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THE IDEA AND REALITY OF ONLINE ISLAMIC CLASSES: APPLICABILITY AND COLLABORATIVE RESEARCH

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ABSTRACT

This study delves into the methodology of interpreting the Holy Quran, which can be applied to any field of Islamic inquiry. Modern research methods are seen to have flaws in various areas, including ideologies, theories, and methodologies, hence they are not applicable to any study pertaining to Islam. This could be because the results acquired from study are not reliable enough, and the usual research method lacks adequate analysis tools, particularly when it comes to Islamic-related research. That is why studies pertaining to Islam should not employ the standard method. Therefore, is there any applicable methodology for studying Islam? In response to this query, the interpretation method has a distinct and ordered process that may be applied effectively to any research pertaining to Islam. In order to achieve this goal, research was carried out in libraries to gather information about the process of interpreting the Holy Quran holistically via both ancient and contemporary works of art. This study demonstrates that the three components of this interpretation technique – research design, data collection method, and data analysis method – are applicable to any research pertaining to Islam. Finally, this study shows that any modern research can benefit from using the approach of the Holy Quran's interpretations.

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

INTRODUCTION

Researchers go into an area of study because they have questions about something that has happened, is happening, or has not happened yet; in other words, they want to know what the "uncertainties" are. According to Drew and Hardman (1985:17) and Chua (2006), research is a methodical process that entails conducting research, collecting data, analyzing it, and reporting the results in a systematic manner. Mahmood Zuhdi Abdul Majid (2009) asserts that a study's analytical status depends on adhering to a set of rules in research methodology.Particular attention to the research's specifics is indicative of high-quality research. Researchers also need to plan out the procedures for each stage of a research project in advance. Generally, a research technique involves three distinct phases. According to Neuman (2011):38; Ahmad Sunawari Long (2011):24; Babbie (2013):120; Rozmi Ismail (2014):64–65, the research design is the first consideration, followed by the method of data collecting, and finally, the method of data analysis.

Furthermore, the fundamental procedures are based on standard research techniques that are also part of the field of classic Islamic studies. In order to investigate a specific topic, earlier Islamic scholars had followed a systematic approach. Nevertheless, each operates independently. For instance, scholars of fiqh, kalam (tauhid), hadith, and interpretation may employ diverse research methodologies. All of these things are conditional on the desired outcome of the investigation. But the approaches taken by Islamic scholars in the past were not actually systematic and evaluated extensively to guarantee their continued relevance in light of the study setting of today.

The article examines the interpretative methodologies employed by mufassirun (scholars of interpretation), particularly in clarifying the verses of the al-Qur'an. After justifying the interpretation methods, this paper will assess the relevant parts of their implementation, including study design, data gathering methods, and data analysis techniques. The Islamic-related research referenced in this study constitutes a sort of social inquiry pertaining to Islam and Muslims. It encompasses all research pertaining to Islam within the framework of cultural studies, including social, cultural, economic, or legal analyses.

What methods of interpretation do the mufassirin employ? Are the interpretative methodologies employed pertinent for application in contemporary Islamic research? This paper will address all these topics by dividing the discussions into three primary pieces. The first section delves into the definition of interpretation techniques, followed by an analysis of the mufassirin's interpretation methods, and finally, the application of these methods in modern Islamic studies.

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Definition of the Interpretation Method

The term 'interpretation method' is a composite of the words 'method' and 'interpretation.' A method is a procedure or a collection of rules for accomplishing a task in accordance with its guidelines.

There exist particular laws and principles (Kamus Dewan, 2013:224). In the linguistic context, Qawa'id (method) specifically refers to the source and foundation that establishes anything. Every method functions as a foundation and source for the elements it encompasses, irrespective of their visibility. The method of a house is analogous to its foundation (al-Sabt, 2000:22). Furthermore, Al-Khalidiy (2006:18) characterizes methods as al-tariqah (ways). The term 'method' refers to a comprehensive law that, together with it, constitutes part of the law or subordinate laws (al-Jurjaniy, 1985:177; al-Sabt, 2000:23). This suggests that all should be based on a larger framework, enabling a clearer perspective on various situations. Moreover, the term interpretation has undergone a protracted evolution in its definition, resulting in multiple meanings and interpretations. Researchers highlight that ancient and modern Islamic scholars interpret terminology differently.

