

A COMPARATIVE STUDY BETWEEN REFLEXIVE THEMATIC ANALYSIS IN SOCIAL SCIENCES AND QUR'ANIC THEMATIC ANALYSIS IN QUR'ANIC SCIENCES

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ABSTRACT

Islamization of social sciences is a collective religious obligation (*farḍ al-kifāyah*) to serve the Muslim community. Thus, it is steadily progressing after being established last century. However, the Western secularly oriented social scientists are typically sceptical, especially the positivistic, or post-positivistic ones. Moreover, editors of established journals also are reluctant to acknowledge the application of traditional Islamic methodologies in the Islamization of Knowledge (IoK) research due the methodological integrity issues like the validity issues according to their practice. But then, Islam has a lengthy history of traditional methodologies dating back to the time of the Prophet Muhammad s.a.w. whose prophethood began in the seventh century C.E. Since then, he had founded initial Thematic Analysis methodology in interpreting the Holy Qur'an with another relevant part of it intertextually, and his prophetic guidance (*al-Sunnah*), which is more developed in the Fundamentals of Islamic Jurisprudence (*Usul al-Fiqh*) for its significant role to the Islamic Jurisprudence (*al-Fiqh al-Islamī*). Thus, by rights it has to be equivalently recognized like other de/post-colonial/subaltern methodologies especially when it is being used in IoK movement that reverses the revelation (*al-Naqlī*) above the human intellect (*al-ʿAqlī*). This paper is a comparative study between the Reflexive Thematic Analysis method that is commonly used in the Social Sciences and the Qur'anic Thematic Analysis (QTA – *Al-Tafsīr Al-Mawḍūʿī*) methodology under the Qur'anic Sciences (*ʿUlūm al-Qurʾān*). Some compatible methodological fusions allowable in Islam are suggested for the QTA to stay relevant in merging the Islamic Studies into the contemporary Social Sciences.

Keywords: Thematic Analysis, Social Sciences, *Al-Tafsīr al-Mawḍūʿī*, Qur'anic Sciences, Comparative Analysis.

1. INTRODUCTION

The dissonance between the Islamic and Western knowledge began long time ago¹ at the intersection of epistemology – the theory of knowledge; ontology: the nature of reality; and methodology: study method.² Prof. Dr. Abdul Rahman Badawi (February 17, 1917-July 25, 2002) had predicted ‘the irrevocable civilizational clash’ from his observation.³

However, the Western scientific everything is dominating other-than-Western approach to science and knowledge especially in publication where others are still young and mostly slowly climbing the prestige the West had reached according to its standards. Hence, speaking on options, Muslims stumbled upon the decision whether to deny our Islamic methods for the sake of being accepted to be published in established journals of theirs with their terms or stay loyal to our Islamic traditional methods, but the same chance becomes less in number.⁴

The dilemma is not new but more obvious nowadays although Prof. Dr. Taha Jabir Al-Alwani already described similar situation where the traditional approach if left as it is will not suit the reality of the current scientific demands. Contrarily, if we accept the Western approach in total also, it is dissonant to the Islamic community in practicing their Islam when it struggles with creed issues specifically. Moreover, against the Islamic identity and heritage crises. Like a Muslim immigrant, Islamic traditional sciences and methodologies are urged to assimilate within the new demands under the Western domineering influence.⁵

In answering his question about what the solution to that, we tried to ride on the Islamic Studies in contributing to Islamizing Psychology. But the challenges are huge and that start with the problem of method in researching for integrating Islam or Islamizing it. It is vigorously an

¹ Ramón Grosfoguel (2013). *The Structure of Knowledge in Westernized Universities: Epistemic Racism/Sexism and the Four Genocides/Epistemicides of the Long 16th Century*. Human Architecture: Journal of the Sociology of Self-Knowledge XI, no. 1, 73–90. Jason Idriss Sparkes (2020). *Tradition as Flow: Decolonial Currents in the Muslim Atlantic*, Wilfrid Laurier University. Retrieved from: <https://scholars.wlu.ca/etd/2300>.

² Sparkes (2016). *Tradition as Flow: Decolonial Currents in the Muslim Atlantic; Boaventura de Sousa Santos, Epistemologies of the South: Justice against Epistemicide*, ed. Boaventura de Sousa Santos. New York: Routledge, Retrieved from: https://unescochair-cbrsr.org/pdf/resource/Epistemologies_of_the_South.pdf.

³ Farlex (2002). “Abdel Rahman Badawi: Philosopher, Scholar, Thinker and Poet - (Obituary)”. Retrieved from: <https://www.thefreelibrary.com/Abdel+Rahman+Badawi:+philosopher,+scholar,+thinker+and+poet....-a091660285>.

⁴ Sajjad Rizvi (2020). “Reversing the Gaze? Or Decolonizing the Study of the Qur’an,” *Method & Theory in the Study of Religion*. 1–17. Retrieved from: <https://brill.com/view/journals/mts/aop/article-10.1163-15700682-12341511/article-10.1163-15700682-12341511.xml>.

⁵ Taha Jabir Al Alwani, “Toward An Islamic Alternative In Thought and Knowledge,” *American Journal of Islam and Society* 6, no. 1 (September 1, 1989): 1–12. <https://www.ajis.org/index.php/ajiss/article/view/2830>.

evolving Islamization of Knowledge trend as it is a collective religious duty for the Muslim Community to significantly abide with what Islam prescribes and proscribes.

Due to the attachment of Muslim social scientists to Islam in researching, unlike segregating the religion of Christianity and science via secularism in the Western practice, our research practice is questionable for them⁶ to be accepted as valid and reliable.⁷ It is not uncommon to face rejection of ‘unsuitable’, ‘no match from database of reviewers/reviewer not available’, ‘irrelevant to any of our stakeholder’, ‘unfavourable to the reviewers’, or ‘methodological concern’ especially using the Qur’an as the unit of observation as it is considered superstitious book according to the Western scientists.⁸ Moreover, the scholars of health industry, which is based on the biomedical evolution theory.⁹ The common is the list of reviewers that any Muslim researcher need to select also has no or very rare Muslim names with required specialization or combination of specializations applicable to his/her submitted research article, albeit the international journal/s claimed of ‘multidisciplinary’. In fact, it is expected to be reluctant to credit the Islamic traditional methodologies applied into the Islamizing research especially for health-related ones due to its ‘incongruence’ with or ‘unscientific’ to the mainstream ideology practiced in the industry, unfamiliarity or non-exposure of it or simply cultural refusal as it is not listed together in any social sciences textbooks too for their valid reference.¹⁰

