

# Systematic Review of Islamic Law and Human Rights Controversies: A Bibliometric Analysis

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## Systematic Review of Islamic Law and Human Rights Controversies: A Bibliometric Analysis

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### Abstract

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Islamic law and human rights are two frames of reference that have significant relevance and impact on the governance of society and human life; the main objective of this study is to update the current knowledge frontiers around investigations related to Islamic law and human rights and more profoundly, identify the main research topics and analyze their evolution over time. Bibliometric Analysis has been applied in this article: we retrieved 202 academic articles related to Islamic law and human rights from Scopus after several data cleaning and preparation steps. The R package "Bibliometrix" was mainly used to analyze this content. Our study has two parts, and the performance analysis contains five categories (Annual Scientific Production, Most Relevant Sources, Most Productive Authors, Most Cited Publications, and Most Relevant Keywords). Science mapping includes country collaboration analysis and thematic Analysis. We highlighted our thematic Analysis by splitting the entire bibliographic dataset. This study is one of the most comprehensive bibliometric reviews analyzing studies related to Islamic law and human rights so far. We explain how the results will benefit current academic research interests' understanding of the importance of research on this topic.

**Keywords:** Islamic Law, Human Rights, Bibliometric Analysis

### Introduction

The controversy between Islamic Law and Human Rights is a topic that has attracted the attention of many academics (Tibi, 2017), legal practitioners (Braithwaite & Gohar, 2014), and the general public (Brechin, 2013). Conflicts between the principles of Islamic Law and Human Rights norms often arise in issues such as women's rights. (Bano, 2006), LGBT rights (P. H. Lee, 2016), religious freedom (Bielefeldt, 2013; Emon et al., 2013), and so on. The systematic review of this study will help analyze and understand the extent to which the scientific literature has reviewed this conflict and how the debate has evolved.

Islamic law and human rights are two complex fields with unique dynamics. They have different interactions and interpretations in various cultural, social, and political contexts. Islamic law is a legal system based on the teachings of the Islamic religion, including the Qur'an and Hadith, as well

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as the scholars' interpretations (Saeed, 2006; Sardar, 1993; Susan L. Douglass & Munir Shaikh, 2004). Islamic law covers various aspects of life, including family law, criminal law, economics, and others (Abu-Odeh & Law, 2001; Balchin, 1970; Halley & Rittich, 2010). Human rights are inherent rights that every individual possesses, regardless of religion, race, gender, or nationality (Gilbert, 2020; Hughes, 2011; Roy & Sharma, 2018). Human rights include freedom of speech, the right to life, the right not to be tortured, the right to religion, and so on (Humphreys, 2007; Macovei, 2002; Scheinin, 2007).

The intersection of Islamic Law and Human Rights has given rise to many perspectives and challenges in practice. The main challenges are (a) Different interpretations of Islamic law by scholars and religious authorities (Kari, 1987; Pabbajah et al., 2020; Zaman, 2009). This may lead to differences of opinion regarding the extent to which human rights are recognized in the Islamic context.

(b) There are different views in Islam regarding gender equality (Badawi, 1995; Bolzendahl & Myers, 2004) in universal human rights and traditional Islamic legal interpretations, (c) Some aspects of Islamic law dealing with corporal punishment, such as flogging and hand-cutting (Alfitri, 2021; Arafa & Burns, 2015; Jonathan Brown, 2017), (d) Although Islam provides freedom of religion, conversion from Islam to another religion can be controversial in some more conservative Muslim societies. (e) Although Islam provides freedom of religion, religious conversion from Islam to another religion can be controversial in some more conservative Muslim societies. Despite the differences and challenges, many Muslim-majority countries have attempted to find common ground between Islamic law and human rights. (M. Emon et al., 2012; Mir-Hosseini, 2016; Saeed, 2018). Some countries have adopted legal systems called "Islamic Legal States," in which the principles of Human Rights are respected while retaining the principles of Islamic law within a specific territory.

The relationship between Islamic Law and Human Rights is complex and often controversial. Bibliometric Analysis can assist in identifying research trends and shifts in focus that occur over time (Tian et al., 2018; White & Borgholthaus, 2022), empirical approach in understanding how the scholarly literature in this field evolves (Zhang et al., 2021), help identify challenges and opportunities in the incorporation of Islamic Law and Human Rights principles (Verma & Gustafsson, 2020), and measuring the impact of research in this field through parameters (Franks et al., 2006; Verma & Gustafsson, 2020) and how these two fields interact and evolve.

