

# The Application Methods of the Holy Quran's Interpretations in Islamic-Related Research

**Abdul Hanis Embong<sup>1</sup>, Mohd Shukri Hanapi<sup>2</sup>**

<sup>1</sup>Lecturer, Department of State and Civilization, Center for Foundation and Liberal Education (PPAL), Universiti Malaysia Terengganu (UMT).

<sup>2</sup>Senior Lecturer, Center for Islamic Development Management Studies (ISDEV), Universiti Sains Malaysia (USM).

DOI: 10.6007/IJARBSS/v7-i2/2661 URL: <http://dx.doi.org/10.6007/IJARBSS/v7-i2/2661>

## **Abstract**

This study examines the method of the Holy Quran's interpretations that can be used in any Islamic-related research. The truth is in any Islamic-related research, common research method used nowadays is not relevant as it is believed to have its own weaknesses in several aspects such as in philosophies, theories and techniques. This is because the common research method does not have sufficient analysis tool especially in Islamic-related research and this could be the reason why the outcome obtained from a research is not accurate enough. Thus, that is why the common method is not relevant to be used in any Islamic-related research. Hence, is there any method that is relevant to be used in conducting Islamic-related research? To answer this question, the interpretation method has its own way of work that is well-organized and it is able to become a great method to be used in any Islamic-related research. To attain towards the objective, a library research was conducted to collect the data in regard to the process of Holy Quran's interpretation as a whole through classic and modern masterpiece. This study shows that this interpretation method is relevant to be applied in any Islamic-related research and it can be divided into three parts which are, research design, method of data collection and method of data analysis. Lastly, this study demonstrates the method of the Holy Quran's interpretations is relevant to be used in any research conducted nowadays.

**Keywords:** The Applications, Method, Interpretation, Islamic-Related Research

## **Introduction**

Research is conducted to find the answer to the "uncertainties", researchers conducted their research because they are uncertain of a specific matter or phenomena that either had happened, is happening or did not happen yet. Research is a systematic process that involves research methodology, data collection, data analysis and report the information obtained in systematic ways (Drew & Hardman, 1985:17; Chua, 2006:12). To ensure that a research is truly analytical, the working process should abide to certain method that is commonly known as research methodology (Mahmood Zuhdi Abdul Majid, 2009:3).

A good research will give extra focus regarding its details on the research development. Also, in every research conducted process, researchers cannot avoid from preparing the steps in every phase of a research accordingly. The stages in research methodology in general can be classified in three main segments. Firstly, research design; secondly, method of data collection; and thirdly, method of data analysis (Neuman, 2011:38; Ahmad Sunawari Long, 2011:24; Babbie, 2013:120; Rozmi Ismail, 2014:64-65).

Moreover, the main steps consist in common research methodology also included in discipline of classic Islamic study. A well-organized research methodology had been used by previous Islamic scholars in conducting a study regarding a certain matter. However, both work differently in their own ways. For example, research methodology used by *fiqh* scholar maybe different from the method used by the scholars of *kalam* (tauhid), hadith and interpretation. All of these depend on the research objective that needs to be attained. Nonetheless, the methods used by the Islamic scholars in the past were not really systematized and examined thoroughly to ensure that it is still relevant to be used in the following phase according to today's research context.

This paperwork focuses on the interpretation methods used by *mufassirin* (scholars of interpretation) especially in interpreting and unveiling the words in the al-Quran. Once the interpretation methods had been justified, this paperwork will also evaluate the appropriate aspects of its application which are research design, method of data collection and method of data analysis. Islamic-related research mentioned in this study is actually a form of social study conducted regarding Islam and Muslims. It includes all research done concerning Islam in the context of Cultural Science such as social, culture, economic or any study concerning the law.

Thus, what are the methods of interpretation used by the *mufassirin*? Are the methods of interpretation used relevant to be applied in the context of Islamic-related research today? To answer all these questions, the discussions in this paper work will be divided into three main segments. Firstly, the discussion on the definition of the interpretation methods; secondly, the discussion on the interpretation methods used by the *mufassirin*; and thirdly, the application of the interpretation methods in any Islamic-related research conducted these days.

### **Definition Of The Interpretation Method**

The interpretation method is the combination of two words which are 'method' and 'interpretation'. Method is procedures or set of rules in doing something according to its specific laws and principles (*Kamus Dewan*, 2013:224). Specifically, *Qawa'id* (method) from the linguistic definition means the origin and foundation built above something. Each method is a base and origin of something that falls under it whether it can be physically seen or not. As an example, a method of a house is also equal to the base of the house (al-Sabt, 2000:22). Besides, al-Khalidiy (2006:18) defines method as *al-tariqah* (ways).

The term of method is an entire law which alongside of it is part of the law or the minor laws (al-Jurjaniy, 1985:177; al-Sabt, 2000:23). It means that everything should be based on something bigger and smaller so that we can view any circumstances clearer.

Besides, the word interpretation also has gone through a quite long history of its definition thus it has various meanings and understanding. Researchers point out their understanding on the word interpretation according to ancient and modern Islamic scholars.

Etymologically, scholars of Arabic language have a different point of view in deciding the root wood of the word *tafsir* (al-Rumiy, 1995:2). Some of them agreed that the word was originated from the verb *fasara* which was then accumulated to *fassara*. The word *fasara* from the linguistic definition has a lot of meaning, which some of them are *al-idah* (clarifying), *al-tabyin* (explaining), *al-ibanah* (enlightening), *al-kasyf* (unveiling) and *al-izhar* (determining) (al-Dhahabiy, 1992:15; al-Qattan, 1993:323; al-Akk, 1994:30).

