

Islamic Research Methodology in Contemporary Research: Is it Applicable?

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Abstract

Islam motivates its followers to always ponder, seek answers and do research work or scientific studies in life. In fact, the primary objective of Islamic research itself is to find the important truth about a matter and recommend a solution to the issue centred on Islamic law and principles. Numerous issues and dilemmas have lately emerged in the community that necessitate scientific research, particularly in the social sciences. To undertake this scientific research, however, most current Islamic academics are more likely to use Western research methodology, which are believed to have paradigms, traits, and methods that are at conflict with the Islamic worldview. This trend has motivated some Islamic scholars to adopt the concept of Islamization to create distinct models of current Islamic research. As a result, this study aims to examine the importance of using the notion of Islamization in contemporary Islamic research using numerous models offered by selected Islamic academics. This study takes a qualitative approach, in which data is gathered from secondary sources via literature reviews and processed using content analytic methods. The study's findings revealed that each paradigm has its own set of strengths and weaknesses when applied to Islamic studies. Furthermore, this research discovered that Western research procedures employed in the social sciences can be applied to support contemporary Islamic research in order to enhance the quality of the research process and outcomes. Technically, this paper contributes to the body of knowledge on the use of the idea of Islamization in contemporary Islamic research methodology. In practise, this research will lead to more research into contemporary Islamic research methodology and the concept of Islamization of knowledge in the field of Islamic studies by contemporary Islamic academics.

Keywords: Islamization, Islamic Research Methodology, Contemporary Islamic Research.

Introduction

Background of the Study

If viewed from a historical perspective, research has already begun since the beginning of human existence on this earth. This is because, human beings are creatures of Allah SWT who have been created with nature, taste and instinct to know about the nature of himself, the environment and also the creator. Linguistically, research in Malay is known as *penyelidikan* and is derived from the verb *selidik* and is defined as the act of researching, examining or investigating something (Dewan, 2007). Whereas, in English, it is referred to as research, which comes from the word *re* which means *again* and search which means to find (The Oxford English Dictionary, 1989). In Arabic, research is known as *al-Bahathu* which means one of the important tools or *wasilah* to find the truth. Thus, it is understandable that research is actually not something that is actually new. Instead, it involves several processes such as explanation, interpretation, re-evaluation or modification of an existing finding or theory (Long, 2011).

The evolution of scientific research is said to have begun to develop during the Greek era known for the science of logic through scholars such as Aristototele and Socrates. Aristototele has introduced the concept of deductive, namely a general assumption leads to a specific conclusion or from a theory to an explanation of a particular problem. However, this deductive method was criticized by Francis Bacon (1561-1626) who later introduced the inductive method. This inductive method is the study of specific cases in detail to the formation of general principles or from a number of facts that form a theory. the researcher also seeks and evaluates the data ending in a generalization that explains the relationship between the data studied. Later, Dewey (1859-1952) combined both deductive and inductive methods through five main processes, namely: first; problem identification and definition, second; forming hypotheses as problem-solving ideas, third; collecting, constructing and analyzing data, fourth; forming a conclusion and a fifth; modifying, rejecting or accepting hypotheses by testing them. In the context of Islam, this deductive and inductive method has actually long been practiced by previous Islamic scholars. The deductive method is known as *al-Istinbat*, while the inductive method is known as *al-Istiqrā'* (Nawi & Daud, 2018). Therefore, there are Islamic scholars such as Long (2011) who categorize the field of Islamic studies as part of the study of social sciences.

Islam is a perfect way of life, for which various guidelines have been provided in the field of research so that human beings are able to find the truth in the right way and become a servant of Allah SWT and a good caliph on this earth. Therefore, research aimed at finding this truth should not be separated from Islam itself. There are several words of Allah SWT that urge people to seek the truth based on the Islamic worldview. Among them, Allah SWT said, "(This Quran) is a Book that We have sent down to you (and your people, O Muhammad), a Book that has many benefits, for them to understand carefully the contents of its verses, and for people of perfect intellect to take a lesson." (Saad 38:29) and the word of Allah SWT, "He has subjected to you all that is in the heavens and the earth, all being from Him. Verily there are Signs in this for those who reflect." (Al-Jaathiyah 45:13). These words of Allah SWT clearly urge human beings to use their intellect and observation by examining the revelation revealed in seeking the truth, including in research. In addition, research in Islam does contain moral elements based on religion. Due to its nature, Islamic research must always be guided by the principle of revelation that comes from the creator, namely Allah SWT who is the Real Truth

(Bakar, 1991). Meanwhile, Islamization is a process that makes it compliant with, in line with, or in accordance with the teachings (characteristics) of Islam. It also carries the meaning of Islamization which aims to curb the application of western culture to ensure the smooth process of Islam (Dewan, 2007).

Recently, the demand for research in the field of Islam has become more urgent due to the existence of various issues and problems related to Muslims and their laws. Thus, it is not surprising why the field of contemporary Islamic research is increasingly accepted among Islamic scholars and researchers. In an effort to find the truth by conducting this research, most contemporary Islamic researchers are more likely to adopt Western research methodologies which are seen to have paradigms, characteristics and methods which are partly at odds with Islamic views. This has led to the production of various models of contemporary Islamic research by some Muslim scholars by adapting the concept of Islamization. Thus, this study aims to analyze the relevance of the application of the concept of Islamization through several models presented by selected Muslim scholars in contemporary Islamic research such as Louay Safi, Ibrahim Ragab and Muhammad Syukri Salleh. This study is also expected to help Islamic researchers and scholars involved in contemporary Islamic research to produce appropriate research according to Islamic views. Qualitative methods were used to collect the data of this study. Data were collected through secondary sources and analyzed using content analysis methods.