## Literature Review

### *Islamic Law and Human Rights and Its Research Lines*

The development of Islamic Law and Human Rights can be seen by reviewing the many citations of this related article; Citation also serves as a foundation for further research (Culnan, 1987; Harwood, 2009). By citing relevant research, the authors provide a springboard for future

researchers (Harwood, 2009) to further develop or explore the same or related topics. One of the most widely discussed areas in developing Islamic Law and Human Rights research is domestic violence in Muslim societies in the Middle East, Africa, and Asia. The analytical framework is comparative, emphasizing four factors and the interaction between them: sharia (Islamic law), state power, family violence, and the struggle for human rights (Hajjar, 2004); equally popular and controversial is the European Court of Human Rights' recent decision in *Refah Partisi v. Turkey*, in which the Court upheld the banning of a political party advocating a form of legal pluralism that would incorporate elements of Islamic law into the Turkish legal order. *Refah* establishes a legal site where contestation over the constitutional boundaries of legal pluralism and militant democracy will take place in the future (Macklem, 2006); *Refah Partisi v. Turkey*, also known as the *Welfare Party v. Turkey* case, was a historic decision by the European Court of Human Rights (European Court of Human Rights, ECtHR) relating to the dissolution of a political party in Turkey.

The case came before the Court in 2001, and the judgment was announced on February 13, 2003; the *Refah Partisi* case highlights the role of the ECtHR in safeguarding fundamental rights and freedoms, even in politically sensitive cases. It also emphasizes the tension between secularism and religious influence in Turkish politics and Turkey's challenges in balancing these aspects. The ruling impacts the protection of political parties and freedom of expression in Turkey and other Council of Europe member states. This has led to the development of Islam in Europe and the growing number of Muslims in Europe to examine the compatibility of the application of Islamic law or Islamic legal systems with the European Convention on Human Rights, including criticizing the decision of the European Court of Human Rights in the *Refah* case (McGoldrick, 2009).

The next most popular discussion area on Islamic law and human rights was the relatively limited Mudawwana Reforms in 1993 which was closely linked to the start of a cautious democratization process. Since then, discussions have become more heated, especially since the coming to power of a new government in 1998 made up of former opposition parties. A year later, this government presented a broad family law reform plan. The plan has sparked considerable public debate on key concepts such as democracy, development, human rights, civil society, and *ijtihad*. More significant issues are at stake on closer inspection:

Who can speak in public and participate in politics? The new turn in this discussion is related to the emergence of the public sphere (Buskens, 2003). Mudawwana Reform, also known as Moroccan Family Law Reform (Aixelà Cabré, 2007; Yavuz, 2016), refers to a series of changes made by the Kingdom of Morocco to the family law known as Mudawwana in 2004. Mudawwana is a family law code based on Islamic law (Sharia) that regulates various aspects of family life and marriage in Morocco.

The issue of post-war Afghanistan is also a fundamental aspect of developments in Islamic law and human rights. These dimensions are shari'ah (Islamic law), traditional institutions of informal



justice (*jirga*), Afghanistan's interim legal framework, and human rights principles. It is argued that despite their apparent incompatibility, these various dimensions of justice can be integrated into a coherent framework for a new justice system in post-war Afghanistan - a framework that will encourage interaction between local informal justice institutions and district-level courts, on the one hand, and between them and the proposed human rights unit on the other hand, based on shari'ah and positive law and law enforcement agencies providing a multi-dimensional framework that reflects the cultural and religious values of Afghan society, and at the same time, can refer to human rights principles (Wardak, 2004). In post-war Afghanistan, mainly referring to the period following the toppling of the Taliban regime in 2001, the country underwent a series of complex social, political, economic, and security changes (Bhatia & Sedra, 2008; Bird & Marshall, 2011; Cramer & Goodhand, 2002).

One of the most essential aspects in developing Islamic law and human rights is the political perspective of corporate social responsibility from a normative Islamic point of view. Large corporations in Muslim-majority countries are morally obligated to assist governments in addressing challenges related to sustainable socio-economic development and advancing human rights. Islamic "political" corporate governance frameworks, which democratize corporate decision-making by involving "core" stakeholders, non-governmental organizations, and Sharia scholars on corporate boards, can improve the ability of companies to respond to stakeholder concerns and priorities while reducing power asymmetries among stakeholders and board members (Murphy & Smolarski, 2020).

