



RESEARCH ARTICLE

Section: *Philosophy & Religion***Islamic marriage and household studies in transition: A bibliometric review of the socio-psychological operationalization of family values**Fasjud Syukroni¹, Hidayatul Azizah Gazali², Ahmad Yahya², Ahmad Anas², Silma Dianaty Elfath², Ulfa Mina Azkiyah², Nailil Farohah², A Syaiful Fahmi², Puput Lestari² & Azhar Ahmad Falahan²¹Universitas Islam Negeri Syarif Hidayatullah Jakarta²Universitas PTIQ Jakarta*Correspondence: sm.altamimi@psau.edu.sa**ABSTRACT**

Purpose: This study aims to comprehensively analyze the global research landscape of Islamic marriage and family studies by examining publication trends and key contributors, mapping the intellectual structure and major thematic clusters, and identifying functional dimensions and evolutionary gaps that have emerged in response to contemporary social contexts. **Methodology:** This study employed a bibliometric analysis combined with a Systematic Literature Review (SLR) following PRISMA 2020 guidelines. A final dataset of 285 Scopus-indexed articles published between 2016 and 2025 was analyzed. Data were processed using VOSviewer and Biblioshiny (R package) to visualize collaboration networks and thematic evolution. **Findings:** The analysis revealed an exponential seventeen-fold increase in academic output, characterized by geo-epistemic hegemony centered in Southeast Asia, particularly Indonesia and Malaysia. Structurally, the field was undergoing a paradigm shift: while “Islamic Family Law” remained the central node, it became increasingly interwoven with “Mental Health” and “Conflict Resolution” clusters. From this interdisciplinary convergence, the study synthesized six core functional dimensions of Islamic marriage: spiritual, psychological, biological, economic, parenting, and social. However, evolutionary mapping exposed a persistent psycho-legal dissonance gap, wherein normative legal themes remained saturated (motor themes), while empirical instruments to measure theological constructs such as sakīnah were underdeveloped (basic themes). **Originality/Value:** This study is the first to quantitatively visualize the disconnection between legal formalism and the socio-psychological operationalization of family values in Islamic marriage studies. It offers a novel roadmap for bridging the gap between fiqh-based normative frameworks and the empirical realities of contemporary Muslim household resilience.

KEYWORDS: bibliometric analysis, Islamic family law, family resilience, Sakīnah, marital functions, psycho-spiritual**Research Journal in Advanced Humanities**

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1. Introduction

Over the past two decades, global social transformations have generated profound structural and cultural consequences for Muslim family life across diverse regions of the world. Processes of modernization, urbanization, and demographic transition have not only reshaped residential patterns and household economies but have also reconfigured spousal relationships and the subjective meanings attributed to marriage itself (Al-Khraif et al., 2020). These dynamics situate Muslim families within a continuous adaptive condition, requiring ongoing responses to broader societal changes. Consequently, Islamic marriage and household arrangements are increasingly understood as dynamic social phenomena rather than static normative institutions. Such conditions necessitate scholarly approaches capable of capturing the multilayered complexity of these transformations in a comprehensive manner.

As the complexity of contemporary Muslim family life has intensified, academic knowledge production in this field has expanded considerably. Recent studies indicate growing scholarly attention to issues such as divorce, family resilience, gender relations, and domestic conflict within Muslim households (Alfitri, 2020; Tarigan, 2023). The increasing volume of publications underscores the heightened relevance of Islamic family studies within contemporary social contexts. Nevertheless, this expansion has not been accompanied by robust conceptual integration across disciplinary approaches. As a result, much of the existing scholarship remains fragmented, operating in parallel between normative legal frameworks and empirical social perspectives (Jayus et al., 2024).

Within this evolving research landscape, Islamic family law continues to occupy a dominant position as the primary focal point of academic inquiry. Several bibliometric studies confirm that themes related to state regulation, court decisions, and divorce procedures constitute the most frequently explored topics in the literature (Agha et al., 2024; Maimun et al., 2024). This dominance reflects a strong legal-formalist orientation in interpreting Muslim family realities. However, the excessive emphasis on normative legal dimensions has marginalized the relational and subjective experiences of household life. Consequently, an epistemological gap has emerged between legal norms and the lived social realities of Muslim families.

Existing bibliometric and systematic analyses of Islamic family law remain predominantly oriented toward juridical and regulatory perspectives. High-impact studies consistently prioritize issues such as state regulation, divorce procedures, and judicial rulings as primary research focus (Agha et al., 2024). Academic attention has also concentrated on the legality of marital dissolution, including *ithbāt ṭalāq* and comparative analyses of divorce law across jurisdictions (Wahyudi, 2022). Furthermore, disparities in judicial decisions regarding child custody have emerged as dominant themes in empirical legal studies of Islamic family law (Nasution et al., 2022). This pattern underscores the continued centrality of legal formalism within the field's knowledge structure.

This normative orientation has directly constrained the development of empirical approaches to Islamic family values. Idealized concepts such as the objectives of marriage and household harmony are often treated as theological norms confined to prescriptive discourse (Auda, 2012). In contrast, contemporary social sciences require values and beliefs to be operationalized through measurable and context-sensitive indicators (Rasool & Suleman, 2016). When such values are not translated into empirical frameworks, their explanatory power in relation to social reality becomes limited. This situation reveals an unresolved conceptual challenge within contemporary Islamic family studies.

The issue becomes more apparent when considering the marginal position of psychological and social analyses of Muslim families within the broader knowledge structure. While studies on mental health, conflict resolution, and family resilience among Muslim households have begun to emerge in recent years, they have yet to occupy a central position within the mainstream literature (Syukur et al., 2023). Normative legal themes, by contrast, continue to function as the gravitational center of academic production. This imbalance indicates a paradigmatic stagnation that constrains the development of interdisciplinary perspectives.

A key consequence of this dominance is the limited presence of quantitative scholarship addressing the operationalization of Islamic family values from a socio-psychological perspective. Theological concepts such as *sakīnah* (tranquility) and *mawaddah* (affectionate love) are largely treated as ideal norms confined to interpretive discourse. To date, no bibliometric analysis has systematically mapped the integration of these values into modern marital counseling frameworks or family harmony studies. As a result, the subjective experiential

dimensions and psychological resilience of Muslim families remain insufficiently examined. This condition reflects a persistent disconnection between religious norms and the empirical realities of household life. Accordingly, an approach capable of objectively identifying patterns of thematic dominance and marginalization is urgently required.

Bibliometric analysis offers a methodological framework well suited to addressing this need. Through this approach, scholarly developments are examined not only in terms of textual substance but also through the structural dynamics of knowledge production. Bibliometrics thus functions as both an evaluative and diagnostic tool in the study of Islamic family scholarship. Accordingly, this research combines bibliometric analysis with a Systematic Literature Review (SLR) guided by the PRISMA 2020 framework (Page et al., 2021). This integrated approach combines quantitative mapping with qualitative interpretation, ensuring methodological alignment with the study's objectives.

This study focuses specifically on Islamic marriage and household research within the context of ongoing social transition. Its primary objective is to analyze the global research landscape by examining publication trends, leading contributors, and the thematic structure of the literature. The scope is limited to Scopus-indexed articles published between 2016 and 2025 to ensure relevance to contemporary social dynamics (Martín-Martín et al., 2018). This delimitation is intended to avoid overgeneralization detached from current contexts. Accordingly, the study adopts a structural analytical orientation rather than serving as a mere inventory of existing literature.

The contributions of this study are both theoretical and practical. Theoretically, it enriches Islamic family studies by providing a comprehensive structural map of scholarly development. Practically, the findings offer valuable insights for academics, policymakers, and practitioners in shaping research agendas and designing family-based social interventions. The resulting thematic mapping facilitates the identification of underexplored research areas. As such, this study holds interdisciplinary relevance across both scholarly inquiry and applied practice.

The originality of this study lies in its effort to visualize this disconnection as a psycho-legal dissonance gap within the scholarly structure of Islamic family studies. The findings demonstrate that normative legal themes have reached a point of saturation, while the development of empirical instruments for measuring family values lags significantly behind. Unlike previous studies, this research positions socio-psychological dimensions as key indicators of the evolutionary trajectory of Islamic marriage and household scholarship. Through bibliometric mapping, it traces an emerging paradigmatic shift from legal formalism toward family well-being grounded in the values of *sakīnah* and *mawaddah*. Hence, the study repositions Islamic family scholarship as a discipline transitioning from predominantly legalistic orientations toward a psycho-spiritual framework.

The novelty of this research is further reinforced by its use of bibliometric analysis to interrogate epistemological transformation rather than merely to track publication volume or citation trends. Islamic family values are conceptualized as analytical variables whose evolution can be quantitatively traced within the scholarly corpus. Bibliometrics thus serves as a critical instrument for identifying imbalances between the production of normative legal discourse and the development of empirical measurement tools. This approach enables the detection of thematic stagnation in legal studies alongside the marginal yet growing emergence of psycho-spiritual research, thereby distinguishing this study from prior bibliometric scholarship.

The urgency of this study becomes particularly evident when situated within the context of contemporary social transitions affecting Muslim families. Changes in family structure, shifting gender relations, economic pressures, and increasing mental health challenges demand new analytical frameworks for understanding Islamic marriage and household life. Accordingly, scholarship that relies solely on legal compliance is no longer sufficient to explain the resilience and well-being of modern Muslim families. This study is significant in that it bridges theological values with socio-psychological realities, rendering it academically relevant and strategically valuable for advancing scholarship, policy development, and family support practices.

Therefore, this study aims to systematically examine the global development of Islamic marriage and family research by mapping publication trends, identifying key academic contributors, analyzing the intellectual and thematic structure of the literature, and detecting underexplored functional dimensions of marriage in response to contemporary social transformations.

2. Literature Review

2.1 Marriage and Household in Islam

From an Islamic perspective, marriage is not merely a legal contract but a socio-ethical institution aimed at realizing *maṣlaḥah* (human well-being). Within the framework of *maqāṣid al-sharī'ah*, marriage is conceptualized as a strategic mechanism for safeguarding the fundamental objectives of Islamic law, including the protection of religion, life, intellect, lineage, and property. Recent bibliometric studies, including those addressing non-mainstream issues such as voluntary childlessness, demonstrate that discussions of marriage and reproduction in Muslim contexts are frequently analyzed through the *maqāṣid* lens, particularly with regard to family welfare and the ethical legitimacy of domestic decision-making. Accordingly, marriage in Islam constitutes a value-based system oriented toward sustaining social and spiritual family well-being beyond its formal legal function (Duasa et al., 2025).