Meanwhile, other scholars of Arabic language suggest that the word *tafsir* originated from the verb *safara* (al-Suyutiy, 1988:167). According to al-Asfahaniy (tt:350), both *al-fasara* and *al-safara* are two different words that almost have the same meaning and the pronunciation. Both can be defined as clarifying, unveiling, explaining and enlightening. Nonetheless, the word *fasara* is usually being used compared to the word *safara*.

In conclusion, depending to all opinions and definitions stated above, it is clear that the knowledge of interpreting is a technical knowledge and have the same objective to be achieved which is to understand the words in the al-Qur'an through conscience. Plus, the interpretation scope is wide because it consists of many contents from the al-Qur'an such as *i'rab*, *qiraat*, *nasikh* and *mansukh*, the reason of its revelation, word structure and many more are also classified as interpretation.

The combination of both "method" and "interpretation" words, 'Interpretation Method' according to al-Sabt (2000:30) and al-Khalidiy (2010:209) is laws as a whole that is capable of unveiling the meaning of the words in the al-Qur'an also determining the procedures of adapting the values from it. Thus, interpretation method is a knowledge that is placing the laws in specific procedures to interpret the words in al-Qur'an. Every process that involves the revealing of the meaning of the words in the al-Qur'an is categorized as interpretation method.

Interpretation method is something that is different with the al-Qur'an. Al-Qur'an is guaranteed in having the absolute truth but somehow interpretation method is relative. This is because, the formation of interpretation methods itself different between one another depending on the scholars of interpretation who correspond the subject with their sociocultural backgrounds, cognitions also their field of studies.

Based on the definition of interpretation method mentioned above, it is clear that the knowledge of interpretation method gains a lot of attention from researchers and it went through a rapid development process. This proves that interpretation method is a scientific way of work in studying the words in the al-Qur'an and it will still be relevant to be used from time to time in understanding the words in the al-Qur'an. Meanwhile, it also have well-built internal components as a research method towards the words in the al-Qur'an. Hence, in-depth knowledge of interpretation methods used by *mufassirin* in their composed interpretations should be known. Only then the methods can be formulated and used in a wider scope especially in the field of research.

### Interpretation Methods

Al-Qur'an interpretation method existed for a long time parallel to the revelation of al-Qur'an to Prophet Muhammad (PBUH). Initially, the method was Prophet Muhammad's (PBUH) justifications to his Companions (*Sahabah*) r.a. regarding the words mentioned in the al-Qur'an. The method can be seen when Prophet Muhammad (PBUH) made clear of his Companions (*Sahabah*) r.a. who were quite blurred in understanding the words in the al-Qur'an (al-Qattan, 1993:20).

The confusion of the fellow Companions (*Sahabah*) r.a. in understanding the words in the al-Qur'an and the Prophet Muhammad (SAW) justification regarding the words can be seen clearly from the hadiths. One of them is when the Prophet Muhammad (PBUH) interpreted the words in the al-Qur'an with other related words in the al-Quran. For instance, he explained regarding the meaning of the phrases '*zulm*' mentioned in this words:

"They who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided." (QS al-An'am, 6:82).

He described the phrase '*zulm*' above means superstitious and the establishment of "partners" placed beside Allah SWT and relates it based on other words mentioned in the al-Qur'an:

"And (remember) when Luqman said to his son when he was advising him: "O my son! Join not in worship others with Allah. Verily! Joining others in worship with Allah is a great Zulm (wrong) indeed." (QS Luqman, 31: 13).

Another example besides the interpretation of the words mentioned in the al-Qur'an is the utterance by Prophet Muhammad (PBUH) such as his explanation regarding the phrases '*al-Wusta* (al-Baqarah, 2:238)', '*Quwwah* (al-Anfal, 8:60)', '*Kalimah al-Taqwa* (al-Fath, 48:26)' and '*al-Kawthar* (al-Kawthar, 108:1)'. Prophet Muhammad (PBUH) explained that the meaning of those phrases above is '*al-Wusta*' means Asr prayer, '*Quwwah*' means archery, '*Kalimah al-Taqwa*' means *La Ilaha Illallah*; and '*al-Kawthar*' means the river granted by Allah SWT to Prophet Muhammad (PBUH) in heaven (Mat Saad Abdul Rahman, 1982: 30).

In short, since the legacy of Prophet Muhammad (PBUH) interpretation of al-Qur'an had already happened even when the revelation was made gradually. Interpretation method used by Prophet Muhammad (PBUH) was in form of explanation of the words mentioned in the al-Qur'an through al-Quran interpretation method with al-Qur'an or other approaches such as utterance, action and clarification by Prophet Muhammad (PBUH) (hadiths) as the base of al-Qur'an interpretation during that time (al-Qattan, 1993:334-335). Meanwhile, during the fellow Companions (*Sahabah*) r.a. and *Tabi'in* time, there were no specific methods used in al-Qur'an interpretation except for the ones that touched the sources of interpretation that were widen to their independent reasoning and information received from the People of the Book (*'Ahl al-Kitāb*) (al-Qattan, 1993:336-337).

