Reasoning Method: An Analysis from the Islamic Perspective

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Abstract
This paper intends to identify and analyse the reasoning method adopted in Islamic researches. Reasoning means shift thinking through a few asserted statements until a proper statement is made. It involves proof and argument as well as determining the result quality of a research. If the reasoning method is firm, then the results of the investigation will be in high quality and vice versa. This paper attempt to examine and analyse aspects of reasoning that are important in generating results of this research. Based on library research, the discussion of this paper will be focusing on two matters. First, the paper will identify the method of reasoning found in the usual research method. Second, the conventional methods will be analysed critically. The first case will be demonstrated in the usual research method that possess several methods of reasoning such as inductive reasoning and deductive reasoning. While in the second case, it will be summarized that the conventional reasoning method has some weakness which results in relaxation in proof and argument. Among the weaknesses are, it prone to errors, not firm enough to be used as evidence and bringing threat to faith.
Keywords: Reasoning Method, Islamic perspective

Introduction
      This paper seeks to identify the conventional method of reasoning in research and analyse the method according to Islam. In research, analysing and arguing plays an important role in determining the strength of a research. The method of analysis and argument in research is called the reasoning method. The reasoning method means shifting the thought through some assertive statements until a clear statement is formed. The reasoning method utilized in this research is usually what will be analysed.

      Specifically, this paper will assess the conventional method of reasoning from philosophical point of view, the strategy of reasoning and the instrument in the strategy of reasoning. For this

purpose, the paper is comprised of introduction, conventional reasoning method, analysis of conventional reasoning and a conclusion.

Conventional Reasoning Method

In order to recognize the conventional reasoning method, there are three components that will be identified. First, the conventional reasoning method from the point of philosophy. Second, the usual reasoning method from the point of research strategy. Lastly, the instrument found in the conventional reasoning method.

In conventional research, the first thing to be emphasized is to ensure reasoning in the true research is by producing a research objective. Objectivity in research is to ensure the consistency of the thinking process namely to seek the truth (Kelly, 1998) and to identify the cause and effect link between the facts collected (Myrdal, 1969). It involves some attributes (attitude and so forth) so as not to be dominated by one's own emotion or self-prejudice.

In general, most of researchers will encounter problems in achieving objectivity in three situations. Firstly, if one element collected is found out of a strong cultural heritage contained in previous writing, inherited from generation to generation. Second, cultural, social, economic, and political influences in the researcher community in which they live, work, and their status in society. Third, the influence of the researcher's personality (Myrdal, 1969). Therefore, some will think that every researcher needs to be free from any values to ensure objectivity of a study. Being free of value in conventional research is to free one's self from any norm, order or cultural response. This free of value aspect makes use value and practical value determined the good or bad of a matter. (Abdullah, 2005).

Other than objectivity, conventional research emphasizes the cause and principle effect in ensuring the production of a good reasoning method (Bustami, 2006). In order to secure that something is scientific, the principle cause and effect is utilized. According to natural and physical sciences, each item possesses general and universal patterns of law. The law in the matter means a fixed cause and effect relationship (Abdullah, 2007). Therefore, predictions can be made regarding future events. The principle of cause and effect is based on the keyword "LCE" which means: L = Law, C = Cause and E = Effect.

There are two strategies in reasoning method that are usually utilized in order to find cause and effect. The two strategies are deductive and inductive, Deductive is reasoning from general conclusions to specific cases. Meanwhile, inductive is reasoning from specific cases to conclusions or general summaries (Abdullah, 2005).

The deductive method is a reasoning method that leads to a true conclusion if it is based on the correct premise and compiled with a well-organized argument. Deductive reasoning guarantees the strength of the conclusions found from evidences. If the premise used are true, the argument results in a strong and firm reasoning. This will make the deductive method easy to be valued on whether the deductive reasoning is good or not. If the argument is acceptable, it will be termed as true argument. If an argument is not accurate, it will be named a false argument (Boyd, 2003).