This normative framework is operationalized through classical concepts that continue to inform contemporary marital practices, most notably the theory of *kafā'ah* (spousal compatibility). *Kafā'ah* assumes that the balance between prospective spouses, across dimensions such as religiosity, social background, economic stability, education, and moral integrity, contributes to marital harmony and conflict reduction. Although it is not an absolute legal requirement for the validity of marriage, empirical studies confirm its continued relevance as a normative guideline in partner selection due to its alignment with the objectives of *maqāṣid al-sharī'ah*. In contemporary discourse, the concept has expanded to incorporate modern indicators such as educational attainment, economic independence, and psychosocial readiness (Kusrin & Al., 2024).

Beyond structural compatibility, recent scholarship increasingly employs psychological approaches to examine the relational quality and sustainability of marriage within an Islamic framework. Drawing on the concept of *mithāq ghalīz* (solemn covenant), marriage is understood as an existential commitment that fosters emotional attachment, psychological stability, and personal growth. While intersecting with modern psychological theories that conceptualize marital relationships as dynamic systems, the Islamic perspective extends this understanding toward spiritual harmony and moral commitment in accordance with *sharī'ah* principles (Bustan et al., 2025).

Finally, contemporary studies emphasize the importance of gender analysis in assessing marital power relations, particularly with respect to women's access to legal rights and divorce mechanisms. Gender-sensitive scholarship situates Islamic marriage at the intersection of classical Islamic legal norms and modern human rights discourse, advocating reinterpretations of family law that promote justice and gender equity without undermining the normative objectives of *sharī'ah*. This integrative approach contributes to a more comprehensive understanding of Islamic marriage theory in relation to contemporary family law reform and women's rights (Lestari, 2024).

2.2 Alternative Theoretical Perspectives on Marriage and Household in Islam

First, contemporary interpretations of *qiwāmah* challenge patriarchal constructions of male dominance by reframing the concept as a functional and conditional responsibility aimed at maintaining household harmony. Classical interpretations of *qiwāmah* primarily described socio-historical realities of their time; however, these interpretations later evolved into prescriptive legal norms. Modern *qiwāmah* theory clarifies that *qiwāmah* is not an innate attribute of men but a conditional role contingent upon the fulfillment of financial and ethical responsibilities. Men who fail to provide maintenance cannot be considered *qawwāmūn*. Moreover, *qiwāmah* may be reinterpreted as the collective management of both public and private spheres by all human beings, men and women alike, grounded in justice, equality, and mutual respect. Consequently, Qur'anic verses addressing *qiwāmah* (4:34, 4:135, 5:8) should be read as injunctions to uphold justice rather than as mandates legitimizing male authority (Mir-Hosseini et al., 2015).

Second, in parallel with *qiwāmah*, modern scholarship has reconceptualized the theory of *wilāyah*. Traditionally, *wilāyah* refers to the requirement of a male guardian's consent for a woman's marriage, often granting the guardian authority to conclude the marriage contract on her behalf. Empirical evidence suggests that this traditional application has frequently resulted in excessive guardian power, which can be detrimental to women and may facilitate coercion or forced marriage rather than protection. Contemporary *wilāyah* theory redefines the concept as a spiritual and emotional alliance between believing men and women based on mutual

support. Rather than representing authority of one gender over another, *wilāyah* is framed as a shared moral responsibility to promote good and prevent harm, applicable equally to men and women (Mir-Hosseini et al., 2015).

Third, homogamy theory within the sociology of the Islamic family is understood as a partner-selection mechanism that prioritizes similarity in socio-cultural attributes to achieve *sakīnah*. Descriptively, this theory reflects the sociological articulation of the juristic concept of *kafā'ah*. Over the past decade, homogamy has undergone substantial recontextualization: compatibility is no longer confined to lineage (*nasab*) but increasingly emphasizes lifestyle alignment and parity in educational attainment (Rasidin et al., 2020). Structurally, contemporary Islamic family homogamy rests on two primary pillars. The first is educational homogamy, while the second is religious homogamy, which extends beyond shared religious affiliation to encompass equivalence in levels of religiosity and devotional practice (Alghafli et al., 2014).

Fourth, *mubādalah* theory functions as an interpretative (*tafsīr*) framework that positions men and women as equal moral subjects before religious texts. Emphasizing reciprocity, this approach asserts that any Qur'anic verse or prophetic tradition prescribing goodness for one gender necessarily applies to the other. In the marital context, *mubādalah* rejects rigid hierarchical relations and reframes the husband–wife relationship as a partnership. Rights and obligations are not rigidly segregated but are fulfilled through mutual assistance, shared responsibility, and cooperation across both domestic and public spheres for the collective good (Kodir, 2019).

2.3 Islamic Marriage

From a theoretical perspective, marriage in Islam is understood as a contractual bond (*nikāh*) grounded in mutual consent, principles of equality, and a clearly defined allocation of rights and obligations. Classical *fiqh* conceptualizes marriage as a sacred institution intended to safeguard family resilience, uphold moral conduct, and ensure socio-emotional stability. This normative foundation is further articulated in the Theory of Natural Rights and *Fitrah* of the Family proposed by Mutahhari (1981), which emphasizes a balance between biological differentiation and legal equality. Mutahhari argues that Islam recognizes rights that are different yet equal, rooted in the natural (*fitrī*) psychological and biological dispositions of men and women. Within this framework, family stability emerges from a complementary division of roles aligned with these dispositions, while simultaneously affirming women's full intellectual, moral, and social agency. Importantly, such differentiation is framed not as hierarchy, but as functional equity within the ethical structure of the family (Mutahhari, 1981).

In contemporary Muslim societies, however, the meanings and practices of marriage are increasingly shaped by globalization, expanded access to education, and women's empowerment. These transformations have prompted adaptive reinterpretations of Islamic marital norms to remain responsive to evolving social dynamics (Karimullah & Aliyah, 2023). Jessie Bernard famously argues that men and women experience marriage differently, conceptualized as “his” and “her” marriage, due to social structures that historically privilege men. This asymmetry results in higher levels of marital satisfaction for men, while women disproportionately shoulder domestic and emotional labor with fewer rights and privileges. Deniz Kandiyoti extends this analysis through the concept of the patriarchal bargain, whereby women strategically accept traditional gender roles in exchange for security, social status, and influence. In strongly patriarchal settings, a wife's compliance may yield social stability and eventual domestic authority, explaining the rational reproduction of subordinating norms under structural constraints (Khudoyqulova, 2025)

Contemporary perspectives, largely emerging from Western contexts, have increasingly conceptualized marriage as no longer the sole foundational bond of family life, but as one arrangement among diverse and expanding forms of intimate relationships, including cohabitation. This shift reflects a movement away from the dominance of traditional marital norms toward more plural and heterogeneous social realities, thereby necessitating more comprehensive analytical frameworks to understand family formation and its broader societal implications (Sassler & Lichter, 2020).

2.4 Theory of Islamic Marriage

2.4.1 The Concept of *Mītsāqan Ghalīzan*

From a psychological perspective, marriage is often analyzed through social exchange theory as a system of reciprocal transactions. In contrast, Islamic thought conceptualizes marriage as a sacred covenant (*mītsāqan*

ghalīzan) between a man and a woman, witnessed by Allah SWT, founded upon love and compassion, and oriented toward achieving tranquility in both this life and the hereafter (Bustan et al., 2025). The Qur’anic reference to *mītsāqan ghalīzan* in Surah An-Nisā’ (4:21) underscores the binding and solemn nature of marriage, likening it to the covenants entrusted to the Prophets, including Prophet Muhammad (SAW), in conveying divine guidance to their communities (Imam Syafi’ i, Ruqoyatul Faiqoh, 2023). Classical and contemporary *tafsīr* literature further interprets *mītsāqan ghalīzan* as a profound commitment in which a woman entrusts her life to a man who accompanies her through ease and hardship, within a relationship imbued with deep affection and compassion (Rohana, 2024).

2.4.2 Islamic Theory of the Essence of Marriage

The essence of marriage in Islam is multidimensional, encompassing spiritual objectives, inner tranquility, continuity of life, human dignity, and the construction of a morally grounded social order. Drawing on Bustan et al. (2025), the essence of marriage may be understood through several interrelated dimensions: (1) Perfecting Faith, which includes seeking divine protection, pairing as *sunnatullah*, avoiding *zinā*, and observing *maḥram* boundaries; (2) Attaining Tranquility, encompassing forgiveness (*riḍā*), mutual respect and obedience, conflict management, justice (avoiding *zulm*), moral conduct (*akhlāq*), and commitment; (3) Guaranteeing Sustenance (*Rizqī*), referring to economic responsibilities such as *mahar* and inheritance; (4) Preserving Lineage (*Nasab*), which concerns legitimate reproduction within marriage; (5) Elevating Human Dignity, including respect for women, the ethical meaning of *mahar*, and marital pairing as *sunnatullah*; and (6) Contributing to a Civilized Society, which involves role clarification, privacy maintenance, moral integrity, guardianship responsibilities, and adherence to Qur’anic and Prophetic guidance. Across these dimensions, several cross-cutting themes emerge, including the observance of *maḥram* boundaries, fairness, inheritance obligations, and reciprocal respect between spouses. Ultimately, the overarching purpose of marriage in Islam is the attainment of well-being and happiness in both worldly life and the hereafter.

2.4.3 The Mubādalāh Approach

Mubādalāh is an interpretative approach that emphasizes reciprocity in the relationship between husband and wife. Conceptually, it frames marriage not as a hierarchical structure characterized by domination, but as an equitable partnership in which rights and responsibilities are mutually understood and shared (Kodir, 2019). Drawing on a contextual reading of the Qur’an and Sunnah oriented toward *maqāṣid al-sharī‘ah*, this approach asserts that the core objectives of marriage, including tranquility (*sakīnah*), affectionate love (*mawaddah*), and compassion (*rahmah*), can only be realized through active mutual engagement grounded in respect, protection, and support (Kodir, 2019). Within marital relationships, *mubādalāh* promotes ethical conduct that enables both men and women to attain and enact goodness (*ijād al-maṣāliḥ*) while avoiding the perpetuation of harm (*mafāsīd*). The Qur’an accordingly instructs believing men and women to assist, support, and protect one another. These teachings are operationalized through three foundational values of *mubādalāh*: *martabah* (a dignified perspective toward one another), *‘adālah* (justice in attitudes and behavior), and *maṣlaḥah* (orientation toward mutual benefit and collective welfare) (Kodir, 2025).

2.4.4 Islamic Marriage from the Perspective of Mubādalāh

In Islamic thought, marriage constitutes a comprehensive moral, spiritual, and social commitment grounded in divine purpose and human dignity, rather than merely a legal mechanism regulating sexual relations. It represents a conscious covenant between two morally equal subjects who share responsibility before God and society. Although traditionally interpreted within hierarchical frameworks, marriage may alternatively be understood as a partnership grounded in ethical reciprocity. A central principle underpinning this partnership is *mubādalāh*, which emphasizes mutuality, reciprocity, and shared obligation. From this perspective, marriage is best conceptualized as a collective ethical project rather than a vertical power structure, sustained by several foundational pillars.