The interpretation method used during the time of the fellow Companions (*Sahabah*) r.a. and *Tabi'in* had been constantly used until the 3<sup>rd</sup> century AH. At that time, interpretation method can be understood with the emergence of the books of complete interpretation written by the *mufasssirun* starting from *Tafsir al-Tabariy al-Musamma Jami' al-Bayan fi al-Tak'wil al-Qur'an* written by Abi Ja'far Muhammad bin Jarir al-Tabariy, *Tafsir al-Qur'an al-'Azim* by al-Hafiz Abi al-Fida' Ismail Ibn Kathir, *al-Tafsir al-Kabir aw Mafatih al-Ghayb* by Fakhr al-Din al-Raziy and many more (Mohd Shukri Hanapi, 2013:10).

In general, there are seven methods of al-Qur'an interpretation that are used by the *mufasssirun* in interpreting the al-Qur'an. These seven methods are substituted into two categories, which are:

### **1. Interpretation Methods in the Past Era**

Interpretation methods in the past era are interpretation methods that existed since the legacy of Prophet Muhammad (PBUH) until the 3<sup>rd</sup> century Hijrah (AH). The interpretation methods that existed at that time also known as interpretation approach. The approaches are *tafsir bi al-ma'thur*, *tafsir bi al-ra'yi* and *tafsir al-isyariy*. The explanations of each interpretation approach are as below;

#### **a) The *Tafsir Bi Al-Ma'thur* Approach**

*Tafsir bi al-ma'thur* approach is interpreting al-Qur'an with al-Qur'an, al-Sunnah and the utterance of the fellow Companions (*Sahabah*) r.a. from all aspects in the form of explanation and clarification of Allah SWT's orders from the holy words mentioned in the al-Qur'an (al-Dhahabiy, 2000: 112). This approach is the best way in interpreting the al-Qur'an. Based on the explanation, it can be concluded that there are four segments of *Tafsir bi al-Ma'thur* which are al-Qur'an interpretation with the al-Qur'an, al-Qur'an interpretation with the Hadith of Prophet Muhammad (PBUH), al-Qur'an interpretation along with the opinions given by the fellow Companions (*Sahabah*) r.a. and lastly, al-Qur'an interpretation with the opinions agreed by the

fellow *Tabi'in* r.a<sup>1</sup>. The al-Qur'an interpretation with al-Qur'an is the initial because Allah SWT is the Most High in relaying His message in the al-Qur'an and Allah SWT is *al-Hakim*, the All Knowing, the Most Wise.

Therefore, those who intend to interpret al-Qur'an must refer the al-Qur'an itself from the initial step, by gathering anything that is repeated on the same topic and then comparing half of it with the other halves. This is because there are some words mentioned briefly in certain words, which are then being mentioned again in details in other words, and anything that is not clearly explained will be enlightened in other places (al-Qardawiy, 2001:46).

Nonetheless, not all interpretations of the words mentioned in the al-Qur'an can be found from four of the sources mentioned earlier. Hence, the *tafsir bi al-ra'ya* approach maybe relevant.

### **b) The *Tafsir bi al-ra'ya* Approach**

The *Tafsir bi al-ra'ya* approach is the second approach in al-Qur'an interpretation which means interpreting the al-Qur'an by independent reasoning (*ijtihad*)<sup>2</sup> once the interpreter knows the Arabic phrase and their language style also steeped the pronunciations and the meaning. Besides that, interpretation scholars must know the reason behind every revelation of words, *nasikh* and *mansukh* of every word in the al-Qur'an plus other things that are needed in al-Qur'an interpretation (al-Dhahabiy, 2000: 183).

In spite of the two approaches mentioned above, there are also interpretation approach that not only centralized the meaning of the words mentioned in the al-Qur'an clearly, but also includes the implicit meaning and *isyarah*. This interpretation approach is known as *tafsir al-isyariy* approach

### **c) The *Tafsir al-Isyariy* Approach**

According to al-Zarqaniy (1998:386) and al-Akk (1986:205) this interpretation approach is referred to the attempts took in interpreting the words mentioned in the al-Qur'an without depending on the pronunciations that can be understood clearly and normally according to the

---

<sup>1</sup> Al-Zarqaniy (1988:16) explained that they were some disagreements in placing the opinion of the fellow *Tabi'in* r.a as one of the *tafsir bi al-ma'thur* approach. There are some opinions that placed it as *tafsir bi al-ma'thur* and some placed it in *tafsir bi al-ra'yi* approach.

<sup>2</sup> *Ijtihad* according to al-Amidiy (1985) is the attempt to use all of the strengths to obtain the Islamic Laws that is *zanni* until he realized that he did not able to increase the strengths anymore. However al-Qaradawiy (2002) agreed with the definition told by al-Syawkaniy which is using all of the strengths to gain the Islamic Laws that is practical in *istinbat* ways. People who do *Ijtihad* is known as the highly knowledgeable (*mujtahid*) from the fellow *ulama'* who work hard in understanding and studying Allah SWT's order from a certain matter in order to come out with Islamic rules regarding it. The requirements for people who *Ijtihad* are rational, adult, own the higher knowledge regarding the Islamic religion, especially *the fiqh*, *the fiqh hadith* and Arabic Language (Mahayuddin Yahaya, 1987:840).

Arabic language, instead it is based on (*isyarah khafiyyah*) implicit signals or hidden signs that can be harmonized and related to the interpretation comprehensibly. Interpretations done by *isyarah* is a wonder granted by Allah SWT to His Servants who own a pure heart and well-known by the member of *tasawuf*.