According to Boyd (2003), deductive has three characteristics. First, the conclusion scope must not exceed the scope of proof. Second, the evidence provided must be the basis of the conclusion and third, the conclusion must be true if the evidence presented is true. From the

characteristics stated, it illustrates that deductive reasoning will produce the truth. It is said to be true as deductive does not produce new information. The content in the premise will be in the conclusion. Therefore, this means there will be no new knowledge produced and there will be no development of knowledge.

Compared to deductive, inductive method will produce new knowledge. Inductive method that arise from specific cases to conclusions or summary will certainly produce new knowledge and further developing existing knowledge. As inductive generates new knowledge, the truth of the conclusion is unsecured. The characteristics of inductive are as follows: First, the scope of the conclusion must exceed the scope of evidence. Second, the evidence presented should not be the basis of the conclusion. Third, the conclusion can be untrue even if the evidence presented is true.

As diverse as the meaning and the characteristic of deductive and inductive, thus the difference between the instruments that are utilized. For example, for the deductive proses, proposition, conditional argument, syllogism, justifiable and predicate logic are used. Meanwhile the instruments for inductive are inductive generalisation, argument through analogy, statistical reasoning, explanation, probability theory, inductive enumerative and cause effect reasoning (Kelley, 1998 & Boyd, 2003).

Analysis Of The Conventional Reasoning Method From Islamic Perspective
After examining what is conventional reasoning, this paperwork proceeds with an analysis of the conventional reasoning method. The analysis is made to study whether this method of conventional reasoning is appropriate to be utilized in research on Islam and Muslims. There are at least five things to look for in conventional reasoning method. First, objectivity in the research on Islam and Muslims. Second, the principle of cause and effect that will bring harm to faith. Third, the inadequate tool for natural and metaphysical analysis. Fourth, conventional reasoning method does not necessarily represent the knowledge in reality. Fifth, it cannot be counted as proof. A deeper explanation and discussion are as follows:

Firstly, objectivity in the research regarding Islam and Muslims. As discussed previously, conventional research emphasizes objectivity in each study. Therefore, Myrdal (1969) stated three matters that will eliminate objectivity in a research. First, if one element is found from an enclosed strong cultural heritage in previous writing and inherited from generation to generation. Second, cultural, social, economic, and political influences of the researcher in a community. Third, the researcher's personality influenced. All of these will make any research regarding Islam and Muslims must eliminate dogmas in the belief of religion and be value free to ensure the objectivity of a study.

This matter is raised by Salleh (2008) stating that conventional research is anti-dogmatic. The question is, is there a need for objectivity to be accepted in a conventional research? And to what extent can a Muslim researcher liberate himself from the value of Islam? This is important as it involves faith. In Islam, if a Muslim turn away from the religion even for a moment, the shahada or their Islamic identity will be aborted. Allah s.w.t words:

"Thus, (Oh Muhammad), We relate to you from the news of what has preceded. And We have certainly given you from Us, the Qur'an. Whoever turns away from it – then indeed, he will bear on a burden on the Day of judgement; they will abide in this (state): and

grievous will the burden be to them on that Day – The day the horn will be blown. And We will gather the sinful, blear-eyed (with terror)." (al-Thaha 20:99-101)

However, at the same time, it is undeniable that objectivity is needed in a research. It is necessary to provide an argument process which is acceptable to others that have different opinions on what is about the statement. Aside from that, in Islam, it can be considered to be under the concept of fairness. Allah s.w.t words:

"Be just: that is nearer to righteousness. And fear Allah; indeed, Allah is well-acquainted with all that you do." (Surah al-Maidah 5:8)

Therefore, if the objectivity does not require a Muslim to be neutral and absolutely free of any values, it will lead to a different kind of rule. If the intended objectivity is merely a social aspect of the research in order for the researcher to listen and pay attention on the opinions of others (Kelly, 1998), the objectivity can be considered. This is due to a concept in the al-Quran that promotes fair and conducive discussion that is not prejudiced. Allah s.w.t words:

Indeed either We or you are rightly guided or in manifest error." (Surah Saba 34:24)