The principle of pairing and mutuality, as articulated in the Qur’an, particularly in Surah al-Baqarah (2:187) and Surah al-Rūm (30:21), forms the normative foundation of the husband–wife relationship (*zawj*). The Qur’anic metaphor of spouses as “garments for one another” (*libās*) in Surah al-Baqarah (2:187) symbolizes

protection, intimacy, and the covering of vulnerability. This imagery conveys the moral responsibility of each spouse to safeguard the dignity and emotional well-being of the other. Classical exegete Al-Qurṭubī interprets *libās* as a reciprocal relationship in which husband and wife equally conceal one another's shortcomings, thereby affirming relational interdependence rather than hierarchy (Munawaroh et al., 2022). When read through the lens of *mubādalah*, this verse establishes a normative ethical principle of reciprocity: moral responsibilities attributed to one spouse necessarily apply to the other, grounding marriage in mutual care, dignity, and shared moral agency (Kodir, 2019).

The principle of *tarāḍin minhumā* further underscores mutual willingness and emotional acceptance between spouses, requiring both parties to enter and sustain marriage through genuine consent (*riḍā'*) and inner ease (*ṭuma'nīnah*). This condition represents the highest form of marital comfort, as it presupposes the absence of coercion (*ikrāb*) or latent rejection within the relationship. As an ethical foundation, *tarāḍin minhumā* must continuously inform domestic conduct, shaping spouses' actions (*af'āl*), speech (*aqwāl*), attitudes (*mawāqif*), and affective dispositions. Only through the sustained cultivation of reciprocal consent can marriage function as a space of affectionate love (*mawaddah*), tranquility (*sukūn*), and emotional stability. The Qur'anic basis of this principle appears in Surah al-Baqarah (2:233), where even the specific issue of child weaning is made contingent upon the mutual consent of both parents. If such reciprocity is required in a particular familial decision, it follows *a fortiori* that broader aspects of marital life demand an even deeper level of shared willingness (Dyana & Diantika, 2023).

In addition, the principle of *mu'āsarah bi al-mā'rūf* (reciprocal kindness) calls for a departure from male-centric interpretations toward a bilateral and equitable understanding of spousal relations. Through a *Maqāṣid al-Sharī'ah*–cum–*Mubādalah* framework, the Qur'anic injunction to “live together in kindness” is no longer construed as a unilateral obligation imposed upon husbands, but rather as a shared ethical responsibility binding both spouses. This reciprocal orientation is central to cultivating family life characterized by *sakīnah*, *mawaddah*, and *rahmah*, while simultaneously offering a normative response to contemporary domestic challenges such as violence and gender inequality. In this way, traditional marital roles are rearticulated in alignment with universal human values and the five core objectives of Islamic law (*al-kulliyāt al-khams*), ensuring dignity and protection for all family members (Noor et al., 2024). This reciprocal paradigm further reframes marital relations from a logic of “power” to one of “partnership.” When husbands and wives recognize one another as equal moral subjects, marital conflicts are more likely to be resolved through deliberation (*shūrā*). Empirical studies suggest that families grounded in egalitarian values exhibit greater resilience to social and psychological stressors than those structured by rigid patriarchal norms. Complementing this perspective, Shihab's Binding Ropes Theory of Marriage conceptualizes Islamic family development through two interrelated relational bonds: *mawaddah* and *rahmah*. *Mawaddah* is understood as a dynamic and developmental process encompassing six stages (honeymoon, turbulence, negotiation, adjustment and integration, enhancement of affectionate quality, and stability), thereby capturing the evolving character of marital relationships over time. Meanwhile, *rahmah* functions as an ethical–spiritual force that fosters patience, generosity, and emotional maturity, including the restraint of destructive jealousy. Together, *mawaddah* and *rahmah* form an integrated framework that sustains resilience, harmony, and moral depth within Islamic households (Shihab, 2015).

2.5 Household and Islamic Family

2.5.1 Contemporary Theoretical Frameworks for Islamic Household Analysis

Bibliometric evidence indicates a significant shift in Islamic household studies from legal formalism toward psycho-spiritual resilience, revealing what may be described as a psycho-legal dissonance gap between normative legal frameworks and lived family realities. Walsh's Integrated Family Resilience Framework helps explain this transition by emphasizing belief systems, organizational patterns, and communication processes that enable families to adapt to and grow through adversity (Walsh, 2016). Empirical studies among Muslim families in Indonesia confirm that family support, economic resilience, and relational commitment significantly predict psychological resilience (Syukur et al., 2023), while qualitative research highlights shared meaning-making and adaptive role reorganization as key mechanisms of resilience (Levine, 2009). Within this framework, *sakīnah* is reconceptualized as a dynamic, processual condition rooted in everyday relational practices rather than a static ideal.

The *Maqāṣid al-Sharī'ah*-Based Family Well-being Model complements this psychosocial perspective by bridging Islamic legal theory with empirically measurable family outcomes. Drawing on Auda's objectives-based reformulation of *Sharī'ah* (Auda, 2012), this model operationalizes the five essential preservations (*ḥifẓ al-dīn, al-naḥs, al-'aql, al-nasl, and al-māl*) as multidimensional indicators of holistic family functioning. Recent empirical studies demonstrate that these *maqāṣid* can be translated into psycho-spiritual, relational, and socio-economic measures applicable to contemporary Muslim families (Md-Samsudi, 2022), with Indonesian research further confirming their contextual relevance (Taufiqurohman & Fauziah, 2023). By aligning legal norms with higher ethical objectives (*maṣlaḥah*), this framework effectively mitigates psycho-legal dissonance.

The next framework adapts Bronfenbrenner's Ecological Systems Theory to the digital age through the PPCT+Digital model, addressing the digital-relational interface gap by situating Muslim families within technologically mediated environments (Bronfenbrenner, 1979). This approach elucidates how Islamic ethical principles, such as *ghadd al-baṣar* and *ḥurmat al-bayt* (family privacy), are renegotiated within social media ecosystems that blur public and private boundaries. Empirical evidence from Indonesian Muslim families indicates that digital communication can both strengthen intimacy and intensify control or emotional distance when detached from ethical reciprocity. Applying the *mubādalāh* framework enables reciprocal, justice-oriented digital interaction and shared moral responsibility (Nurhidayah et al., 2025). Viewed through this lens, digital technologies emerge as contingent spaces for sustaining psycho-spiritual family well-being rather than inherently disruptive forces.

2.5.2 Alternative Theoretical Perspectives on Islamic Household

In contemporary Islamic household discourse, scholars have increasingly sought to move beyond rigid literalism toward interpretive methodologies that prioritize ethical substance and functional purpose. A seminal contribution to this hermeneutical shift was advanced by Rahman (1919–1988) through his Theory of the Double Movement. This approach consists of two interrelated stages: *first*, moving from the present context back to the historical circumstances in which the Qur'an was revealed; and *second*, returning from that historical understanding to the present context in order to derive relevant normative guidance (Rahman, 2024). These two movements are mutually reinforcing. The first enables interpreters to grasp the Qur'anic text within its original socio-historical setting, while the second facilitates the application of its ethical vision to contemporary realities (Mustaqim, 2010). Applied to the concept of *qiwāmah* in Surah al-Nisā' (4:34), Rahman argues that the Qur'an grounds male authority in functional conditions, specifically, men's role as primary economic providers and protectors of the household. In modern contexts, however, where women are increasingly educated and contribute substantially to household income, the exclusive functional basis for male authority is no longer sustainable. Through the Double Movement methodology, Rahman contends that contemporary applications of *qiwāmah* must therefore evolve toward a model of partnership and deliberation. The perpetuation of male dominance without corresponding economic responsibility, he argues, contradicts the Qur'anic principle of justice that underpins family relations.

A complementary contribution emerges from the work of Abu Syuqqah, who conducted an extensive inductive study of thousands of prophetic traditions to reconstruct the lived realities of women during the time of the Prophet Muhammad (SAW). Abu Syuqqah's findings revealed that women in the early Islamic community actively participated in public life, including congregational prayer in mosques and socially appropriate interactions with men, all within ethical boundaries (Syuqqah, 1990). These historical insights challenge the notion of "total domestication" often assumed to be mandated by Islamic law, demonstrating instead that such restrictions reflect later patriarchal cultural constructions rather than normative Islamic teachings. By documenting the public and social agency of women in the prophetic era, Abu Syuqqah's work underscores the legitimacy of women's freedom and participation, provided such activities remain consistent with Islamic ethical principles (Syahidin, 2023).

Building upon these reformist trajectories, Kodir (2019) introduced the *Mubādalāh* theory as a comprehensive framework for interpreting Qur'anic verses through the principle of reciprocity between men and women. Rooted in the premise that Islamic law must generate equitable benefits for both genders, *Mubādalāh* emphasizes mutual responsibility and shared moral agency within the household (Kodir, 2019). To operationalize this principle, Kodir reconstructs the foundational structure of the Islamic family by identifying

five interrelated ethical pillars: *mītsāqan ghalīzan* (the solemn covenant), *zawāj* (partnership), *tarādin* (mutual consent and contentment), *mu'āsyaḥ bi al-ma'rūf* (ethical and kind treatment), and *musyāwarah* (habitual mutual consultation). When these values are consistently enacted, the core objectives of family life (*sakīnah*, *mawaddah*, and *raḥmah*) can be jointly realized and experienced by both spouses (Kodir, 2025). The *Mubādalāh* theory further advances gender equity and relational justice by challenging hierarchical interpretations that privilege husbands over wives. Instead, it positions both spouses as equal moral subjects before God, to whom ethical injunctions apply reciprocally. Methodologically, *Mubādalāh* employs a three-stage interpretive process: *first*, affirming universal ethical principles derived from the Qur'an and Hadith as the normative foundation; *second*, identifying the core moral intent of a specific text in light of these principles; and *third*, extending that intent to the gender not explicitly addressed. Through this reciprocal and justice-oriented approach, *Mubādalāh* ensures that family well-being is achieved through cooperation, mutual accountability, and ethical partnership rather than domination (Kodir, 2019).

3. Methods

This study employed a bibliometric analysis combined with a Systematic Literature Review (SLR) to map the thematic evolution of Islamic family studies, with a specific focus on the intersection of marriage and household from an Islamic perspective. The data collection and screening procedures followed the PRISMA 2020 guidelines to ensure transparency, methodological rigor, and reproducibility (Page et al., 2021).

