

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction

A qualitative research design was applied to this study. One of the methods used in qualitative research is content analysis and also referred to as analysing documents (Bengtsson, 2016; Elo & Kyngäs, 2007). The study of trends and styles in documents could be obtained through content analysis (Stemler, 2001). To complete this study, the work process involved four main stages as suggested by Bengtsson (2016) which are planning, data collection, data analysing, and reporting.



Figure 3. 1: The study's workflow

For research design under an interpretive paradigm, Bowen (2009) agreed that documents may be the only data source required for studies as compared to other kinds of research. Therefore, the researcher examined the interpretation of plants in Tafsir al-Azhar and Tafsir al-Misbah to identify the methodology used by both authors of the books.

3.2 Planning

Throughout this preparation phase, the title, aim, and limitation of the research was determined by the researcher. The interpretation of the plants from the Quran was chosen as the title. It was intended to make sure that the subject studied was on the right track to avoid unnecessary discussion of the topic. This study was regarding the field of Quranic interpretation that was limited only to the discussion about the plants by referring to Tafsir al-Azhar and Tafsir al-Misbah. The plants were discussed based on five different topics, which were plants associated with the punishments of Allah, plants associated with the power of Allah, plants associated with the parables in the Quran, plants associated with the stories of prophets and the past events, and plants associated with the favours of Allah.

Three main points had been determined in the body of research. There were plants with a specific name, unspecified plant name, and plant parts. For instance, onion, date, grape, and pomegranate were among the specific plants mentioned in the Quran while some plants were generally described based on certain characteristics only. The Quran also mentions a few parts of the plants in delivering its messages such as fruit, seed, and root. Therefore, the researcher extracted all plant-related terms from the Quran.

Furthermore, the researcher also made some literature reviews on previous studies that revolved around the issues of the importance of plants from science and Islamic scholars' perspectives. This area was very important in conducting this study. It served as a reference and to appreciate the scientific writing of scholars in related fields. All data had been analysed for the purpose of obtaining information and

achieving the objectives that were set. The overview of this study is displayed as followed:

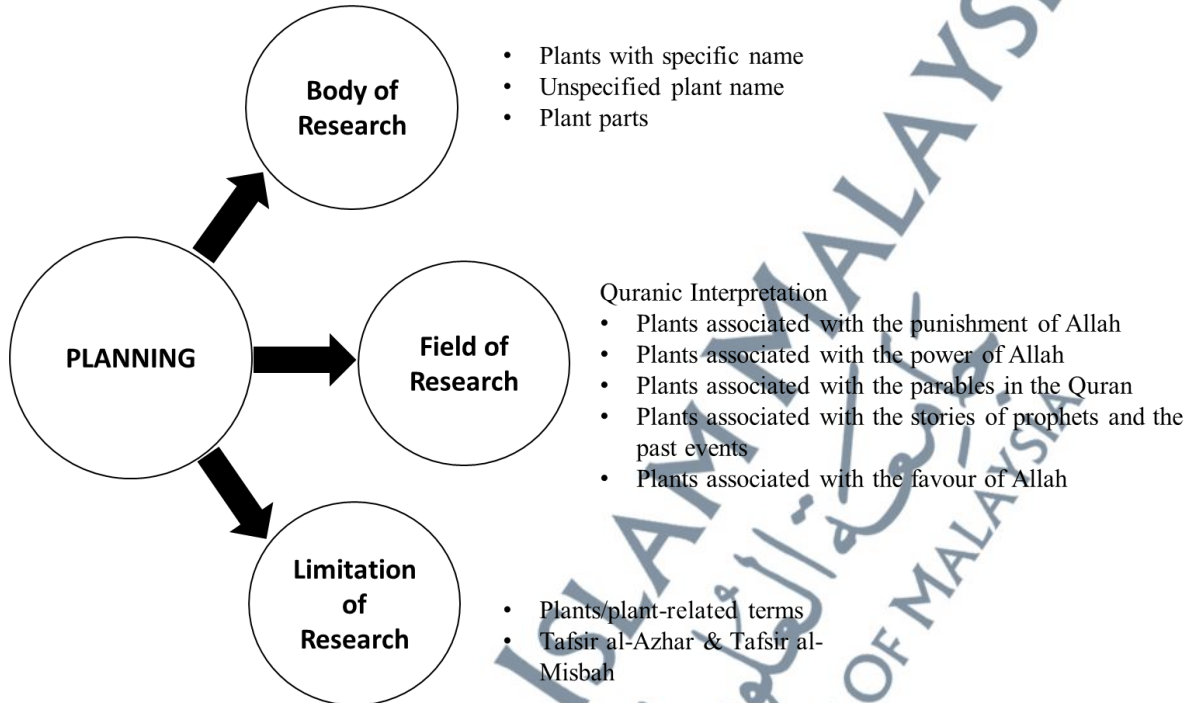


Figure 3. 2: Planning stage

3.3 Data Collection

This study applied the library research style, and the researcher was able to gather the information needed through it.

