

## CHAPTER 3

### RESEARCH METHODOLOGY

#### 3.1 Introduction

The purpose of this chapter is to bring light on the selection of a suitable methodology of this study. This chapter will discuss about research design, sample and population, method of data collection and methods of data analysis used in this study. Lastly, this chapter ends with a conclusion.

#### 3.2 Research Design

Qualitative research approach is used in inductive way for this study. Qualitative research is mainly dealing with the reasoning behind a social phenomenon. Creswell (1998) defined “qualitative research as to help us in understanding the social world in which we live and why things are the way they are”.<sup>178</sup> This is in line with the purpose of this study which is to help men and educator understand how the Prophet (PBUH) used non-verbal communication towards women. There are many different types of qualitative research such as ethnography, grounded theory, interpretative phenomenological analysis, discourse analysis, conversation analysis, content analysis, narrative analysis and others.

According to the suitability of this research, content analysis study is the most appropriate. Content analysis is one of the many different approaches that can be done in

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<sup>178</sup>Creswell, J. W. 1998. *Qualitative inquiry and research design: Choosing among five designs*. Thousand Oaks, CA: Sage. p. 15.

research both qualitatively and quantitatively. It has also been mainly used as a quantitative research method until recent period and many recent studies use qualitative content analysis as their approach in research. Berelson (1952), as cited in Berg, (2009) proposed that content analysis in research as quantitative, systematic and objective.<sup>179</sup> Hsieh and Shannon (2005) mentioned qualitative content analysis as one of suitable research methods for subjective interpretation of content as it has an organized classification method of coding in identifying themes or patterns<sup>180</sup>. Qualitative content analysis works by inductive reasoning in which categories or themes are generated from the data that has been gathered by the researcher through meticulous examination and comparison.<sup>181</sup> Specifically, this study will explore the *Ṣaḥīḥ al-Bukhārī* and identify some of the non-verbal communication themes to be able to see how the Prophet (PBUH) communicates with women. The subsequent topic will discuss further about the text which will be used in this study.

### 3.3 Sample and Population

Unit sample for this study is *Ṣaḥīḥ al-Bukhārī* and the data that was collected by Abu Abdullah Muhammad bin Ismaeel bin al-Mughirah al-Bukhari as well as other sources that is already available. *Sāḥīḥ al-Bukhārī* covers almost all aspects of life in providing proper guidance from the messenger of Allah. This 9 Volume of hadith collection is the work of over 16 years by Imam Bukhari and there are 93 books of *Sāḥīḥ al-Bukhārī* while according to *as-Sakhawī* it consists of 7275 hadiths<sup>182</sup>. From the 7275 hadiths, there

<sup>179</sup>Berg, B. L. 2009. *Qualitative research methods for the social science*. California State University: Pearson Publications. p. 241.

<sup>180</sup>Hsieh, H. F., & Shannon, S.E. 2005. *Three approaches to qualitative content analysis*. *Qualitative Health Research*, 15(9), 1277-1288.

<sup>181</sup>Patton, M. Q. 2002. *Qualitative research and evaluation methods (3rd ed.)*. Thousand Oaks, CA: Sage.

<sup>182</sup>Al-Sakhawī. 1982. *Fath al-Mughīth Sharh Alfīyah alHadīth li al-‘Irāqī*. Bayrut: Dar al-Kutub al-‘Ilmiyyah.

are 449 hadiths on communication between Prophet (PBUH) and his wives, his daughters, *sahabiyyah* and other women which had been explored in this study. Although there are many hadith that touched on communication, only 24 hadiths contained Prophet's (PBUH) non-verbal communication toward women. In a nutshell, these 24 hadiths are the focus of the study.