These three interpretation approach mentioned above are being used by the *mufassirin* in their interpretation works. In simple words, interpretation works that give particular focus on other dependable interpretation histories that use hadiths and utterance of the fellow Companions (*Sahabah*) r.a. and *Tabi'in* r.a which are guaranteed to be termed accordingly based on the *tafsir bi al-ma'thur* approach. The, interpretation works that try to guide all understanding and values in the words mentioned in al-Qur'an through independent reasoning, mind strength is termed as stated by the *tafsir bi al-ra'yi* approach. Lastly, interpretation works that discuss the descriptions of the words in the al-Qur'an clearly or implicitly whether by the straightforward words or hidden signals is termed as *tafsir al-isyariy* approach.

## 2. Interpretation Methods in the Modern Era

Interpretation methods in the modern era are interpretation methods existed since the 3<sup>rd</sup> century hijrah (AH) until these days. These methods begin to be used right after the books of al-Qur'an interpretation complete until the 30<sup>th</sup> juz'.

As a whole, there are four methods of interpretation used by the interpreter in interpreting the words mentioned in the al-Qur'an, which are:

### a) The *al-Ijmaliy* Method (General)

The *al-Ijmaliy* method is an interpretation method that interprets the words in the al-Qur'an by demonstrating the meanings of the al-Qur'an in simple ways and by using straight-forward language. By using this method, the scholars of interpretation complete it with just explaining the whole meaning of the words mentioned in the al-Qur'an (Abuddin Nata, 2007:220; al-Rumiy 1998:60; al-Khalidiy, 2012:31).

Some of the books of interpretation written by using this method are *Tafsir al-Jalalayn* by al-Suyutiy and al-Mahalliy, *al-Wajiz fi Tafsir al-Kitab al-'Aziz* by al-Wahidiy al-Naysabury and *Sofwat al-Bayan lima'ani al-Qur'an* by Husin Makhluif (al- Khalidiy, 2012:31)

### b) The *al-Tahliliy* (In-Depth)

The *al-Tahliliy* method is an interpretation method that explains the contents of the words in the al-Qur'an from the whole aspects according to the arrangement in the al-Qur'an from words to words and *surah* to *surah* (Abuddin Nata, 2007:219; al-Kiswaniy, 2011:15). In addition, in the descriptions, interpreters will include all sorts of problems, stories or any occurrences related to Islamic principles and other perspectives (al-Khalidiy, 2012:31).

The specialties of interpretations that are based on this method are firstly, readers will feel like as if they are reading the whole meaning of the words mentioned in the al-Qur'an, also this method are the methods used by most of the interpretation scholars such as al-Tabariy, al-Khazin, al-Wahidiy, al-Baghawiy, al-Shawkaniy, Ibn Kathir and Ibn 'Atiyyah (al-Rumiy, 2007:58).

### **c) The *al-Muqaran* Method (Comparison)**

The *al-Muqaran* method is the interpretation method that interprets the words mentioned in the al-Qur'an by referring to explanation and the differences of the interpretation scholars that are different in the methodology of receiving, analyzing and applying knowledge (*manhaj*) of the interpretations. The interpretation is limited to one *surah* or to only one scope such as faith, *fiqh* and language and then make comparisons between it. The comparison is not comprehended to the al-Qur'an as a whole but on certain *surah* or specific topics.

Furthermore, this method also states the authenticity of the methods used by the interpretation scholars and came out with strongest opinions or otherwise. (Abuddin Nata, 2007:220; al-Khalidiy, 2012:32).

Some of the interpretations based on this method are Tafsir *Jami' al-Bayan fi Ta'wil al-Qur'an* by Imam Abi Ja'far Muhammad Ibn Jarir al-Tabariy that in his interpretations, he compared other interpretation scholars' opinions and justified his arguments on every opinions, and at last he will agree with one of the strongest opinions, also weakened the ones he thought as the weakest opinions (al-Rumiy, 2007:62).

### **d) The *al-Mawdu'iy* Method (Theme)**

The *al-Mawdu'iy* method is an interpretation method conducted by gathering related words mentioned in the al-Qur'an regarding certain themes and the problems that are being studied. Then, it will be arranged according to the sequence of revelation also evaluate the reasons behind the revelation and relationship between the words, topics and the *surahs* in the al-Qur'an. Only the, it will be interpreted and analyzed using the interpretation and other knowledge that contains theories that are relevant with the problems studied. This method is conducted to create the boldest concept from the al-Qur'an regarding the problems studied (al-Rumiy, 2000:62; al-Khalidiy, 2012:34). According to M. Quraish Shihab (1996) and al-Khalidiy (2012), since the *al-Mawdu'iy* method of interpretation focuses on the words mentioned in the al-Quran that have the same theme and topic, thus it is also known as *al-Tawhidiy* method which means unity.

Some of the books of interpretation that are based on this method are *Qadaya al-'Aqidah fi Du'i Surah Qaf* by al-Kilaniy, *Qadaya al-Mar'ah fi Surah al-Nisa'* by Muhammad Yusuf and *Surah al-Waqiah wa Manhajuh fi al-'Aqa'id* by Mahmud Garib (al-Rumiy, 2007:69).