Problem Statement

The contemporary era that exists today clearly shows that various problems related to Muslims are spreading among the community. Thus, in answering these various problems, the need for contemporary Islamic research is seen as very relevant. In finding the right answers to these problems as well, the methodology of contemporary Islamic research must always be in line with the passage of time and at the same time, conform to the epistemology of Islamic views. Today, most contemporary Islamic researchers are also more inclined to adopt Western research methodologies that are seen to have paradigms, characteristics and methods that are partially at odds with Islamic views. In fact, there are also claims that state that most of the *'aqli* sciences learned by Muslims have been permeated by foreign ideologies which lead to knowledge that is not guided by the principles of revelation and Islam (Setia, 2010). Thus, this study is expected to help in creating awareness of research related to contemporary Islamic issues and be one of the methods to be considered by Muslim scholars and researchers in conducting research without blindly following the mold of social science research methodology that is contrary to Islam. The call for scientific methodologies such as methodologies that involve the search and validation of data in research is in line with the words of Allah SWT, "O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful." (Al-Hujuraat 49:6). Through this verse, Muslims are required to conduct research and verification of data when receiving news or information from sources that are feared to be dubious. There are also other aspects of methodology mentioned in the Quran such as the method of observation, where Muslims are encouraged to observe and study the history of the previous ummah and take appropriate lessons and teachings according to contemporary times. This method can be seen through the words of Allah SWT, "....Go about the earth, then, and observe what was the end of those who rejected the Messengers, calling them liars." (Al-Nahl 16:36).

Islamization is the liberation of human beings from various old traditions that bind them such as magical traditions, mythology and so on so that human beings are free and do not depend on the occult, mythology, animism, superstition and free from secularism (al-Attas, 2018). Islamization has existed since the time of Rasulullah SAW when the revelation of the Quran which has brought great changes in the life of the Arab community at that time about the universe and the life of the world (Ismail & Rosnan, 2015). The process of Islamization also received the attention of Muslim scholars such as Syed Muhammad Naquib al-Attas, Fazlur Rahman Malik and al-Faruqi (Al-Attas, 2018; Raji, 1989; Malik, 1995). However, this Islamization approach needs to be based on the philosophy, principles and ethics of Islamic research centered on Islamic views (Badhrulhisham & Mohd Isa, 2017). This is because the main goal of Islamic research is actually obedience to Allah SWT and carry out responsibilities as a caliph who prospers this world through the results of research, nurture human knowledge in order to achieve success in this world and in the hereafter and ultimately achieve the pleasure of Allah SWT (Long, 2011). In fact, the field of Islamic studies should not be limited to religious issues of a ritual nature alone because this clearly narrows the scope of Islam which is comprehensive and covers various aspects of life (Hassan, 2001). Biyanto (2003) states that research in the field of Islamic studies can be divided into two parts, namely first, research that is normative and descriptive such as teachings, ideas and products of Islamic thought and second, research that is descriptive such as human events and behavior. For the first type of research, it was an armchair study and used a qualitative design. Meanwhile, for the second type of research, it is an applied study or fieldwork research. These two divisions prove the comprehensiveness of the field of Islamic research which is contemporary in nature. In addition, several models of Islamization methodology suitable according to contemporary requirements are also highlighted. Various approaches have been proposed by Muslim scholars. Among them are Louay Safi, Ibrahim Ragab and Muhammad Syukri Salleh. The existence of various approaches in producing a methodology that is suitable for contemporary Islamic research proves that the methodology of Islamic research is indeed centered on pure and true Islamic principles and is based on divine revelation.

Meanwhile, various problems will arise when the Islamization approach applied does not conform to the view of the Islamic world which is based on revelation and authentic hadiths. Among the problems that arise is the knowledge of research methodology used will be formed from the reference of Western philosophical thought influenced by secularism, materialism and humanism so that the concept, interpretation, and meaning of knowledge itself can not be separated from the influence of secularism, materialism and humanism by removing all values-existing Islamic values (Salafudin, 2013). The need to analyze contemporary Islamic research models by some Islamic scholars who adapt the concept of Islamization is seen as relevant so that this methodology does not deviate from the true view of Islam. Therefore, it is hoped that this study can help by adding to the literature on the application of the concept of Islamization in contemporary Islamic research methodology. While in terms of practice, this study is seen to encourage further studies, especially those related to contemporary Islamic research methodology and the idea of Islamization of knowledge related to the field of Islamic studies by contemporary Muslim scholars.

Research Question

To what extent is the concept of Islamization relevant to be applied in contemporary Islamic research?

Research Objective

This study was conducted to analyze the relevance of the application of the concept of Islamization through several models presented by selected Muslim scholars in contemporary Islamic research.

Significance of the Study

Among the importance of researchers to conduct research on the relevance of the application of the concept of Islamization in contemporary Islamic research is to develop problems related to issues of Muslims that are contemporary. Through a methodology that is multi-dimensional, contemporary and futuristic, then various problems related to Muslims will be solved. It also contributes to new discoveries through new interpretations of history, contemporary social situations as well as the latest discoveries and inventions. This study also encourages parties involved in contemporary Islamic research to improve the way they produce valuable Islamic research works. The results of this study can be used as a guide by researchers in the field of Islamic studies, especially contemporary. In addition, this study is also beneficial to Islamic scholars and researchers to evaluate the Islamization approach used in conducting contemporary Islamic research, whether it conforms to the correct concept of Islamization or otherwise.

