

Original Article

Islamic Family Law and the Future of Human Rights: A Bibliometric Analysis, 1928–2025

Nurul Farhana Azmi ^{1,*}, Wan Mohd Khairul Firdaus Wan Khairuldin ¹, Kauthar Razali ¹, Meila Weeke Alfulana ², Nurul Najibah Zainal ¹, Siti Aisyah Sabri ¹

¹Universiti Sultan Zainal Abidin, Terengganu – Malaysia

²Universitas Islam Negeri Sunan Ampel, Surabaya – Indonesia

*Corresponding author: nurulfarhanaazmi73@gmail.com

Abstract

This study traces the development of Islamic Family Law (IFL) literature from 1928 to 2025, focusing on its intersections with the literature on human rights. A title-only search on Scopus returned 299 records. Data cleaning and harmonization, as well as the generation of descriptive indicators, were performed in OpenRefine and BiblioMagika, while VOSviewer was used to construct the keyword co-occurrence and overlay maps. The review is organized around four questions, which concern publication trends and the influential journals for the discipline, the keywords and themes, and the intellectual networks formed through co-occurrence. The findings point to two growth spurts after 2000, a dual source ecology where regionally specific journals underpin volume while globally recognized law journals concentrate influence, and four stable intellectual clusters: marital constructions and gendered rights; doctrines and practices around polygamy and child marriage; the methods of codification that link state law and shariah; and plural legal systems in minority communities. The study provides a concise and reproducible baseline in IFL research and a human rights milieu for future scholarship.

Keywords: Bibliometric; Family Law; Human Right; Islamic.

Introduction

Islamic Family Law (IFL) deals with the primary aspects of personal status such as marriage, divorce, maintenance, guardianship and custody, and comprises common scriptural as well as juristic foundations which, however, take on different statutory and judicial characteristics in various jurisdictions.¹ By virtue of its primary importance in the consolidation of the Muslim family, in the Muslim society as well as the Muslim minority setting, this law comprises family formation, the distribution of rights and responsibilities between spouses and children, and the intergenerational transfer of wealth through inheritance.^{2,3} In its essence, IFL also touches upon the practical aspects of human rights, in which the family rights are exercised not only in the substantive law of marriage, divorce, and care, but also how those rights are codified, implemented by the judiciary, and supported by registration and welfare statutes. Thus, IFL touches upon the intersection of religion, the law and the provision of social rights and services, with the potential consequences on the equality of the law,

¹ Jazilah Mohd Saad and Adnan Trakic, 'Islamic Family Law', in *Islamic Law in Malaysia* (Singapore: Springer Singapore, 2021), pp. 43–61 <https://doi.org/10.1007/978-981-33-6187-4_5>.

² Reni Nur Aniroh, Khoiruddin Nasution and Ali Sodikin, 'The Bilateral Inheritance System in Islamic Family Law: Fairness, Equality, and Mutual Exchange Perspectives', *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 8.2 (2024), 891 <<https://doi.org/10.22373/sjhk.v8i2.17630>>.

³ Redwan Yasin and others, 'Guardian's Responsibility For The Welfare Of Children In Marriage: A Study According To Islamic Law', *Malaysian Journal of Syariah and Law*, 12.3 (2024), 778–89 <<https://doi.org/10.33102/mjisl.vol12no3.765>>.



the protection and possible marginalization of individuals, and the recognition of their culture and religion in a plural legal framework.^{4,5}

Several influences have contributed to the growth of scholarship on IFL over the past decades: regional expansion, interdisciplinary exchanges, and the integration of comparative law, socio-legal studies, and conversations regarding reform to codification, adjudication, and institutional design. Even still, the literature continues to remain fragmented across various languages, outlets, and doctrinal subfields, and this has contributed to a lack of clarity regarding the flow of ideas, the topics and themes that coalesce to form prominent line of research, and the development of interdisciplinary terminology across different legal systems and over different periods of time.⁶ One way to address this concern is bibliometric science mapping, a technique that applies quantitative measures and network methods to synthesize dispersed scholarship and outlines the intellectual structure of a field by tracing, measuring, and mapping the co-occurrence of key themes.⁷ Given the importance of keywords in legal scholarship, and the need to analyse time periods, author-keyword co-occurrence analysis is a promising method, although it is still necessary to consider issues of uneven indexing and the disparate languages of legal scholarship.

Bibliometric work on IFL remains limited as shown Agha et al. focus on Southeast Asia and English-language articles, which improves internal consistency but narrows generalisability by underrepresenting Arabic and Malay publications, book chapters, and practitioner law reviews where doctrinal and procedural debates often appear. Simbolon et al. integrate IFL with counselling, widening the topical canvas but diluting family-law signals and obscuring issues of codification, court practice, and terminology standardisation that are central to legal analysis.⁸ Both approaches also face inconsistencies in transliteration, jurisdictional labels, and counting thresholds, which weaken replication and cross-period comparison. These gaps justify a long-horizon, title-restricted, and transparently cleaned bibliometric study to map IFL themes across jurisdictions and decades.

This study analyzes and maps global scholarly trends and the intellectual structure of IFL from 1928 to 2025, employing author-keyword co-occurrence from a curated dataset in Scopus. This analysis was framed and guided by the following four research questions:

- RQ1.** What have been the trends in publications in the field of Islamic Family Law for the period 1928 to 2025, and how have they changed or evolved over that time span?
- RQ2.** Which scholarly journals have published the most important and influential studies in the field of Islamic Family Law?
- RQ3.** What are the most frequently occurring author keywords and the prevailing thematic patterns and trends in the field of Islamic Family Law?
- RQ4.** What intellectual structure and thematic clusters can be observed from the co-occurrence of author keywords within the discipline of Islamic Family Law?

