchers include Muhammad Muqim (1997), Abdul Haque Ansari (1991), A. Rashid Moten (1995), and Syed Zainul Abedin (1992). Muhammad Rafiuddin (1998), Muhammad Syukri Salleh. (2000), Shahir Akram Hassan (2010), Ahmed (2014), Muhammad Mumtaz Ali (2022), and many more, they professionally, indiscriminately, prolifically, and indefatigably conducted different research and brought out the true paradigm of Islamic research methodology until it became an independent course of study in some tertiary institutions all over the world.

Despite the above-mentioned features, the significance of Islamic research methodology, and the tremendous roles played by Muslim scholars past and present, the majority of contemporary researchers don't have a clear perception of what constitutes Islamic Research Methodology, in what aspect is it distinct from others? What is the philosophy that underlies its paradigm and its absolute rationale? Some (including Islamic studies researchers) fail to know This knowledge has two edges: first, Islamic Research Methodology for the development of

Islamic disciplines; and second, Islamic Research Methodology for studying Economics, Political Science, History, etc. (Muqim, 1997).

METHODOLGY

After perusing much literature written in this field, interpretive design is used to understand information and gather qualitative data. The interpretive design allows the researcher to interpret the information obtained from the document research (Klein & Myers, 1999). From the findings through the study of the collected documents will be analyzed using Fairclough's critical discourse analysis method. According to Fairclough (2003), there are three types of analysis which are first based on description, interpretation and explanation. This research presents the following as an analysis on the current state of Islamic research methodology, as well as the main causes for its seeming eclipsing in this contemporary period: they include, -among several others-, Obscurity of the subject, lack of positive deciphering of the main paradigm of Islamic research methodology, shortage of literature on the field, and lack of keen interest on the part of some Islamic studies students. and Inconspicuous in the Nature of Islamic Research Methodology.

ANALYSIS ON THE CURRENT STATE OF ISLAMIC RESEARCH METHODOLOGY

Analysis on the current state of Islamic research methodology, as follows:

i. Obscurity of the Islamic Research methodology:

The Islamic Research Methodology can be referred to as obscurity when reflected on its current level and status all over the world. For example, according to the World Population Review in the year 2022, there are currently approximately sixty (60) Muslim-majority countries in the world, with only a few out of the stated numbers offering Islamic Research Methodology in their tertiary institutions as a course of study. According to the National Universities Commission of Nigeria (NUC, June 2023), in Nigeria (where Muslims are the majority), there are fifty-two (52). Federal universities, sixty-three (63), state universities, one hundred and forty-seven (147), private universities, two hundred and five (205) colleges of education, and one hundred and fifty-seven (157) polytechnics; the ground total is 624; this means there are six hundred and twenty-four tertiary institutions within thirty-six (36) states in the country. After the researchers conducted a thorough investigation, they found out that less than half of these institutions offer Islamic studies as a course of study, and none of them offer 'Islamic research methodology' as an independent course of study.

ii. Lack of positive deciphering of the main paradigm of IRM:

Looking at contemporary publications, it can be easily understood that the majority of Muslim researchers don't have a clear understanding of Islamic research methodology, the situation that coerced them to stick to the conventional research method in their day-to-day

investigations. (Yusuf et al., 2022). The majority of contemporary researchers don't know how to adopt and utilise Islamic research methodology in most of their investigations.

iii. Shortage of Literature:

The shortage of literature in the area of Islamic research methodology contributed immensely to its retrogression in the recent period. Also, according to the literature consulted by the researchers and their personal observations, the frequency of research conducted under Islamic research methodology is very low, insignificant, and inefficient.

iv. Lack of keen Interest:

There is no doubt that some contemporary researchers (as mentioned their names above) have contributed to almost all components of Islamic research methodology. For example, some of them have written decisively towards the site of 'Introduction', how it is supposed to be under Islamic research methodology, some on the 'Background to the Study', i.e., they explained how the background under IRM is supposed to be, some discussed the "Statement of the Problem", some on 'Objectives of a Study', some on 'Literature Review', some on 'Data Collection and Analysis', while others on 'Finding Discussion and Conclusions', for example, Shahir Akram Hassan (2010) investigated the Hadith Collection Method as a Method for Data Collection in Islamic Research Methodology, and Ahmed (2014) conducted his research on "Exploring Halaqah as research method: a tentative approach to developing Islamic research principles within a critical 'indigenous Framework". Shahir Akram Bin Hassan also conducted another research project on "The Application of the Mantik Reasoning Method for Islamic-Related Research." (Hassan and Khairuldin 2020). presented his investigation on "The Application of the Fatwa Process in Islamic Research Methods. Etc. but the majority of Islamic Studies researchers are not utilising it in their research, like in a journal article, dissertation, or thesis. (Rahman & Ehan, 2017).

v. Inconspicuous in Nature:

The nature of Islamic research methodology is inconspicuous to most contemporary Muslim researchers. Due to its exceptional landscape and special characteristics, the course requires special skills and strategies from the researcher before being used in any educational errand. Yusuf et al. (2022), for example, Wan Khairuldin, Shahir Akram Hassan, et al. (2018). Confirm that the "Al-Takyif method theoretically can be applied as a method in Islamic Research Methodology." Also, Suwaybatul Aslamiyah Binti Che Ibrahim (2017) discovered the possibility of applying Tarjih methods during data analysis in the Islamic Research Method. Therefore, the researcher must know what is meant by Al-Takyif and what the meaning of the word Tarjih is before applying them to any of his research. Which led them to find it very difficult to cope.

CONCLUSION

Islamic research methodology is not a new phenomenon; it existed long before any other research method. It had been utilized by classical Muslim scholars. Previously, it was not considered a course of study until recently, when contemporary Muslim scholars carefully studied the conventional research methods and came up with some modifications in that of Islam as some fields of Islam like Islamic theology dealt with “unseen” variables (الغيبات) (Ashaari et al. 2012) because these issues don’t require any scientific methods or statistical analysis but total submission and surrender. In this situation, the Islamic research methodology is the preeminent method to adopt, and it’s the only method that can exhume true authentic and universal knowledge in such a theme. Therefore, if the findings of the current research can be critically analysed, discussed, and articulated with the aim of resolving the problems discovered by the researchers, the Islamic research methodology can serve as an alternative to conventional research methodology because it encompasses all that is conventional with additional features, even though it needs to be improved in order to abstain from seeming to eclipse its development and halt its popularity in the contemporary world.

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