⁶ For example, the ‘American Journal of Islamic Social Sciences’ has to changed its name into ‘American Journal of Islam and Society’ “American Journal of Islam and Society,”. Retrieved from: <https://www.ajis.org/index.php/ajiss>. is not indexed in any Scopus quartile in SCIMAGO, “The American Journal of Islamic Social Sciences,”. Retrieved from: <https://www.scimagojr.com/journalsearch.php?q=5600153107&tip=sid&clean=0>. yet, although established since 1984. Probably because it was established by International Institute of Islamic Thought that champions the Islamization of Knowledge idea Al Alwani, “Toward an Islamic Alternative in Thought and Knowledge.”, which is based on the Holy Qur’an AbdulHamid AbuSulayman (2013). *The Qur’anic Worldview: A Springboard for Cultural Reform*, ed. Dr. Anas S. Al-Shaikh-Ali and Shiraz Khan. Herndon, USA: The International Institute of Islamic Thought. Retrieved from: https://iiit.org/wp-content/uploads/2018/07/books-in-brief_-_the_quranic_worldview.pdf.

⁷ Budd L. Hall and Rajesh Tandon (2017). *Decolonization of Knowledge, Epistemicide, Participatory Research and Higher Education*. no. 1, 6–19. Retrieved from: <https://scienceopen.com/document?vid=402538a1-354c-486e-a4df-b2cb26135164>.

⁸ AbuSulayman (2013), *op.cit*, 62 & 117.

⁹ Jerome C. Wakefield (1992). *The Concept of Mental Disorder - On the Boundary Between Biological Facts and Social Value*. American Psychologist 47, no. 3, 373–388. p. 383 mentioned ‘natural selection’ which is a famous term in the Darwin’s theory of evolution that generally governs biomedical field.

¹⁰ E.g., Carla Willig and Wendy Stainton Roger, eds. (2017). *The SAGE Handbook of Qualitative Research in Psychology*. London, UK: SAGE Publications Ltd. Retrieved from: <http://methods.sagepub.com/book/the-sage-handbook-of-qualitative-research-in-psychology-second-edition>.

Anyhow, to deny its existence is a double standard to the ideal value of intersubjectivity¹¹ they applied in the anthropology, cross-cultural psychology and religion research¹² as Islam has long establishment history of its traditional scientific methodologies from the advent of the Prophet Muhammad s.a.w. whose prophethood began after the 7th century C.E. Scientifically speaking, the essence of “Thematic Analysis” methodology already existed in the Muslims’ early research practice and had already played its vital role then in intertextually interpreting¹³ the Holy Qur’an with the direct guidance from the Prophet of Islam Nabī Muḥammad s.a.w. Although without formally termed as the present “Qur’anic Thematic Analysis” (QTA) but it was interpreting the Qur’an with another part of the Qur’an¹⁴ Yet, the necessity of the 19th century fated its emergence as a result of Muslim thinkers’ language contact with the colonial knowledge and culture as an attempt to upgrade the method for broader usage.¹⁵

Thus, now it became principally founded on referring to the Holy Qur’an itself and aided by the Prophetic Tradition (*Ḥadīth*). It was commonly applied in producing Islamic jurisprudential rulings and its fundamentals (i.e. the fields of *Al-Fiqh al-Islāmī and Uṣūl al-fiqh*). So, it should be non-post-positivistically recognized and credited as well when applied on the social scientific studies especially for the efforts of Islamizing any social science or integrating Islam into them to thrive driven by the revealed knowledge (*Al-wahy*) given the religious practice is inseparable within these sciences as the IoK decolonial philosophy allows.¹⁶

The problem is through the Western lenses, the Islamic methodologies are like those belong to other subaltern category of people¹⁷ are considered inferior compared to their ‘sophisticated’,

¹¹ Intersubjectivity “refers to a shared perception of reality between two or more individuals” Paul T. Munroe (2019). “Intersubjectivity,” in *The Blackwell Encyclopedia of Sociology*. Oxford, UK: John Wiley & Sons, Ltd, 1–3, Retrieved from: <http://doi.wiley.com/10.1002/9781405165518.wbeosi067.pub2>.

¹² Pamela Cooper-White (2014). “Intersubjectivity,” in *Encyclopedia of Psychology and Religion*, ed. David A. Leeming. Boston, MA: Springer US, 882–886. Retrieved from: https://link.springer.com/referenceworkentry/10.1007/978-1-4614-6086-2_9182.

¹³ Abdul-Raof Hussein (2012). *Theological Approaches to Qur’anic Exegesis*. Oxon, UK: Routledge. Retrieved from: [https://openmaktaba.com/wp-content/uploads/books/Islamic-English-Books/%28Culture and Civilization in the Middle East%29 Hussein Abdul-Raof - Theological Approaches to Qur’anic Exegesis_ A Practical Comparative-Contrastive Analysis-Routledge %282012%29.pdf](https://openmaktaba.com/wp-content/uploads/books/Islamic-English-Books/%28Culture%20and%20Civilization%20in%20the%20Middle%20East%29%20Hussein%20Abdul-Raof%20-%20Theological%20Approaches%20to%20Qur%27anic%20Exegesis%20-%20A%20Practical%20Comparative-Contrastive%20Analysis-Routledge%202012%29.pdf).

¹⁴ Muḥsin Ḥāmid Al-Muṭairī (2011). *Tafsīr Al-Qur’ān Bil Qur’ān: Ta’ṣīl Wa Taqwīm [Trans. Qur’anic Exegesis with the Qur’an: Origin and Correction]*. Riyadh, KSA: Dārul Tadāmuriyyah.

¹⁵ Murad Al-Shawabkah (2020). *Al-Tafsīr Al-Mauḍu’ī (Trans. Qur’anic Thematic Exegetical Analysis)*. Retrieved from: https://mawdoo3.com/التفسير_الموضوعي; Sohaib Saeed (2019). The Shāhin Affair and the Evolution of Uṣūl Al-Tafsīr, *Journal of Qur’anic Studies*, 21(3), 114–144. Retrieved from: <https://www.eupublishing.com/doi/10.3366/jqs.2019.0401>.

¹⁶ Abdulkader Tayob (2018). Decolonizing the Study of Religions: Muslim Intellectuals and the Enlightenment Project of Religious Studies, *Journal for the Study of Religion*, 31(2). Retrieved from: <http://ref.scielo.org/gn52hn>.

¹⁷ The indigenous people whose lands were colonized by the West.