Limitation of the Study

This study was conducted to analyze the relevance of the application of the concept of Islamization in contemporary Islamic research. Therefore, the study was limited to data obtained from secondary sources by researchers. In addition, this study also only reviews the findings through Islamic research models applied by selected Muslim scholars. The overall findings of the study are limited in nature and cannot be generalized in a broader context. The selection of Islamic research models is limited to a few scholars such as Louay Safi, Ibrahim Ragab and Muhammad Syukri Salleh without involving other Muslim scholars.

The Concept of Islamic Research

Islam is a religion that encourages research and it was ingrained in the culture and tradition of Muslims in the 9th to 11th centuries during the heyday of Baghdad and the 12th century during the era of Islamic rule in Spain. However, after the fall of Islam in Baghdad and Spain, Muslims were seen to be more consumerist and isolated from the culture of research (Long, 2011). If you look at the Al-Quran, there are various clear instructions from Allah SWT that call on Muslims to conduct research and study in order to find the truth and rationality and reject the belief of imitation alone. This instruction exists in two main forms. First, the call to research the historical facts of the past and present. This instruction resembles the study of *naqliyah* which has similarities with the study of historical and ethnographic forms in social science research. Second, studying the fact of something using common sense and experimentation and it in turn resembles a descriptive study.

The concept of research has received various interpretations from Western and Islamic scholars. Among those Western scholars were Mouly, Kerlinger and Best. Mouly (1963), stated that research is a process of finding a reliable solution to a problem through planned and systematic data collection, analysis and interpretation. Best (1991) defines research as systematically and objectively controlled analysis and observation that leads to the formation of generalizations, principles or theories, predictions and ultimately control of events. Meanwhile, Kerlinger (2000) is of the view that research is a systematic, controlled, empirical

and critical study of natural phenomena based on theories and hypotheses about the expected relationship between phenomena. Meanwhile, Muslim scholars also provide a definition of research in the context of Islam. Anwar (1994) defines Islamic research methods as research that seeks answers to issues and problems based on three main sources, namely the Quran, Sunnah and Ijtihad. Faridi (1994) defines Islamic research as a method of scientific research based on the Quran and Sunnah and has four important characteristics. First, acquiring knowledge. Second, finding the real truth. Third, knowing Allah SWT. Fourth, introducing the values of humanity (morality). All these definitions explain that there are similarities and differences between the concept of social science research and the concept of Islamic research. Therefore, the concept of Islamic research needs to be developed according to the needs of contemporary Muslims so as to be able to solve various problems that are multi-dimensional, contemporary and futuristic. The implication is that Islamic researchers will be able to produce the latest Islamic -based research outputs, which will be relevant discoveries and inventions to be applied in contemporary times.

Morals and Ethics in Islamic Research

Islam has provided guidelines in the form of morals that can be practiced by Muslim researchers. According to Long (2011), as an Islamic researcher, one should conduct research with intention because of Allah SWT. This will encourage that aspects of research such as objectives, methodology of data collection and analysis implemented are not in conflict with Islamic teachings and local customs. He suggested four aspects that are applied in preserving the ethics of Islamic research, namely the sincerity of respondents, avoiding harassment of respondents, anonymity and confidentiality of respondents and avoiding fraud (Long, 2011). Morality in research involves three phases of time, namely before, during and after research. Among the morals and ethics of Islamic research that should be practiced by Islamic researchers are such as the purpose and goal of research is because Allah SWT, ensure the authenticity of sources of facts and information obtained, transparent, honest and unbiased, preserve the dignity of researchers and research involvement, avoid plagiarism and systematic (Nawi & Daud, 2018). In addition, researchers should also avoid sentiments, emotions, prejudices, rhetoric, fiction, fallacies and superstitions in reporting research results. In the context of Islamic research, to date, no specific code of ethics for Islamic research has been developed as a standard. However, some Western codes of research ethics can be emulated as long as they do not conflict with Islamic principles. Among them are the Code of Conduct of the American Association of Public Opinion Research by Babbie (1998), the Nuremberg Code by Borden & Abbott (2002) and the Principles of Ethics of the American Psychological Association (APA). These ethics can be practiced according to a certain level of research, starting from the level of identifying problems, researching and collecting data, analyzing data, writing reports to submitting research reports.

Islamic Research Methodology

Some Islamic scholars such as Long (2011) stated that Islamic research methodology is not much different from Western research methodology. However, the development of a scientific methodology has not been implemented as well as possible. This has led many Muslims to refer to Western research methodologies that are in line with the mainstream to conduct research. There are three forms of methodology emphasized in the Quran, namely exploratory methods, analytical methods and scientific methods. Through the method of exploration, the Quran encourages its followers to explore about the creation of the human

self and the universe. Through these intellectual and sensory resources, human beings will be able to explore, receive, examine, distinguish and make decisions and conclusions from true findings. The method of analysis is done through proof, argumentation and debate using various techniques such as induction, comparison, consideration, testing and so on. This is clearly evidenced through the application of *'ilm*, sunan and verses used extensively in the Quran itself. Meanwhile, the scientific method plays an important role in the study of physical and metaphysical phenomena. It is clear that attitudes such as prejudice, inaccurate opinions, magic and fairy tales are rejected by the Quran. All these practices are considered unscientific and contradict the concept of Islam which is based on the straight path (Khalil, 1991). In fact, Islam also encourages its followers to be sceptical without directly believing the data obtained and critical in analyzing based on the texts and opinions of previous Muslim scholars and leaders (Harahap, 2000).