The struggle for women's human rights in studying human rights in Islamic law has also received significant attention from researchers. The struggle for women's rights has been one of the main battlegrounds between modernity and tradition in Iranian politics and society. With the rise of the Reformist movement in 1997, this struggle entered a new phase in the Islamic Republic. It became part of a broader conflict over two different notions of Islam. One was an absolutist and legalistic Islam, based on the idea of "duty," tolerating no dissent and making few concessions to the people's will and contemporary realities. The second is a pluralistic and tolerant Islam that promotes democratic values and human rights - including women's rights (Mir-Hosseini, 2002). Next, it discusses three Islamic approaches to human rights, secular, incompatible, and reconciliatory, and proposes an interpretive approach.

Suppose discriminatory Islamic laws in Muslim countries are reformed in accordance with the contextual interpretation suggested by the Koran. In that case, more excellent compatibility with international human rights standards can be achieved, particularly in contentious areas such as divorce, polygamy, corroboration, and inheritance. The Quran's purpose is to elevate women's status in society, not to relegate them to a subordinate status as is commonly believed and practiced in much of the Muslim world today (N. A. Shah, 2017). This aligns with the Convention on Eliminating Discrimination Against Women (CEDAW). The Convention on the Rights of the Child (CRC) has received the most religious-based objections from Muslim countries to various

Articles and the treaty. In contrast, the Convention is the only international treaty explicitly referring to Islamic law. Based on relevant United Nations documentation in outlining how religious legal traditions affect the implementation of the Convention by Muslim states and the relevance of reservations to the treaty's implementation by the reserving states (Hashemi, 2017).

Analyze standard law legal systems as having better economic freedom, more vital investor protection, more developed capital markets, and better protection of property rights compared to countries with civil law, Islamic law, or mixed law systems (Mitchell et al., 2013). The Common Law legal system is one of the two central legal systems used worldwide, the other being Civil Law (codified law). (Dainow, 1966; Murillo, 2011). Common Law developed in England and then spread to its colonies, such as the United States, Canada, Australia, and most Commonwealth countries. The Common Law legal system has unique characteristics that affect how the law is formed and applied. Each country that adopts this system can have variations in the interpretation and application of Common Law law based on the country's history, culture, and legal development.

## METHOD

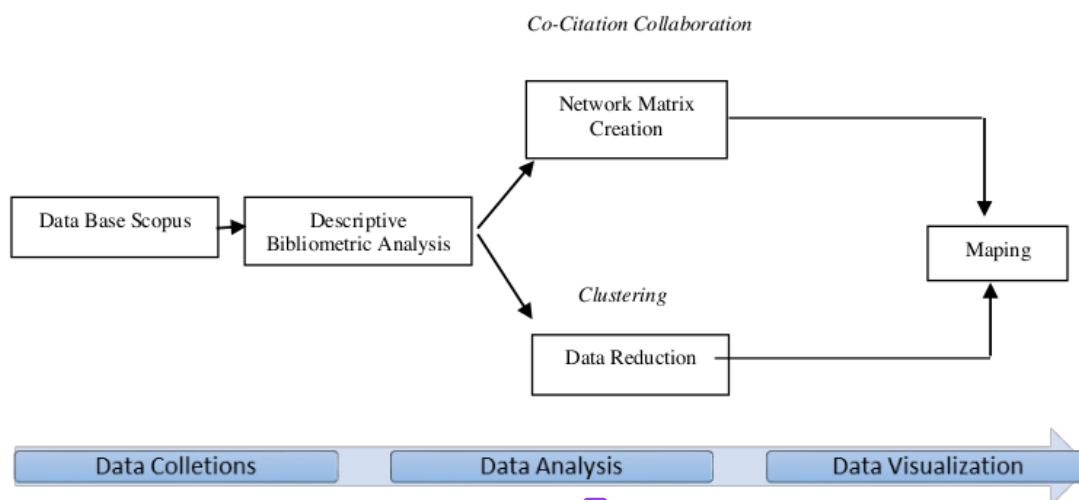
### *Data Collection*

Data was obtained from the Scopus database (Core Collection) using several keywords: 'Islamic law' and 'human rights,' 'Islamic law' and 'human rights' and 'Islamic law or Islam Law' W/3'human rights', from 1982 to August 2023. The searched documents (articles, conference proceedings, books, book chapters) were stored with full notes and cited references. This allows evaluation of scientific publications and citation structure based on bibliographic data such as author, author affiliation (university, department), academic journal, conference, country, etc., as well as the impact of their activities based on such data. (Z. Shah, 2004; van Raan, 2019).