When it comes to the word tafsir's etymology, Arabic linguists disagree on its origin (al-Rumiy 1995:2). The etymology of the word fassara was suggested by some as being derived from the verb fasara. From its grammatical definition, the word fasara has many meanings, including "clarifying," "explaining," "enlightening," "unveiling," and "determining" (al-izhar; al-tabyin; al-idah; al-Qattan; al-Akk, 1994:30).

The Arabic word tafsir may have descended from the verb safara, according to certain language experts (al-Suyutiy, 1988:167). Both al-fasara and alsafara are distinct words with nearly identical meanings and pronunciations, according to al-Asfahaniy (tt:350). Their respective meanings include elucidating, revealing, explaining, and illuminating. In spite of this, fasara is more commonly utilized than safara.

Based on the arguments and explanations presented above, it is evident that the ability to interpret is a form of technical knowledge with a common goal.

This is to interpret the verses of the Qur'an according to one's moral compass. Additionally, the scope of interpretation is broad because it encompasses many aspects of the al-Qur'an, including but not limited to the purpose for its revelation, word structure, i'rab, qiraat, nasikh, and mansukh.

Al-Sabt (2000:30) and al-Khalidiy (2010:209) agree that the term "interpretation method" is best understood as a system of laws that, taken together, can reveal the meaning of the words in the al-Qur'an and establish the processes for applying its values. Therefore, the knowledge that is putting the laws into specific methods to understand the words in the al-Qur'an is the interpretation method. An interpretation method is any procedure that reveals the meaning of a word in the al-Qur'an. The al-Qur'an differs from other books in its approach to interpretation. Although the veracity of the Al-Qur'an is assured, the approach to interpreting it is subjective. Reason being, interpretation experts bring their own unique sociocultural perspectives, cognitive abilities, and academic specializations to bear on any given issue, leading to a wide variety of approaches to methodological development.

The aforementioned definition of the interpretation method indicates that this area of knowledge has garnered significant interest from researchers and has undergone rapid development. This demonstrates that the interpretative method constitutes a scientific approach to analyzing the words of the al-Qur'an, and it will remain pertinent for ongoing comprehension of its text. Additionally, it possesses robust internal components as a study methodology for the terminology in the al-Qur'an. Therefore, a comprehensive understanding of the interpretative methodologies employed by Mufassirin's analyses is essential. Only then can we develop and apply the methodologies more broadly, especially in the realm of research.

Interpretation Methods

The method of interpreting the Al-Qur'an has existed for an extended period alongside the revelation to Prophet Muhammad (PBUH). The method was initially that of Prophet Muhammad (PBUH), who provided justifications to his Companions (Sahabah) r.a. concerning the verses in the al-Qur'an.

The methodology is evident when Prophet Muhammad (PBUH) elucidated to his companions (Sahabah) r.a. who had a limited comprehension of the verses in the al-Qur'an (al-Qattan, 1993:20).

The perplexity of the Companions (Sahabah) r.a. in comprehending the terminology in the al-Qur'an and the Prophet Muhammad's (SAW) elucidation of these terms is distinctly evident in the hadiths. One instance is when the Prophet Muhammad (PBUH) elucidated the phrases in the al-Qur'an by correlating them with other pertinent terms within the al-Qur'an. For example, he elucidated the significance of the term 'zulm' used in these statements:

"Those who possess faith and do not conflate their belief with wrongdoing will attain security and are rightly guided." (Quran, Surah al-An'am, 6:82). He characterized the term 'zulm' as denoting superstition and the establishment of "partners" beside Allah SWT, correlating it with other terms referenced in the al-Qur'an.

"And recall when Luqman advised his son, saying: "O my progeny!" Do not engage in worship alongside others with Allah. Indeed! Participating in collective worship with Allah is a significant injustice. (Quran Surah Luqman, 31:13).

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Another instance, in addition to the interpretation of the terms referenced in the al-Qur'an, is the pronouncement by Prophet Muhammad (PBUH), including his elucidation of the expressions '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) elucidated that the term 'al-Wusta' refers to the Asr prayer, 'Quwwah' denotes archery, 'Kalimah al-Taqwa' signifies La Ilaha Illallah, and 'al-Kawthar' represents the river bestowed by Allah SWT to Prophet Muhammad (PBUH) in paradise (Mat Saad Abdul Rahman, 1982: 30).