The comprehensive concept of Islam has opened up a wide dimension in the field of Islamic research. Research in the field of Islam can be carried out quantitatively and qualitatively. This is proven when various aspects of research can be used as a thrust area of research. Among them are the study of documentation on religious manuscripts, namely the Quran, hadith and religious books, the study of the attitudes and actions of Muslims, Muslim figures, scholars, thinkers and philosophers, the study of religious practices, the study of tools- religious tools such as mosques, suraus, funeral equipment, studies on religious organizations such as associations of scholars, Muslim congregations and Muslim political organizations. Such studies need to be linked to current questions and issues as well as the impact on social, human development, society and the nation globally. All this will add to the wealth of knowledge in the field of Islamic research.

Louay Safi

This Islamic research model is one of the alternative research methodologies introduced by (Safi, 1998). Safi (1998) has emphasized the importance of re-emphasizing revelation as a major source of study in the formation of social theory. In addition, he also criticized the idea of separating the truth in religion from the scholarly and the failure of Muslim scholars in developing an analysis related to social structure and history. Among the scholars who were criticized was Ibn Khaldun who he described as having failed in discussing the methodological foundations of the creation of his great theories especially those related to society and history. Therefore, he has proposed the creation of a research methodology that contains two main elements, namely method setting procedures and the integration of methods taken from revelation and history.

Safi (1998) suggested four procedures that should be followed by Muslim researchers in drawing conclusions from the text. Relevance of contemporary Islamic research methodology. First, identify the relevant statements from the Quran and hadith related to the research question being conducted. This statement requires in-depth knowledge in the field of semantic application. Second, interpret the statement. This matter also requires knowledge of the meaning of the verses of the Quran and hadith, the rules of the Arabic language and authoritative interpretation. Interpretation also needs to be evaluated in different contexts such as textual, discourse and the existence or reason for the decline of the verse (*asbab al-Nuzul*). Third, parsing (*ta'ilil*) the text by identifying the *'illah* (cause) of the instruction whether it is an instruction or a prohibition in the text. Knowing this *'illah* can help

in identifying the general principles that compose the Shariah laws. Fourth, systematically organize the methods and concepts set to create unity and rules in the methods and principles set according to revelation.

Safi (1998) also suggested four procedures that should be followed by Muslim researchers in drawing conclusions from historical sources. He stated that rules and concepts derived from revelation alone are not enough to carry out action. There are two reasons why he thinks so. First, because revelation contains general and global rules that require further clarification and specification for cases of a specific nature. Second, in order to apply the general rules, knowledge of the prevailing conditions is essential. Therefore, he argued that in-depth study and analysis, especially on human actions and interactions in social studies needs to be carried out before the method of revelation is applied. He also rejected the outright acceptance by Muslims without any doubt of the methodology developed by the West. This is because, Western research methodology is based on Western metaphysics which is not in line with the reality of revelation. The model developed based on this methodology, of course, is guided by Western experience which is sometimes not suitable for the situation of Muslims. In drawing conclusions from texts taken from historical sources, Safi (1998) suggested that four procedures must be carried out. First, analyzing the actions of individuals containing the social symptoms studied to identify purposes, motives and methods. Second, classifying the actions according to the category of similarity as a homogeneous group and the category of difference as a heterogeneous group. Third, identifying the general rules that govern relationships between groups. This procedure can be helpful in understanding the general laws of interaction, patterns of cooperation and conflict, dominance and submission, growth and fall that can be studied in more detail. Fourth, systematically compiling the general rules obtained as a result of the third procedure.

In addition, to draw conclusions from texts based on revelation and historical sources, Safi (1998) also proposed a general pattern representing the five main procedures. These procedures are a combination of text-based conclusions drawn from revelation and historical sources. The five procedures involve the process of analyzing a text or history down to the basic components, grouping various similar statements and actions under one category, identifying rules or regulations that integrate various categories, identifying rules or methods or general purposes that organize relationships with each other from various categories and systematically compile rules or methods derived through previous procedures. The advantage of this procedure is that the researcher is able to test the extent to which the two sources taken are consistent or vice versa.

Meanwhile, Safi (1998) argued that a theoretical framework on social symptoms can be formed as a result of general statements drawn from revelation and historical sources. This theoretical framework can be expanded and improved in the future. According to him, the process of formation of this theory involves two main stages. Basically there are two levels of theory formation, namely; first, some general principles combined in a theory designed to explain and drive action from a specific human interaction and second, this theory is tested based on different hypotheses derived from the theory by focusing actions and events. If it can provide an accurate explanation, it should be considered true, while if otherwise, it proves that the theory needs to be improved and refined.

Ibrahim Ragab

Ragab (2006) is one of the most vocal scholars in voicing his opinion on the advantages and disadvantages of making the science of revelation or the humanities as the basis for the beginning of research. To overcome this imbalance, he has suggested that a methodology that emphasizes the process of Islamization be done in the field of humanities. The recommended methodology consists of two main phases namely construction of integrated theory and validity through research and application. The summary of the overall Islamic research methodology proposed through the Islamization process involving two main phases. Through the first phase, there are three steps that need to be done by the researcher namely critically reviewing the relevant humanities literature, critically reviewing the relevant Islamic heritage literature and building an integrated theoretical unity framework. Meanwhile, the second phase involves the researcher's process of validating the findings through research and application. It also involves steps such as testing hypotheses and integrated theoretical frameworks developed by researchers.