### *Bibliometric Analysis Strategies*

Bibliometric Analysis using the R package "Bibliometrix" (Aria & Cuccurullo, 2017); the results of the Analysis based on the results of research on the Scopus database related to Islamic law and human rights are reviewed and reported in 5 categories: Annual Scientific Production, Most Relevant Sources, Most Productive Authors, Most Cited Publications and Most Relevant Keywords. Then, thematic Analysis was carried out to complete the study in this research using the R package. Bibliometrics allows plotting thematic maps for each period based on shared word networks and clustering (Aria & Cuccurullo, 2017; Callon et al., 1991; Tennekes, 2018). Here are the stages of using the R Package;

**Figure 1** Graph of the stages of bibliometric analysis R Package



The following analysis strategy maps the country's collaboration network based on normalizing association strength (Van Eck & Waltman, 2009) in plot form. This network was created using the Vosviewer bibliometric analysis tool (van Eck & Waltman, 2010) with its clustering algorithm (Waltman et al., 2010).

## Results and Discussion

### Stage of Research Development

This stage uses the K indicator to describe the development of Islamic law and human rights research. Wang and Chai have introduced the concept of the K indicator to quantitatively describe the stage of development of disciplines (Wang & Chai, 2018). Two hundred-two academic publications were collected according to our search strategy. There were 135 different sources (journals, books, etc.) to publish all retrieved bibliographic data, including 300 authors. The average number of citations per article was 5.92, and the number of authors per article was 1.55. The total number was 534, with 8175 references used. The K indicator for scientific literature related to Islamic law and human rights is 0.3, which means that current research on Islamic law and human rights is in the normal scientific stage. This stage means the development of the subject over a long period, with the formation of mature concepts; this stage is expected to step into the post-normal stage with less innovation and scientific vitality. The average science stage refers to the model proposed by philosopher of science Thomas Kuhn, normal science begins with adopting a particular paradigm by the scientific community. This paradigm is a framework that includes theories, concepts, methods, and standards that govern how research is conducted and interpretations are given (Kuhn, 2020).

### Annual Scientific Production

"Annual Scientific Production" is one of the essential indicators in bibliometric Analysis that

measures the number of scientific publications produced (Dima et al., 2022) by an author, group of researchers, institution, or country in a given year. This indicator provides an overview of the level of research activity and contributions to the scientific field in a specific period (Agbo et al., 2021; Ozansoy Çadırcı & Sağkaya Güngör, 2021)—about the productivity of publications every year.