In summary, since the legacy of Prophet Muhammad (PBUH), the interpretation of the al-Qur'an has occurred, even throughout the progressive revelation. The interpretative method employed by Prophet Muhammad (PBUH) involved elucidating the terms found in the al-Qur'an through its own interpretative framework, as well as utilizing other methods such as verbal expression, actions, and clarifications provided by the Prophet (PBUH) in hadiths, which served as foundational elements for al-Qur'an interpretation during that period (al-Qattan, 1993:334-335). During the era of the Companions (Sahabah) r.a. and Tabi'in, there were no established methodologies for the interpretation of al-Qur'an, apart from those that pertained to the sources of interpretation, which were expanded through their independent reasoning and insights obtained from the People of the Book ('Ahl al-Kitāb) (al-Qattan, 1993:336-337). The interpretative method employed during the era of the Companions (Sahabah) r.a. and Tabi'in was consistently utilized till the 3rd century AH. During that period, the interpretative methodology can be comprehended through the advent of comprehensive exegeses authored by the mufassirun, beginning with Tafsir al-Tabariy al-Musamma. Jami' al-Bayan fi al-Tak'wil al-Qur'an, authored by Abi Ja'far Muhammad bin Jarir al-Tabariy; Tafsir al-Qur'an al-'Azim by al-Hafiz Abi al-Fida' Ismail Ibn Kathir; and al-Tafsir al-Kabir, or Mafatih al-Ghayb, by Fakhr al-Din al-Raziy, among others (Mohd Shukri Hanapi, 2013:10).

There are seven methods of interpretation employed by the mufassirin in analyzing the al-Qur'an. These seven approaches are classified into two categories, which are:

1. Historical Interpretation Methods
   Interpretation methods from the historical period refer to those that were established from the time of Prophet Muhammad (PBUH) to the 3rd century Hijrah (AH). The interpretative methods that were prevalent during that period are referred to as the interpretive approach. The methodologies are tafsir bi alma'thur, tafsir bi al-ra'yi, and tafsir al-isyariy. The descriptions of each interpretative approach are as follows:
   a) The Tafsir Bi Al-Ma'thur Method
   The Tafsir bi al-ma'thur approach involves interpreting the Qur'an through the Qur'an itself, the Sunnah, and the statements of the Companions (Sahabah) r.a., including all aspects in the elucidation and clarification of Allah SWT's commands as articulated in the Qur'an (al-Dhahabiy, 2000: 112). This method is the most effective means of interpreting the al-Qur'an. The explanation indicates that Tafsir bi al-Ma'thur comprises four segments: interpretation of the Qur'an through the Qur'an, interpretation of the Qur'an through the Hadith of Prophet Muhammad (PBUH), interpretation of the Qur'an incorporating the views of the Companions (Sahabah) r.a., and interpretation of the Qur'an based on the consensus of the Tabi'in r.a.
   1. The interpretation of the al-Qur'an through the al-Qur'an is fundamental, as Allah SWT is the Most High in conveying His message inside the al-Qur'an, and Allah SWT is al-Hakim, the All-Knowing, the Most Wise.

   Consequently, anybody seeking to interpret the al-Qur'an must begin by consulting the al-Qur'an itself, compiling all relevant repetitions on the same subject, and thereafter comparing these segments with one another. This is due to the presence of specific terms that are initially referenced briefly and subsequently elaborated upon in other contexts, with any ambiguities clarified elsewhere (al-Qardawiy, 2001:46).

   However, not all interpretations of the words in the al-Qur'an can be derived from the four previously listed sources. Therefore, the tafsir bi al-ra'ya methodology may be pertinent.

   b) The Tafsir bi al-ra'y Methodology
   The Tafsir bi al-ra'y method is the second way in Qur'anic interpretation, signifying the understanding of the Qur'an by independent reasoning (ijtihad). Once the interpreter comprehends the Arabic phrases, their linguistic style, as well as their pronunciations and meanings.

   Moreover, scholars of interpretation must comprehend the rationale behind each revelation of words, as well as the concepts of nasikh and mansukh for every term in the al-Qur'an, in addition to other requisite elements for al-Qur'an interpretation (al-Dhahabiy, 2000: 183).