According to Ragab (2006), the methodology of Islamization of the humanities can be concluded as a process of dialectical relationship between theory and research, for which this phase needs to be applied through 3 main steps. The first step is to critically review the relevant humanities literature. Among the processes that need to be done by researchers is to review the humanities literature systematically, critique the field of knowledge comprehensively based on Islamic worldviews (ontology and epistemology especially related to the concept of God, man and society) and filter material to ensure that research findings are not raises controversy, tools and models are neutral and usable, developed and modified according to the Islamic paradigm and are wary of Western theories and theoretical frameworks before incorporating them into the framework of Islamic research. The second step involves the process of critically examining the relevant Islamic heritage. Some of the actions that Islamic researchers need to observe include interacting with the sources of the Quran, hadith, the results of classical and contemporary Muslim scholars and constructing a conceptual framework. The third step involves a critical period because it requires a high level of creativity because it involves activities such as cataloging and compiling, organizing and reinterpreting and statement of findings before building an integrated theoretical framework.

Meanwhile, the second phase is the phase of validity through research and application. The process of building an integrated theoretical framework proves the efforts of researchers in integrating the knowledge of revelation and reason in the field of knowledge studied. However, it should be noted that this framework is not absolute and is open to criticism if there are any errors or inaccuracies. Therefore, this framework needs to be verified through the scientific process of Islamic research. Among the steps that researchers can take include testing hypotheses and validity. If a hypothesis is accepted, then it is likely to be a wrong fact, but if otherwise, then it needs to be studied, revised and refined. Researchers need to ensure that there is no contradiction between revelation and reason that occurs in the theory and is one of the research theories that can contribute in the field of knowledge studied.

Ragab (1998) also suggested that some important principles be followed in the proposed Islamization methodology developed, namely by isolating the sources that are the reference between the theoretical framework and hypotheses. According to him, matters such as theoretical framework on human events, human position, social organization, social problems

and others should be based on the sources of the Quran, authentic hadiths and scholars' descriptions. Meanwhile, hypotheses must be made based on a theoretical framework to test the totality of reality that includes empirical and non-empirical elements. As a result, the generated hypotheses are more accurate because they contain physical and metaphysical elements. Ragab (1995) also encourages Islamic scholars and scholars to continuously study the aspects that can be taken into account and considered in realizing the process of Islamization of knowledge, especially in the field of research.

Muhammad Syukri Salleh

Salleh (2011) is one of the scholars who is of the view that Western social science research methods are not suitable to be used to study matters related to religion and Muslims. He argued that there are some shortcomings in the epistemology and *tasawwur* (worldview) of the prevalent social science research methods as they are seen as different from Islamic research methods, inadequate tools and its methods that are contrary to Islamic beliefs. To address this shortcoming, he has suggested that three main things be set in order to determine the direction of Islamic-based research methods, namely the construction of research methods based on continuous and serious research, not stop from producing work and testing requirements on the developed methods (Salleh, 2008). Therefore, he stated that Islamic-based research is a method that combines essential knowledge (*daruri*) and argument (*'aqli*) with ilmu nazari and dalil argument (*naqli*) by making Islamic epistemology and *tasawwur* as the main basis in order to conduct research on religion and Muslims (Muhammad Syukri Salleh, 2008). Essential knowledge (*daruri*) is knowledge that is easy and easy to understand without the need for many arguments or discussions for example 1 is half of 2. Meanwhile, nazari knowledge is knowledge that requires deep thought and discussion as well as propositions to understand and prove about something or a situation as an example of the obligatory existence of Allah SWT.

His idea has found a place in advanced studies related to Islamic research such as the study of (Hassan, 2013; Miswan, 2013; Khairuldin, 2014; Alias, 2015). Hassan (2013) has conducted a study related to data collection, where he has developed eight data collection methods for Islamic-based research in the social sciences. There are three levels of data collection involved in these eight methods, namely the levels before, during and after data collection. The following are the data collection methods from the hadith collection method developed by (Hassan, 2013):

Table 1.1

Data Collection Methods from Hadith Collection Methods

Before Data Collection	During Data Collection	After Data Collection
Researcher Ethics		
Data collection instruments (interviews, questionnaires, non-participatory observations, and indirect consent, were intended).	Collect the chains (<i>sanad</i>)	Preanalysis
Priority of primary data over secondary data.	Proper use of language	Output form (<i>dabit sadri & kitabi</i>)
-	The quality of the respondents - <i>sanad</i> connected (have backup, meet face to face, have witnesses), fair (Islam, mukallaf, rational, implement the basics of religion, preserve dignity) and <i>dabit</i> nature (good memorization, able to convey well, avoid awkwardness and defects).	-

Meanwhile, the study of Miswan (2013) is seen to focus more on the concept of *dilalat* in the discipline of *usul al-Fiqh* which is suitable to be applied in the context of Islamic research and data analysis. *Dilalat* is a clue that points to what is meant or understands something over something. He found that there are two *dilalat* elements that are considered suitable as a method of analyzing data involving Islamic research, namely *mafhum muafaqat* and *mafhum mukhalafat*. *Mafhum muafaqat* is the meaning of a statement that can be understood both explicitly and implicitly. *Mafhum mukhalafat* is the meaning understood in the implicit utterance the same as the meaning understood in the literal utterance. Thus, Miswan (2013) stated that these two elements can be used in other fields other than the field related to the knowledge of revelation. There are four steps that can be applied by researchers in analyzing the text, namely identifying the relevant statements, interpretation of statements, explanation (*ta'lil*) of statements and the determination of general methods and concepts. These measures should be implemented repeatedly so that the findings related to the law and general principles of Islamic law can no longer be denied.