This study specifies a repeatable co-word workflow for legal bibliometrics, with transparent choices on search, cleaning, and normalization, and with careful handling of transliteration and synonymous terms specific to IFL. It also establishes an evidence-informed baseline that enables scholars, editors, and policymakers to locate thematic concentrations, identify gaps, and link doctrinal debates to service delivery across culturally diverse jurisdictions.^{9,10} The remainder of the article

⁴ Aftab Haider and others, 'Can Islamic Law and Secular Law Coexist Without Conflict', *Al-Istinbath: Jurnal Hukum Islam*, 10.2 (2025), 485–512 <<https://doi.org/10.29240/jhi.v10i2.11331>>.

⁵ Wawan Hermawan and others, 'Implementing Islamic Law in Diaspora Naturalization: A Middle East, Southeast Asia, and West', *AHKAM: Jurnal Ilmu Syariah*, 25.1 (2025), 71–86 <<https://doi.org/10.15408/ajis.v25i1.41465>>.

⁶ Idham Idham, Efa Rodiah Nur and Agus Hermanto, 'Dynamic Development of Family Law in Muslim Countries', *Al-'Adalah*, 19.1 (2022), 161–78 <<https://doi.org/10.24042/adalah.v19i1.12421>>.

⁷ Rafael Ball, '8.1 The Future of Bibliometrics: Where Is Bibliometrics Heading?', in *Handbook Bibliometrics* (De Gruyter, 2021), pp. 499–506 <<https://doi.org/10.1515/9783110646610-045>>.

⁸ Parlindungan Simbolon, Hendri K and M. Fahli Zatrachadi, 'Bibliometric Analysis of Research Trends in Islamic Family Law and Counseling: A Global Perspective (1988–2024)', *COUNS-EDU: The International Journal of Counseling and Education*, 9.3 (2024), 48–57 <<https://doi.org/10.23916/0020240949930>>.

⁹ Wanhae Lee and others, 'Toward Keyword Generation through Large Language Models', in *28th International Conference on Intelligent User Interfaces* (New York, NY, USA: ACM, 2023), pp. 37–40 <<https://doi.org/10.1145/3581754.3584126>>.

¹⁰ Eduardo Amadeu Dutra Moresi and Isabel Pinho, 'Como Identificar Os Tópicos Emergentes de Um Tema de Investigação?', 2021, pp. 46–55 <<https://doi.org/10.36367/ntqr.9.2021.46-55>>.



details the data and methods, presents the co-occurrence and overlay results, and considers implications, limitations, and directions for future research.

Method

The dataset was collected from Scopus on October 19, 2025 by means of the advanced query title (Muslim or Islam) and (family law or personal status law or family judicial or personal law or *ahwal shakhsiyah*), which resulted in 299 records in all years, all languages, all document types, all source types, and all subject areas; no downstream filters were used to ensure breadth of history and jurisdiction, and to minimise selection bias which may occur when legal scholarship is unevenly indexed across outlets. The steps taken to retrieve the data are Scopus was used for its wide international coverage, its stable metadata schema, and its reliable citation fields which support reproducible bibliometric workflows.¹¹ The search was purposefully narrowed to the title field to maximize topical precision in legal studies, which are often underserved by abstracts, author keywords, and other metadata which may highlight peripheral socio-cultural themes and result in increased false positives if used alone or in combination.¹² Records were exported and cleaned in OpenRefine and BiblioMagika v2.10.1. OpenRefine was used to clean and standardize the bibliographic records, ensuring a consistent and reliable basis for the bibliometric analysis.¹³ Descriptive metrics were generated in Biblioshiny. Co-occurrence maps were built in VOSviewer using association-strength normalization and fractional counting; items without author keywords were counted in total but omitted from the maps to preserve interpretability.^{14,15}

Results and Discussions

Publication Trends

As demonstrated in Figure 2, the annual trajectory clearly indicates the presence of a long transition period, before two very strong expansion waves of growth. Output before 2000 is almost non-existent, with a mere 15 publications between the 1920s and the 1990s. For the first part of the 2000s, activity levelled off at 28 items, or an average of 2.8 per year. Output then increases sharply in the 2010s at 119 items or an average of 11.9 items per year. Numbers for the 2020s not only see the highest output with 137 items through 2025, but also a record high average for the decade of approximately 22.8 items per year. 2023 stands out, peaking at 29 publications. 2024 at 28 items is also impressive, indicating high averages that are sustained in the following year. Overall, the steady maturation of the field is congruent with the cross-sectional description of a field, where the first period is mainly doctrinal, followed by a decade of expansion that is more comparative and reform oriented, and a later phase that is more dispersed across journals and jurisdictions. Factors that are likely to be the context that drives this include the digitisation of archives, the expansion in the

¹¹ Philippe Mongeon and Adèle Paul-Hus, 'The Journal Coverage of Web of Science and Scopus: A Comparative Analysis', *Scientometrics*, 106.1 (2016), 213–28 <<https://doi.org/10.1007/s11192-015-1765-5>>.

¹² Ahmet Anil Müngen and Mehmet Kaya, 'Extracting Abstract and Keywords from Context for Academic Articles', *Social Network Analysis and Mining*, 8.1 (2018), 45 <<https://doi.org/10.1007/s13278-018-0524-z>>.

¹³ Aidi Ahmi, 'OpenRefine: An Approachable Tool for Cleaning and Harmonizing Bibliographical Data', 2023, p. 030006 <<https://doi.org/10.1063/5.0164724>>.

¹⁴ Dwi Fitriya Al Husaeni and Asep Bayu Dani Nandiyanto, 'Bibliometric Using Vosviewer with Publish or Perish (Using Google Scholar Data): From Step-by-Step Processing for Users to the Practical Examples in the Analysis of Digital Learning Articles in Pre and Post Covid-19 Pandemic', *ASEAN Journal of Science and Engineering*, 2.1 (2021), 19–46 <<https://doi.org/10.17509/ajse.v2i1.37368>>.