Based on both categories mentioned above, there are seven methods of interpretation which are *tafsir bi al-ma'thur*, *tafsir bi al-ra'yi*, *tafsir al-isyariy*, *al-tahliliy*, *al-ijmaliy*, *al-muqaran* and *al-*



*mawdu'iy*. All of these methods are being used by the *mufassirin* in their interpretations. These methods will be chosen according to its compatibility towards the approach and the tendency of the *mufassirin* applied in their interpretations.

To conclude, the seven methods of interpretation have its own guidelines and way of work that are well-developed in understanding the words mentioned in the al-Qur'an. It is also believed to be able to expand and benefit for today's use especially in Islamic-related research. Thus for the reason, the relevant aspects in interpretation methods to be applied in common research should be examined beforehand.

## **THE APPLICATION OF AL-QUR'AN INTERPRETATION METHODS IN ISLAMIC-RELATED RESEARCH**

After a thorough evaluation made towards the interpretation methods mentioned above, there are three relevant aspects in the application of interpretations methods that can be conducted in research, especially in Islamic-related research. The three methods are; firstly, method of research design; secondly, method of data collection; and thirdly, method of data analysis.

### **1. The Research Design**

In assigning the research design in any research, it is important to correspond it to the research objective and the research issue. Also, in common research study, research design will be chosen at the beginning of the research process. Specifically to qualitative research that focuses on exploration and history, it can be divided into four types of research according to the interpretation methods. Firstly, in-depth research that contains all aspect and scope of justification, it is more relevant to use the *Tafsir al-Tahliliy* method. Secondly, the *Tafsir al-Muqaran* method is suitable to be used in a straight-forward and general research in expressing the similarities and differences of a certain subject. Lastly, the *Tafsir al-Mawdu'iy* method is suitable in a research that are based on specific themes or current issues that involve the *aqidah*, *ibadah*, politics, economy, social, and the whole universe aspects.

In determining the design, the modern interpretation methods conducted by the interpretation scholars are so relevant to be used in any research. Plus, it can also be a guideline that should be abides in determining the research design. However, four of the methods mentioned above are not limited to Islamic-related research only; it can also be used in any so that the research will not stray from the research design chosen earlier.

### **2. The Method of Data Collection**

In the method of data collection, the information regarding to the research topic should be distinguished beforehand. In the process of determining the studies that are related to Islam and Muslims, the research must refer to the information authorized by the Islamic knowledge discipline. In other words, it is also known as the method of standardizing the data source. For instance, information related to the revelation of the al-Qur'an and al-Hadith should be placed

in a higher position compared to non-revelation information such as *ijtihad* and a person's opinion

In the method of research data collection, the first step is the researcher should study the data that is related to Islam especially the al-Qur'an, al-Hadith and the opinions of the fellow Companions (*Sahabah*) r.a and Tabi'in r.a that are guaranteed to be authentic. All of these data sources are needed to be studies included in the *tafsir bi al-ma'thur* method. The second step is the data are collected from the opinions of researchers that are professional in their research fields referring to their paperwork or interviews. This is because, their opinions are close to the truth and they are the professionals in their research fields compared to other people. This process is adapted from the *tafsir bi al-ra'yi* method. The last step is by investigating the data that are similar to the topic or the content of the research; it can adapt the *tafsir al-isyariy* method. Thus, the interpretation methods from the past era are more relevant to be used in data collection method for Islamic-related research.

Similar to what was being unfolded in the research design above, the data collection method based on the interpretation methods is also not limited to Islamic-related research and for the Muslims only. For other research fields that are not related to Islam are also encouraged to use this method in determining the authenticity, the authorization and the credibility of the data collected.