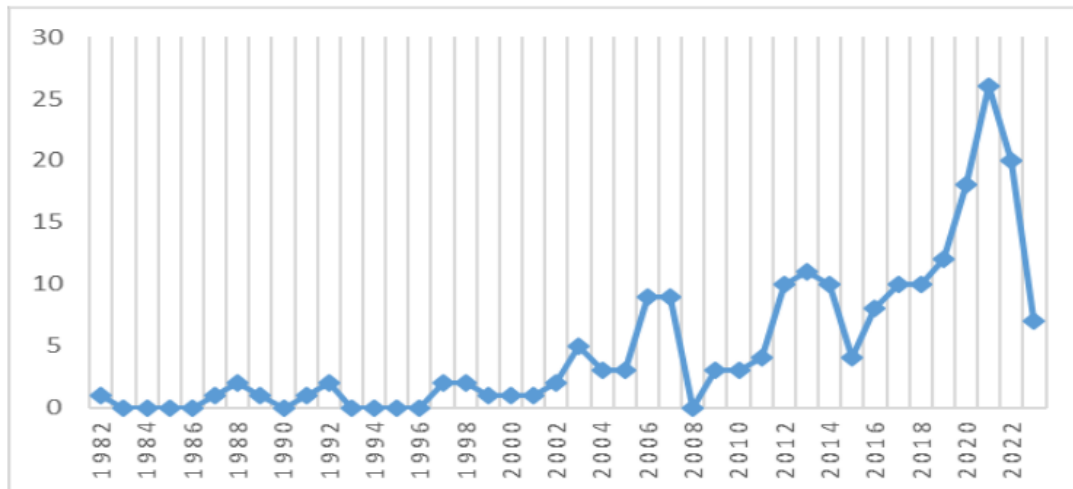


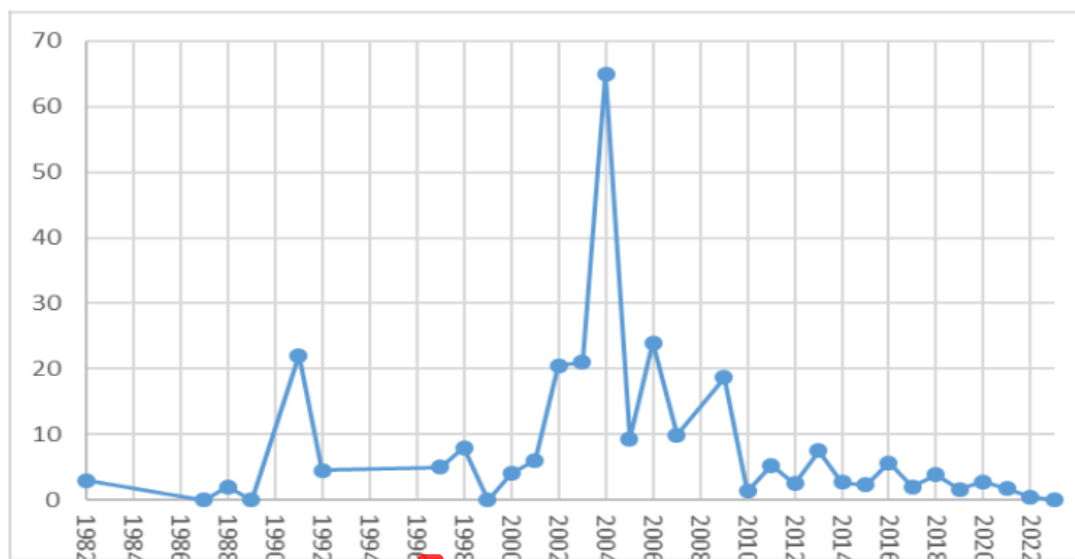
Figure 2 Publication Productivity Every Year.

In Figure 2, it can be seen that publications on Islamic law related to the discussion of human rights started in 1997; the most publications were in 2021 and 2023. The increase in research on "Islamic law" and "human rights" in the last two years is due to several factors, including global issues, social, political, and policy developments, gender, international law, Islamic ethics, children's rights, and shifts in academic and societal attention. (Ali, 2021; AUDA, 2019; Bensaid, 2021; Fitriah, 2021; Mégret, 2020). Global or regional events involving Islamic law or human rights, such as conflicts, political changes, or related cases. Public awareness of human rights issues and how they may relate to Islamic law. Issues such as religious freedom, minority protection, and social justice are often linked to aspects of law and human rights in the Islamic context. Advances in technology and easier access to information and research resources may have encouraged researchers to explore more issues of Islamic law and human rights. Changes in government or international agency policies relating to Islamic law or human rights may stimulate interest in conducting further research on the impact and implications of such policies. In a rapidly changing world, human rights are becoming increasingly important, and this may lead to increased research to understand how human rights are recognized and implemented in various contexts, including within the framework of Islamic law. Advances in interpreting and understanding Islamic law and human rights may have prompted further studies.

Figure 3 will illustrate the citations of each article so that the most impactful articles in a publication



can be identified. Citation is the process of referring to or citing a scholarly work (such as a journal article, book, or paper) in another scholarly work in recognition of the original author's contribution and as support or reference for an argument or assertion in the new work (Booth, 1984; López-Leyva, 2010; Smith & Garrett-Scott, 2021).