‘erudite’, and ‘valid’ methodologies¹⁸ whose authority governs majority of the established and prestigious scientifically indexed journals nowadays. On the other hands, the “others” including the Muslims have a long way to gain independence from “acculturating”¹⁹ to the Western standards.²⁰

So, to acknowledge this claim in order to improve our standard of Islamic knowledge production, this paper specifically analyze comparatively between the Western method of Reflexive Thematic Analysis (RTA) in the Social Sciences and the Islamic method of the Qur’anic Thematic Exegetical Analysis (QTA – *Al-Tafsīr Al-Maudū‘ī*) that belong to the Qur’anic Sciences (*Ulūm al-Qur’ān*).

Reflexive Thematic Analysis (RTA) in the Social Sciences (SS)

Reflexive Thematic Analysis is a scientific method belong to the qualitative paradigm. It is defined as:

“a qualitative research strategy for identifying, analysing, and reporting identifiable patterns or themes within data. There are multiple phases to this process: The researcher (a) familiarizes himself or herself with the data; (b) generates initial codes or categories for possible placement of themes; (c) collates these codes into potential themes; (d) reviews the chosen themes and checks that these work in relation to the coded extracts and the entire data set, effectively generating a thematic “map” of the analysis; (e) defines and names the themes; and (f) produces the report.”²¹

¹⁸ Santos (2016), *op.cit.* Retrieved from: https://unescochair-cbrsr.org/pdf/resource/Epistemologies_of_the_South.pdf.

¹⁹ Acculturation simply “refers to changes that take place as a result of contact with culturally dissimilar people, groups, and social influences” Seth J. Schwartz et al. (2010). “Rethinking the Concept of Acculturation: Implications for Theory and Research,” *American Psychologist* 65(4), 237–251, Retrieved from: <http://doi.apa.org/getdoi.cfm?doi=10.1037/a0019330>. Initially it was studied and termed “out of a concern for the effects of European domination of colonial and indigenous peoples” J.W. Berry (2004). “Acculturation,” in *Encyclopedia of Applied Psychology* (Elsevier), 27–34, Retrieved from: <https://linkinghub.elsevier.com/retrieve/pii/B0126574103003846>. The process “may involve syncretism, a process through which people create a new synthesis of phenomena that differs from either original culture like the incorporation of religious beliefs and heritage” in the contact between the Roman Catholic beliefs and Mexican indigenous people The Editors of Encyclopaedia Britannica (2018). “Acculturation - Anthropology,” *Encyclopaedia Britannica*. Retrieved from: <https://www.britannica.com/topic/acculturation>.

²⁰ Necmettin Gökçır (2005). “A Western Impact on Contemporary Qur’anic Studies: The Application of Literary Criticism,” *Usul- ilmi arařtırmalar Dergisi* 2005/1, no. 3, 68.

²¹ American Psychological Association (2020). “Thematic Analysis – APA Dictionary of Psychology,” American Psychological Association. Retrieved from: <https://dictionary.apa.org/thematic-analysis>.

It was considered ambiguous and needed upgrading before Clarke and Braun established it as an independent theoretical research method in 2006²² for a more distinctive features based on tentatively guiding methodological step-by-step application, which was upgraded many times up to 2021.²³ We focus our discussion on their reflexive thematic analysis (RTA) under the De/Post-colonial Qualitative Paradigm, which treats it as a fully organic Big Q-qualitative practice where the researcher is analogized as “a sculptor”. In moulding his/her artistic product, the raw materials (i.e., data) are being processes within an active interaction and influence of his/her knowledge, knowingness of the method, philosophies, training, personality, identity, culture, skills, language/s, and experience. It is unlike other TAs that are influenced by positivistic or post-positivistic reliability, objectivity/subjectivity, and saturation point, at attempting to be at par with natural sciences. The RTA allows one to be more ‘creative and humane’ rather than undergoing restricted machinery “technical” processes. It is flexible to be integrated into application of many theoretical assumptions, research questions, data collection and analysis, only researchers must be very iteratively reflective throughout the process especially during coding and theme-ing.

It can be oriented either ‘experientially’ and/or ‘critically’. The experiential orientation focuses on “participants’ content of experience, thoughts, feelings and emotions, of course also their actions are being filtered by the theoretical assumption that language reflects reality (either a singular universal reality, or the perspectival reality of a particular participant). Meanwhile, the critical orientations actively investigate dominant patterns of meaning and theoretically understand language as creating, rather than reflecting, reality - however, it is scarcely acknowledged. Despite its nature is independent from certain epistemological and ontological bases, yet it can accommodate various research questions although they originate from different theoretical frameworks like within phenomenological studies and grounded theory.²⁴

²² Virginia Braun and Victoria Clarke (2006). “Using Thematic Analysis in Psychology,” *Qualitative Research in Psychology* 3(2), 77–101. Retrieved from: <https://www.tandfonline.com/action/journalInformation?journalCode=uqrp20>.

²³ Virginia Braun and Victoria Clarke (2012). “Thematic Analysis,” in *APA Handbook of Research Methods in Psychology, Vol 2: Research Designs: Quantitative, Qualitative, Neuropsychological, and Biological*. Washington: American Psychological Association, 57–71. Retrieved from: <http://content.apa.org/books/13620-004>. Gareth Terry et al. (2017). “Thematic Analysis,” in *The SAGE Handbook of Qualitative Research in Psychology*, ed. Carla Willig and Wendy Stainton Rogers, 2nd ed. London, UK: SAGE Publications Ltd, 17–36. Retrieved from: <http://methods.sagepub.com/book/the-sage-handbook-of-qualitative-research-in-psychology-second-edition>. Virginia Braun et al. (2018). “Thematic Analysis,” in *Handbook of Research Methods in Health Social Sciences*. Singapore: Springer Singapore, 1–18. Retrieved from: http://link.springer.com/10.1007/978-981-10-2779-6_103-1. Victoria Clarke and Virginia Braun (2017). “Thematic Analysis,” *The Journal of Positive Psychology*, 12(3). Retrieved from: <http://dx.doi.org/10.1080/17439760.2016.1262613>. Virginia Braun and Victoria Clarke (2021). “One Size Fits All? What Counts as Quality Practice in (Reflexive), Thematic Analysis?” *Qualitative Research in Psychology*, 18(3), 328–352. Retrieved from: <https://www.tandfonline.com/doi/full/10.1080/14780887.2020.1769238>.