   In addition to the aforementioned two ways, there exists an interpretative method that not only elucidates the explicit meanings of the words in the al-Qur'an but also encompasses the implicit meanings and isyarah. This interpretative method is referred to as the tafsir alisyariy approach.

   b) The Tafsir al-Isyariy Methodology
   As stated by al-Zarqaniy (1998:386) and al-Akk (1986:205), this interpretative method pertains to efforts made to elucidate the terms found in the al-Qur'an without relying on pronunciations that are comprehensible and conventional.

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Al-Zarqaniy (1988:16) elucidated that there were discrepancies over the inclusion of the views of the Tabi'in r.a. within the tafsir bi al-ma'thur methodology. Some opinions categorize it as tafsir bi al-ma'thur, while others classify it under the tafsir bi al-ra'y approach.

2. According to al-Amidiy (1985), Ijtihad is the endeavor to utilize all available resources to derive Islamic regulations that are zanni until one acknowledges the inability to enhance those resources further. Al-Qaradawi (2002) concurred with al-Syawkani's definition, which emphasizes utilizing all available strengths to derive practical Islamic laws through istinbat methods. Individuals who engage in ijtihad are referred to as mujtahids, distinguished scholars among their peers, who diligently strive to comprehend and analyze Allah SWT's directives on specific issues and formulate corresponding Islamic rulings. The prerequisites for those engaging in Ijtihad include rationality, adulthood, and possession of advanced knowledge pertaining to the Islamic faith, particularly in fiqh, fiqh hadith, and the Arabic language (Mahayuddin Yahaya, 1987:840).The Arabic language relies on implicit signals or concealed indicators that can be coherently interpreted and connected. Interpretations conducted by Isyarah are a divine gift bestowed by Allah SWT upon His followers with a pure heart and recognized by the members of tasawuf. The aforementioned three interpretive techniques are employed by the mufassirin in their exegetical writings. Interpretation emphasizes reliable historical accounts that utilize hadiths and statements from the Companions (Sahabah) r.a. and Tabi'in r.a., which are appropriately classified under the tafsir bi al-ma'thur methodology. The interpretative methods that aim to direct all comprehension and values within the Qur'an through independent reasoning and intellectual rigor are referred to as the tafsir bi al-ra'yi approach. Finally, interpretative works that analyze the explicit or implicit meanings of the words in the al-Qur'an, whether through direct language or subtle indications, are referred to as the tafsir al-isyariy method.

Contemporary Interpretation Methods

Contemporary interpretation approaches have been in existence since the 3rd century Hijrah (AH) and continue to the present day. These procedures are employed immediately after the completion of the interpretations of the Qur'an up to the 30th juz'. In total, there are four interpretative approaches employed by the interpreter when analyzing the output: the terms referenced in the al-Qur'an, which are:

a) The al-Ijmaliy Method (General)

The al-Ijmaliy technique is an interpretative approach that elucidates the contents of the al-Qur'an using clear and accessible language. This strategy enables interpreters to elucidate the comprehensive meaning of the phrases found in the al-Qur'an (Abuddin Nata, 2007:220; al-Rumiy, 1998:60; al-Khalidiy, 2012:31). Notable works of interpretation employing this style include 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 Makhluf (al-Khalidiy, 2012:31).

b) The al-Tahliliy (Comprehensive Analysis)

The al-Tahlili technique is an interpretative approach that elucidates the meanings of the words in the al-Qur'an from all perspectives, following the sequential arrangement of words and surahs inside the text (Abuddin Nata, 2007:219; al-Kiswaniy, 2011:15). Furthermore, interpreters will encompass various issues, narratives, or events pertinent to Islamic beliefs and other viewpoints (al-Khalidiy, 2012:31). The distinctive features of interpretations derived from this method include the readers' perception of comprehending the entirety of the meanings conveyed in the al-Qur'an. Furthermore, this approach is employed by numerous interpretation scholars, including al-Tabari, al-Khazini, al-Wahidi, al-Baghawi, al-Shawkani, Ibn Kathir, and Ibn 'Atiyyah (al-Rumiy, 2007:58).

b) The al-Muqaran Method (Comparison)

The al-Muqaran method is an interpretative approach that elucidates the terms in the al-Qur'an by referencing the exegeses and variances among interpretation scholars, who differ in their methodologies for acquiring, analyzing, and applying knowledge (manhaj) of the interpretations. The interpretation is confined to a single surah or a certain domain, such as religion, fiqh, and language, followed by comparative analysis among them. The comparison does not encompass the al-Qur'an in its entirety but rather focuses on particular surahs or specific subjects.