### 3.4 Methods of Data Collection

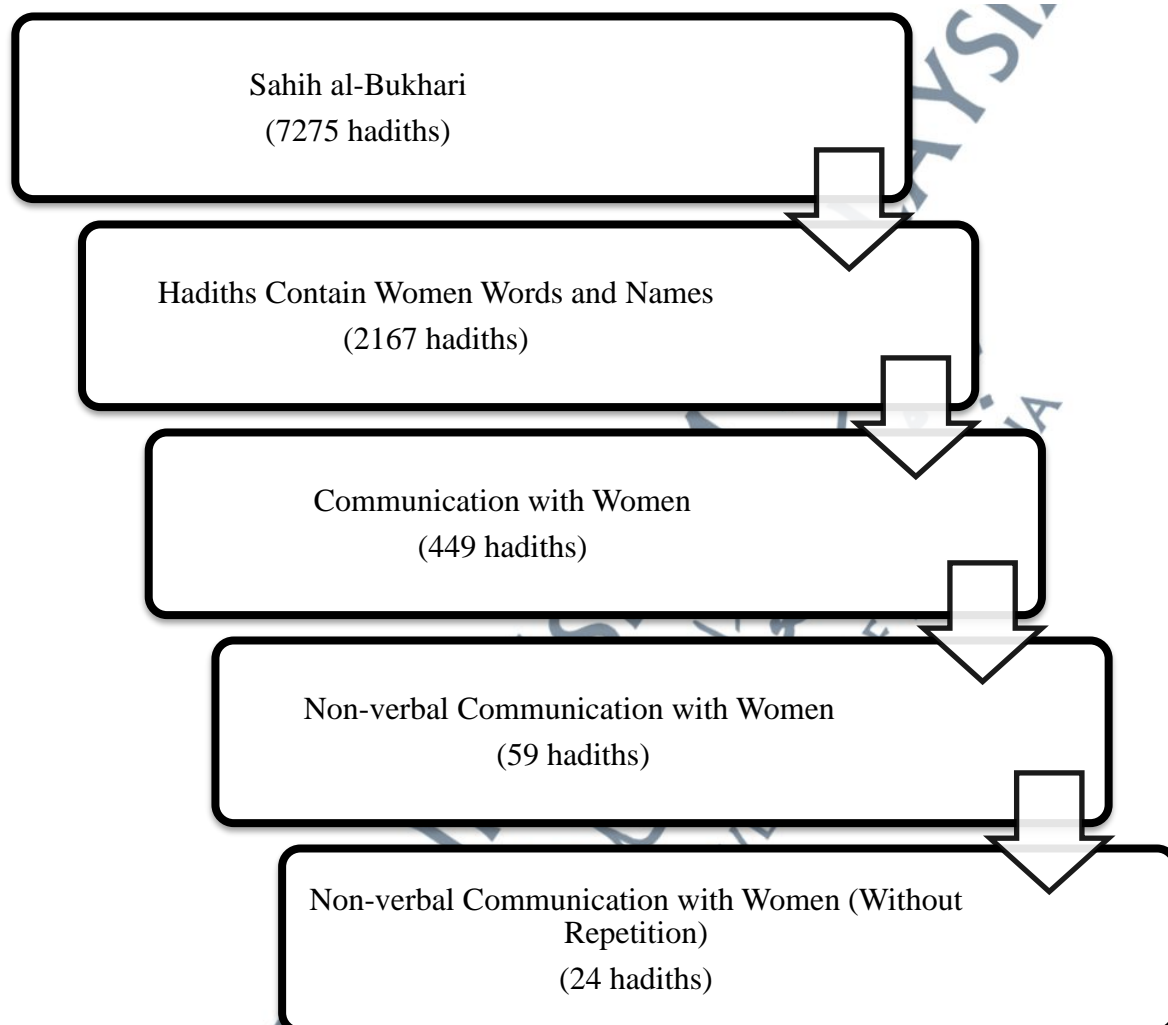
The most suitable method for this study is document analysis. This type unlike other sources of qualitative data, collecting data from documents is relatively invisible to and requires minimal cooperation from, persons within the setting being studied.<sup>183</sup> This method has an organized and systematic process in reviewing and assessing documents in forms such as electronic and printed material. Just like any other methods of analyzing in qualitative research, this method of document analysis needs the data to be examined and interpreted to bring meaning in gaining an understanding of the study in order to build an empirical knowledge.<sup>184</sup> Through content analysis, the extracted data could be categorized into certain classification. The classification of certain contents under same categories will probably bring the same meaning<sup>185</sup>. This study has explored the document named *Ṣaḥīḥ al-Bukhārī*. The collected hadith where the Prophet (PBUH) communicate with women in *Ṣaḥīḥ al-Bukhārī* through several steps and the result of number extracted hadith shown in figure 9.