²⁴ Terry et al. (2021). “Thematic Analysis”; Virginia Braun and Victoria Clarke, “Can I Use TA? Should I Use TA? Should I Not Use TA? Comparing Reflexive Thematic Analysis and Other Pattern-based Qualitative Analytic

This type of thematic analysis disagrees with codebook practice²⁵ because it is argued as coders were being trained to code similarly instead of the accuracy is achieved. RTA does not accept the idea of uniform reality because people differently experience, thus, there is no right or wrong way to analyze data. It rather appreciates the researchers' subjectivity and interpretability as an unseparated process during analysing either in deductive or inductive approaches that yield the outcome of the analytic process where it was not expected or imagined earlier to predetermine the direction of study. They are encouraged to reflect to achieve a systematic, rigorous, and comprehensive application of the method aiming at intensive depth of engagement instead of directing on coding 'accuracy'. The quality of the rich and complex data of any topic is more important because qualitative research is distinctive at nuancing deeper layers of meanings and insights.

It is open for many types of data like interviews, focus group, textual data e.g., from qualitative surveys diaries, story-based methods such as vignettes and story completion tasks as well as online discussion forums, and other media sources. So, it is up to the researchers who choose to apply this method to purposefully choose their theoretical stance in collecting and analysing data as mentioned above and between to approach the research deductively or inductively (exclusively, or primarily). In deductive approach the analytic is 'top down' where coding and theme-ing is predetermined by the researcher like readily based on certain theory or intended objectives; unlike the inductive approach where it is treated 'bottom up': the data itself involves in developing codes and themes.²⁶

Another theoretical stance that they need to choose is to either work on the data semantically or latently (again, exclusively, or primarily). Semantic coding focuses on explicit meaning where they are usually identified from the superficial level of the data. Meanwhile, latent coding concentrates on implicit meaning like ideas, meanings, concepts, assumptions, which are not explicitly stated textually because this analysis requires 'deeper' level of analysis. Basically, the selecting factor depends on the research question/s, theoretical framework, and analytic purpose. Generally, beginners will analyze semantically until they develop latent analysis by time. The experiential and realist research usually is preferable to work with inductive and semantic approaches. While the critical and relativist research more aligned with deductive and latent analysis. Anyhow, any type of chosen analysis supposed to serve its purpose appropriately in research rather than being ranked superior or inferior to the other types.²⁷

Approaches," *Counselling and Psychotherapy Research*, 21(1), 37–47. Retrieved from: <https://onlinelibrary.wiley.com/doi/10.1002/capr.12360>.

²⁵ Richard E. Boyatzis (1998). *Transforming Qualitative Information: Thematic Analysis and Code Development*. USA: SAGE Publications, Inc.

²⁶ Terry et al. (2021), *op.cit.* Retrieved from: <https://onlinelibrary.wiley.com/doi/10.1002/capr.12360>.

²⁷ Ibid.

The founders outlined a guiding six-phase thematic analysis, where researcher iteratively reflects the data, which is not a strict step-by-step but a very flexible one that allows the researcher to enjoyably do analysis like an art of sculpting²⁸ :

1. Data familiarization and writing familiarization notes – skimming through data to get used to it by annotating for further engagement with data reflectively later
2. Systematic coding – organizing codes based on familiarization to answer research question/s
3. Generating initial themes from coded and collated codes – examining previously organized codes for broader patterns of meanings (potential themes) and being reflected collectively
4. Developing and Reviewing Themes – reviewing initial themes in terms of whether they are answering research question/s or not. Then, improving them by combining, removing, or adding the generated themes under research central concept or idea developed from iterative reflection process.
5. Refining, defining, and naming themes – Revisiting themes to analyze for each of its story to informatively name each theme to align it with the research scope and focus.
6. Writing the report – Finally, writing up the end-result seamlessly into an analytic narration related to the selected context of the research and existing literature.

The Qur'anic Thematic Exegetical Analysis (QTA) in the Qur'anic Sciences (QS)

In comparison, the QTA was initially developed specifically in processing Islamic jurisprudential rulings (Uṣūl wa Aḥkām Al-fiqh al-Islāmī) for devotional practices where is it compiled by chapter of devotional acts together with the relevant prophetic Tradition (al-Ḥadīth). The method used for Islamic jurisprudence were expanded more during the earlier reign of Abbasid caliphate where more Islamic sciences were systematically compiled and recorded in copies especially regarding the exegesis of the Holy Qur'an and its related Hadiths.²⁹

It is difficult to comprehend the Qur'an for this purpose solely on its chronological arrangement in the Mushaf Uthmani that we commonly read nowadays especially for comprehensive coverage of certain topic/issue (isti'āb al-mawḍū') after it was completely compiled as a holy scripture. Some early exegetes authored on the semantic and linguistic properties of the Holy Qur'an, some compiled on the diverse meanings of thesaurus, synonyms and antonyms of the Qur'anic words; usage of words in the Holy Qur'an (al-Isti'māl al-Qur'ānī), factors of certain verses being revealed (Asbāb al-Nuzūl), etc.

²⁸ Braun and Clarke (2021), *op.cit.* Retrieved from: <https://www.tandfonline.com/doi/full/10.1080/14780887.2020.1769238>.

²⁹ Mustafā Muslim (2000). *Mabāhith Fi Al-Tafsīr Al-Mawḍū'i* [En. Trans. *Researches in Exegetical Thematic Analysis Methodology*]. Damascus, Syria: Darul Qalam/Dar Al-Shamiyyah. Retrieved from: <https://mustafamuslim.net/wp-content/uploads/2020/07/مباحث-في-التفسير-الموضوعي.pdf>.

Contemporarily, QTA was first taught in the Department of Usuluddin, Al-Azhar University, Egypt in 14th Hijri/20th Gregorian century. The first principle of the exegesis (Uṣūl al-Tafsīr) is to refer to the Qur'an to explain the accurate meaning of obscure Qur'anic holy text. Consequently, it is warmly accepted that more efforts came pouring into the field like on understanding human, women, ethics, Jews, patience, mercy, etc.³⁰

The list is endless because contemporarily newer issues are being explored for a Qur'anic understanding like on education, economy, politics, international relation, afterlife existence, scientific discoveries e.g., olive oil in quantum physics, which are unexplorable before though exist and mentioned in the Holy Qur'an long time ago.

Definition of Qur'anic Thematic Exegetical Analysis

The term Qur'anic Thematic Exegetical Analysis is simply translated from the Arabic words as Thematic Interpretation/Exegesis (التفسير الموضوعي). The word 'tafsīr' is from the past tense root of 'fa-sa-ra' (فسر) for the noun: 'al-fasr' (الفسر) means discover and explain or al-Raghib defined it: "highlighting the reasonable meaning". Its superlative form: 'tafsīr' (التفسير) terminologically means an instrumental science to discover the meanings of the Qur'anic verses and explaining Allah's Desire from it as much as human prowess is capable.