Moreover, this strategy asserts the credibility of the techniques employed by interpretation specialists and yields the most robust conclusions or alternatives. (Abuddin Nata, 2007:220; al-Khalidiy, 2012:32). One interpretation derived from this method is Tafsir Jami' al-Bayan fi Ta'wil al-Qur'an by Imam Abi Ja'far Muhammad Ibn Jarir al-Tabariy. In his exegesis, he juxtaposed the views of other scholars and substantiated his reasoning for each perspective, ultimately aligning with the most compelling argument while discrediting those he deemed less robust (al-Rumiy, 2007:62).

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

The al-Mawdu'iy method is an interpretative approach that involves compiling relevant terms found in the al-Qur'an pertaining to specific themes and issues under examination.

The arrangement will follow the sequence of revelation while also assessing the reasons for the revelations and the interconnections among the words, themes, and surahs in the al-Qur'an. It shall only be evaluated and examined using applicable theories and information pertaining to the studied problems. This method is employed to formulate the most prominent concept from the al-Qur'an concerning the examined issues (al-Rumiy, 2000:62; al-

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Khalidiy, 2012:34). M. Quraish Shihab (1996) and al-Khalidiy (2012) assert that the al-Mawdu'iy style of interpretation, which emphasizes terms in the al-Quran sharing the same theme and issue, is also referred to as the al-Tawhidiy technique, signifying unity. Notable interpretative texts utilizing this methodology include 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 Manhajuha fi al-'Aqa'id by Mahmud Garib (al-Rumiy, 2007:69). According to the aforementioned categories, there exist seven methods of interpretation: 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 strategies are employed by the mufassirin in their exegeses. These approaches will be selected based on their alignment with the approach and the inclinations of the mufassirin in their interpretations. In conclusion, the seven interpretative systems possess distinct principles and methodologies that are well established for comprehending the text of the al-Qur'an. It is also considered capable of expanding and enhancing contemporary applications, particularly in Islamic-related studies. Consequently, the pertinent parts of interpretation methodologies to be utilized in standard research should be evaluated in advance.

THE UTILIZATION OF AL-QUR'AN INTERPRETATION METHODS IN ISLAMIC-RELATED RESEARCH

Following a comprehensive assessment of the aforementioned interpretation methodologies, three pertinent elements emerge about their application in research, particularly in studies related to Islam. The three approaches are: first, research design; second, data collection; and third, data analysis.

1. The Research Framework

When establishing the research design, it is crucial to align it with the study purpose and the research issue. In typical research projects, the study design is selected at the outset of the research process. Qualitative research that emphasizes exploration and history can be categorized into four groups based on interpretation methodologies. Initially, comprehensive research encompassing all facets and dimensions of justification is more appropriately conducted using the Tafsir al-Tahliliy technique. Secondly, the Tafsir al-Muqaran approach is appropriate for doing clear and general research to articulate the similarities and distinctions of a specific issue. Finally, the Tafsir al-Mawdu'iy technique is appropriate for study focused on specific topics or contemporary issues related to aqidah, ibadah, politics, economics, social matters, and universal features.

The contemporary interpretative strategies employed by researchers are highly pertinent for application in any research concerning design. Furthermore, it might serve as a criterion to be adhered to in establishing the research design. Nevertheless, four of the aforementioned methodologies are not confined just to Islamic-related research; they may also be applied in any context to ensure adherence to the previously selected study design.

2. The Data Collection Method

Prior to data collection, the information pertaining to the research issue must be clearly delineated. In identifying studies pertinent to Islam and Muslims, the research must consult information sanctioned by the discipline of Islamic knowledge. In other terms, it is referred to as the procedure of standardizing the data source. For example, information pertaining to the revelation of the al-Qur'an and al-Hadith should be prioritized over non-revelatory knowledge such as ijtihad and personal opinions. The initial step in the research data-gathering methodology involves the researcher examining data pertinent to Islam, particularly the al-Qur'an, al-Hadith, and the views of the Companions (Sahabah) r.a. and Tabi'in r.a. that are assuredly authentic. All of this information Sources are required to be examined in the tafsir bi al-ma'thur methodology. The subsequent step is The facts are gathered from the perspectives of researchers who are experts in their respective subjects, based on their publications or interviews. Their judgments are aligned with the truth, and they possess greater expertise in their respective research domains than others.