¹⁵ Nees Jan van Eck and Ludo Waltman, 'Software Survey: VOSviewer, a Computer Program for Bibliometric Mapping', *Scientometrics*, 84.2 (2010), 523–38 <<https://doi.org/10.1007/s11192-009-0146-3>>.



coverage of databases, and the prominence of public discussions focused on family law, although such causal connections are impossible to prove with only bibliometrics.^{16, 17, 18}

Citations have increased over time, and this is reflected the most in older cohorts. In the 2010s, there was a significant increase in citation counts reaching upwards of 866. Even in the 2000s, the citation counts remained impressive at 624. The 2020s on the other hand, have experienced minimal citations per paper due to time constraints averaging 7.28 citations per article in the 2010s and approximately 3.80 in the 2020s. The year 2008, however, stood out with the most citations, upwards of 182, despite the low output. This suggests there are one or more fundamental contributions, or what some would refer to as ‘foundational work’ that drive the discourse.¹⁹ 2022 and 2023 on the other hand, experienced a different phenomenon whereby there was substantial output, but low citations. This is common in expansion periods where more work is produced, but the visibility is lacking. All these signals signify a sharp increase in the field since 2010, with a strong focus on the more recent works which centred around procedure, institutions, and reform in the 2020s. This is most likely to be the reason for the citation backlog due to the time constraint to assimilate the references over a period.²⁰

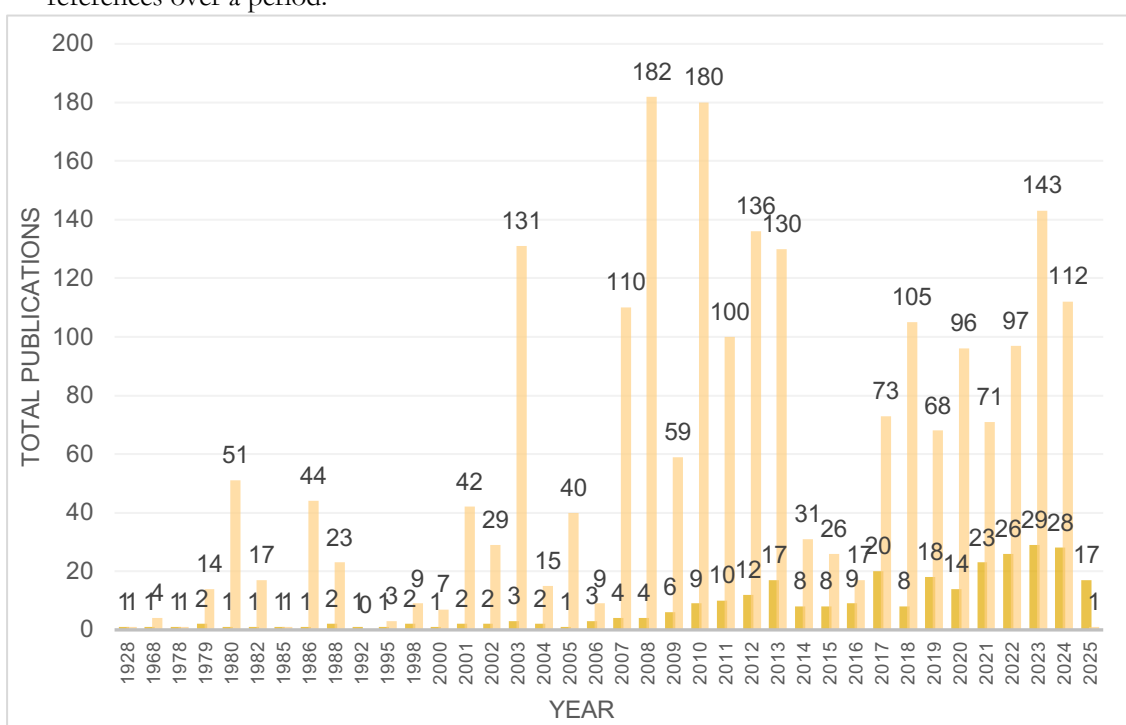


Figure 2. Total Publications and Citations by Year
Source: Generated by the authors using biblioMagika®

¹⁶ Vincenzo Colaprice, ‘Fonti e Archivi Digitali per Lo Studio Della Resistenza: Stato Dell’arte, Limiti e Opportunità’, *Magazén*, 2025 <<https://doi.org/10.30687/mag/2724-3923/2025/01/004>>.

¹⁷ Maimun Maimun and others, ‘The Dynamics of Family Law in Indonesia: Bibliometric Analysis of Past and Future Trends’, *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 8.1 (2024), 518–37 <<https://doi.org/10.22373/sjhk.v8i1.21890>>.

¹⁸ Michael Friedewald, Iván Székely and Murat Karaboga, ‘Preserving the Past, Enabling the Future: Assessing the European Policy on Access to Archives in the Digital Age’, *Preservation, Digital Technology & Culture*, 53.2 (2024), 61–71 <<https://doi.org/10.1515/pdte-2024-0003>>.

¹⁹ Dag W. Aksnes, Fredrik Niclas Piro and Lone Wanderås Fossum, ‘Citation Metrics Covary with Researchers’ Assessments of the Quality of Their Works’, *Quantitative Science Studies*, 4.1 (2023), 105–26 <https://doi.org/10.1162/qss_a_00241>.

²⁰ Christian Lachance and Vincent Larivière, ‘On the Citation Lifecycle of Papers with Delayed Recognition’, *Journal of Informetrics*, 8.4 (2014), 863–72 <<https://doi.org/10.1016/j.joi.2014.08.002>>.



Table 2. Most active source titles that published four or more documents

Source Title	TP	TC
Samarah	12	88
El-Usrah	12	101
Manchester Journal of Transnational Islamic Law and Practice	9	2
Islamic Law and Society	8	207
Al-Ahwal	8	31
Boundaries of Religious Freedom: Regulating Religion in Diverse Societies	5	10
Journal of Muslim Minority Affairs	5	18
International Journal of Law, Policy and the Family	4	142
Economic and Political Weekly	4	26
Journal of Islamic Law	4	39
Islamic Studies	4	9

Note: TP=total number of publications; TC=total citations.