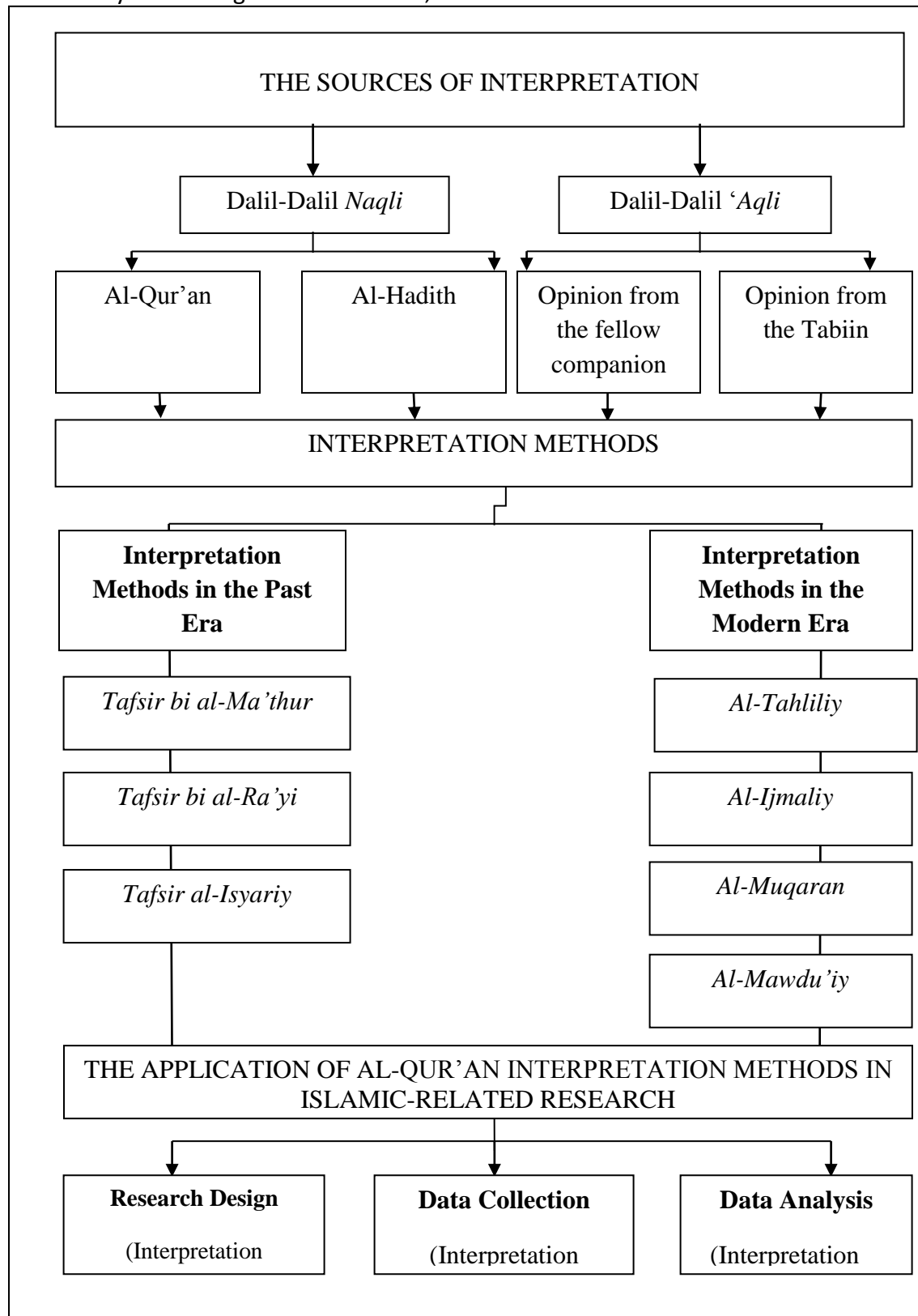
### 3. The Method of Data Analysis

Based on the explanation of the interpretation methods in modern era, it can be classified into four parts which are in-depth (*al-tahliliy*), general (*al-ijmaliy*), comparisons (*al-muqaran*) and specific themes (*al-mawdu'iy*). The variety of interpretation methods can be applied as a method to analyze qualitative text or documents in Islamic-related research. In other words, these methods can be applied as a standard of data analysis obtained by in-depth (*al-tahliliy*), general (*al-ijmaliy*), comparisons (*al-muqaran*) and specific themes (*al-mawdu'iy*) approach. It depends on the research design that is suitable with one of the interpretation methods assigned on the method of data analysis.

To be more specific, a researcher can apply the *al-mawdu'iy* method as the analysis method to conduct a research that is based on text or documents. Furthermore, the researcher can use the *al-mawdu'iy* method to analyze text and documents related to Islam in five phases (Mohd Shukri Hanapi, 2013:16). Firstly, determine the theme to be studies; secondly, the classification of text according to the discussions made; thirdly, the arrangement of the discussions by using a framework in detailed; fourthly, analysis based on the main sources according to the arrangement of the source's authorization; and lastly, making a conclusion and discuss the results using the text studied.

From this discussion, the interpretation methods can be formed into a research method in three stages. The first stage is, determining the sources of interpretation methods; the second stage is; know every interpretation method in details; and the third stage is the application of

the interpretation methods in the Islamic-related research method. These stages are explained extensively in the Diagram 1.0 as below;



### Diagram 1.0: The Framework of The Applications of Interpretation Method

All in all, these seven methods of interpretation discussed can be applied in any research fields according to its specific scope. Also, these interpretation methods are able to form a complete research methodology framework. Therefore, it is relevant to be used in research, especially in Islamic-related research.

### Conclusion

As a conclusion, based on the whole discussion in this paperwork, it is crystal clear that both interpretation methods in the past and modern era are relevant to be applied in the research methodology for Islamic-related research. The research methodology is formed based on the interpretation methods that are classified into three segments; the method of research design, the method of data collection, the method of data analysis. The four interpretation methods; *al-tahliliy*, *al-ijmaliy*, *al-muqaran* and *al-mawdu'iy* can be used in determining the research design while the *al-ma'thur*, *bi al-ra'yi* and *al-isyariy* approach can be applied in the method of data collection. Lastly, the *tafsir al-mawdu'iy* method is relevant to be used in the method of data analysis especially in text and documents. To recapitulate, all of the interpretation methods mentioned above are potential in becoming as one of research methodology that portrayed Islam as systematic and comprehensive, also to be conducted in any Islamic-related research.

### Corresponding Author

Abdul Hanis Embong, Lecturer, Center for Foundation and Liberal Education (PPAL), Department of State and Civilization, Universiti Malaysia Terengganu (UMT), 21300 Kuala Nerus, Terengganu. Email: [hanis.embong@umt.edu.my](mailto:hanis.embong@umt.edu.my). Tel: 09-6803633

### References

Al-Qur'an al-Karim

Basmeih, A. M. (2001). *Tafsir Pimpinan Ar-Rahman Kepada Pengertian al-Qur'an*, semakan Muhammad Noor Haji Ibrahim. Kuala Lumpur: Darul Fikir and Jabatan Kemajuan Islam Malaysia (JAKIM).