3.1 Data Source and Search Strategy

Bibliometric data were retrieved exclusively from the Scopus database. The selection of Scopus as the primary data source was based on methodological considerations, as this database offers an optimal balance between extensive literature coverage and rigorous content curation standards (Baas et al., 2020). In contrast, Web of Science (WoS), while characterized by strong historical selectivity, exhibits comparatively limited coverage across certain social science and interdisciplinary domains. Scopus, by providing broader journal indexation, significantly reduces the risk of selection bias in multidisciplinary bibliometric synthesis (Mongeon & Paul-Hus, 2016). Google Scholar, although expansive, is more susceptible to the inclusion of non-scholarly or predatory sources and demonstrates inconsistencies that may distort bibliometric indicators (Martín-Martín et al., 2018). Scopus mitigates these risks through strict quality control mechanisms enforced by its Content Selection and Advisory Board (CSAB), ensuring that only peer-reviewed and academically validated publications are indexed (Pranckutė, 2021). Moreover, Scopus exhibits a high degree of citation overlap with WoS, indexing the majority of sources covered by other major databases, which makes it an efficient and representative single data source for mapping the global research landscape without substantial loss of key studies (Martín-Martín et al., 2018). A structured Boolean search string was developed to capture three core dimensions: (1) household dynamics, (2) marital guidance or counseling, and (3) Islamic context. The construction of this search strategy was informed by the observed lack of quantitative research addressing the socio-psychological operationalization of Islamic family values. Keywords were intentionally selected to trace how theological concepts, traditionally discussed within exegetical (*tafsīr*) frameworks, have evolved into empirically measurable indicators of household resilience within contemporary social science literature. The search was conducted between December 15 and December 17, 2025, using the TITLE-ABS-KEY field with the following query: (“Islamic household” OR “Muslim household” OR “household in Islam” OR “Islamic family” OR “sakīnah family” OR “Muslim family” OR “family in Islam” OR “Islamic family life” OR “Muslim family life” OR “marital life in Islam” OR “domestic life in Islam” OR “sakīnah” OR “mawaddah” OR “raḥmah” OR “mawaddah wa raḥmah” OR “Islamic marriage” OR “Muslim marriage” OR “marriage in Islam” OR “marriage success in Islam” OR “family harmony” OR “marital guidance” OR “marriage counseling”) AND (“Islamic” OR “Islam” OR “sharī'ah” OR “fiqh”). This initial search yielded 1,026 documents.

3.2 Inclusion and Exclusion Criteria

To ensure quality and thematic relevance, several inclusion and exclusion criteria were applied sequentially. The analysis was restricted to publications from the last decade (2016–2025) to capture recent conceptual shifts toward psycho-spiritual dimensions of family resilience. Document types were limited to journal articles and

review papers to ensure peer-reviewed quality, excluding conference proceedings, book chapters, and other non-journal publications. Only English-language publications were included to facilitate international comparability. Source types were restricted to academic journals, and subject area filters were applied to exclude studies with a primary focus on unrelated medical, biological, or purely macroeconomic themes.

3.3 Screening and Eligibility

The screening process followed four stages: identification, screening, eligibility, and inclusion.

1. Identification: The initial database search identified 1,026 records.
2. Screening: Automated filters applied to publication year, document type, and publication stage reduced the dataset to 640 records. Additional filtering based on source type, keyword relevance, and English-language availability resulted in a preliminary set of 427 articles.
3. Eligibility: The 427 remaining articles underwent manual screening of titles and abstracts to assess thematic alignment. This qualitative assessment led to the exclusion of 142 articles that fell outside the study scope, including works focused primarily on clinical genetics, macroeconomic modeling, or unrelated legal frameworks.
4. Inclusion: A final dataset of 285 articles was retained for bibliometric analysis.

3.4 Data Analysis Tools

The finalized dataset was exported in CSV format and analyzed using two complementary software tools.

- a. VOSviewer (version 1.6.20): Employed to construct network visualization maps, particularly for co-occurrence analysis of author keywords, to identify shifts from legalistic terminology toward psycho-spiritual and resilience-based constructs.
- b. Biblioshiny (R package): Utilized to analyze publication trends, source impact, collaboration patterns, and thematic evolution over time.

PRISMA 2020 Flow Diagram for Systematic Review on Islamic Household

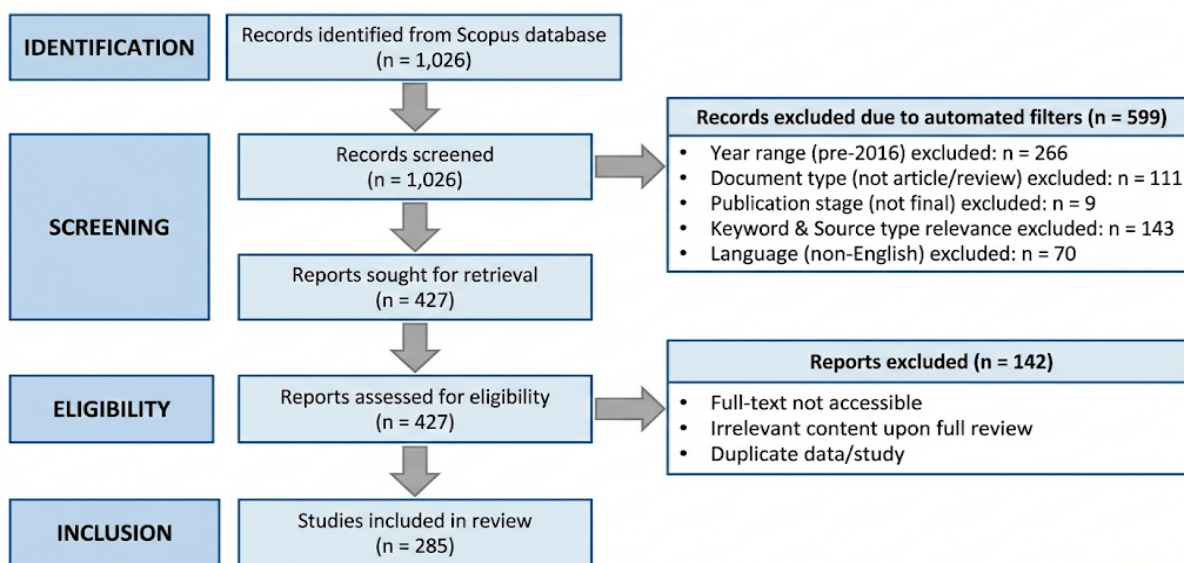


Figure 1. PRISMA 2020 Flow Diagram for the Systematic Review of Marriage and Islamic Household Studies
Source: Visualized by the Authors, 2025.

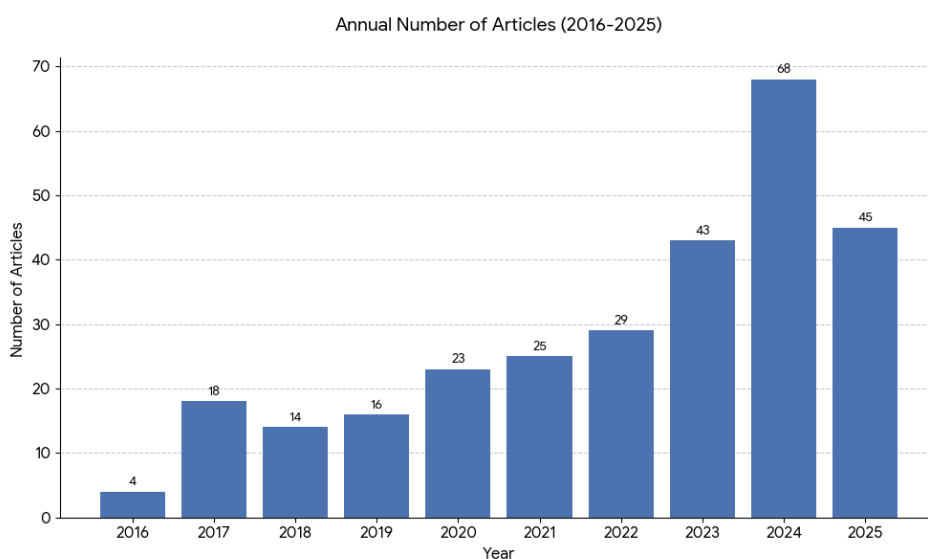
4. Results and Discussion

4.1 Global Publication Trends and Growth Patterns

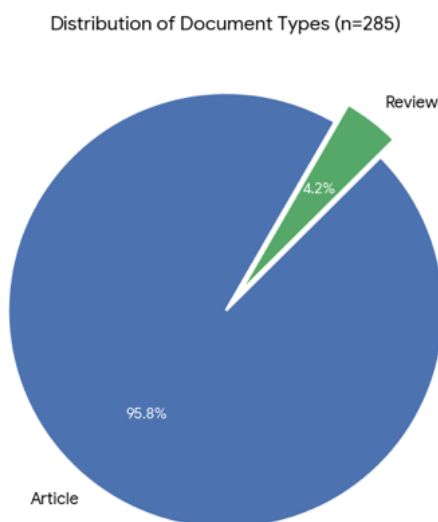
Scholarly interest in Islamic marriage and family dynamics has exhibited a remarkable trajectory over the past decade. **Figure 2a** illustrates the annual volume of scientific production from 2016 to 2025, revealing an exponential surge in academic output. In the initial phase (2016–2019), the field experienced a modest but steady accumulation, beginning with only four articles in 2016 and averaging approximately 13 publications annually. However, a significant inflection point emerged around 2020, when publication numbers began to increase consistently, culminating in a dramatic peak of 68 articles in 2024.

This sharp upward trend, representing a seventeen-fold increase from the baseline year, suggests that the study of Muslim households has transitioned from a peripheral topic to a central focus within social science research. The sustained growth during and after the 2020–2022 period, recording 23, 25, and 29 articles, respectively, is contextually linked to the global COVID-19 pandemic, which likely prompted scholars to investigate the tranquility of Muslim families under conditions of domestic confinement and crisis (Tarigan, 2023). Although data for 2025 indicate 45 publications, this figure remains substantially higher than pre-2023 levels, suggesting that academic momentum in this field remains robust. This sustained interest aligns with evidence that research in this domain is no longer solely normative but increasingly interdisciplinary, encompassing sociological, psychological, and legal dimensions of marriage and family life (Simbolon et al., 2024).

Furthermore, the distribution of document types, as depicted in Figure 2b, provides important insight into the nature of scholarly output in this field. The overwhelming dominance of research articles (95.8%) compared to review papers (4.2%) strongly indicates a field characterized by active knowledge production rather than knowledge consolidation (Donthu et al., 2021). This high proportion of original research supports the argument that scholars are increasingly engaged in empirical inquiry through fieldwork, surveys, and case studies aimed at operationalizing theological values (Jayus et al., 2024), rather than relying primarily on normative literature reviews. Overall, this structural composition validates the study’s premise that discourse on Islamic family life is evolving toward more practical, data-driven analysis.



(a)



(b)

Figure 2. Trend in Publication: (a) Annual Number of Articles (2016–2025), (b) Distribution of Document Types (n = 285)

Source: Data analysis processed using the R package Biblioshiny, 2025.