3.3.1 Historical Method

This method was used to obtain and analyse the historical data related to this study.

The data collected was based on previous research such as books and scholarly articles. For instance, the histories of the life and education of Hamka and M. Quraish

Shihab have been gathered through the biographies of the authors as well as the history of the development of Quranic interpretation in the Malay Archipelago.

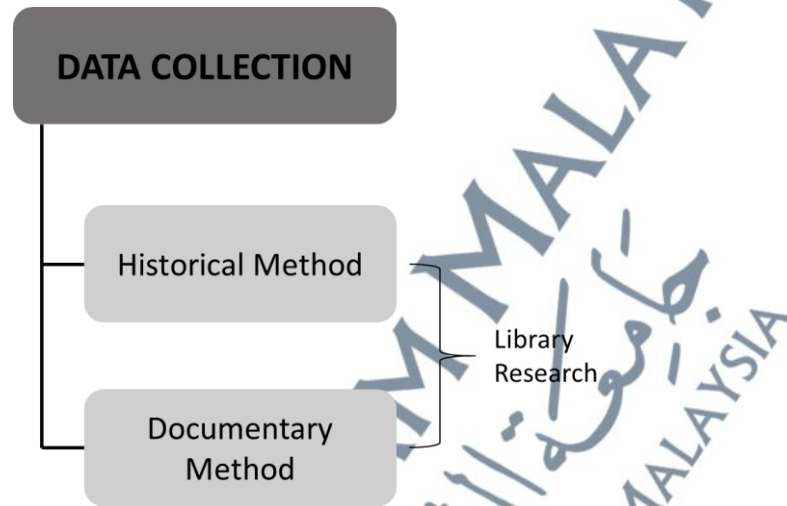


Figure 3. 3: Data Collection Stage

3.3.2 Documentary Method

In this method, the researcher determined certain data that needed to be compiled such as the type and source of the documents. The collected documents were the Quran, Quranic interpretation books, scientific books, theses, dissertations, and articles. Based on the title of the study, this research required reference materials from various fields such as Quranic Interpretation and Botany.

In order to extract the plant terms, the researcher identified them in the Quran manually. A few theses and journal articles that discussed the Quranic plants were referred to for validation. The references were taken from the following electronic databases: Semantic Scholar, Google Scholar, ProQuest, and MyTO. Besides, the

plant terms were also directly retrieved through the Madina Mushaf Application and the online platform of Quran.com, in which the keyword terms for searching were in English or Arabic.



Figure 3. 4: Example of search from the Madina Mushaf application

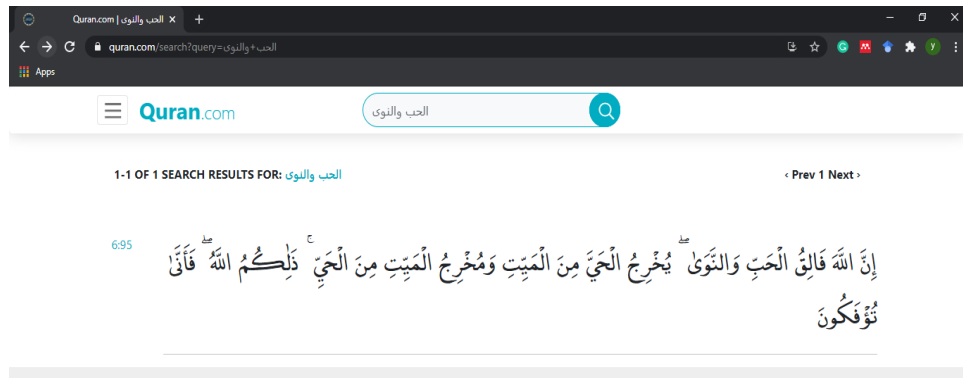


Figure 3. 5: Example of search from the Quran.com

Apart from that, the main data for the study were gathered from Tafsir al-Azhar and Tafsir al-Misbah. Plants were widely mentioned in the Quran that was related to various matters. As a result, the researcher categorised the topic into plants associated with the punishments of Allah, plants associated with the power of Allah, plants associated with the parables in the Quran, plants associated with the stories of prophets and the past events, and plants associated with the favours of Allah. All these topics would be studied in this research.