Meanwhile the word 'mawḍu'ī' rooted in the past tense 'wa-da-^ca' (وضع) from the noun 'al-waḍ' (الوضع) that means to put something at its proper place either for putting or putting down something, i.e., to be stable at a place. Terminologically, it means an arising problem or issue that needs elucidation from the Holy Qur'an from any aspect of life either creed related, or social behaviours, or cosmological attributes.

In combination 'Al-Tafsīr al-Mawḍu'ī' (التفسير الموضوعي) term means explaining a topic/s related to life logically, socially, or universally via conceptualizing an understanding about it based on the revealed knowledge that the Holy Qur'an offers.³¹

The Pre-requisite disciplines to apply Qur'anic Thematic Exegetical Analysis

Before someone wants to apply this method he/she must acquire adequate instrumental knowledge (ʿUlūm al-Ālah) e.g. fluency in Arabic language: grammatically (Al-Naḥw), basic literature (al-Adab), rhetorically (al-Balāghah: al-Badī' – al-Bayān – Al-Ma'āni), with complete coverage of basic Islamic sciences (Islamic Creed (al-ʿAqīdah), jurisprudential rulings (al-Fiqh),

³⁰ Al-Shawabkah (n.d). "Al-Tafsīr Al-Mawḍu'ī (Trans. Qur'anic Thematic Exegetical Analysis)."

³¹ Mustafā Muslim (2000), *op.cit.* Retrieved from: <https://mustafamuslim.net/wp-content/uploads/2020/07/-مباحث-في-التفسير-الموضوعي.pdf>.

and Ethics (*al-Akhlāq*)), provided, soundly understood i.e. not deviant or heretic to the mainstream Islam.³²

Types of the Usage of Qur'anic Thematic Exegetical Analysis in the Qur'anic Sciences

There are three (3) main types of the QTA usage currently:

1) Based on a keyword or keywords:

In the past an exegete searched for certain keyword like Islamic community (*al-Ummah*) throughout the text of the Holy Qur'an, found the linguistics properties for the keyword and then examined the usage of that word in terms of the meaning and semantic properties to deduce it into several different meanings they were used. Other keywords are struggle (*al-jihād*), book (*al-kitāb*), the people of the holy scriptures (*ahl al-kitāb*), the hypocrites (*al-munāfiqūn*), alms (*al-zakāh*), usury (*al-ribā*), etc.

Contemporary trend has turn to search on a keyword or several related keywords throughout the Holy Qur'an in explaining the intended topic from the keyword/s within the relationship of its extracted Qur'anic verses. This method overlaps with the second type of the QTA application.

2) Based on a selected subject matter:

A selected subject matter (*al-maudū' aw al-miḥwar*) is to be studied by implementing various methods of data collecting, analyzes, discussions, and comments. Example of known past work are the Qur'anic rulings (*Aḥkām al-Qur'ān*), the inimitable Qur'an (*i'jaz al-Qur'ān*), the abrogation of the Qur'an (*al-nāsikh wa al-mansūkh*), etc. The contemporary trend turns to study technological advances that may match the Qur'anic revealed information or to explore and discover scientific findings based on the hints from the Holy Qur'an. Others explored how to conceptualize equivalent theories or topics emerged from the Western sciences since some of them seemed to clash with Islam in its values or realities. Accordingly, the Islamizing scholars attempted to Islamize based on the Qur'an especially on matters related to social, ideological, practical, or perspectival aspects like in Islamizing social sciences where the coverage is bigger than the first type.

³² Thameem Ushama (1995). *Methodologies of the Qur'anic Exegesis*. Kuala Lumpur, Malaysia: A.S. Noordeen. Ṣalāh Abd al-Fattāḥ Al-Khālīdī (2008). *Tacrīf Al-Dārisīn Bi Manāḥij Al-Mufasssīrīn [Tr. Introduction to Methodologies of (Qur'anic) Exegetes for the Students]*. Damascus, Iraq: Damascus, Iraq. Muslim Āl Ja'afar and Muhyi Hilal Al-Sarḥān (1980). *Manāḥij Al-Mufasssīrīn [En. Trans. Methodologies of the Exegetes]*. Damascus, Syria: Darul Ma'rifah.

3) Based on selected topic in selected Qur'anic chapter:

This type of the QTA method limits what the method in type two works on to certain Qur'anic chapter (*al-sūrah*) or searching for topics discussed from certain chapter. This method was applied in every chapter by Syed Qutub in his Qur'anic exegesis titled: "Within the Shades of the Qur'an" (*fī Dzilāl al-Qur'ān*).³³

The Details of Research Methodology for Topic/Keyword based QTA study

1. Choose a topic/keyword to study after defining the scope and limitations.
2. Gather the Qur'anic verses that are related to it and its relevant aspects.
3. Arranging the Qur'anic verses according to the categories of Meccan or Medina verse because of their distinctive characteristics - optional.
4. Analyze the data collected with reference to Analytic Exegesis (*al-Tafsīr al-Tahlīlī*) and Factors of verse/s being revealed (*Asbāb al-Nuzūl*) – if relevant; besides its semantic properties, linguistic properties, relationship among the themes emerged from the collected data.
5. Deduce the data into the main elements of the topic being researched.
6. Infuse the reporting with the brief exegesis (*al-tafsīr al-mukhtaṣar*) method by emphasizing on the divine guidance and wisdom, plus, from the Prophetic tradition (al-Sunnah).
7. Be committed to the scientific standards of methodology in doing research when planning it, sometimes the topic will determine what the method and research planning are suitable for the study especially if mixed methodologies involved where the researcher/s must state/declare the details of their methodologies and justify the decision.
8. Reporting the findings with adequate evidences, plus, by highlighting the Qur'anic facts in presenting it attractively, mentioning the wisdoms and guidance offered by the Holy Qur'an on the topic of the study.³⁴

Why the QTA Methods are Important Nowadays?

1. The present social and ideological advancements that we are exposed to in the studies of humanities necessitate us to refer to the Holy Qur'an back for our reality because no other exegetical method is suitable to cover the role of spotting Allah's revealed Divine guidance especially in Islamizing Social Sciences and Natural Sciences especially if it relates the Islamic Rulings like the issues of cloning human or IVF embryo or emotions in Islam.
2. The QTA method gives chance for comprehensive in-depth scientific study that no other exegetical method could offer but still depends on other types of exegesis as references and sources of data collection.

³³ Mustafā Muslim (2000), *op.cit*, 23-29. Retrieved from: <https://mustafamuslim.net/wp-content/uploads/2020/07/مباحث-في-التفسير-الموضوعي.pdf>.