4.2 Most Influential Contributors: Countries, Journals, Affiliations, Authors, and Documents

The geographical distribution of knowledge production revealed a distinct geo-epistemic hegemony centered in Southeast Asia. **Table 1** presents the ten most productive countries, highlighting significant stratification within the global landscape of Islamic marriage and household research. Indonesia emerged as the undisputed leader with 454 documents, followed by Malaysia with 165 documents. Together, these two countries accounted for the vast majority of publications in the dataset, far surpassing contributions from Western academic centers such as the United Kingdom (19 documents) and the United States (15 documents).

This pronounced dominance of Indonesia and Malaysia can be attributed to the institutionalization of Islamic family law as a core academic discipline within State Islamic Universities (UIN). Unlike in Western contexts, where Islamic family studies are often subsumed under broader Middle Eastern, religious, or sociological frameworks, in Southeast Asia, the field constitutes a distinct statutory discipline embedded within national legal education systems. This institutional structure has facilitated and accelerated a substantial volume of scholarly output in recent years.

However, a closer examination of the citation-to-document ratio revealed an inverse relationship between productivity and scholarly impact. While Indonesia led in publication volume, the United Kingdom demonstrated a significantly higher citation impact, with 132 citations derived from only 19 documents (an average of approximately 6.9 citations per article), compared to Indonesia's average of fewer than one citation per article. This disparity suggests that although Southeast Asian scholars are highly productive in generating knowledge, Western scholars continue to exert greater influence in shaping theoretical frameworks and disseminating high-impact narratives. Consequently, this finding underscores the need for Indonesian and Malaysian researchers to move beyond predominantly normative-legalistic approaches and engage more deeply with theoretical, comparative, and internationally oriented frameworks that are more likely to attract global scholarly attention (Donthu et al., 2021).

Table 1. Top 10 Most Productive Countries in Global Research on Marriage and Islamic Households

No	Country	Documents	Citations
1	Indonesia	454	418
2	Malaysia	165	111
3	United Kingdom	19	132
4	United States	15	37
5	Pakistan	13	5
6	Turkey	9	29
7	India	5	0
8	Ireland	5	24
9	Israel	5	4
10	Netherlands	5	29

Source: Data analysis processed using the R package Biblioshiny, 2025

Figure 3 visualizes this geopolitical dynamic through a country collaboration network. The map is dominated by a large central cluster (green node: Indonesia), which exhibits dense internal collaboration but limited robust connections with the Global North. The strongest bilateral relationship appeared between Indonesia and Malaysia (blue node), forming what may be described as a “Nusantara Academic Alliance.” This thick linkage reflects shared cultural, religious, and legal foundations; notably, both countries operate dual legal systems (civil and *shari'ah*), which facilitate cross-border comparative research. In contrast, countries such as the United Kingdom, Saudi Arabia, and Pakistan formed smaller, more peripheral clusters. Overall, the visualization confirms that research on Islamic households remains regionally concentrated rather than globally integrated. The absence of strong connecting ties between the Indonesian cluster and Western academic centers (particularly the United States and the United Kingdom) highlights a persistent collaboration gap.

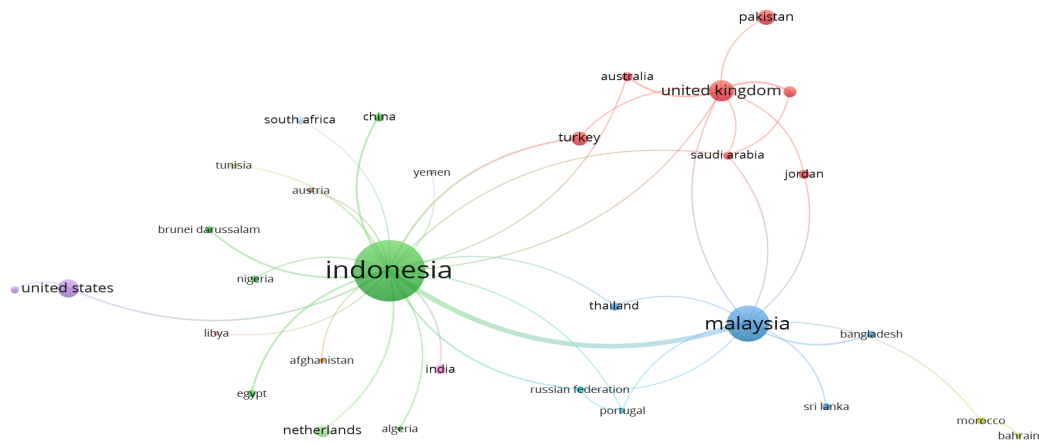


Figure 3. Country Collaboration Network

Source: Visualized using VOSviewer version 1.6.20 based on Scopus data.

Table 2 presents the leading publication venues and reveals a significant structural shift in the epistemic authority of Islamic family law studies. Whereas authoritative discourse was historically dominated by Western-based publishers (e.g., Routledge, Brill, and Oxford University Press), the contemporary landscape is now overwhelmingly led by Indonesian journals managed by UIN. Eleven of the top fifteen journals were based in Indonesia, indicating that the country evolved from being primarily an object of study into a major producer of knowledge.

A closer examination of impact metrics (SJR and CiteScore) revealed an intriguing efficiency versus volume dynamic. While *Samarah* led in publication volume (24 documents) and maintained a strong impact profile (SJR = 0.921), *Juris: Jurnal Ilmiah Syariah* emerged as a high-impact outlier. Despite publishing only four relevant documents, *Juris* recorded the highest CiteScore (6.6) and SJR (1.296) in the dataset. This pattern suggests that while *Samarah* functioned as a primary dissemination hub, journals such as *Juris* and *Al-Manahij* (SJR = 0.947) operated as highly selective niche outlets that generated substantial scholarly impact per article. Furthermore, a comparison between legacy Western journals and emerging Indonesian platforms points to a generational transition in academic influence. Established journals such as *Journal of Muslim Minority Affairs* (Routledge) and *Hawwa* (Brill) maintained relatively high H-indices (24 and 16, respectively), reflecting their long-standing academic prestige. However, their recent performance metrics (SJR < 0.2; CiteScore < 1.5) lagged behind those of several Indonesian journals. This divergence suggests that while Western journals retain legacy prestige, contemporary high-velocity scholarly debates and citation activity concerning Islamic family dynamics have increasingly shifted toward Indonesian open-access platforms, likely driven by greater accessibility and direct engagement with current socio-legal issues in Muslim societies.

Table 2. Top 15 Journals by Number of Publications (2016–2025; Data Updated to 2024)

Journal	Publisher	Documents	Citations	Cite Score (2025)	SJR	H-index
Samarah	UIN Ar-Raniry	24	142	4.5	0.921	13
El-Usrah	Faculty of Sharia and Law, UIN Ar-Raniry	20	122	2.4	0.730	9
Al-'Adalah	UIN Raden Intan Lampung	9	29	1.4	0.372	5
Al-Istinbath: Jurnal Hukum Islam	IAIN Curup	8	40	3.2	0.847	8

Manchester Journal of Transnational Islamic Law and Practice	Electronic Publications Ltd	8	6	0.3	0.134	3
Jurnal Ilmiah Mizani	IAIN Press	7	13	0.1	New (2025)	–
Al-Ahwal	Al-Ahwal Research Centre Department of Islamic Family Law, Faculty of Sharia and Law, UIN Sunan Kalijaga	6	25	2.4	0.436	6
Jurnal Ilmiah Al-Syir'ah	IAIN Manado	6	16	1.2	0.236	4
Al-Manahij: Jurnal Kajian Hukum Islam	UIN Prof. K.H. Saifuddin Zuhri Purwokerto	5	60	4.1	0.947	8
Journal of Muslim Minority Affairs	Routledge	5	37	1.3	0.187	24
Oxford Journal of Law and Religion	Oxford University Press	5	77	1.2	0.296	18
Al-Ahkam	UIN Walisongo Semarang	4	31	3.8	0.951	7
Hawwa	Brill Academic Publishers	4	6	0.3	0.180	16
Juris: Jurnal Ilmiah Syariah	UIN Mahmud Yunus Batusangkar	4	29	6.6	1.296	12
MILRev: Metro Islamic Law Review	Faculty of Sharia, IAIN Metro	4	7	2.4	0.552	5

Source: Data analysis processed using the R package Biblioshiny, 2025.

Table 3 outlines the institutional topography of the field, revealing a compelling “concentration versus dispersion” dynamic between Southeast Asia’s two academic giants. Malaysia demonstrated institutional supremacy and efficiency by securing the top three positions, with Universiti Teknologi Mara leading decisively (31 documents) and several institutions exhibiting relatively strong global research rankings (e.g., Universiti Kebangsaan Malaysia with a research rank of 438). In contrast, Indonesia exhibited strength through collective volume, numerically dominating the list with six institutional entries that reflect a distinctive hybrid ecosystem of UIN, such as UIN Ar-Raniry, and large public universities, including Universitas Airlangga. This contrast suggests that while Malaysia relies on a small number of consolidated, high-ranking research hubs to drive scholarly output, Indonesia’s academic production is more decentralized. Indonesian scholarship is sustained by a broad network of religiously specialized institutions, which, despite lacking the global rankings of their Malaysian counterparts, collectively generate a critical mass of grassroots research on Islamic family dynamics.

Table 3. Top 10 Most Productive Affiliations in Global Research on Marriage and Islamic Households

No	Affiliation	Publications	Country	Overall Rank	Research Rank	Innovation Rank	Societal Rank	Sector
1	Universiti Teknologi Mara	31	Malaysia	2163	1618	7921	749	Universities
2	Universiti Kebangsaan Malaysia	23	Malaysia	1007	438	5092	617	Universities
3	International Islamic University Malaysia	13	Malaysia	3415	2349	6541	2285	Universities
4	UIN Ar-Raniry	12	Indonesia	4539	1473	9052	4538	Universities

5	UIN Sunan Kalijaga	11	Indonesia	-	-	-	-	Universities
6	Universiti Malaya	10	Malaysia	1115	621	4164	726	Universities
7	Universitas Airlangga	9	Indonesia	2132	1643	7921	701	Universities
8	Universitas Diponegoro	9	Indonesia	2715	1635	8452	1133	Universities
9	UIN Raden Fatah Palembang	7	Indonesia	-	-	-	-	Universities
10	UIN Sultan Syarif Kasim Riau	7	Indonesia	-	-	-	-	Universities

Source: Data analysis processed using the R package Biblioshiny, 2025.