Once the plants were identified, their interpretation by Hamka and M. Quraish Shihab would be analysed. For example, the words الحب والنوى which mean the seeds and fruit pits were selected from verse 95 in chapter 6. The interpretation of the words was referred to Tafsir al-Azhar and Tafsir al-Misbah and then grouped into the appropriate topic as mentioned above.

3.4 Data Analysis

This was the crucial part of the research because the analytical study of the data collection began at this stage. The analysis also required critical thinking to obtain the necessary information where the data reduction, data display, and conclusion were made for the analysis.

3.4.1 Inductive Method

To achieve the first objective of this study which was extracting the terms used for plants in the Quran, the plant terms were analysed by creating themes based on coding structure as a means to organize the data systematically. This process was essential as the study was relying on content analysis. In the end, the outcomes of the analysis were taken as general conclusions on the most important themes.

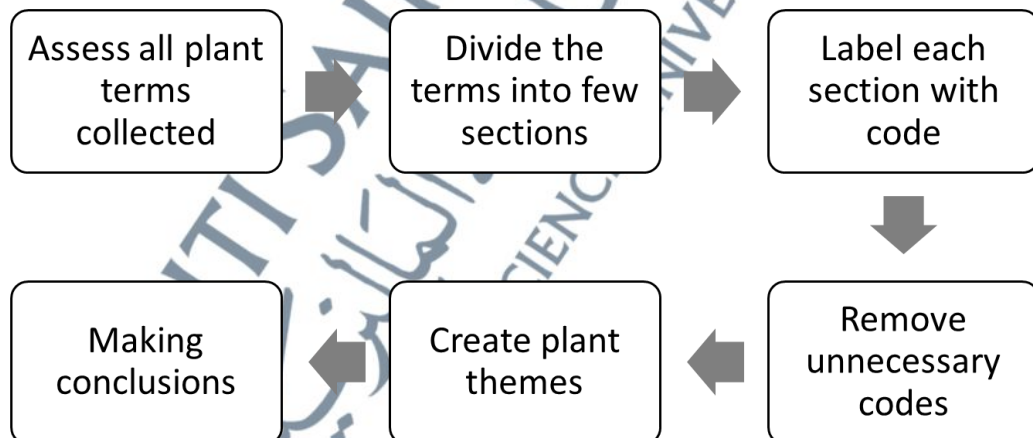


Figure 3. 6: Analysis flowchart

Based on the coding process model introduced by Creswell (2012), the researcher initially read thoroughly the plant terms collected. All the terms were then divided into a few sections of information which were beneficial for data reduction and more manageable. Next, codes were labelled to the sections of information as identification based on the general names or specific names of the plants. Codes were reduced if any overlap or redundancy occurred. The most important plant themes were created according to the codes examined. Subsequently, the end data was displayed, and a conclusion was made.

3.4.2 Comparative Method

A comparative method was a way of concluding by making comparisons with all the information gathered. Then, to achieve the second and third objectives, the data of some plants that were selected by topics from Tafsir al-Azhar and Tafsir al-Misbah were compared in terms of the methodology of Hamka and Quraish Shihab regarding their interpretation of plants in the Quran. Subsequently, the researcher composed the overall outcome of the study.

Firman-Nya: (فَالِقِ الْهَيْبَةِ وَالنَّوَى) *fāliq al-ḥabb wa an-nawā/ sesungguhnya Allah adalah Pembelah butir dan biji*, merupakan isyarat tentang betapa kuasa Allah. Dalam buku *al-Muntakhab fi at-Tafsir* karya bersama sejumlah pakar Islam Mesir, ketika menguraikan makna ayat ini dikemukakan antara lain