<sup>183</sup>Fetterman, D.M. 1989. *Ethnography: Step by Step*. Applied Social Research Methods Series, Vol. 17. Newbury Park, CA: Sage.

<sup>184</sup>Corbin, J. & Strauss, A. 2008. *Basics of qualitative research: Techniques and procedures for developing grounded theory* (3rd ed.). Thousand Oaks, CA: Sage.

<sup>185</sup>Cavanagh S. 1997. *Content analysis: concepts, methods and applications*. Nurse Researcher 4, 5–16

**Figure 9:** The Result of Number of Extracted Hadith in *Ṣaḥīḥ al-Bukhārī*.



First of all, this study will determine the synonyms of word “mar`ah” refer to *Mu`jam Al-Ṭullāb*, *Al-Maurid Al-Hadith*, and *Al-Qamūs*. Next, identifying the names of Prophet’s wives, daughters, and *sahabiyyah* and other women by refer to *Samṭu al-Thamīn fī Manāqibi ummahāti al-Mu`minīn*, *al-Saḥābiyāt Dhawāt al-Hadith al-Wāhid fī Ṣaḥīḥi al-imāmīn al-Bukhārī wa Muslim*, and *Abna’ al-Nabi*. Then, the next phase is the process of extracting the previous identified word “mar`ah” and names in the hadith collection which contain 2167 hadiths using the al-Maktabah al-Syamilah and referred to the book of the

original. Furthermore, the tools named qaalarasulallah.com and sunnah.com are used as a mean to double check the translations as the site provides the most complete and accurate hadith text (matan), translation (English and other languages) and interactive chain of narrators (isnād), where each narrator is linked to Muslim Scholars Database.

After that, the hadith which contain two-way communication between the Prophet (PBUH) and women in *Ṣaḥīḥ al-Bukhārī* will be extracted manually, by scrutinizing each hadith, since it cannot be perform automatically by using any extraction tool. From this phase, there are 449 hadiths were extracted and the example of hadith two-way communication is: “The Prophet (PBUH) visited her (Juwairiya) on a Friday and she was fasting. He asked her, "Did you fast yesterday?" She said, "No." He said, "Do you intend to fast tomorrow?" She said, "No." He said, "Then break your fast." Through another series of narrators, Abu Aiyub is reported to have said, "He ordered her and she broke her fast”.”<sup>186</sup>