³⁴ *Ibid*, 23-26.

3. The application of QTA paves ways to discover new aspects of knowledge like it has contributed to more studies on The Qur'anic Miracles in Scientific Discoveries (*I'jaz al-Qur'an al-^cIlmī*) in accelerating scientific development. For instance, in Islamizing the Educational, Economic, Communication sciences, which is globally dominated by the Western ideological stances, so, the Muslim thinkers saw a need to strip their ideological underpinnings and replace it with the Islamic revealed sources to ensure it is suitable for the Muslims.³⁵

2. METHODOLOGY

Comparing Thematic Analysis in the Social Sciences and Qur'anic Thematic Exegetical Analysis in the Qur'anic Sciences

This study applies qualitative comparative analysis method in cross cultural psychology³⁶ to identify similarities and dissimilarities and obtain an understanding of a comparison³⁷ between the reflexive thematic analysis in the Psychology³⁸ and Mustafa Muslim's keyword/topical thematic research.³⁹ The selected documents are the unit of observation.⁴⁰ Their nature as 'de/post-colonial/subaltern thematic methods' is the unit of analysis⁴¹ as they were developed in different cultural backgrounds that are secular Euro-centric and Islamic Theo-centric, respectively.

We compare some aspects of both methods as the former is epistemologically categorized under the Western paradigm of knowledge while the latter is under the Islamic paradigm. It is more on the influence of ideology/faith on the methodological of the methods applications between Secular Christian ideology and Unifying Allah the Muslims' God in Islam i.e., the first is segregating between sciences and religion/faith related unlike the second that is unifying all sciences under the Tawhidic Theocentrism.

³⁵Ibid, 30-33.

³⁶ Fons J. R. van de Vijver (2009). "Types of Comparative Studies in Cross-Cultural Psychology," *Online Readings in Psychology and Culture*, 2(2), 1–13. Retrieved from: <https://scholarworks.gvsu.edu/orpc/vol2/iss2/2>.

³⁷ APA Dictionary of Psychology (2020). "Comparative Method," American Psychological Association. Retrieved from: <https://dictionary.apa.org/comparative-method>.

³⁸ Terry et al. (2021), *op.cit.* Retrieved from: <https://onlinelibrary.wiley.com/doi/10.1002/capr.12360>.

³⁹ Mustafā Muslim (2000), *op.cit.* Retrieved from: <https://mustafamuslim.net/wp-content/uploads/2020/07/مباحث-في-التفسير-الموضوعي.pdf>.

⁴⁰ Matthew DeCarlo (2018). "7.3 Unit of Analysis and Unit of Observation," in *Scientific Inquiry In Social Work*. Retrieved from: <https://scientificinquiryinsocialwork.pressbooks.com/chapter/7-3-unit-of-analysis-and-unit-of-observation/>.

⁴¹ Ibid.

3. RESULTS AND DISCUSSION

The comparisons are shown in the Table 1 below, which sums up the comparative analysis.

Table 1: Comparative Analysis between Thematic Analysis and Qur'anic Thematic Exegetical Analysis

No.	Aspects of comparison	Comparative Analysis between	
		Thematic Analysis in the Social Sciences	Qur'anic Thematic Exegetical Analysis in the Qur'anic Sciences
1	Field	Social Sciences especially concerns Psychology	Revealed knowledge especially Qur'anic Sciences
2	Identity	Secular Eurocentric Individualistic Reflexive type evolves in New Zealand Maori Indigenous – De/Post-colonial Studies Open – affiliated to the organic Big Q- qualitative Approach Contemporary	Universal Theo-centric (Islamic Tawhid centric) Collectivistic Islamization of Knowledge (IoK) – De/Post-colonial Studies Religious and Spiritual Contemporary
3	Main Point of Reference in Reflecting	Human's Reason/Intellect	Revealed Knowledge based on the Holy Qur'an and the Sunnah
4	Reality (ontology)	Constructivistic/Relativistic Realistic/Essentialistic Critical Realistic/Contextualistic	The reality is equivalent to what Allah has Revealed and Guided His Prophet Muhammad s.a.w. in understanding the Holy Qur'an
5	Data Orientation	Experiential and/or Critical	Critical and/or experiential based on exegesis and the Principles of the Qur'anic Sciences
6	Historical origin	The advent of Enlightenment, Renaissance and Secularism *Originally adapted from studying the Arabs' Islamic Studies as narrated in the book: <i>The Republic of the Arabic Letter</i> ⁴²	The process of understanding revealed divine scripture named al-Qur'an to the Prophet Muhammad s.a.w. since his prophethood began in 7 th century C.E.
7	Paradigm/s	Pure Qualitative Approach within Social Sciences Interpretative research method	Under the Qur'anic Sciences within the science of Exegesis Interpretative research method

⁴² Alexander Bevilacqua (2018). *The Republic of Arabic Letters: Islam and the European Enlightenment*. London, UK: The Belknap Press of Harvard University Press.

		Or as a sub-qualitative that bridges between Positivistic (quantitative) research method but it is problematic with the philosophy of positivism	Considered under Qualitative research method in the field of Social Sciences/Humanities Problematic with the philosophy of positivism
8	Objective	Understanding phenomenon, culture, society, etc., from the participants' views (from administered interviews (based on experiential stance)) primarily Unless using documents or textual data or other medium of data nowadays like video or Facebook/Twitter/Instagram etc. postings (based on critical stance)	Understanding something based on what Allah Desires from His Communication like His Speech (the Revelation) especially in detecting His Guidance to stay safe and successful in both lives To extract understanding of Divine wisdom from a researchable phenomenon
9	Usage	Suitable to analyze a wide range of rich and complex types of data even a collection of diverse datasets being analyzed together: from 'traditional' face-to-face data collection methods: interviews focus groups textual data from: qualitative surveys diaries story based methods such as vignettes and story completion tasks online discussion forums other media sources Coding and theme-ing document/s or interviews or contemporary research trend allows selected media printed, pictures, videos, advertised, or virtual e.g., any online social media platform like Facebook, Twitter, or Instagram to understand according to the data explored on how to answer certain research question/s posed Allows analysis on diverse relevant datasets	Limited to: The Qur'anic verses and related documents to understand the holy text Coding and theme-ing the holy text of the Qur'an based on the type of methodology selected and if it is based on keyword/s then the search will be guided by the keyword/s and its thesaurus, hinted expression, or similar meaning like metaphoric expression usage throughout the Holy Qur'an – the Muslims' Holy Scripture assisted by translation of the extracted text, the selected exegesis, related factors of verse revelation, linguistics, and jurisprudence. Allows analysis on diverse relevant datasets Researchers have to select to analyze data:

		<p>Researchers have to select to analyze:</p> <p>Inductively – working ‘bottom-up’ from the data, or;</p> <p>Deductively – working ‘top-down’ from the data</p> <p>Data is analyzed through the six-phase analytic process as mentioned previously</p>	<p>Inductively (<i>al-istiqrā’/al-istintāj</i>) – working ‘bottom-up’ from the data</p> <p>Deductively (<i>al-istinbāt</i>) – working ‘top-down’ from the data</p>
10	Importance for	<p>Foundational method in qualitative research methodology</p> <p>Inevitably used in most of scientific research for cohesion and coherence of understanding in the form of organized human’s known composition of language for easier interpretation at human’s level</p>	<p>Foundational method in the Qur’anic Sciences</p> <p>Inevitably used in arising/targeted phenomena/issue/topic e.g., ‘cloning embryos’ that is needed to be comprehended by searching the keyword/s or relevant expression/s intended throughout the Holy Qur’an as it is the ultimate guide for the Muslims while living on the Earth</p>
11	Users	Open	Commonly Muslims, orientalist, and decolonialist non-Muslim scholars
12	Prerequisites of usage	<p>Aware of scholastic standard in applying reflexive thematic analysis</p> <p>Being reflexive: the researcher must engage with their data and the selected analytic process/es reflectively and thoughtfully</p>	<p>Acquired adequate instrumental knowledge (<i>‘Ulūm al-‘Ālah</i>) e.g. fluency in Arabic language</p> <p>Linguistic instinct (<i>al-zawq al-lughāwī</i>)</p>
13	Sensitivity	<p>Must adhere to Western scientifically accepted standards of analysing</p> <p>Based on selected stances/philosophies/paradigms/stances/ideologies/theories/analytical strategies/fields of study</p>	<p>Must adhere to the Islamic traditional scientific principles in delving the field of Islamic sciences most specially related to the revered document like the Holy Qur’an, thus, tied to the scientific and ethical principles of Qur’anic scholarship</p> <p>To avoid sensitive matters related to differences, sects, branches of Islamic practice, and polemic-incited arguments</p>

14	Freedom	Not restricted to any affiliation as long as applying scholarly thematic analysing standard	Limited to what is allowable in the Islamic teachings, the principles of Islamic sciences and selected Qur'anic exegesis to base the study on
15	Flexibility of Creativity	<p>Researcher is a research instrument</p> <p>It is not a methodology but a method</p> <p>Flexible to integrate with any suitable philosophy/stance/analytical strategy</p> <p>So, it is not atheoretical but not readily selected by the founder of the method like Interpretive Phenomenological Analysis/Grounded Theory</p> <p>But based on the selected stances of the researcher who decided to use this method in their research</p> <p>Researcher's deep and nuanced insight in reflecting data iteratively</p> <p>Open - unrestricted to any religious or spiritual or ideological affiliation</p> <p>A deductive orientation is more oriented to the semantic meaning in the data than an inductive orientation. However, the researcher can choose to focus semantically (capture explicit meaning/ descriptive) or latently (capture implicit meaning/interpretative).</p> <p>Choices are based on what is the appropriate analytical strategy to answer research question</p>	<p>Researcher is a research instrument</p> <p>Confined within what is discerned as compatible within the umbrella of Islam (i.e., diverse sects) especially in terms of the fundamental core of the Islamic Creed & Ethics – uncompromisable to accept absolute independent human reasoning and creativity</p>
16	Scientific Rigor	<p>Rich and complex quality of data</p> <p>Researcher being reflexive on data iteratively</p> <p>Stated shared recognised precise standard of analysing within scholarship</p>	<p>Acceptable and allowable in Islam</p> <p>Researcher being reflexive (<i>al-tafakkur/al-tadabbur</i>)</p> <p>Authentic data - The rank of truth for a piece of information is according to the transmitters</p>

		As transparent as possible in order to increase the strength of the findings and allow readers to understand how the conclusions are reached for integrity	system of any narration (<i>al-sanad</i>) The intention of doing research is purely to please Allah SWT and collecting informative data to accommodate into our life according to His Desires Declaring the detailed research planning usually in the introduction of any written article or book
17	Validating analysing method applied	Annotating/Memo-ing Evidencing by quoting the relevant data Audit Trail Research Notes Member Check Expert endorsement Triangulation Peer debriefing	Quoting the Holy Qur'anic verses and/or the Prophetic Tradition (Sunnah) as evidence by relating it with the reality in life Referring certain exegesis/ses in analysing Logical thinking evidence Committed to suitable scientific research method/s
18	Standard of Practice	Checklist Consolidated criteria for reporting qualitative research (COREQ) The Standards for Reporting Qualitative Research (SRQR)	Revelation (<i>al-Naqlī</i>) is above Rationality and Reason/Human intellectual efforts (<i>al-'Aqlī</i>) Expert Endorsement
19	Preconception towards each other's nature	Scepticism, prejudice, and discrediting Look down Islamic classical traditional methodologies as it is considered inferior/taboo/not modern/superstitious	Incompatible, distrust and suspicion Confused either to stick with old-fashioned way or to Islamize the currently practiced similar methodology due to identity significance vs. methodological demand
	Integrating	Possible Flexible Integrative	Possible Flexible Integrative
20	Main Values Prioritized towards the research and knowledge	Scientific Truth – Philosophy Scientific Ethics – COPE The Scientific Spirit – Secular	Engaging with the tradition and understanding Divine Wisdom (<i>al-Fiṭnah/Faṭānah</i>) Responsibility and Conscience (<i>al-Amānah</i>)

		<p>Auditable - clarity on the process</p> <p>Demystification of research processes</p> <p>Contextualisation</p> <p>Alternative method emerges to practically solve a crisis, e.g., unpractical method discerned by reality</p>	<p>Commitment to Integrity, Truth and Honesty (<i>al-Sidq</i>)</p> <p>Industriousness (<i>al-Itqān</i>)</p> <p>Dissemination of Knowledge (<i>al-Tablīgh</i>) as collective duty (<i>Fard al-Kifāyah</i>)</p> <p>Trustworthy original sources and researcher/s (<i>al-Tsiqah</i>)</p> <p>Fair practice in research processes (<i>al-'Adālah</i>)</p> <p>Order and organization</p> <p>Either to creatively produce a meaning or devise a new order and structure in a science</p> <p>Competency and proficiency in science</p> <p>Relating disbelief is not itself disbelief but being commitment to integrity</p>
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Similarities of both Thematic Analyzes

There are actually many similarities between the two although the RTA is a method and the QTA is a methodology. First of all, both are named on the word “thematic” since both gather data by applying decolonial thematic method although at differently founded ideas. Previously, researchers were confused about both of them whether they are a full-fledge method or a research tool within a dominating methodology like phenomenology or grounded theory method in Social Sciences or comparative or analytical methods Qur’anic Sciences in general.