Khairuldin's (2014) study is more focused on the field of fatwa in Islamic research. He has suggested several things that need to be given attention by Islamic researchers in conducting fatwa studies. According to him, researchers who do not meet the proper criteria in the fatwa process are considered unfit to conduct research. Meanwhile, if eligible, the researcher must determine the research problem and evaluate it as appropriate according to the Islamic perspective. In assessing these problems, researchers need to ensure that the problems

studied are not contrary to Islamic principles. If the problems are contradictory, then the research is considered unworkable. In addition, there is also an *al-Taswir* process that can be adapted by researchers, where researchers conduct survey or field studies to collect various data related to research problems directly. According to Al-Bana (2010), the process of *al-Taswir* has eight characteristics that need to be taken into account by researchers, namely *dabit al-Ma'lumati* (information criteria), *su'al ahl al-Takhsis* (expert interviews), *al-Dabit al-Tahlili* (analysis criteria), *al-Dabit al-Makan wa al-Zaman* (place and time criteria), *al-'Ittila 'ala' Awamil Taghyir al-Ahkam* (examining the factors which changes a law), *dhabit al-Darurat* (necessity criteria), *dabit al-Tarawwi* (consideration criteria) and *isti'annah bi mu'tayat al-'Asr* (current information or technological assistance).

The next process is *al-Takyif* which is by examining the scope and discussion of the results of the study from previous research in the same focus of discussion. The process of *al-Hukm* involves the study of two things, namely determining the source of Islamic evidence based on the sequence of the Quran, Sunnah, Ijmak and Qiyas and analyzing using analytical tools used through the methodology of *usul al-Fiqh*, namely the method of *istinbati*, *istiqra'i*, *istirdadi* and *jadali*. *Istinbati* is to draw specific conclusions from the general propositions contained in the *naqli* source. *Istiqra'i* is to draw general conclusions from the specific propositions contained in the *naqli* source. *Istirdadi* is to examine the background of a proposition obtained from the point of view of the reason for the emergence of the Islamic text by focusing on the reason for the decline of the verse (*asbab al-Nuzul*), the reason for the narration of hadith (*asbab al-Wurud*) and the quality of the narration of the Islamic text. *Jadali* is to draw legal conclusions using common sense based on logical principles on questions and statements that are thesis and antithesis. The last process is the process of *al-Ifta* '(fatwa) in which some elements will also be assessed whether it coincides with the *maqasid al-Shariah* (objectives of sharia), *'urf* (custom) and *maslahah* (importance) to the Muslim community (Mahmud, 2009). There are four characteristics that can be worked on in Islamic research as a result of the analysis of the fatwa process from the perspective of social science research methods, namely the qualifications and quality of Muslim researchers, group research, research process, and the priority and quality of data (Khairuldin, 2014).

Alias (2015) has suggested several important criteria in applying scientific concepts in Islamic studies. He is of the view that scientific research according to the Islamic perspective should be objective (based on evidence, argumentation and judgment on the truth of the object of study), not based on imitation and can be proven by mathematics. In addition, the function of scientific research should also be able to strengthen the principles of monotheism, implement Islamic law and perfect morality because the goal is to realize the law of morality, produce *ubudiyyah* and achieve *mardhatillah*. Seven suggestions for the application of scientific concepts in Islamic research by Alias (2015) are as follows:

1. To take into account the understanding through the source of revelation in the scientific study of Muslims in addition to empirical and rational aspects.
2. To ensure that scientific research takes into account the psychological aspects of the study subject which is a nature that exists in human beings.
3. To ensure that the design of scientific studies is based on the understanding of the knowledge of *fardhu ain* so that the relationship with Allah SWT always exists, in addition to the relationship between human beings and nature is always preserved.

4. To examine previous scientific studies critically because this study is prone to errors both in terms of methods and conclusions.
5. To redefine the concept of objectivity in scientific research, that is, researchers do not have to use a value-free approach to the point of having to mortgage religious, personal and cultural beliefs.
6. To understand the function of statistics for social research as best as possible in quantifying social research and research findings are not absolute truth.
7. To apply in the description of a researcher (*tasawwur*) that every phenomenon whether it is a social phenomenon of humanity or a phenomenon of nature, both occur within the scope of *sunnatullah*.

Research Design

Study design is a research inquiry strategy that helps researchers in finding answers to research questions so that researchers can achieve the objectives of the study that have been set (David & Sutton, 2004; Denzin & Lincoln, 2011). There are four factors that influence the selection of study design, namely the purpose of the study, the problems of the study, the experience of the researcher and the target group (Neuman, 2015; Creswell & Creswell, 2018). In the context of this study, this study uses a qualitative approach that is through the library method and involves data from secondary sources. The qualitative design was chosen because this study aims to examine the relevance of the application of the concept of Islamization through several models presented by several selected Islamic scholars in contemporary Islamic research, namely Safi, Ragab and Salleh. After various data were obtained from the literature review that has been conducted, all these data are analyzed in more depth to generalize. Next, these analyzed data, were incorporated into the researcher's study, as study findings.