FAQ UTK ISLAM. INFO WA: 08113010123 TELP 081335196837, www.bekhtiharjo.com

208

Surah al-An'am (6) Kelompok XIV, ayat 95

bahwa ayat ini menunjukkan salah satu kekuasaan Allah, yaitu penciptaan biji dan embrio tanaman di setiap tempat yang sempit. Sedangkan bagian lain dari biji itu terdiri dari zat-zat tidak hidup terakumulasi. Ketika embrio mulai bernyawa dan tumbuh, zat-zat yang terakumulasi itu berubah menjadi zat yang dapat memberi makan embrio. Ketika mulai pertumbuhan dan sel-sel hidup mulai terbentuk, biji kedua berubah pula dari fase biji/bibit ke fase tunas. Saat itu tumbuhan sudah mulai dapat memenuhi kebutuhan makanannya sendiri, dari zat garam yang larut dalam air di dalam tanah dan diserap oleh akar serabut dan terbentuknya zat hijau daun dari karbohidrat, seperti gula, dengan bantuan cahaya matahari. Ketika siklus itu sampai kepada titik akhirnya, buah-buah kembali mengandung biji-bijian yang merupakan bahan kehidupan baru lagi, dan begitu seterusnya.

"*Sesungguhnya Allahlah Pembelah buah dan biji. Dia yang mengeluarkan yang hidup dari yang mati, dan Pengeluar yang mati dari yang hidup.*" (pangkal ayat 95).

Buah dan biji jadi terbelah; sesudah dia terbelah, menjulurlah urat tunggang yang halus dari buah atau biji yang halus itu ke bumi maka diapun mullaiah tumbuh. Kita melihat buah, sebagai buah mangga atau buah durian. Semuanya belah atau rengkah. Asal dia telah bertemu dengan bumi, mullaiah dia diberi tenaga buat hidup. Cobalah pelajari dengan seksama pertumbuhan semua buah dan semua biji itu, atau biji di dalam buah, niscaya kita akan melihat keajaiban hidup.

Seketika menafsirkan ayat 59 di atas tadi, yaitu bahwa anak kunci segala yang ghaib itu adalah semata-mata pada Allah, telah kita jelaskan betapa jelasnya yang ghaib setelah kita memperhatikan yang nyata. Kita manusia hanya sanggup mengetahui keadaannya tetapi sebab yang asal, adalah ghaib. Tambah nyata dilihat, tambah nyata pula ghaibnya.

Perhatikanlah pertumbuhan segala biji dan benih. Kita misalkan saja tentang tumbuhnya kelapa. Tempurung yang keras jadi belah, dan dari dalam tempurung yang keras itu tumbuhlah sesuatu yang lunak akan hidup. Dari barang lunak yang terkurung dari buah kelapa itu akan tumbuh daun-daun, akan tumbuh urat-urat dan akan tumbuh kelak batang yang keras dan pelepah dan selodang dan mayang.

Apabila kita mendengar berita bahwa ada anak lahir berkaki empat, kepalanya menyerupai kepala gajah dan matanya mendelik, orang akan datang berkerumun ke sana, karena kelahiran itu adalah ajaib dan luar biasa. Dan kalau usia anak itu panjang, orang tidak akan datang berkerumun lagi, karena sudah biasa dan sudah tahu. Namun sebabnya tidak juga dapat diketahui, lain daripada kalau kita percaya akan yang ghaib.

Maka pecahnya tempurung yang keras, yang dibalut oleh sabut yang amat tebal, sedang di dalamnya ada barang yang lunak. Kemudian barang yang lunak itu menembus dan memecahkan tempurung yang keras lalu hidup dan mempunyai batang yang lebih keras daripada tempurung yang mengurungnya tadi, adalah jauh lebih ajaib, lebih dahsyat dan lebih ghaib daripada kelahiran anak berkaki empat berkepala gajah itu. Perjalanan hidup daripada kelapa sejak dari dalam tempurung sampai berbatang dan berbuah lebat itu, tetapi ghaib dan tetapi tidak terpecahkan masalahnya oleh ahli-ahli Anatomi mana juapun.