Source: Generated by the authors using biblioMagika®

Table 2 illustrates a limited selection of sources that anchor scholarship on IFL and indicates a disparity between publishers that sustain volume and those that concentrate influence. Samarah and El-Usrah stand out as consistent publishing sources and as sites where scholarship on doctrinal change, practice, and regional reform has been host. Of the two, El-Usrah shows stronger downstream uptake, which suggests that the articles that appear there are more able to circulate across adjacent debates. In contrast, the Manchester Journal of Transnational Islamic Law and Practice has a considerable stream of papers, yet it garners relatively few citations, which is a profile typical of newer or highly specialised sources whose readership is still consolidating. Al-Ahwal occupies a middle ground, sustaining consistent output with moderate visibility.

Influential touchpoints cluster in internationally visible law publishers. Islamic Law and Society combines steady productivity with substantial citation traction, confirming its status as a core point of reference for the field. The International Journal of Law, Policy and the Family is even more citation-intensive relative to its smaller number of publications, reflecting an audience that extends across socio-legal studies, policy, and comparative family law. The Journal of Islamic Law also performs strongly for its size, while Economic and Political Weekly delivers cross-disciplinary reach consistent with its broader socio-legal remit. At the other end of the spectrum, Journal of Muslim Minority Affairs, Islamic Studies, and the edited series Boundaries of Religious Freedom contribute recognizable platforms but draw lighter citation attention, a pattern often observed for niche or book-series outputs indexed alongside journals.

Taken together, the distribution of sources underscores an ecosystem where regional and specialist publishers sustain the conversation and document jurisdictional experience, while established international journals amplify work with comparative, methodological, or policy resonance. This mix signals a maturing field: one that benefits from grounded, locally informed publishing circuits yet increasingly relies on cross-regional publishers to consolidate influence and set shared agendas.²¹

Most Influential Articles

Although citations cannot be the ultimate proof of merit, they continue to be accepted as indicators of visibility and impact of scholarship.²² From this perspective, Table 3 exposes a new wave of scholarship influencing debates in Islamic Family Law. These studies are more visible because they are based on purposive reasoning. Taufiqurohman and Fauziah advance a *maqasid*-oriented evaluation of contemporary Islamic family-law discourse and demonstrate that purposive

²¹ Raf Vanderstraeten, 'Scientific Communication: Sociology Journals and Publication Practices', *Sociology*, 44.3 (2010), 559–76 <<https://doi.org/10.1177/0038038510362477>>.

²² Mike Thelwall and others, 'In Which Fields Are Citations Indicators of Research Quality?', *Journal of the Association for Information Science and Technology*, 74.8 (2023), 941–53 <<https://doi.org/10.1002/asi.24767>>.



reasoning functions as a practical framework for adjudication and reform rather than a merely theoretical embellishment.²³ Similarly, Aslati et al. integrate scientific reasoning with *maqāṣid al-sharī'ah* to address contemporary disputes, arguing for methodological pluralism as a framework for context-responsive solutions.²⁴ These studies collectively show that the purposive frameworks have, in doctrinal problem solving, moved from the margins to the center.

A second strand incorporates the rights and their protections at the forefront. Nasution, K. and Nasution, S. analyze how the Indonesian Islamic Family Law Children's Rights Guarantee is concerned with children's rights and how textual commitments are reduced to processual commitments and capacity and enforcement.²⁵ Acela and Putra's violence against women and children study situates the intersection of advocacy and rights recognition with the dilemma of protective orders and effectiveness, while Utsany et al. draw on the works of Jasser Auda to situate women's rights within the renewal-strategic context of Islamic legal thinking.²⁶ These are the works that shift the debate from doctrine to the more practical issues of how the litigants' frameworks are structured, litigated, and delivered.

A third line of influence is the unfinished genealogy of the field regarding its history and reform pathways. Qadri and Siregar, for example, split the historical renewal of Islam with the Islamic feminist interpretation of gender equality and its subsequent integration.²⁷ Solikin and Wasik, therefore, start the juxtaposition of the Compilation of Islamic Law from a Rawlsian and maqasid interface with the family codes to rethink family law justice.²⁸ Zayyadi et al. illuminate how shifting sociological dimensions of Islamic and family law shape the circulation of legal ideas, tracing their movement from juristic frameworks into administrative practice.²⁹ Together with these, Ansori and Juliansyahzen document the Islam, state, and gender controversy within the digital public sphere and the emerging role of civil society in family legal debates, mapping how online public audiences participate in determining authoritative sources.³⁰

The intellectual vision is further reinforced through venue archetypes. *El Usrah*, *Al Manahij*, *Samarah*, and *Ulumuna*, *Al Ahkam*, and other regional specialty journals serve as productivity tools for cultivating law reform, rights, and other pertinent scholarship within and across Indonesian borders. Simultaneously, cross-regional research and case-based cross-regional comparisons are provided by international law journals like the *Journal of Islamic Law*. The dispersion of highly cited articles across both source types indicates that scholarly impact and reach extend well beyond any single editorial journal. Regional borders embrace, and beyond them, journals of wider comparative

²³ Taufiqurohman Taufiqurohman and Nelli Fauziah, 'The Evaluation of Maqāṣid Asy-Syarī'ah on Discourses of the Islamic Family Law', *El-Usrah: Jurnal Hukum Keluarga*, 6.1 (2023), 81 <<https://doi.org/10.22373/ujhk.v6i1.13035>>.

²⁴ Aslati and others, 'Utilizing Science and Maqāṣid Al-Sharī'ah in Resolving Contemporary Issues of Islamic Family Law', *Al-Manahij: Jurnal Kajian Hukum Islam*, 2024, 17–36 <<https://doi.org/10.24090/mnh.v18i1.10571>>.

²⁵ Khoiruddin Nasution and Syamruddin Nasution, 'Implementation of Indonesian Islamic Family Law to Guarantee Children's Rights', *Al-Jami'ah: Journal of Islamic Studies*, 59.2 (2021), 347–74 <<https://doi.org/10.14421/ajis.2021.592.347-374>>.