Data Collection

Researchers have collected secondary data in this study. Secondary data are existing data that have been collected through primary sources and processed by past researchers (David & Sutton, 2004). In this study, researchers collect data through reputable Islamic reference sources. The secondary data of this study also involves a literature review that can be categorized into two main types of information. First, data obtained from published materials. Second, the data obtained from internet access through databases. For the first type, the data involved is through books, theses, dissertations, research reports, papers, proceedings and articles through workshops, seminars, conferences and others.

Data Analysis

Secondary data analysis in this study involves data in the form of writing or documentation and obtained through library and database studies. These secondary data were analyzed using content analysis method. This process involves researchers examining materials related to research issues, namely the relevance of the application of the concept of Islamization through several models presented by selected Islamic scholars in contemporary Islamic research such as Louay Safi, Ibrahim Ragab and Muhammad Syukri Salleh. All these processes are carried out systematically and repeatedly by focusing on several aspects such as concepts, themes, items and others related to the phenomenon of the study (Berelsen, 1952).

Findings and Discussion

Islamic research is a method of finding the truth by recognizing the sources of traditional Islamic knowledge hierarchically and integrating the sources of *naqli* and *aqli* based on revelation as a guide (Nawi & Daud, 2018). However, it is undeniable that today Muslims are facing a critical educational crisis because the existing system is not immune from the influence of secularism and dualism (Hashim, 2005). Among the causes of this situation is due to the tendency of Muslims themselves to adopt Western research methodologies that contradict Islam, in addition to not recognizing revelation as one of the legitimate sources of knowledge. This has clearly posed a challenge among Islamic researchers to adapt the research methodology of Western social sciences and the methodology of classical Muslim scholars.

Various Islamization approaches in Islamic research methodology have been highlighted by Islamic scholars, among them including Louay Safi, Ibrahim Ragab and Muhammad Syukri Salleh. All of these models have to some extent succeeded in improving the Western research methodology that has been used by Muslim researchers. Islamic research should accept the renewed scientific concept of meaning as suggested by Alias (2015), which is objective based on evidence, argumentation and judgment on the truth of the object of study, not based on imitation and put everything in its most appropriate place. In addition, the aspect of Muslim researcher criteria is also very important to be emphasized. According to Khairuldin (2014), researchers who do not meet the criteria such as having a strong belief in religion, *mukallaf*, fair and moral with Islamic values and able to conduct research are considered unfit to conduct research. Researchers agree with this suggestion since the goal of Islamic research was originally to find the truth, hold fast to it and then spread it, so it is very appropriate that this corpus of knowledge is based on the principle of *Tawhid*.

In conducting contemporary Islamic research, researchers are required to identify the problems of the study and the scope of the research conducted. Islamic research should be based on research problems seen from an Islamic perspective or perspective and subsequently find solutions that are suitable for Muslims and society in general. In this regard, the researchers agree with the approach taken by (Salleh, 2008 & 2011). Researchers are also encouraged to perform the process of *al-Taswir* as suggested by Muhammad 'Abd al-Latif al-Bana (2010), through the study of (Khairuldin, 2014). The process of *al-Taswir* is a process of obtaining an overview of a problem or question through the collection of data on issues and research problems through survey and field methods. The eight features in this process are seen to be able to make contemporary Islamic research more robust and accurate. It is not only suitable to be applied in the field of fatwa, but can also be applied in other fields of contemporary Islamic studies. Researchers also agree with the suggestion of Khairuldin (2014) that any research problems that are contrary to Islamic principles should be stopped and not continued.

Contemporary Islamic research also requires research aims, objectives and questions that are appropriate to the research problems being studied. All this should be evaluated from the point of view of the Islamic world. Safi, Ibrahim Ragab and Muhammad Syukri Salleh also acknowledged the importance of evaluating these three elements in contemporary Islamic research. In terms of the use of theoretical and conceptual frameworks in Islamic research, researchers agree with the methodology presented by (Ragab, 2006). The theoretical

framework is the research framework that describes the whole study, while the conceptual framework describes the relationship between the study variables. The Islamization methodology presented by Ibrahim Ragab is seen as very relevant especially to be applied in the field of contemporary Islamic studies. This is because, most contemporary Islamic research rarely uses the application of theories and hypotheses. As such, most research related to the social sciences and humanities sometimes uses theories and concepts put forward by the West. In this situation, the researcher argues that it is desirable to test the hypothesis and validate the theory used before it is confirmed as a study finding.

In addition, in the process of conducting a literature review or literature review, Islamic researchers need to examine previous studies related to the field of study studied. It is recommended that researchers conduct a literature review by following three perspectives, namely from the perspective of revelation, conventional and finally synthesizing a review of Islamic and conventional heritage literature. The approach taken by Safi (1998) is relevant and comprehensive to be practiced by Muslim researchers. Through this approach, researchers are able to assess the extent of coherence that occurs between the sources of literature review derived from revelation and history, namely Islamic heritage and compare them from a conventional perspective. Meanwhile, in the process of data collection, the three scholars, namely Louay Safi, Ibrahim Ragab and Muhammad Syukri Salleh also recognized that primary data is more important than secondary data in the context of Islamic research. All agree that the priority level of resources should be adhered to and the argument (*naqli*) should be given priority over the argument (*'aqli*). The data collection methods from the hadith collection method proposed by Hassan (2013) are also very suitable to be adapted in the field of contemporary Islamic research. The elements highlighted can further enhance the validity and reliability of the data collected for research purposes. As for data collection procedures, despite the fact that there is no specific code of research ethics presented by Muslim scholars, Muslim researchers must adhere to the moral and ethical aspects of Islamic research in conducting contemporary Islamic research. At the same time, Muslim researchers can adopt a standard Western social science research code of ethics as long as it is not contrary to Islamic principles. Nevertheless, efforts towards developing a standardized code of research ethics specific to contemporary Islamic research must continue.