Based on the visualization presented in **Figure 4**, the institutional collaboration network revealed a distinctly polycentric yet insular topology, marked by the hegemonic dominance of Southeast Asian institutions within the global research landscape. The network is structurally anchored by large central nodes representing UIN, particularly UIN Sunan Gunung Djati Bandung and UIN Ar-Raniry Banda Aceh, both of which exhibited high betweenness centrality as primary knowledge hubs. A closer examination of inter-institutional linkages showed a strong bilateral axis between these Indonesian institutions and Malaysian universities such as the International Islamic University Malaysia (IIUM) and Universiti Kebangsaan Malaysia. This pattern suggests the presence of a “Nusantara Epistemic Alliance,” facilitated by shared cultural, linguistic, and jurisprudential foundations. However, the notable absence of dense collaborative ties with major Western universities highlights a condition of academic insularity, wherein scholarly discourse remains regionally intense but weakly integrated into the Global North. This finding underscores the urgent need for future strategies aimed at bridging this geo-epistemic divide through transcontinental research collaborations.

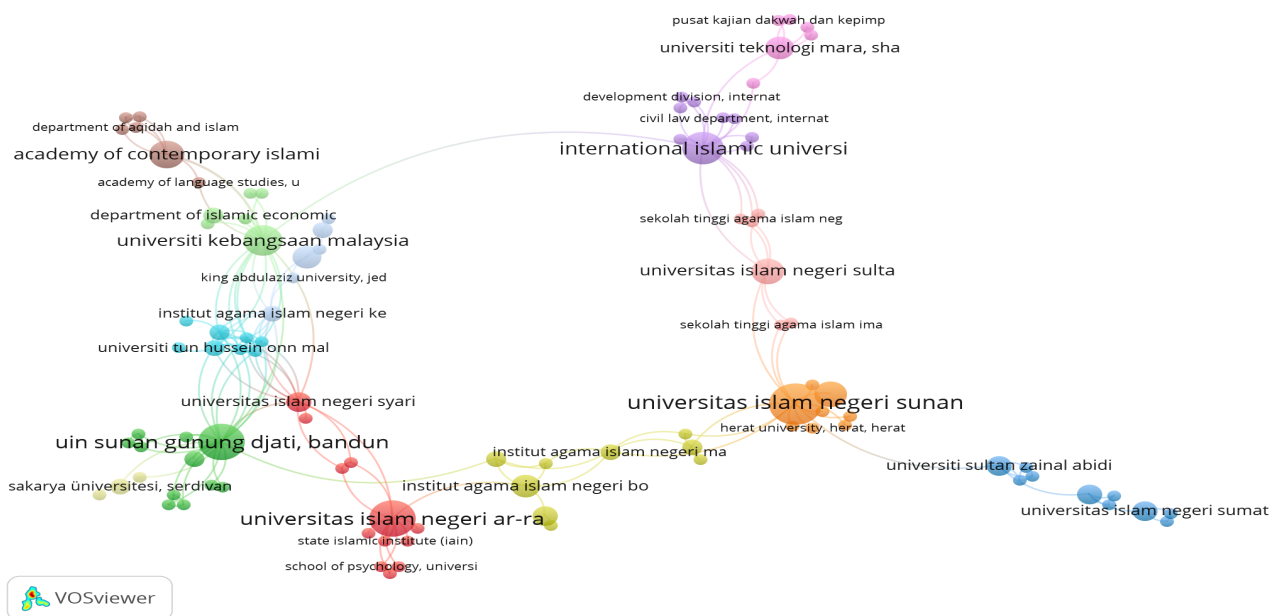


Figure 4. Institutional Collaboration Network

Source: Visualized using VOSviewer version 1.6.20 based on Scopus data.

Table 4 illustrates a fragmented and still-developing authorship landscape, characterized by the absence of a dominant “star scientist” or entrenched scholarly hegemony. Unlike more mature research fields, where leading authors typically accumulate substantial publication volumes, the productivity ceiling in this domain remained notably low, with a maximum of only three publications per author. This pattern suggests a relatively egalitarian distribution of knowledge production. The emergent nature of the field was further reflected in the M-index

values, particularly in the case of Firdaus, who demonstrated exceptional research velocity (M-index = 1.0) by attaining top-tier productivity within a single publication year (2024). Moreover, the data revealed a clear “impact versus volume” divergence. For example, Alfitri registered the highest citation count (38 citations) despite having only two publications, fewer than several top-ranked authors, indicating that early foundational contributions exerted a disproportionate influence on the discourse. This pattern suggests that intellectual impact in this rapidly evolving, Southeast Asia–led research domain is driven more by conceptual significance than by publication volume.

Table 4. Top 10 Most Productive Authors in Global Research on Marriage and Islamic Households

No	Author	H-Index	G-Index	M-Index	Citations	Publications	First Publication Year
1	Abdullah, RBH	3	3	0.333	20	3	2017
2	Cheema, SA	1	2	0.167	6	3	2020
3	Darlis, S	2	3	0.5	9	3	2022
4	Firdaus	2	2	1	7	3	2024
5	Saidon, RB	2	2	0.222	5	3	2017
6	Samuri, MAB	2	3	0.5	20	3	2022
7	Sugitanata, A	3	3	0.75	18	3	2022
8	Al Arif, MY	2	2	0.667	14	2	2023
9	Alfitri	2	2	0.333	38	2	2020
10	Aljamalulail, SR	1	2	0.333	7	2	2023

Source: Data analysis processed using the R package Biblioshiny, 2025.

The co-authorship network visualization revealed a distinct localized collectivist structure, unexpectedly dominated by Malaysian scholarly circles despite Indonesia’s leadership in overall publication volume. The network topology was anchored by Saidon, R. Binti, who functioned as a central knowledge broker, bridging otherwise discrete research groups through high betweenness centrality. The visualization is characterized by tight-knit, color-coded clusters, such as the red cluster centered on Jaapar, Nurzahidah Haji, and the blue cluster around Sahari, Noorul Huda, which likely represent institutional silos or departmental research teams within Malaysian universities (e.g., Universiti Teknologi MARA) rather than expansive international epistemic communities. The conspicuous absence of major Western or Indonesian authors within this dense interconnected component suggests that, while the field is productive, collaborative practices remain largely intramural and nationally bounded. This pattern exposes a critical structural gap: Indonesian scholars tend to operate as prolific individuals (“solo producers”), whereas Malaysian scholars function within cohesive local teams. The absence of robust cross-border collaboration highlights a missed opportunity to integrate Indonesia’s publication volume with Malaysia’s institutional cohesion.

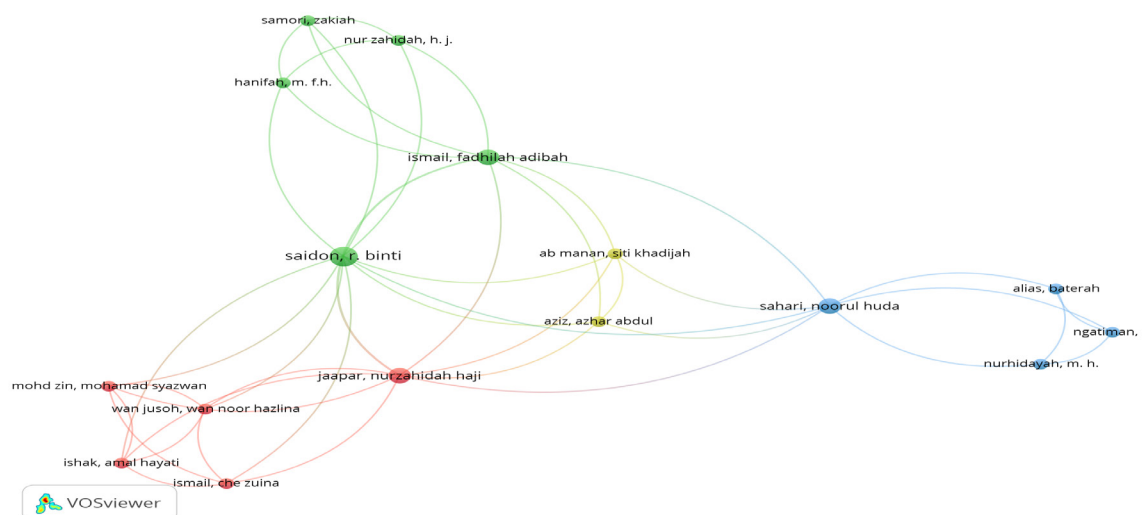


Figure 5. Author Collaboration Network

Source: Visualized using VOSviewer version 1.6.20 based on Scopus data.

Table 5 provides a detailed analysis of the ten most influential documents in the dataset, revealing a scholarly landscape that is considerably more interdisciplinary than traditional legal studies. Notably, the intersection between religion and economic behavior emerged as a primary driver of citation impact. The most cited article (A1; 61 citations) does not focus on marriage or divorce law but instead examines Islamic family business practices. Kavas et al. (2017) demonstrate how religion operates as a constitutive mechanism shaping rationality, governance, and risk management in family firms. Together with research on Muslim family tourism (A6), these findings signal a substantive expansion of the field: the Islamic family is increasingly conceptualized as an economic unit embedded within contemporary market dynamics, rather than solely as a domestic or legal entity. Legal discourse within the highly cited literature was primarily anchored in themes of gendered justice and jurisdictional dissonance. Half of the top-ten papers (A3, A4, A5, A8, A10) critically examine the structural vulnerabilities of women and children. However, the framing of these issues varied by socio-legal context. In Majority-Muslim countries such as Indonesia (A3, A4), scholarly attention centered on reforming state laws to address domestic violence and child marriage. In contrast, in Minority-Muslim contexts such as the United Kingdom (A8, A10), the principal challenge lay in the lack of legal recognition for *nikah*-only marriages. This divergence reflects a broader scholarly consensus that traditional normative frameworks often fail to protect marginalized family members, thereby necessitating socio-legal critiques that prioritize substantive human rights over formalistic legal compliance.

Methodologically, the field demonstrated a significant transition toward empirical verification. While conceptual and theoretical contributions remained influential (A5, A7), the most impactful studies relied heavily on systematic data collection, including large-scale demographic and census analysis (A2), quantitative survey research (A6), and in-depth ethnographic fieldwork (A1, A4). This methodological evolution corroborates earlier bibliometric findings, indicating that scholarship on Islamic family dynamics has matured beyond normative *fiqh* discourse into a fully developed social-science field that demands empirical evidence to interrogate and validate theological constructs such as *maqāṣid al-sharī'ah* (A7) and family resilience in contemporary contexts.