²⁶ Royan Utsany, Afrizal Tw and Khamim Khamim, 'Women's Rights and Gender Equality: An Analysis of Jasser Auda's Thoughts and His Contribution to Renewal of Islamic Family Law in Indonesia', *JIL: Journal of Islamic Law*, 3.1 (2022), 54–73 <<https://doi.org/10.24260/jil.v3i1.530>>.

²⁷ Busran Qadri and Ihsan Mulia Siregar, 'Islamic Renewal in the Field of Family Law: A Historical Analysis of Gender Equality', *El-Usrah: Jurnal Hukum Keluarga*, 6.2 (2023), 444 <<https://doi.org/10.22373/ujhk.v6i2.17128>>.

²⁸ Nur Solikin and Moh. Wasik, 'The Construction of Family Law in the Compilation of Islamic Law in Indonesia: A Review of John Rawls's Concept of Justice and Jasser Auda's Maqashid Al-Shari'a', *Ulumuna*, 27.1 (2023), 315–40 <<https://doi.org/10.20414/ujis.v27i1.708>>.

²⁹ Ahmad Zayyadi and others, 'Understanding of Legal Reform on Sociology of Islamic Law: Its Relevance to Islamic Family Law in Indonesia', *Al-Manahij: Jurnal Kajian Hukum Islam*, 2023, 249–62 <<https://doi.org/10.24090/mnh.v17i2.7584>>.

³⁰ Ansori Ansori and Muhammad Iqbal Juliansyahzen, 'The Contestation of the Family Law Discourse in the Digital Age: Islam, State, and Gender', *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 6.1 (2022), 244 <<https://doi.org/10.22373/sjhk.v6i1.9128>>.



and policy scope, the writings that combine purposeful doctrine with practical justice and effective methodology.³¹

The most impactful works in the corpus all have a certain profile in common: they connect classical sources to workable designs for remedy, demonstrate how rights function through structures instead of remaining purely abstract, and write for audiences including doctrinal scholars, socio-legal academics, and practitioners of policy.^{32,33}

Table 3. Most influential articles

Authors	Title	Year	Source Title	TC
Taufiqurohman & Fauziah	The Evaluation of Maqāṣid Asy-Syarī'ah on Discourses of the Islamic Family Law	2023	El-Ussrah	27
Aslati et al.	Utilizing Science and Maqāṣid al-Sharī'ah in Resolving Contemporary Issues of Islamic Family Law	2024	Al-Manahij: Jurnal Kajian Hukum Islam	19
Nasution, K. & Nasution, S.	Implementation of Indonesian Islamic Family Law to Guarantee Children's Rights	2021	Al-Jami'ah	18
Ansori & Juliansyahzen	The Contestation of the Family Law Discourse in the Digital Age: Islam, State, and Gender	2022	Samarah	17
Utsany et al.	Women's Rights and Gender Equality: An Analysis of Jasser Auda's Thoughts and His Contribution to Renewal of Islamic Family Law in Indonesia	2022	Journal of Islamic Law	16
Qadri & Siregar	Islamic Renewal in the Field of Family Law: A Historical Analysis of Gender Equality	2023	El-Ussrah	15
Putra & Acela	Human Rights Protection in the Islamic Family Law: A Case Study Concerning Domestic Violence	2023	El-Ussrah	14
Zayyadi et al.	Understanding of Legal Reform on Sociology of Islamic Law: Its Relevance to Islamic Family Law in Indonesia	2023	Al-Manahij: Jurnal Kajian Hukum Islam	13
Solikin & Wasik	The Construction of Family Law in The Compilation of Islamic Law in Indonesia: A Review of John Rawls's Concept of Justice and Jasser Auda's Maqashid al-Shari'a	2023	Ulumuna	13
Begum et al.	Gender Equity in Muslim Family Law: Modern and Contemporary 'Ulamā's View	2024	Al-Ahkam	11

Note: TC=total citations.

Source: Generated by the authors using biblioMagika®

Intellectual Structure

Co-occurring keywords are graphed in the thematic map in Figure 3 which uses the leading eigenvector community algorithm. Each bubble shows the frequency of each keyword with the horizontal axis as network relevance or centrality and the vertical axis as internal development or density. Author keywords are used in co-word analysis as it indicates topical intent.³⁴ In science mapping, the four quadrants of the centrality-density plane are referred to as the motor, basic, niche, and emerging themes. In this light, the configuration shows a field organized around a doctrinal core

³¹ Asmah Laili Yeon, 'An Overview Of High Impact Law Journals In Asian Countries', *UUM Journal of Legal Studies*, 12.2 (2021) <<https://doi.org/10.32890/uujls2021.12.2.11>>.

³² Ahmed Gad Makhlof, 'The Doctrinal Development of Contemporary Islamic Law: Fiqh Academies as an Institutional Framework', *Oxford Journal of Law and Religion*, 10.3 (2022), 464–86 <<https://doi.org/10.1093/ojlr/rwac005>>.

³³ Andi Salman Maggalatung, 'Modern Technology Urgency in the Development of Islamic Law', *AHKAM: Jurnal Ilmu Syariah*, 19.1 (2019) <<https://doi.org/10.15408/ajis.v19i1.10565>>.

³⁴ Eduardo Amadeu Dutra Moresi and Isabel Pinho, 'Proposta de Abordagem Para Refinamento de Pesquisa Bibliográfica', 2021, pp. 11–20 <<https://doi.org/10.36367/ntqr.9.2021.11-20>>.



with cardinal jurisdictional foci, surrounded by theory driven and country specific strands, while procedural and remedy-oriented motifs are less prominent as stand-alone themes.³⁵

The most prominent are the motor themes and the thematic map. One cluster focuses on family law, Islamic law and Indonesia. This very tightly knit stream shows doctrinal, codifying and court practice in the Indonesian context and draws from other jurisdictions, sustaining cross topic integration.^[43] A second motor cluster pairs islamism, eurasia and feminism which indicates that macro political and gender perspectives are not peripheral to Islamic Family Law and aid in organizing cross disciplinary connections at the core of the network.³⁶ The five themes situated in the lower right quadrant have been identified as foundational or basic themes. Anchoring concepts, such as divorce, marriage, and Islam, are more easily invoked as framing questions within articles, while a companion cluster that integrates shariah, legal pluralism, and Muslim personal law relates state family codes to religious authority and overlapping legal orders. These clusters' relatively low density suggests broad usage with limited specialization, suggesting foundational work on remedies, evidentiary standards, and enforcement practices that would reinforce internal cohesion and support comparative evaluation across jurisdictions is needed.³⁷