Abbas 'Iwad Allah 'Abbas. (2007). *Muhadarat fi al-Tafsir al-Mawdu'iy*. Dimasq: Dar al-Fikr.

Abdul Rahman Abdullah. (2010). *Wacana Falsafah Ilmu: Analisis Konsep-konsep Asas dan Falsafah Pendidikan Negara*. Kuala Lumpur. Utusan Publications & Distributors Sdn. Bhd.

Abdul Rahman Dahlan. (1997). *Kaedah-Kaedah Penafsiran al-Quran*. Bandung: Penerbit Mizan.

Abu Usamah, Bilal Philips. (2005). *Usool al-Tafseer The Methodology of Qur'anic Interpretation*. Riyadh: International Islamic Publishing House.

Adler, Emily Stier. (2008). *How It's Done: An Invitation to Social Research*. Belmont: Thompson Wadsworth.

Ahmad Abu Dahir. (2010). *Wajiz Manahil al-Irfan fi Ulum al-Quran*. Dimasq: Dar al-'Asa'.

- Ahmad Munawar Ismail & Mohd Nor Shahizan Ali. (2014). *Kaedah Penyelidikan Sosial Daripada Perspektif Islam*. Bangi: UKM Holdings Sdn. Bhd.
- Ahmad Sunawari Long. (2009). *Pengenalan Metodologi Penyelidikan Pengajian Islam*. Bangi, Selangor: Penerbit Universiti Kebangsaan Malaysia.
- Amir Naif al-Zuba'iy (2008). *Mabahith fi 'Ilm al-Tafsir*. Dimasyq: al-Masyriq Lilkitab.
- Akmal Bashori. (2013). *Pendekatan Hermeneutika; Sebuah Paradigma dan Kerangka Metodologi*. Indonesia: Institut Agama Islam Negeri Walisongo Semarang.
- Al-'Abid, 'Ali bin Sulaiman. (2010). *Tafasir ayat al-Ahkam wa Manahijuha*. Riyadh: Dar al-Tadmuriyyah.
- Al-Akk, Khalid Abd al-Rahman. (1986). *Usul al-Tafsir wa Qawa'iduhu*. Dimasq: Dar al-Nafais.
- Al-Amidi, Abu al-Hasan 'Ali Ibn Abi 'Ali Ibn Muhammad. (1985). *al-Ihkam fi Usul al-Ahkam*. Jid. 4. Beirut: Dar al-Kutub al-'Ilmiyyah.
- Al-Butiy, Muhammad Sa'id Ramadhan. (2007). *Min Rawai' al-Quran*. Dimasyq: Dar al-Farabiy
- Al-Dhahabiy, Muhammad Husain. (2000). *al-Tafsir wa al-Mufasssirun*. Kaherah, Mesir: Maktabah Wahbah.
- Al-Dhahabiy, Muhammad Hussain. (2001). *al-Tafsir wa al-Mufasssirun*. Mesir: Matba'ah al-Jamiah.
- Al-Ibrahim, Musa Ibrahim (1996). *Buhuth Manhajiyyah fi 'Ulum al-Qur'an al-Karim*. Amman: Dar al-'Ammar.
- Al-Jurjani, 'Ali bin Muhammad al-Sharif. (1985). *Kitab al-Takrifat*. Beirut: Maktabah Lubnan.
- Al-Khafajiy, Amir 'Imran. (2011). *Adwa' al-Bayan fi 'Ulum al-Quran*. Amman: Muassasah Dar al-Sadiq al-Thaqafiyyah.
- Al-Khalidi, Salah Abd al-Fatah. (1996). *Al-Tafsir wa al-Ta'wil fi al-Quran*. Amman: Dar al-Nafais
- Al-Khalidi, Salah Abd al-Fatah. (2006). *Ta'rif al-Darisin Bimanahij al-Mufasssirin*. Dimasq, Syria: Dar al-Qalam.
- Al-Khalidi, Salah Abd al-Fatah. (2012). *Al-Tafsir al-Maudu'i baina al-Nazariyyah wa al-Tatbiq*. Amman: Dar al-Nafais.
- Al-Khatib, Ahmad Sa'di. (2010). *Mafatih al-Tafsir Mu'jam Syamil*. Riyadh: Dar al-Tadmuriyyah.
- Al-Kiwaniy, Nasir Sabrah. (2011). *Al-Tafsir al-Tahliliy li al-Quran al-Karim tafsir Surah al-Fatihah Namujazan*. Amman: Dar al-Faruuq.
- Al-Kubaisiy, Khalil. (2007). *'Ilm al-Tafsir: Usuluhu wa Qawa'iduhu*. Kaherah: Dar al-Sahabah
- Al-Majaliy, Muhammad Khazir. (2012). *Al-Wajiz fi 'Ulum al-Kitab al-'Aziz*. Amman: al-Maktabah al-Wataniyyah.
- Al-Qattan, Manna' Khalil. (2006). *Mabahith fi Ulum al-Quran*. Beirut: Muassasah al-Risalah Nasyirun.
- Al-Qaradawi, Yusuf. (2001). *Al-Qur'an al-Sunnah Referensi Tertinggi*, terj. Bahruddin Faunani. Kuala Lumpur: Thinker's Library Sdn. Bhd.
- Al-Qaradawi, Yusuf. (2002). *Akhbar al-Rayah al-Qatariyyah*. 30 Disember 2002.
- Al-Qudah, Ahmad Muhammad Muflih. (2011). *Dirasat fi 'Ulum al-Quran wa al-Tafsir*. Amman: Maktabah al-Wataniyyah.
- Al-Rumiy, Fahd bin Abd al-Rahman bin Sulaiman. (2012). *Dirasat fi 'Ulum al-Qur'an*. Riyadh: Maktabah al-Riyadh