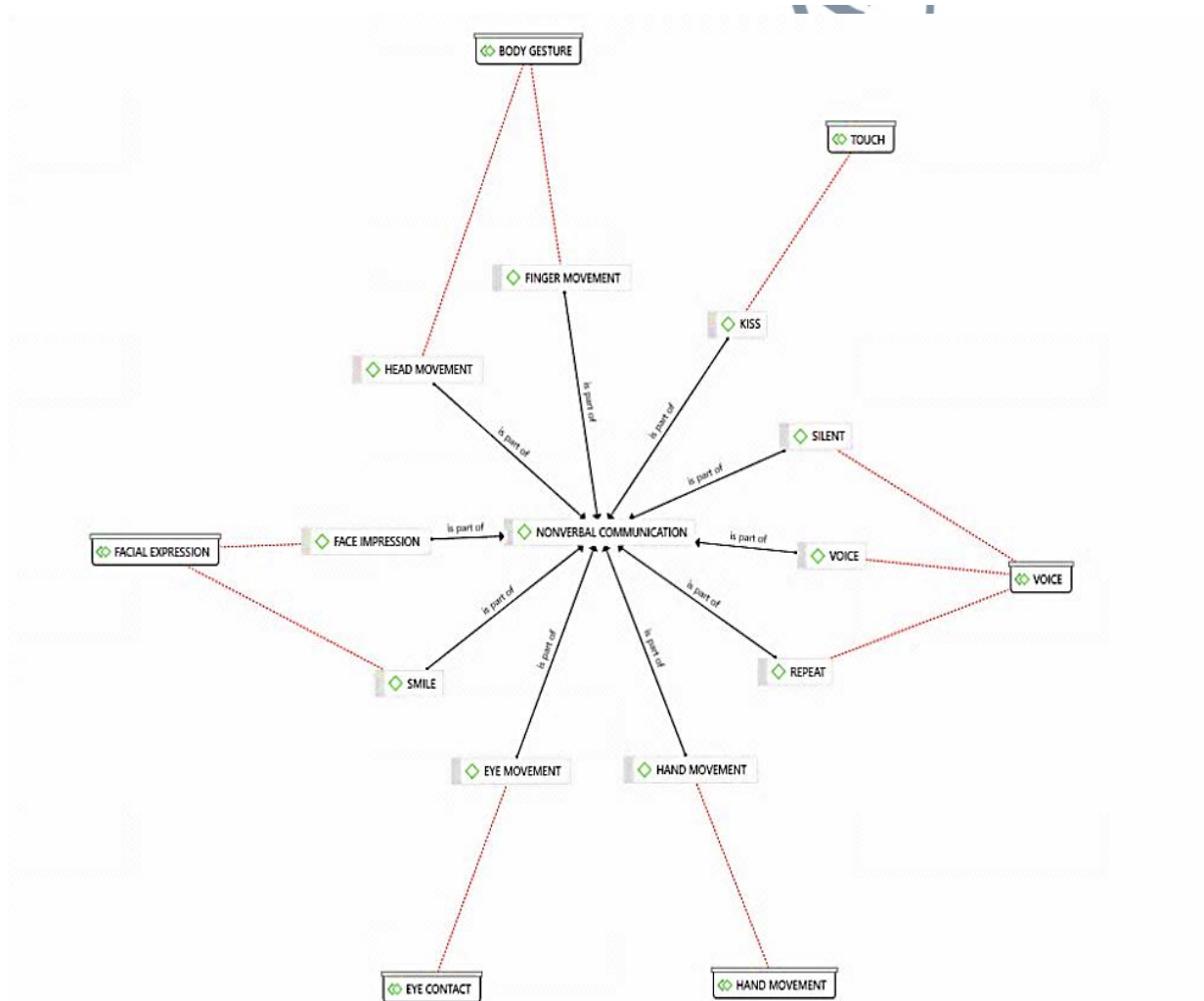
Then, in the next phase of this study, the type of non-verbal communication used by the Prophet (PBUH) in educating women based on non-verbal communication channel according to Danijela Kožić et al. (2013) from the hadith collected is categorized. To extract the useful data for this study, ATLAS.ti was used as a tool to help this study in categorizing the Prophet’s non-verbal communication approaches to women by using the non-verbal keyword. The non-verbal keyword was obtained from paper of Danijela Kožić et al. (2013) for the purpose of this study.

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<sup>186</sup>Al-Bukhārī, Muhammad ibn Ismail. (trans.). Muhammad Muhsin Khan. 1996. *The English Translation of Sahih Al Bukhari With the Arabic Text*. Riyadh: Darussalam. Vol. 3, Book 31, Hadith 207.

A non-verbal keyword theme was extracted from the data collected hadith which contained communication between the Prophet (PBUH) with women using ATLAS.ti as shown in figure 10. This study has also used 'Auto Coding' and 'Smart Search tool' using the keyword of non-verbal by ATLAS.ti. Then, it automatically quoted all the results with the keyword used.