Secondly, the cause and effect principle. The principle of cause and effect basically does not violate any rule in Islam if it is only seen as an observation made to allow researcher to know what the consequence of a cause is and to be a prediction for the future. However, al-Ghazali as a theologian is further forward as they opposed the flow of their own time. If a Muslim believes in the principle of cause and effect with a heartfelt reason, it is feared that they will ignorantly denying the power of Allah s.w.t who can do everything accordingly to cause and effect or violate the principle of cause and effect. Allah s.w.t words:

"Allah has power over all things." (Surah al-Fath 48:21)

Since Allah s.w.t is powerful in every respect, the concept of *irhas*, *mukjizat*, *karamah*, and *mau'nah* in which all things that are contrary to customs or contravene the cause and effect that Allah s.w.t has given to anyone whom he wishes.

Thirdly, conventional reasoning methods usually are found to have inadequate tools for analysing natural and metaphysical knowledge. Conventional reasoning methods can only analyse natural knowledge that can perceive through the five senses. In contrast to the conventional reasoning method, Islam believes there is metaphysics and unseen entity. Muslims need to believe in the unseen to make himself a righteous man (Surah al-Baqarah 1-5). However, only Allah s.w.t knows the unseen. Allah s.w.t words:

"With Him are they keys of the unseen, the treasures that none knows but only Allah. He knows whatever there is on earth and in the sea. Not a leaf falls but that He knows it. And

no grain is there within the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (written) in a clear record." (Surah al-An'am 6:59)

If so, how do Muslims know the unseen things if humans are unable to analyse the unseen? The answer for that is through the al-Quran and Hadith. Muslims are aware of metaphysical and unseen matter through the word of Allah s.w.t and the proclamation of the Prophet Muhammad s.a.w. Word of Allah s.w.t:

"We have, without doubt, sent down the Al-Quran, and We will be its guardian." (Surah al-Hijr 15:9)

Allah s.w.t has sent down the al-Quran to mankind through Prophet Muhammad s.a.w. and teaches metaphysic and unseen matters to Muslims. That is why in researches regarding Islam and Muslims, the research will not be completed if it is based solely on reason and not in the al-Quran and Hadith. If it based solely on reason, it will only analyse natural factors that does not take into account of the metaphysics an unseen thing.

Fourth, the conventional method of reasoning through deductive and inductive method does not necessarily represent the reality of knowledge. Ibn Taimiyah quoted Safi (1996), which states that there is inadequacy in logic to define correspondence if it is only dependent on words and objects. Defining is simply a process to describe things exactly from a language point of view, however, defining does not help to shape a conceptual form of a fact but simply making it more organized than any other definition that are distinguished (Safi, 1996).

Fifth, it is an unstable proof. If a research on Islam and Muslims is conducted only by using conventional reasoning method, it is seen as not strong enough to be proof if it does not fully examine the internal and external aspects. Aside from the reasoning analysis, an analysis from al-Quran and Hadith are needed as they contained metaphysical and unseen knowledge. Furthermore, specific generalisation is vulnerable to error and cannot be proven as generalisation only can form new knowledge that invalidate the truth or can be a proof unless there are supports from other studies. Therefore, the truth on generalisation is bounded limited and prone to error.

Conclusion

As per discussion, the conventional reasoning method is a well-organized approach that can help to avoid mistakes. However, there are some issues that need to be acknowledge if the method needed in the research on Islam and Muslims. Issues such as objectivity, principle of cause and effect that endangers faith, the lack of tools for natural and metaphysical discoveries that do not represent the reality of knowledge as well as cannot be a proof should be resolved and clarified. In conclusion, the conventional reasoning method is found to be prone to errors, not strong enough to be proof and have doubts that could threaten faith.

In addition, in order to meet the need of conventional reasoning method for research on Islam and Muslims, this paperwork propose a more thorough study on the method of reasoning in mantic knowledge. Mantic knowledge is a thinking method which deals with reasoning method that are appropriate in Islam.

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