Typically, the process of analyzing Islamic research data involves three forms of data, namely *turath* specialization data analysis, quantitative data analysis and qualitative data analysis. *Turath* specialization data analysis involves the process of analyzing various data in the field of Islamic studies that are specialization in nature. It depends on the respective field whether in the field of hadith, jurisprudence and fiqh, faith or philosophy. For example, in the aspect of data analysis involving the field of fiqh and law, the ideas highlighted by Miswan (2013); Khairuldin (2014) are very relevant. Miswan (2013) focuses on the concept of *dilalat* through the application of *mafhum muafaqat* and *mafhum mukhalafat*. An accurate understanding of lawmaking is very important in determining the law related to Islamic issues in the contemporary field. In addition, Islamic research also receives data in qualitative form such as observation records, interviews or documents. Such data need to be analyzed narratively. The processes of analysis also involve the process of compiling, summarizing, selecting, classifying and coding themes as well as selecting categories (Nawi & Daud, 2018).

Khairuldin (2014) emphasizes the aspects of data analysis using the methods of *istinbati*, *istiqlali*, *istirdadi* and *jadali*. These methods are similar to the qualitative methods introduced by research scholars in the social sciences. For example, the deductive method is known as *istinbati*, while the inductive method is known as *istiqlali*. In addition, researchers can also perform critical analysis of *turath* data such as the method of reviewing books (*tahqiq*) or old manuscripts. Through quantitative data analysis, various methods of analysis can be used that involve statistics. Statistics can be divided into two main parts, namely descriptive statistics such as mode, median, mean, standard deviation etc. and inferential statistics such as t-test, chi-square test, correlation, regression, ANOVA, MANOVA and MANCOVA. Inferential statistical analysis involves the use of hypotheses. In Islamic research, hypotheses are built based on a new theoretical or conceptual framework based on the Islamic worldview. It is the result of a synthesis between Islamic and conventional literature reviews. In this context, the approach taken by Ragab (2006); Salleh (2008) is very relevant to be practiced by Muslim researchers. Ibrahim Ragab (2006) suggested that validation be done scientifically on the theoretical framework developed because the clues of revelation and human experience are not immune from any errors and inaccuracies. Meanwhile, Salleh (2008) has outlined the need for testing the methods developed by Muslim researchers, especially those involving the field of social sciences in order to comply with the concept of Islamic worldview.

The final process is to write a research report, where the results of the analysis need to be scrutinized and screened before being reported in written form. The proposal submitted by Wan Khairuldin (2014), which is to assess whether the findings obtained coincide with the *maqasid al-Shariah* (objectives of shariah law), *'urf* (custom) and *maslahah* (importance) to the Muslim community is relevant to be applied in the context of contemporary Islamic research. It should not be limited to *al-Ifta'* (fatwa) alone. This proposal is also in line with the position of Salleh (2011) who stated that Western social science research methods are not suitable to be used to study matters concerning religion and Muslims because of some significant weaknesses. Thus, contemporary Islamic research reports should bring many benefits to Muslims as a whole.

Conclusion

In conclusion, the biggest challenge for Muslims today is the understanding of secularism and dualism that has permeated the world of education, including in the field of research. The implication is that the Muslim community is facing a generation that is unbalanced in terms of personality, way of thinking and lifestyle. All this has led to the process of Islamization in the field of research. Islamic scholars adhere to their own research methodology based on the Quran and Sunnah as the main guidelines. Meanwhile, scholars in other disciplines apply different and distinctive research methodologies based on a scientific approach. The field of contemporary Islamic research methodology has also gone through various phases of development through the process of Islamization over time. As such, it has received various improvements over time. The model presented by Louay Safi is an attempt to integrate classical Muslim research with modern Western research methodologies in line with Islamic requirements. The model created by Ibrahim Ragab is seen to be more focused on the aspect of Islamization through certain phases. Meanwhile, the model brought by Muhammad Syukri Salleh is an Islamic research model that is the backbone to the integration of various disciplines in the field of Islamic studies. All these models have their own strengths and weaknesses and are relevant to be applied in the field of contemporary Islamic research. A

total rejection of Western research methodologies that are in the mainstream will make Islamic research methodologies difficult to develop in the future. Western research methodologies used in the social sciences can support contemporary Islamic research in an effort to improve the quality of the research process and its findings and can be practiced as long as it is not contrary to Islam.

Future Research Suggestions

1. Researcher suggests that future studies focus on data from primary sources rather than secondary as this can improve the accuracy and validity of data related to Islamization studies and contemporary Islamic research methodologies.
2. Researchers suggests that future studies be dedicated to the application of quantitative research design because through this method researchers can analyze the findings objectively that involves the level of effectiveness, perception and acceptance of contemporary Islamic research methodology.
3. It is suggested that future researchers focus on the selection of contemporary Islamic research models in specific areas related to Islamic studies such as fiqh and jurisprudence, tafsir, hadith, faith and philosophy.
4. It is suggested that future researchers focus on the selection of contemporary Islamic research models involving other Islamic scholars from the subject of this study.

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