Weak external reach but strong internal development characterizes niche themes. *Maqasid al-shariah* theory interlinks a cluster with contemporary family law and Islamic jurisprudence, suggesting a more theory-driven discourse with few bridges to procedural issues that translate theory to practice. The jurisdictional cluster that connects Pakistan, women, and inheritance captures intricate discussions on gendered succession that remain largely isolated from other regions. Islamic family law, *fiqh*, and polygamy is a doctrinal cluster that sits near the centrality midline, suggesting sustained conversation that has yet to reach the more service-oriented or institutional design aspects of the field.

In the left bottom corner of the graph, the small bubble labelled '*bukum keluarga Islam*' seems to represent an emerging or possibly declining theme. Its position there can probably be explained by the 'language' and 'indexing' biases that have been shown to constrain cross-network linkages for Malay-descendants' descriptors relative to English terms, known limitations of multilingual bibliometric datasets.³⁸ These data could be structured in an exhaustively more productive manner, and all three priorities of the mapped work could be elaborated. *First*, connect studies on *maqasid*-framed reforms to measurable procedural outcomes so that theory and practice coherently relate. *Second*, expand the legal-pluralism cluster through jurisdictional cross-comparisons that incorporate registration, court process, and compliance metrics. *Third*, foster collaboration so that more attributed relational procedural descriptors and their studies can be consolidated, such as maintenance enforcement, mediation design, legal aid, custody practice, and case management. Taken together, organizing service-provision research under clear, standardized thematic labels would consolidate the literature and improve its discoverability in international indexes.

Overall, the emerging structure remains robust at its doctrinal core while engaging substantively with gender and political analysis, underscoring the need for stronger institutional bridges.³⁹ Priority now lies in specifying the actors and mechanisms responsible for translating recognised rights into reliable remedies in practice, and in evaluating their performance across jurisdictions.

³⁵ Eugenio Petrovich, 'Science Mapping and Science Maps', *KNOWLEDGE ORGANIZATION*, 48.7–8 (2021), 535–62 <<https://doi.org/10.5771/0943-7444-7-8-535>>.

³⁶ Iris Sportel, 'Who's Afraid of Islamic Family Law? Dealing with Shari'a-Based Family Law Systems in the Netherlands', *Religion and Gender*, 7.1 (2017), 53–69 <<https://doi.org/10.18352/rg.10211>>.

³⁷ A. H. Embong and others, 'Analysis of the Book Al-Ahkam Al-Sultaniyyah: Towards the Development of a Fiqh Employment Model', *Global Journal Al-Thaqafah*, 2024, 1–10 <<https://doi.org/10.7187/GJATSI122024-1>>.

³⁸ Abdul-Azim Ahmed, 'Anglophone Islam: A New Conceptual Category', *Contemporary Islam*, 16.2–3 (2022), 135–54 <<https://doi.org/10.1007/s11562-022-00492-8>>.

³⁹ Holger Fleischer and Stefan Prigge, 'Directions for Future Research', in *Family Firms and Family Constitution* (Emerald Publishing Limited, 2023), pp. 253–56 <<https://doi.org/10.1108/978-1-83797-200-520231019>>.



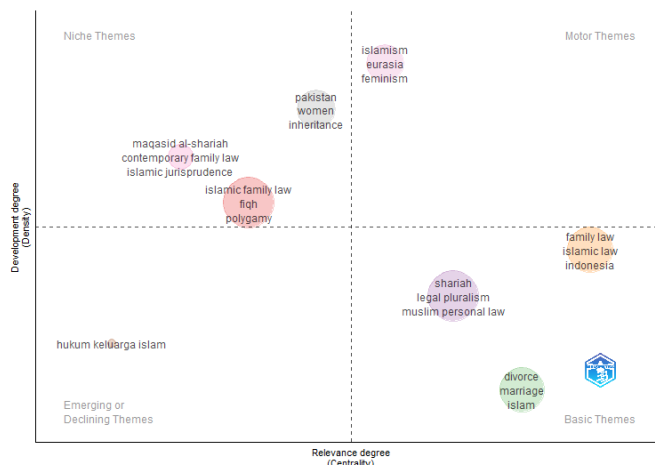


Figure 3. Biblioshiny

Source: Generated by the authors using Biblioshiny

Thematic Cluster

Figure 4 captures an analysis of author's keyword co-occurrences, which semiotically infers thematic connections from keywords added to the same publications to denote the Intellectual structures of IFL. In VOS Viewer, the analysis utilized full counting with an occurrence threshold of five, extracting 23 highly interconnected keywords from a 472 words dataset. The system applied its neighborhood detection routine which split those into four clusters. In the system, clusters of the map are both depicted by colors, line width indicates co-occurrence strength, and node size indicates how often the corollary to the outline appears. This system visually articulates the scholarly conversation, delineating which parts are most densely interconnected and which are emerging, peripheral, or niche, to the literature.⁴⁰

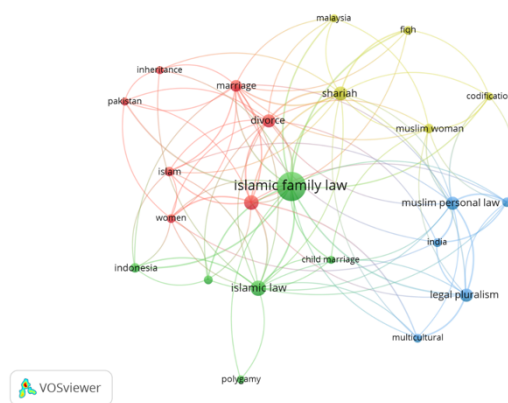


Figure 4. Network visualization of the co-occurrence analysis of the author keywords