**Figure 10:** The Prophet's Non-Verbal Communication Keyword used in ATLAS.ti



From 449 hadiths, there are 59 hadiths were extracted related with the Prophet (PBUH) non-verbal communication approach. However, the authentic books of Al-Bukhari have a hadith repetition as *Ibnu Ṣalāḥ* said that hadith in *Ṣaḥīḥ Al-Bukhārī* amounted to

7275 hadiths with repetition. While, without repetition it amounted to 4000 hadiths.<sup>187</sup> Therefore, it is this matter that this study should carry out the process of filtering the repetition hadith. Hence the final process of collecting this data, there are 24 hadiths that are characterized by non-verbal communication which will be analyzed. After the data was collected, it was transferred using Microsoft Excel and will later be uploaded to the Atlas.ti and was analyzed.

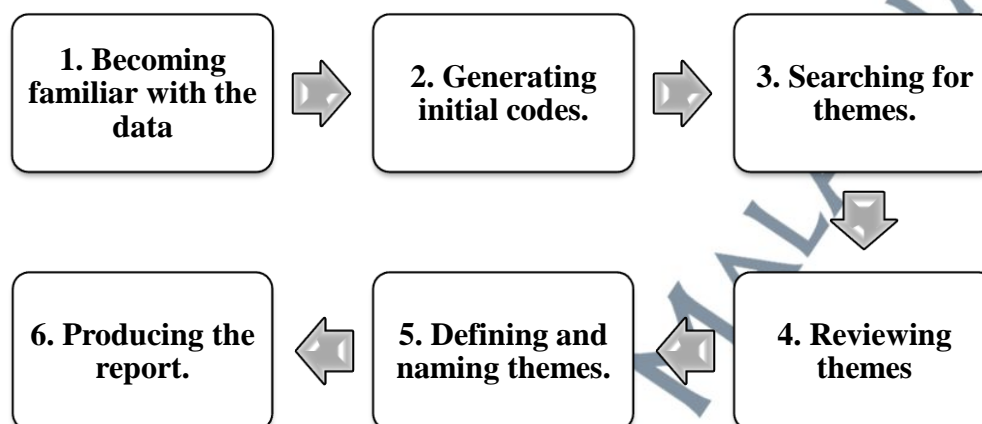
### 3.5 Methods of Data Analysis

After the required data was collected, the next step was analyzing the data using thematic analysis. The data consisted of 24 selected hadiths among the *Ṣaḥīḥ al-Bukhārī* collection that related to the non-verbal communication between the Prophet (PBUH) and women. The hadith that were selected is then processed for the next step. In analyzing the data, this study will follow 6 steps by Braun and Clarke.<sup>188</sup> The phases are shown in Figure below.

**Figure 11:** 6 Steps of Thematic Analysis

<sup>187</sup>Ibn al-Ṣalāḥ, U. ‘Abd al-R. (1986). *Muqaddimah Ibn alṢalāḥ*. (Nur al-Dīn ‘Itr, Ed.). Syria: Dar al-Fikr

<sup>188</sup>Clarke, V. and Braun, V. (2013) Teaching thematic analysis: Overcoming challenges and developing strategies for effective learning. *The Psychologist*, 26 (2). pp. 120-123. ISSN 0952-8229 Available from: <http://eprints.uwe.ac.uk/21155>



Source: Braun and Clarke, 2006

First, this study requires the process of becoming familiar with the data. It is essentially multiple readings of the data to understand the textual and contextual aspect of the hadith by exploring what the hadith is about, why it is cited, who are involved in communication. It is also to find out how the message being transferred to receiver by referring to the *kitab Shurūh “Fath Al-Bārī”* written by *Imām Ibn Ḥajr Al-‘Asqalānī* and triangulated with the other narrations, the Quranic verses, Islamic history and *Asbāb al-Wurūd*, psychology and communication theories.

Second, this study has to code the data and this involves generating pithy labels for important features of the data of relevance to the (broad) research question guiding the analysis. Coding is not simply a method of data reduction, it is also an analytic process and therefore the codes capture both a semantic and conceptual reading of the data. This study has coded every data item and ends this phase by collating all their codes and relevant data extracts.

Third, this study comes to the process of searching for non-verbal communication themes. A theme is a coherent and meaningful pattern in the data relevant to the research question. In this research, it uses visual communication, movement, paralanguage, facial expressions, and haptic/touch implemented by Danijela Kožic, Ana Globočnik Žunac & Ljubica Bakić-Tomić (2013) and ends this phase by collating all the coded data relevant to each theme.