Table 5. Top 10 Highly Cited Documents

ID	Research Purpose	Subject Area	Methods	Total Citations	Reference
A1	To investigate how religion constitutes and shapes business activities in family firms.	Islamic Family Business	Qualitative (36 in-depth interviews and four months of field observation) conducted in Turkey.	61	(Kavas et al., 2017)
A2	To examine changes in fertility patterns and family structures and values in Saudi Arabia.	Family Demography	Quantitative (analysis of census data from 1992–2010 and survey data from 2000–2016).	50	(Al-Khraif et al., 2020)
A3	To discuss opportunities and legal challenges in eliminating domestic violence in Muslim households.	Domestic Violence and Law	Normative and socio-legal analysis.	35	(Alfitri, 2020)
A4	To understand the abandonment of women's rights in child marriage cases from an Islamic law perspective.	Child Marriage and Women's Rights	Qualitative (observations, interviews, and literature review) using an interpretive approach in Palembang.	33	(Barkah et al., 2022)
A5	To conceptualize the construction of patriarchal authority and advocate for women's rights within Islamic family law.	Gender Authority and Law	Conceptual and theoretical analysis.	33	(Rokhmad & Susilo, 2017)
A6	To investigate socio-demographic variables influencing Muslim family tourism motivation.	Muslim Family Tourism	Quantitative (survey questionnaires using convenience sampling) conducted in Malaysia.	32	(Aziz et al., 2018)

A7	To analyze family law issues through the lens of <i>maqāṣid al-sharī'ah</i> (objectives of Islamic law).	<i>Maqāṣid al-Sharī'ah</i> & Family Law	Literature review using a <i>maqāṣid al-sharī'ah</i> analytical framework.	27	(Tau-fiqurohman & Fauziah, 2023)
A8	To explore narratives surrounding unregistered Muslim marriages in England using the concept of liminality.	Unregistered Marriage	Qualitative (focus group discussions and discourse analysis).	27	(Akhtar, 2018)
A9	To analyze patterns of conflict and integration in Muslim interfaith marriages in Indonesia.	Interfaith Marriage	Socio-legal analysis drawing on theories of law, conflict, and integration, conducted in Lombok.	25	(Nasir, 2022)
A10	To highlight the vulnerability of spouses in unrecognized Muslim marriages and propose legal solutions.	Non-Recognition of Marriage	Empirical review and legal analysis under English law.	24	(O'sullivan, 2017)

Source: Authors' compilation, 2025.

4.3 Intellectual Structure and Thematic Clusters of Islamic Family Studies

Table 6 presents the thematic clustering of the research field. Notably, Cluster 4 (Family Resilience & Psycho-Spiritual Well-being) reflects an emerging intellectual shift identified in this study. This cluster is clearly distinguishable from the predominantly legalistic orientations observed in Clusters 1 and 3.

Table 6. Keyword Co-Occurrence Analysis

Cluster	Label/Themes	Representative Keywords
1	Traditional Marriage Formalities & Cultural Practices	Child protection, culture, family card, <i>ijtihad</i> , Islamic law, Islamic marriage, Islamism, local tradition, <i>mahr</i> , marriage contract, marriage dispensation, <i>maslahah</i> , Morocco, Muslim marriage, <i>nikah</i> , norms, polygyny, positive law, religion, religious court, underage marriage, unregistered marriage
2	Legal Reform, Gender Rights, & Identity	Compilation of Islamic law, critical discourse analysis, family, family law reform, human rights, husband, identity, inheritance distribution, interfaith marriage, Islam, Islamic education, kinship, legal status, Malaysia, measures, Muslim women, Muslims, <i>sakīnah</i> (harmonious), sexuality, <i>sharī'ah</i> court, spirituality
3	Marital Dissolution & Judicial Interpretation	Conservatism, contract, divorce, Egypt, family conflict, family law, gender, <i>ijtihad</i> , interpretation, Islamic jurisprudence, judiciary, marriage, Muhammad, Muslim divorce, Muslim family law, Sasak, <i>sirri</i> marriage, <i>sunnah</i> , women, 'ulama'
4	Family Resilience & Psycho-Spiritual Well-being	Family resilience, Islamic values, local wisdom, <i>maqāṣid al-sharī'ah</i> , marriage law reform, religious conversion, <i>sakīnah</i> family, child custody, communication, conflict, education, gender equality, household, husband and wife
5	Child Marriage & Age Regulation Disputes	Child marriage, child rights, early marriage, Islamic family law, minimum age of marriage, polygamy, women's rights
6	State Policy & Constitutional Dynamics	Constitution, customary law, public policy, <i>sharī'ah</i>

Source: Data analysis processed using VOSviewer version 1.6.20 (2025).

The Dominance of Legalism in Islamic Family Studies. Despite the deliberate inclusion of psycho-spiritual keywords, such as “sakīnah” and “marriage counseling,” in the search query, the co-occurrence network analysis (see Figure 6) identified “Islamic Family Law” as the node with the highest total link strength. This finding points to a persistent jurisprudential bias within the literature. It suggests that even when scholars address themes such as household harmony or marital success, their analyses are typically anchored in rights and obligations (*fiqh*

munakahāt) rather than emotional or psychological processes (Bano, 2012). This pattern is consistent with broader observations that Islamic scholarship has historically prioritized legalistic interpretations over psycho-spiritual dimensions in discussions of family dynamics (Auda, 2012). However, closer inspection of the clusters revealed an important emerging trend. While Islamic family law remained the central hub, it was increasingly connected to newer and smaller nodes such as mental health and conflict resolution. This visualization indicates that the field is undergoing a transitional phase, shifting from a purely legalistic understanding of marriage toward a more interdisciplinary framework that integrates legal analysis with behavioral and psychological sciences (Al-Karam, 2018; Rassool, 2021).

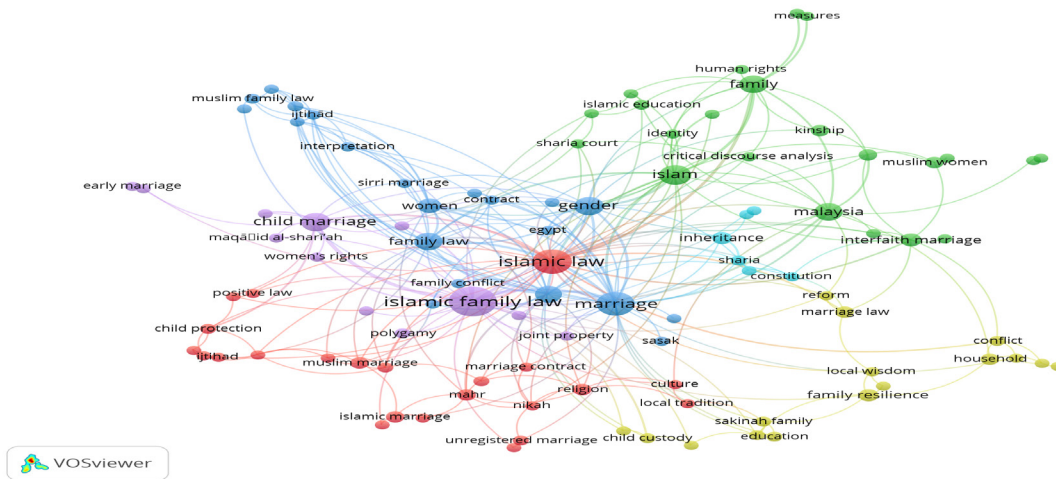


Figure 6. Visualization of the Co-Occurrence Network
 Source: Visualized using VOSviewer version 1.6.20 based on Scopus data.

Figure 7 presents the overlay visualization of keyword co-occurrences, tracing the thematic evolution of Islamic household research from 2020 to 2025. The temporal distribution revealed a clear paradigm shift. Earlier studies (represented by blue and purple nodes) were largely concerned with jurisdictional and contractual issues, as reflected in keywords such as “contract,” “unregistered marriage,” and “kinship.” In contrast, the more recent clusters (represented in yellow) signal a pivot toward functional and psycho-spiritual dimensions. Notably, the emergence of “family resilience,” “spirituality,” and “child protection” as high-frequency recent keywords suggests that contemporary scholarship is increasingly concerned with household sustainability rather than mere legal validity. Nevertheless, Islamic family law continues to function as the central node, underscoring a persistent conceptual tension within the field. The novelty of this study, therefore, lies in mapping this transition, demonstrating how Islamic legal frameworks are being progressively reinterpreted through the lenses of resilience and spiritual well-being in the post-pandemic era.

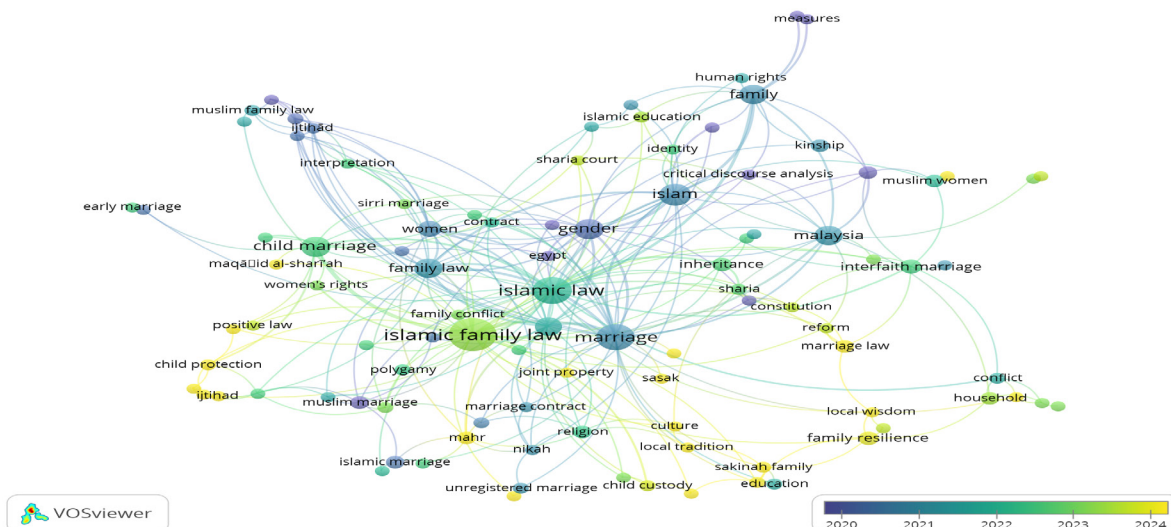


Figure 7. Keyword Occurrence Based on Overlay Visualization
 Source: Visualized using VOSviewer version 1.6.20 based on Scopus data.

4.4 Analysis of Functional Dimensions

Building on the preceding subsection, this analysis moves beyond descriptive bibliometric patterns to interpret the substantive meanings embedded in the identified keyword clusters. Drawing on thematic co-occurrence and cluster mapping, this section examines how recurring concepts in the literature converge into distinct functional dimensions of Islamic marriage. **Table 7** synthesizes these findings by linking core thematic keywords to inferred marital functions and their corresponding conceptual interpretations. This analytical step provides a structured framework for understanding Islamic marriage not merely as a legal or normative institution, but as a multidimensional system encompassing spiritual, psychological, biological, economic, parenting, and social functions, as reflected in contemporary scholarly discourse.