Source: Generated by the authors using VOSviewer

The association network illustrated in Figure 4 identifies four thematic clusters that collectively encompass the conceptual structure of research pertaining to IFL. The clusters underscore the interplay between doctrinal discourse, jurisprudential experience, legal reasoning, and multifaceted normative frameworks across various divisions and regions. *First*, cluster 1, marital status and gendered rights. This cluster encompasses marriage, divorce, and women, as well as Pakistan, inheritance, and Islam. The configuration indicates the doctrinal spine of IFL, in which marriage and divorce frameworks birth recurrent disputes on spousal rights, guardianship, and post-marital obligations. The strong connections between marriage, divorce, and women indicate that questions of entitlement and responsibility continue to be the dominant entry point in the literature. Pakistan's



⁴⁰ van Eck and Waltman.



presence as a named node indicates a jurisdictional stream in which statutory reform and case law are frequently used for comparison, with spillage into inheritance and custody that traverse the globe through dense connections to other clusters.^{41,42}

Second, cluster 2, practically oriented doctrine. This cluster is anchored by IFL and Islamic law, closely associated with child marriage, polygamy, and Indonesia. The setting suggests a pathway that moves from textual doctrine to regulatory handling of sensitive practices and then outwards to comparative implications across courts and administrative systems. The association of Indonesia with child marriage and polygamy is consistent with a large literature on the codification of religious courts, where Indonesian experience is drawn on to test the administrative feasibility of doctrinal positions and describe the institutional mechanisms that transform rules into remedies.^{43,44}

Third, Cluster 3, approach and codification. *Shariah*, *fiqh*, Malaysia, codification, and Muslim woman compose an emerging method-to-policy stream. Work in this stream starts with the sources and juristic method and follows their translation into state family codes to evaluate the gendered outcomes in adjudication and administration. Malaysia's visibility reflects a federal context in which state-level enactments offer a comparative laboratory for analysing the doctrinal choices that are operationalised in codes and courtroom practice.⁴⁵ The links from *shariah* and *fiqh* to codification demonstrate how doctrinal debates are influencing the design of legislation and the conditions for access to the rights established by that legislation.

Fourth, cluster 4, plural systems and minority governance. Muslim personal law, legal pluralism, multiculturalism, and the Indian context together offer a system-level perspective that situates family law within constitutional and hybrid legal orders. This nexus foregrounds research on forum shopping and party choice, conflict-of-laws rules, and proposals for a uniform civil code, while clarifying how plural legal regime's structure minorities' access to family-law remedies. Cross-links to *Shariah* and codification show that pluralism does not operate apart from doctrinal method or legislative action.⁴⁶ Rather, institutional design and the allocation of jurisdiction condition the translation of doctrinal entitlements into enforceable outcomes, shaping how pluralism is balanced in practice.

Overall, the network has a single doctrinal core. This core, however, has developed along two strategic fronts. One advances from *shariah* and *fiqh* to codification and gendered impacts, signifying the increased attention to the translation of ideals into administratively practical rules. The other situates Muslim personal law within plural and multicultural frameworks, explaining how minority status and forum structure shape the accesses to remedies. The map, in a thresholded co-word approach, demonstrates recovery of both a doctrinal concentration and system-level variation for a field where author-supplied keywords are sparse. In terms of substance, the clusters suggest the loci where thin bridges still exist. These clusters are defined by underspecified procedural descriptors, including mediation, legal aid, and enforcement, author keywords in the field of law are largely untapped, suggesting fruitful avenues for research design.⁴⁷

⁴¹ Amina Nisar and Rafidah binti Mohamad Cusairi, 'Islamic Inheritance Rights for Women in Pakistan: Exploring Legal Safeguards and Social Challenges', *Journal of Islamic Thought and Civilization*, 15.1 (2025), 146–65 <<https://doi.org/10.32350/jitc.151.09>>.

⁴² Haseeb Fatima, 'Divergent Interpretations of Section 4 of the Muslim Family Laws Ordinance 1961 by the Superior Judiciary of Pakistan', *Islamic Studies*, 64.1 (2025), 85–104 <<https://doi.org/10.52541/isiri.v64i1.3393>>.

⁴³ Ahmad Rusyaid Idris, Muhammad Khusaini and Syaiful Anwar Al-Mansyuri, 'Contemporary Islamic Law in Indonesia: The Fulfillment of Child Custody Rights in Divorce Cases Caused by Early Marriage', *MIL.Rev: Metro Islamic Law Review*, 3.1 (2024), 1 <<https://doi.org/10.32332/milrev.v3i1.8907>>.

⁴⁴ Dahlia Haliah Ma'u, 'The Harmonization of Polygamy Between Islamic Law and Legal Law in Indonesia', *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 7.2 (2023), 669 <<https://doi.org/10.22373/sjhk.v7i2.8519>>.

⁴⁵ Dian A. H. Shah and Kevin Y. L. Tan, 'Indigenous Interactions', in *Judicial Review of Administrative Action Across the Common Law World* (Cambridge University Press, 2021), pp. 234–54 <<https://doi.org/10.1017/9781108674355.014>>.

⁴⁶ Hind Ahmed Zaki, 'Law, Culture, and Mobilization: Legal Pluralism and Women's Access to Divorce in Egypt', *Muslim World Journal of Human Rights*, 14.1 (2017), 1–25 <<https://doi.org/10.1515/mwjhr-2016-0022>>.

⁴⁷ Noor Aisha Abdul Rahman, 'Muslim Personal Laws and the Accommodation of Minorities: The Need to Better Balance Individual Rights and Group Autonomy in Singapore', *German Law Journal*, 20.7 (2019), 1079–95 <<https://doi.org/10.1017/glj.2019.71>>.