This procedure is derived from the tafsir bi al-ra'yi approach. The final phase involves examining data pertinent to the research topic or content; it may incorporate the tafsir al-isyariy approach. Consequently, the interpretative methodologies from previous eras are more pertinent for application in data collection methods for Islamic-related study. The data-gathering method, grounded in interpretative techniques, is not confined solely to Islamic research or Muslim subjects, akin to the previously discussed research design. Other study disciplines unrelated to Islam are also urged to employ this procedure for assessing the validity, authorization, and reliability of the gathered data.

3. The Approach to Data Analysis

The interpretation methods in the contemporary age can be categorized into four distinct types: in-depth (al-tahliliy), general (al-ijmaliy), comparative (al-muqaran), and specialized themes (al-mawdu'iy). A range of interpretative methodologies can be utilized to study qualitative texts or documents in Islamic research. These methodologies can be utilized as a benchmark for data analysis derived from in-depth (al-tahliliy), general (al-ijmaliy), comparative (al-muqaran), and thematic (al-mawdu'iy) approaches. The appropriate research design is contingent upon the assigned interpretation method utilized in data analysis. A researcher can utilize the al-mawdu'iy method as the analytical approach for a study grounded in texts or documents. Moreover, the researcher may employ the al-mawdu'iy approach to examine texts and documents pertaining to Islam in five stages (Mohd Shukri Hanapi, 2013:16). Initially, identify the theme for examination; subsequently, classify the text based on the discussions conducted; thirdly, organize the discussions utilizing a detailed framework; fourthly, analyze the primary sources in

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accordance with the hierarchy of source authorization; and finally, draw conclusions and discuss the results derived from the studied text.

From this explanation, the interpretation techniques can be structured into a study methodology comprising three steps. The initial stage involves identifying the sources of interpretation methods; the subsequent The second level involves a comprehensive understanding of each interpretation approach, while the third stage pertains to the implementation of these methods within Islamic research methodologies. The stages are thoroughly elucidated in Diagram 1.0 below.

THE SOURCES OF INTERPRETATION

Dalil-DalilNaqli ========== Dalil-Dalil 'Aqli
Al-Qur'an=====Al-Hadith Opinion from the fellow companion==========Opinion from the Tabiin
==========INTERPRETATION METHODS==========
Interpretation Methods in the Past Era==========Interpretation Methods in the Modern Era
Tafsir bi al-Ma'thur========Al-Tahliliy
Tafsir bi al-Ra'yi ==========Al-Ijmaliy
Tafsir al-Isyariy==========Al-Muqaran
==========Al-Mawdu'iy
THE APPLICATION OF AL-QUR'AN INTERPRETATION METHODS IN ISLAMIC-RELATED RESEARCH
Research Design (Interpretation)====Data Collection (Interpretation)==== Data Analysis (Interpretation)

Diagram 1.0: The Framework for the Applications of the Interpretation Method

In summary, the seven interpretation strategies mentioned are applicable across all study domains. in accordance with its defined extent. Furthermore, these interpretative methods can establish a comprehensive study methodology framework. Consequently, it is pertinent for application in research, particularly in studies related to Islam.

Final Assessment

In conclusion, the comprehensive discussion in this document clearly indicates that both historical and contemporary interpretative approaches are pertinent to the research methodology for Islamic studies. The research technique has three segments: research design, data collection, and data analysis methods. The four interpretative methods—al-tahliliy, al-ijmaliy, al-muqaran, and al-mawdu'iy—are applicable in establishing the research design, whereas the al-ma'thur, bi al-ra'yi, and al-isyariy approaches can be utilized in data-gathering procedures. Finally, the tafsir al-mawdu'iy method is pertinent for application in data analysis, particularly for texts and documents. In summary, all the aforementioned interpretation approaches have the ability to serve as research procedures that depict Islam as systematic and comprehensive, applicable to any Islamic-related research.

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