- Al-Rumiy, Fahd bin Abd al-Rahman bin Sulaiman. (t.th). *Buhuth fi Usul al-Tafsir wa Manahijuhu*. Beirut: Maktabah al-Taubat.
- Al-Rusywanii, Samir Abd al-Rahman. (2009). *Manhaj al-Tafsir al-Mawdu'iy li al-Quran al-Karim*. Halab: Dar al-Multaqa.
- Al-Sabalik, Ahmad bin Mansur. (2009). *Al-Madkhol Lidirasah 'Ilm al-Tafsir wa 'Ilm al-Quran*. Kaherah: Dar al-Redha
- Al-Sabt, Khalid bin Uthman. (2001). *Qawaid al-Tafsir Jam'an wa Dirasah*. Beirut: Dar Ibn 'Affan.
- Al-Sa'diy, Abd al-Rahman bin Nasir. (2002). *Syarah al-Qawaid al-Hisan fi Tafsir al-Quran*. Kaherah: Maktabah al-Sunnah.
- Al-Shafi'iy, Muhammad bin Idris. (t.th). *al-Risalah*. Beirut: Dar al-Kutub al-'Ilmiyyah.
- Al-Sya'rawiy, Muhammad Mutawalliy. (2010). *Rijal Haul al-Rasul SAW*. Al-Qahirah: Dar al-Tawfiqiyah litturath.
- Al-Suyuti, Jalal al-Din. (2008). *al-Itqan fi 'Ulum al-Quran*. Kaherah: Dar al-Husaini.
- Al-Zarqaniy, Muhammad Abd al-'Azim. (1988). *Manahil al-'Irfan fi 'Ulum al-Quran*. Beirut: Dar al-Kutub al-'Ilmiyyah.
- Babbie, E. (2001). *The Practice of Learning Social Research*. Belmont: Wadsworth Thompson Learning.
- Blakie, Norman. (2009). *Designing Social Research*. Cambridge: Polity Press.
- Chua, Y. P. (2006). *Kaedah Dan Statistik Penyelidikan: Kaedah Penyelidikan*. Kuala Lumpur: McGraw-Hill Malaysia Sdn. Bhd.
- Drew, C.J. & Hardman, M.L. (1985). *Designing and Conducting Behavioral Research*. New York: Pergamon Press.
- H. Abuddin Nata. (2007). *Metodologi Studi Islam*. Jakarta: PT Rajagrafindo Persada.
- Kamus Dewan-Edisi Ketiga*. (2013). Selangor: Dewan Bahasa dan Pustaka.
- M. Syuhudi Ismail. (1989). *Kaedah Kesahihan Sanad Hadith*. Batu Caves: Thinkers Library.
- Mahmood Zuhdi Haji Abd Majid. (2009), *Aplikasi Kaedah Usul Fiqh Dalam Penyelidikan*. Siri Kertas ISDEV No. 6.
- Mat Saad Abdul Rahman. (1982). *Ilmu Tafsir: Perkembangan Dan Tokohnya*. Bangi, Selangor: Penerbit Universiti Kebangsaan Malaysia.
- Mazlan Ibrahim. (2002). *Sejarah & Pandangan Ulama Tafsir Mengenai Tafsir Ilmiy*. Shah Alam, Selangor: Karisma Publications Sdn. Bhd.
- Mazlan Ibrahim & Ahmad Kamel Mohamad. (2004). *Israiliyyat dalam Kitab Tafsir Anwar Baidhawi*, *Jurnal Islamiyyat*, hlm. 23-37.
- Mohd Shukri Hanapi. (2012). *Tasawur Pembangunan dalam al-Qur'an: Kajian Tafsir al-Mawdu'iy*. Docterate Thesis unpublished. Pulau Pinang: Universiti Sains Malaysia.
- Mohd Shukri Hanapi. (2013). "Aplikasi Kaedah Mufassirin Dalam Penganalisisan Data Penyelidikan Berkaitan Islam", paper work presented in *IDMAC 2013 Intenational Islamic Development Management Conference*, anjuran Center For Islamic Development Management Studies (ISDEV), Universiti Sains Malaysia at University Conference Hall, Universiti Sains Malaysia, Pulau Pinang, pada 9-10 Disember.
- Mohd Yusoh Ibrahim. (1992). *Tafsir al-Quran: Pertumbuhan Dan Perkembangan 1-15 H*. Kuala Lumpur: Dewan Bahasa dan Pustaka.

Muhammad Syukri Salleh. (2001). Konsep dan Perkaedahan Pengurusan Pembangunan Berteraskan Islam, *Pemikir* (26), hlm. 1-47.

Muhammad Syukri Salleh. (2003). *Tujuh Prinsip Pembangunan Berteraskan Islam*. Kuala Lumpur: Zebra Editions Sdn. Bhd.

Rozmi Ismail (2013). *Metodologi Penyelidikan Teori Dan Praktis*. Bangi: UKM Holdings Sdn. Bhd.