Keyword Evolution and Thematic Shifts

The overlay map in VOSviewer depicts each keyword in terms of the average publication year of the documents in which it appears. This allows a longitudinal interpretative reading of thematic salience across the network, with earlier topics in purple and more recent topics in yellow.⁴⁸ In co-word overlays, stable conceptual anchors lineages tend to appear earlier and more centrally, while newer problem frames and jurisdictions tend to emerge later and more marginally, where they often serve as thematic bridges. When using these conventions, Figure 5 demonstrates the chronological development of author keywords in IFL and suggests a reordering of scholarly priorities from 2017 to 2022.

In the first phase, concentrated in the years 2017 and 2018, the darkest purple nodes are centred on *fiqh*, *shariah*, codification, multicultural, and early examples of Muslim personal law. This splotch indicates the first focus on the sources and methods of law and on their conversion into statutory form, especially in plural or minority contexts where recognition and forum substitution are dominant. That these nodes remain close to the core of the network attests to their underpinning status, the conceptual bedrock, with subsequent topics attaching to them. In the second phase, covering the years 2019 and 2020, there is a shift to system design and comparative governance. In the legal pluralism, Muslim personal law, and India triad, the pink-orange shift indicates greater engagement with constitutional arrangements, conflicts of law, and the proposals for the uniform civil code, thus extending doctrinal discussion to the design of institutions and procedures.

The period illustrated during the years of 2021 and 2022 brings forth vivid yellow shades denoting the marriage, divorce, inheritance, child marriage, polygamy, and the jurisdictional markers Indonesia, Pakistan and Malaysia. The proximity of these developments to the current moment suggests a pivot to the tangible status relations and the associated gendered relations of entitlement, probed through the prism of courts and registries in selected jurisdictions where administrability and enforcement are more readily observable. The central node of Islamic family law is still, and remains, orange rather than purple, as a manifestation that the concept is still structurally central while absorbing newer practice-facing controversies.⁴⁹ Two structural signals follow from the pattern of links. *First*, the bridging edges from *shariah* and *fiqh* to marriage, divorce, and inheritance pointed to in the edges suggests that the juristic method remains operative in recent remedy-oriented work rather than being displaced by it. *Second*, the strong ties from the newer jurisdictional nodes to Muslim personal law and legal pluralism suggest that recognition and forum architecture explain how status rules provide relief to the parties in plural settings.

Overall, the overlay shows a field's movement from method and codification to applied status disputes within borders, still closely tied to plural governance. For scholars, these alterations encourage the construction of designs that doctrinally assess procedure and enforcement metrics within the overlay's highlighted region of activity. For editors and policymakers, the pattern justifies a more efficient and consistent description of the author's keywords involving, but not limited to, enforcement, mediation, legal aid, and registration to make practice-driven scholarship more visible and comparable across jurisdictions. Like all overlays, average-year colouring is sensitive to the small recent publication numbers of low-frequency terms. However, in conjunction with the base co-occurrence map, it creates a thematic horizon image of status relations and jurisdictional practice with overlay focus coherence.⁵⁰

⁴⁸ Lutz Bornmann and Robin Haunschild, 'Overlay Maps Based on <sc>M</Sc> Endeley Data: The Use of Altmetrics for Readership Networks', *Journal of the Association for Information Science and Technology*, 67.12 (2016), 3064–72 <<https://doi.org/10.1002/asi.23569>>.

⁴⁹ Peter Sjögarde, 'Improving Overlay Maps of Science: Combining Overview and Detail', *Quantitative Science Studies*, 3.4 (2022), 1097–1118 <https://doi.org/10.1162/qss_a_00216>.

⁵⁰ Bornmann and Haunschild.



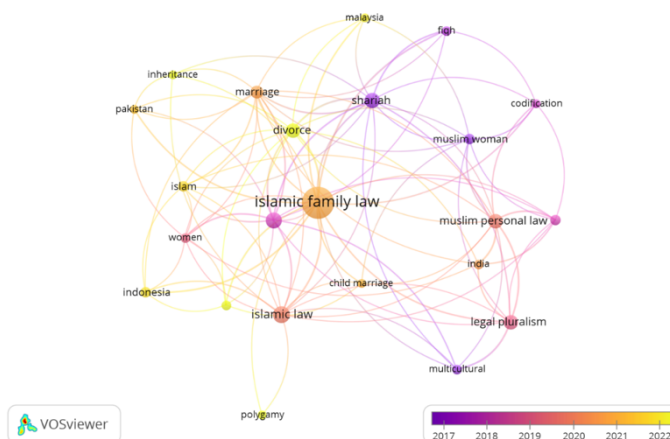


Figure 5. Overlay visualization of the co-occurrence analysis of the author keywords
Source: Generated by the authors using VOSviewer

Conclusion

Based on the preceding discussion, this study concludes that this bibliometric analysis provides a reproducible, long-horizon map of Islamic Family Law from 1928 until 2025 that clarifies a doctrinal core around marriage, divorce, inheritance, and women's rights and identifies jurisdictional anchors in Indonesia, Pakistan, Malaysia, and India. The evidence shows two trajectories shaping recent scholarship: the translation of *shariah* and *fiqh* into codified, administrable rules with observable gendered effects, and the positioning of Muslim personal law within legal pluralism where recognition regimes, forum choice, and conflict-of-laws norms structure families' pathways to relief. Temporal overlays indicate a sequential shift from method and codification to system design and, most recently, to jurisdiction-specific disputes and sensitive practices, signaling a field that remains doctrine-led while becoming more attentive to institutional implementation and its implications for human rights. A persistent constraint is metadata quality, since procedural and service descriptors such as enforcement, mediation, legal aid, custody practice, and registration are underused as author keywords, which limits discoverability and comparative learning across regions. To advance the field, future research should pair doctrinal analysis with measurable institutional outcomes, extend comparative designs beyond well-studied jurisdictions, and triangulate co-word mapping with citation-context analysis and selective full-text mining to strengthen validity. Journals can improve research utility by requiring structured author keywords and providing transliteration guidance in multilingual contexts, while justice-sector agencies should prioritize clearer maintenance-enforcement mechanisms, standardized civil registration and documentation, and accessible mediation and legal-aid pathways, accompanied by routine performance metrics to enable evidence-informed reform.

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