Table 7. Functional Dimensions of Marriage

Core Thematic Keywords	Inferred Marital Function	Conceptual Interpretation
<i>Sakīnah</i> (Cl. 4), <i>maqāṣid al-sharī'ah</i> (Cl. 4), spirituality (Cl. 2), Islamic values (Cl. 4), <i>ijtihād</i> (Cl. 1), religion (Cl. 1)	Spiritual	Foundational values and theological purposes of the household.
Family resilience (Cl. 4), communication (Cl. 4), conflict (Cl. 3), happiness/harmony (implied in <i>sakīnah</i>), identity (Cl. 2)	Psychological	Emotional and mental resilience mechanisms within the family.
Sexuality (Cl. 2), polygyny (Cl. 1), child/underage marriage (Cl. 5), reproductive health (implied)	Biological	Physical reproduction, sexuality, and age-related marital issues.
<i>Mahr</i> (dower) (Cl. 1), inheritance distribution (Cl. 2), household (Cl. 4), maintenance/ <i>nafaqah</i> (implied)	Economic	Financial rights, obligations, and household economic management.
Child protection (Cl. 1), education (Cl. 4), child custody (Cl. 4), child rights (Cl. 5), Islamic education (Cl. 2)	Parenting	Nurturing, educational, and developmental roles of the family.
Gender equality (Cl. 4), local wisdom (Cl. 4), customary law (Cl. 6), human rights (Cl. 2), culture (Cl. 1)	Social	Interaction between family, culture, state, and community norms.

Source: Authors' compilation, (2025).

Note: Cl. = Cluster.

The spiritual function refers to the religious values that serve as the foundational orientation of Muslim family life, including the concepts of *sakīnah*, *maqāṣid al-sharī'ah*, and religious practices that underpin the purpose of marriage and spousal relationships. These values operate as a transcendent anchor shaping marital commitment, moral norms, and existential meaning within the household. Accordingly, the marital contract is understood not merely as a social agreement but also as an act of worship imbued with spiritual significance. Empirical studies indicate that religious education and Islamic beliefs enhance marital adjustment and family resilience, as religiosity encourages couples to interpret stress and conflict as normative and spiritually meaningful challenges rather than purely secular problems (Raesi et al., 2025).

The psychological function relates to the capacity of family members to maintain emotional well-being, manage conflict, sustain effective communication, construct a shared family identity, and develop adaptive coping mechanisms. Within Muslim families, this psychological dimension is closely linked to the ways Islamic values foster resilience in dealing with stress, interpersonal conflict, role negotiation, and external pressures. Research in Muslim family psychology consistently demonstrates that family support, marital commitment, and a shared religious value framework are significant predictors of emotional and mental stability within the household (Syukur et al., 2023).

The biological function encompasses reproduction, reproductive health, sexuality, minimum age of marriage, and generational continuity. In Islamic family law scholarship, issues such as polygyny, underage marriage, and reproductive rights are frequently examined from both legal perspectives and their broader social implications. Consequently, this dimension extends beyond biological reproduction to include ethical, legal, and social debates concerning responsible marital practices in Islam. Although empirically driven Scopus-indexed studies focusing specifically on biological aspects remain relatively limited, a substantial body of legal and socio-cultural research addresses how these norms are interpreted and implemented in contemporary contexts (Simbolon et al., 2024).

The economic function encompasses financial rights and obligations within the household, including *mahr* (dower), *nafaqah* (maintenance), inheritance distribution, and the allocation of family economic resources. From the perspective of Islamic family law, these economic elements are regulated in detail to ensure fiscal justice and economic security for all family members. Contemporary scholarship has increasingly examined *mahr*, for instance, as an instrument of women’s financial empowerment within modern Muslim family law and household economic arrangements (Okumuş & Gümüş, 2025).

The parenting function refers to the family’s role in child-rearing, education, and child development. Within an Islamic value framework, parenting practices emphasize the transmission of moral and religious values, character formation, and the strengthening of family resilience through active parental involvement. The literature indicates that integrating Islamic values into parenting practices contributes positively to sustained family resilience and to children’s moral and psychosocial development across diverse Muslim cultural contexts (Dwinandita, 2024).

The social function concerns how the family interacts with culture, legal norms, society, and social institutions beyond the household. This includes the integration of Islamic values with local customs, gender relations, social adaptation, and the fulfillment of social rights, such as women’s and children’s rights. Contemporary debates on gender equality, human rights, and inheritance law thus form part of broader social negotiation processes within modern Muslim families (Shiddieqy et al., 2025).

These functions underscore the multidimensional character of Islamic marriage and family studies, extending beyond normative legal discussions to incorporate empirical, psychological, economic, and socio-cultural analyses. Both systematic literature reviews and contextual studies reinforce the view that Muslim families operate as complex systems involving spiritual values, psychological mechanisms, economic stability, parenting roles, and continuous negotiation within cultural and legal environments.

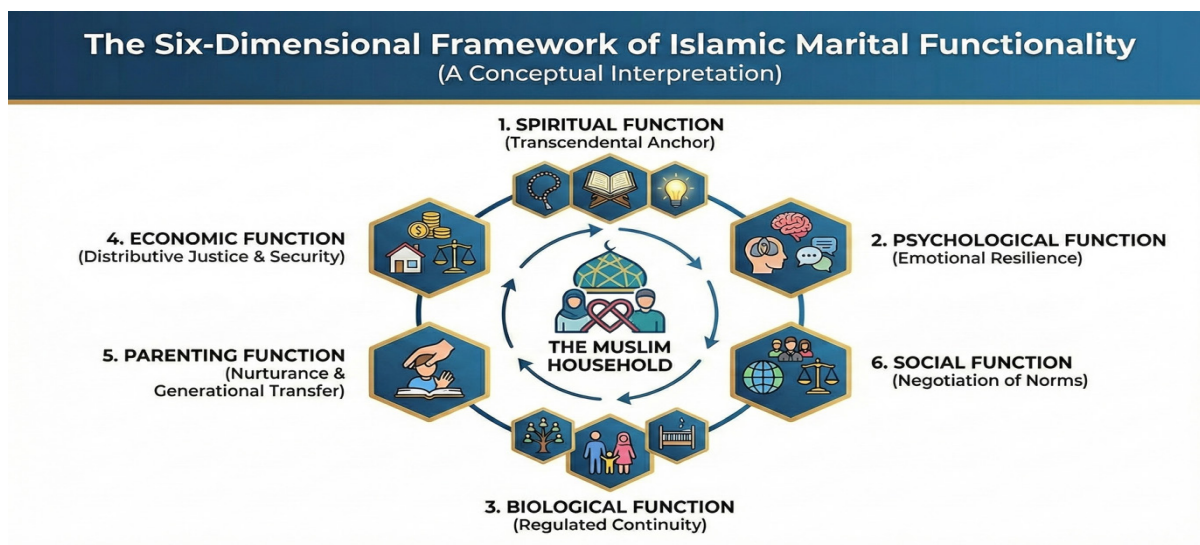


Figure 8. Inferred Functional Dimensions of Islamic Marriage
Source: Author’s conceptualization based on bibliometric data, 2025.

4.5 Thematic Evolution and Research Gaps in Contemporary Context

The thematic map in Figure 9 revealed a distinct intellectual topology in which legalistic and structural frameworks, exemplified by clusters such as “Muslim family law,” “child protection,” and “inheritance,” dominated the Motor Themes, indicating a highly developed and central area of scholarship. In contrast, psycho-spiritual and relational dynamics, including “family resilience,” “communication,” and “*sakīnah* family,” were positioned as Basic Themes. While these concepts demonstrate high centrality and are fundamental to the field’s relevance, their lower density suggests limited theoretical consolidation and empirical saturation compared to legal clusters. Furthermore, the placement of “measures” and specific “harmonious” constructs within the Niche Themes indicates that efforts to operationalize psycho-spiritual values quantitatively remain fragmented and peripheral. This configuration highlights a critical disconnect between normative legal scholarship and the empirical assessment of family well-being.

Conclusion

This study highlights a decisive structural transformation in Islamic marriage and family scholarship over the past decade. Bibliometric evidence confirms that the field has evolved from a static, norm-referenced discipline dominated by jurisprudential exegesis into a dynamic, interdisciplinary domain. Although the geo-epistemic concentration of Southeast Asian institutions, particularly in Indonesia and Malaysia, demonstrates strong knowledge production capacity, the intellectual core of the field is undergoing a critical shift. Contemporary discourse increasingly moves beyond defining marriage solely as a legal contract (*‘aqd*), instead conceptualizing the household as a complex ecosystem. This shift is reflected in the synthesis of six functional dimensions (spiritual, psychological, biological, economic, parenting, and social), which now operate as the analytical pillars of modern Islamic family studies.

The principal novelty of this research lies in its identification and visualization of the socio-psychological operationalization of Islamic family values. Unlike prior systematic reviews that have focused primarily on statutory reform or divorce metrics, this study is the first to quantitatively demonstrate a structural imbalance between the saturation of legalistic themes (Motor Themes) and the underdevelopment of empirical measures for family well-being (Basic Themes). Theoretically, this research contributes a new conceptual framework by illustrating how theological constructs such as *sakīnah* are increasingly reinterpreted not merely as divine endowments, but as measurable indicators of psychological resilience. This perspective challenges the classical *fiqh* paradigm by asserting that legal validity does not necessarily guarantee marital functionality.

These findings carry important implications for both academia and policy. In Islamic higher education, particularly within UIN, the results underscore the urgency of integrating behavioral sciences into *sharī‘ah* curricula, moving beyond textual legalism to incorporate family psychology, counseling, and conflict resolution. For policymakers, the growing emphasis on family resilience suggests that interventions should extend beyond premarital administrative compliance and divorce litigation to include psycho-spiritual support systems addressing mental health and economic stability within Muslim households.

Despite its contributions, this study has several limitations. *First*, reliance on the Scopus database, while ensuring quality control, excludes a substantial body of vernacular scholarship in Arabic and Bahasa Indonesia, as well as non-indexed monographs. *Second*, the restriction to English-language publications limits exposure to region-specific theological nuances. *Finally*, as a bibliometric study, this research is based on metadata and keyword co-occurrence patterns rather than in-depth qualitative content analysis of full texts.

To address these limitations and bridge the identified gaps, future research should prioritize three areas. *First*, scholars must move from conceptualizing *sakīnah* to operationalizing it by developing and validating psychometric instruments for measuring Islamic family resilience across cultural contexts. *Second*, greater attention should be paid to the digital–relational interface, particularly the impact of social media on marital privacy, *ghadhul bashar*, and spousal satisfaction. *Finally*, comparative cross-regional studies are needed to decenter the Southeast Asian narrative and examine whether similar psycho-spiritual shifts are occurring in the Middle East and Muslim diaspora communities in the West, thereby advancing a genuinely global perspective on the modern Muslim family.

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