Fourth, this study checks that the themes 'work' in relation to both the coded extracts and the full data-set. Afterwards, it has to reflect on whether the themes tell a convincing and compelling story about the data and begin to define the nature of each individual theme, and the relationship between the themes. It may be necessary to collapse two themes together or to split a theme into two or more themes, or to discard the candidate themes altogether and begin again the process of theme development.

Fifth, the next step requires the need to conduct and writing a detailed analysis of each theme and identifying the 'essence' of each theme and constructing a concise, punchy and informative name for each theme.

Sixth, the last step of the thematic analysis needs writing-up which involves putting together the analytic narrative and vivid data extracts to tell the reader a coherent and persuasive story about the data, and contextualising it in relation to existing literature. Then, the last phase for this study was to analyze the effect of non-verbal communication of the Prophet (PBUH) in psychology of women and to analyze the Prophet's (PBUH) non-verbal communication in educating women.

### 3.8 Trustworthiness

Qualitative research is always challenged for its trustworthiness by positivists for its concept of reliability and validity which cannot be addressed in the same way of naturalistic work. Nevertheless, several writers on research methods, notably Silverman<sup>189</sup>, has demonstrated how qualitative researchers can incorporate measures that deal with these issues, and investigators such as Pitts<sup>190</sup> has attempted to respond directly to the issues of validity and reliability in their own qualitative studies. Positivist researchers addressed internal validity which is one of the important benchmarks in ensuring that their study tests or measures what is initially proposed in the study. For verification process to increase validity in research, triangulation is used by integrating several methods and perspectives. From the point of social sciences, triangulation refers to the mixture of two or more theories, methods, investigators or data sources or the study of a single phenomenon to meet a conclusion. With the combination of multiple empirical materials, methods, theories and observers, researchers might overcome biases or shortcomings that may exist in single theory, single observer and single method studies.<sup>191</sup> For this study, it has triangulated the data with the other narrations, the Quranic verses, Islamic history and *Asbāb al-Wurūd*, psychology and communication theories.

Besides, this study includes intra-coder and inter-coder in determining the reliability of qualitative data. Krippendorff identified stability in reliability is concerned

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<sup>189</sup>D. Silverman. 2001. *Interpreting qualitative data: methods for analysing talk, text and interaction* , 2nd ed. London: Sage.

<sup>190</sup>J.M. Pitts. 1994. *Personal understandings and mental models of information: a qualitative study of factors associated with the information-seeking and use of adolescents*. (Ph.D Thesis). Florida State University.

<sup>191</sup>Sabina Yeasmin & Khan Ferdousour Rahman. 2012. "Triangulation' Research Method as the Tool of Social Science Research". *Bup Journal*. Vol. 1. p. 157.

with the potential change of coding results during repetition trials.<sup>192</sup> In this type reliability, it contains a coder to highlight any intra-coder disagreement which reanalyzes the similar manifesto after some time. Another name for a stronger measure of reliability is inter coder reliability which measures the degree of imitation of coding results with two distinct coders from hadith experts and communication experts working discretely. Cohen states agreement between experts is important for determining value high reliability of each unit used to describe it a theme.<sup>193</sup>

### 3.9 Conclusion

This chapter covered the methodology of the research study that was executed, and this study implemented the content analysis process in qualitative research. This study has used maktabah syamilah and qaalarasulallah.com in order to collect the data. Further information, the data was analyzed using thematic analysis and ATLAS.ti as the analysis tools.

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<sup>192</sup>Krippendorff, Klaus. 2004. *Content Analysis: An Introduction to Its Methodology*. 2nd ed. Thousand Oaks, CA: Sage.p. 214.

<sup>193</sup>Jasmi, K. A. 2012. Kesahan dan Kebolehpercayaan dalam Kajian Kualitatif. *Kursus Penyelidikan Kualitatif Siri 1 2012*. Johor: Institut Pendidikan Guru Malaysia. p.4.