They were both having poor practices due to poor and vague description of the referred methodological writing in the past. There were no specific detailed systematic steps were founded on how to employ the methods precisely. Hence it is uncommon for a researcher who is using it failed to pinpoint what methodological stance he/she need to adopt for him/her easily stating about it clearly in the methodology part of the research presentation.

Both methods are very flexible to be applied on many philosophies, theoretical assumptions, research questions, data collection and analysis. Also, both can be applied together with many other suitable methodologies and could cover a wide range of diverse sciences. Researchers are endowed bigger chunk of freedom in appreciating the researchers’ skills, knowledge, the art of analysing, creativity, experience, etc. especially in reflecting data in implementing them.

The analysis from both methods has similar aim to present reasonable cohesive and coherent understanding in the form of organized human's known composition of language for easier and meaningful interpretation at human's level. Thus, researchers who intend to apply any of them or both methods can benefit from Computer Assisted Qualitative Data Analysis Software (CAQDAS) like *Atlas.ti*, *NVivo*, *Dedoose*, *HyperRESEARCH*, *Analysis Software for Word-based Records (AnSWR)*, *AQUAD*, *Coding Analysis Toolkit (CAT)*, *MAXQDA*, *QDA Miner*, *DiscoverText*, *Qualrus*, *Quirkos*, *Transana*, *V-Note*, *Weft QDA*, and *WordStat*.⁴³

Currently, both methods are being intensively upgraded and improved by those who advocate the methods in their research. Only the detailed sources for the QTA mostly are written in Arabic language. Hence, not exposed, or accessible to the others who do not understand this language.

Dissimilarities of both Thematic Analyzes

They differ at ideological affiliations where QTA is under Islamic Paradigm and RTA is under the Western Social Sciences Paradigm. The first is based on the Islamic tradition especially the revealed sources and knowledge while the TA is based on the Human Intellect, e.g., logics, reasons, and empiricism. The RTA of SS operates on Secular Eurocentrism, which is incompatible with the QTA identity in QS as it is founded on the Islamic Theocentrism (*al-Tawhīd* i.e., in Unifying Allah the Muslims' God in everything) but it is adaptable.

The Western secular belief system will influence the attitude tendency with regards to Islamic belief as a laughing stock or inferior because of their trauma in trusting their religion (e.g., Roman Catholic Christianity under the dark influence of invincible corrupted political power who were manipulating it for their benefits) before, which did not support the scientific development that will literalize people to revolt against them. Contrarily, Islam encourages and values knowledge from the very first revealed word: Read! (*Iqra'*!). ...maybe being ignorant to the history of Islam and the nature of the Islamic revealed sources – or being culturally reluctant to accept the obvious facts are dragging them into the conflicting perspective.

Another dissimilarity is the main data each deals like in QTA is dealing with the Holy Text of the Qur'an as the primary source assisted by the Sunnah, selected Qur'anic exegesis/es, other relevant sciences to the topic being studied, English translation for the selected sources used for study. So, it is known as critical analysis type in RTA. Meanwhile RTA in SS more prefers experiential method like gaining views from interviews or focus group or online discussion or forum or any media nowadays – mostly extracting from the human speech to create new

⁴³ SAGE Publishing (2020). "CAQDAS Links - Online Resources," SAGE Publications. Retrieved from: <https://study.sagepub.com/node/31740/student-resources/chapter-1>.

knowledge gained from the views being studied. In SS the Holy Qur'an is considered as an ancient superstitious religious manuscript that does not worth of the Muslims' ridiculous veneration.⁴⁴ Worse, the Western secular SS also neglect the disrespectful exposure of the Muslims' revealed sources: The Holy Qur'an and the Sunnah to human criticism like any other ordinary document or text produced by the human – unlike how the Muslims believe. We hope they can reconcile and respect the Holy Qur'an like Muslims always respect the Bible (*al-Injil*) as we are obliged to believe in all of the previously revealed scriptures including theirs, only to refute what seems being altered by human's interference as revealed in the Holy Qur'an (Q5: 41-50).

The SS (including TAs) ideas of detailed methodological guidance until precise step-by-step, standard checklist when completing the research, standard paper or book development in presenting study results, standard reporting guidelines must be taken into consideration for Muslim researchers to improve what we are lacking. But there must always be adequate opportunity for freedom and creativity for the knowledge to healthily grow without being too restricted to very stifling technical details.

4. CONCLUSION

There should be collective therapy also for a traumatic and phobic nation to heal for the West to humanely accept others' differences fairly and justly as Muslims were also always adapting their ideas on what science was since the early Islamic civilizational progress when adapting the Greek sciences especially the philosophy with all due respect. They need to stop negatively overgeneralize religions, especially Islam with regards to science and knowledge. The key is to respect each other's identity and heritage, plus, Muslims' sentiments of sensitivity where Islam as our religion and Allah as our God concern although at some limitations, we have to abide in being differently scientific compared to what is practiced by the West. At least, as an appreciation for the valuable contribution of the Islamic Spanish second Umayyad Andalusian caliphate reign had brought forward with them the knowledge tradition that was gradually developed and finally had freed them from the long duration of darkness into initiating the established Western ideas of science today.

On the other hand, the QTA is open to integrate/adapt from RTA as Prof. Dr. Mustafa Muslim had stated to be committed with the research methodology/ies that a study may require, provided, it does not cross the red lines of the Islamic standards. Muslim thinkers may conduct conference meeting (*al-shūrā*) on the methodological improvements to be established for the QTA to be at par with the accepted RTA in conducting research until they reach consensus on the demanded detailed research guidelines especially with regards to scientific rigor like scientific stances, analytical strategies and techniques; research quality and ethics; methodological integrity,

⁴⁴ AbuSulayman (2013), *op.cit.*

validity, and reliability; standards, checklists, reviewing guidelines, reporting manuals as references, and documented frequently asked questions (FAQ).

Other initiatives are for Muslim scholars to register themselves with Publons⁴⁵ for easier access to pool database of reviewer; plus, to translate or write more textbooks on the Islamic classical and traditional methodologies in English for reviewing purpose from other cultures specially to get published in their textbooks and articles in journals like Maori, Chinese and Indian cultures did as much as an effort to be formally recognized within the global fast track of the contemporary scientific advancement.

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