Figure 3. 7: Tafsir al-Misbah (Al-An'am 6:95)

Figure 3. 8: Tafsir al-Azhar (Al-An'am 6:95)

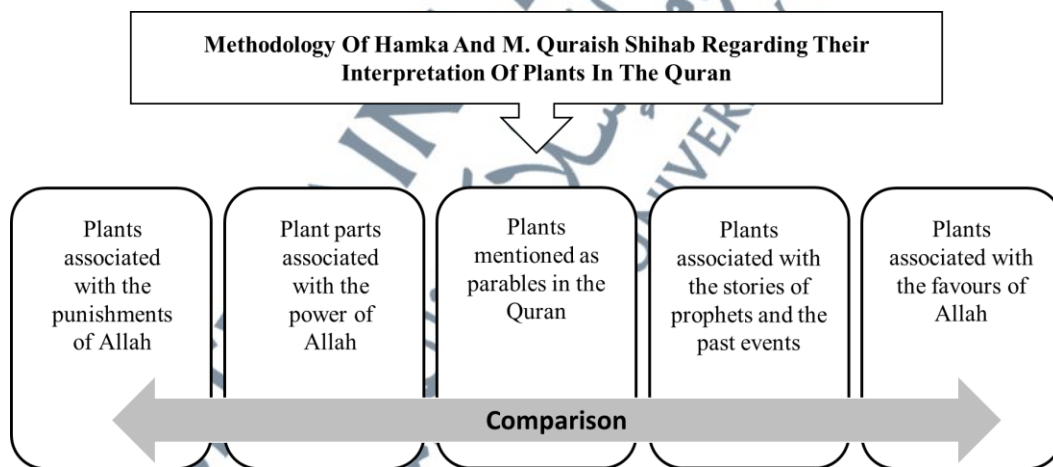


Figure 3. 9: Data Analysis

3.5 Reporting

The results and findings were reported in the last phase of the study. This data representation included some related tables. Most importantly, the similarities and differences between the methodology used by Hamka and Quraish Shihab would be reported.

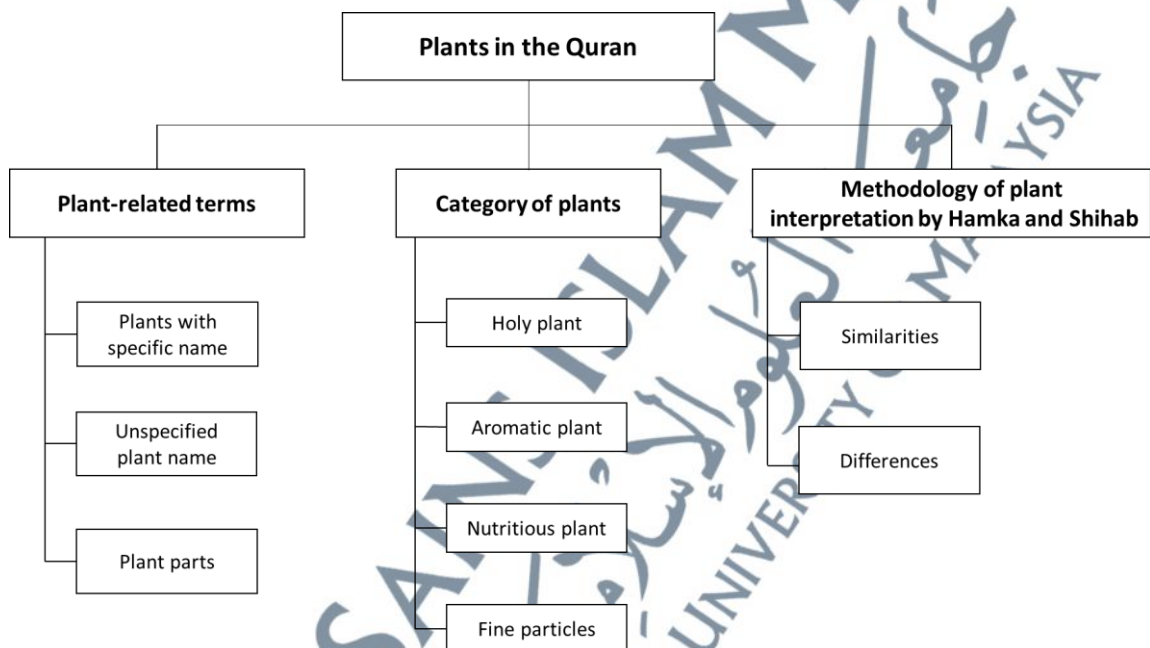


Figure 3. 10: Data framework

3.6 Conclusion

Generally, each study requires the selection of an appropriate methodology in order to make sure that the study can be conducted properly. This study applied a qualitative method as the basis of the study. The sources of reference cover various fields of knowledge that required thorough research. Thus, the researcher needed to scrutinize each of the references to get the most accurate and appropriate information for this study.