**Figure 3** Number of Citations Each Year

Figure 3 shows that the most significant Citation was in 2004, with 65 citations, which means that articles in that year were cited at least 65 times per article. In that year, there were two most significant articles, namely (1) on domestic violence in Muslim societies in the Middle East, Africa, and Asia. The analytical framework is comparative, emphasizing four factors and the interaction between them: sharia (Islamic law), state power, family violence, and the struggle for women's rights (Hajjar, 2004); since 2004, awareness of domestic violence and women's rights issues has increased globally, including in the Middle East (Krantz & Garcia-Moreno, 2005; Machado Juliana Costa et al., 2022; Metcalfe, 2008). International organizations, civil society, and activists have worked hard to raise this issue in various forums. Several countries in the Middle East have adopted or updated laws and policies that better protect women's rights and provide safeguards against domestic violence. These legal changes may include the introduction of stronger laws related to domestic violence, prohibiting child marriage, protecting women's rights in divorce, and so on. (2) Key dimensions of justice in post-war Afghanistan. These dimensions are sharia (Islamic law), traditional institutions of informal justice (jirga), Afghanistan's interim legal framework, and human rights principles. This model can deliver justice quickly and cost-effectively; it also has strong potential to act as a channel of communication between ordinary people and a modern participatory state in post-war Afghanistan (Wardak, 2004). Research on post-war Afghanistan and human rights since 2004 will cover various aspects involving political, social, economic, tolerance,

and humanitarian developments in the country (Ahmad & Anctil Avoine, 2018; Jones, 2007; Katzman, 2004; Machado Juliana Costa et al., 2022; Singh, 2004, 2004). During this period, Afghanistan has undergone significant changes, including political transition, reconstruction efforts, security challenges, and changes in the human rights situation.

**Most Relevant Sources**

In bibliometric Analysis, finding the most relevant and quality sources is essential for accurate and meaningful results (Ahmad & Anctil Avoine, 2018; Amin et al., 2019; Kaffash et al., 2021).

**Table 1** Most Relevant Sources

No	Sources	Articles
1	Muslim World Journal of Human Rights	19
2	AHKAM: Jurnal Ilmu Syariah	6
3	Samarah	5
4	Advances in Environmental Biology	3
5	Human Rights	3
6	Human Rights Quarterly	3
7	International Journal of Human Rights	3
8	Islamic Law and Society	3
9	Law and Social Inquiry	3
10	Manchester Journal of Transnational Islamic Law and Practice	3

Table 1 shows the ten most popular and relevant journals on Islamic law from the human rights perspective; the Muslim World Journal of Human Rights is the most popular and relevant in this field. Muslim World Journal of Human Rights with Publisher: Walter de Gruyter, Subject area: Social Sciences: LawSocial Sciences: Political Science and International RelationsSocial Sciences: Sociology and Political Science. The following journal is AHKAM: Journal of Sharia Science with Publisher: State Islamic University (UIN) Syarif Hidayatullah Jakarta, Field of Study: Arts and Humanities: Religious StudiesSocial Sciences: Law. Samarah with Publisher: Ar-Raniry State Islamic University, Subject area: Social Science: LawSocial Sciences: Social Science (others). Advances in Environmental Biology and Human Rights is the next journal that is popular in this field, and the journal has been discontinued from Scopus in the database taken in August 2023. Human Rights Quarterly with publisher: Johns Hopkins University Press, Field of study Social Sciences: Sociology and Political ScienceSocial Sciences: Social Sciences (others). International Journal of Human Rights with publisher: Taylor & Francis, Field of study: Social Sciences: LawSocial Sciences: Sociology and Political Science. Islamic Law and Society with publisher: Brill, Field of study: Social Sciences: Social Sciences: LawSocial Sciences: Sociology and Political Science. Law and Social Inquiry with Publisher: Wiley-Blackwell, Field of Study: Social Sciences: LawSocial Sciences: General Social Sciences. Manchester Journal of Transnational Islamic Law and Practice

with Publisher: Electronicpublications.org Ltd Field of study: Arts and Humanities: Religious Studies Social Sciences: Law.

In the explanation of Table 1, it can also be seen that the journals that are relevant to Islamic law and human rights are appropriate; there is only one journal, namely Advances in Environmental Biology, with Subject area: Agricultural and Biological Sciences: General Agricultural and Biological Sciences Environmental Science: General Environmental Science that does not focus on this topic. Figure 4 presents a line diagram of the year-to-year evolution of the subjects mentioned ahead: the x-axis shows the year, and the y-axis shows the number of publications under a particular subject using "Words' Frequency over Time." Words' Frequency over Time is a concept in text analysis and bibliometric Analysis that refers to monitoring and analyzing how the frequency of a particular word or group of words changes over time in the corpus of text being analyzed. This method is used to track trends, patterns, and changes in the use of words in literature, publications, or other documents over time (Günnemann & Pfeffer, 2015; Jia et al., 2021)

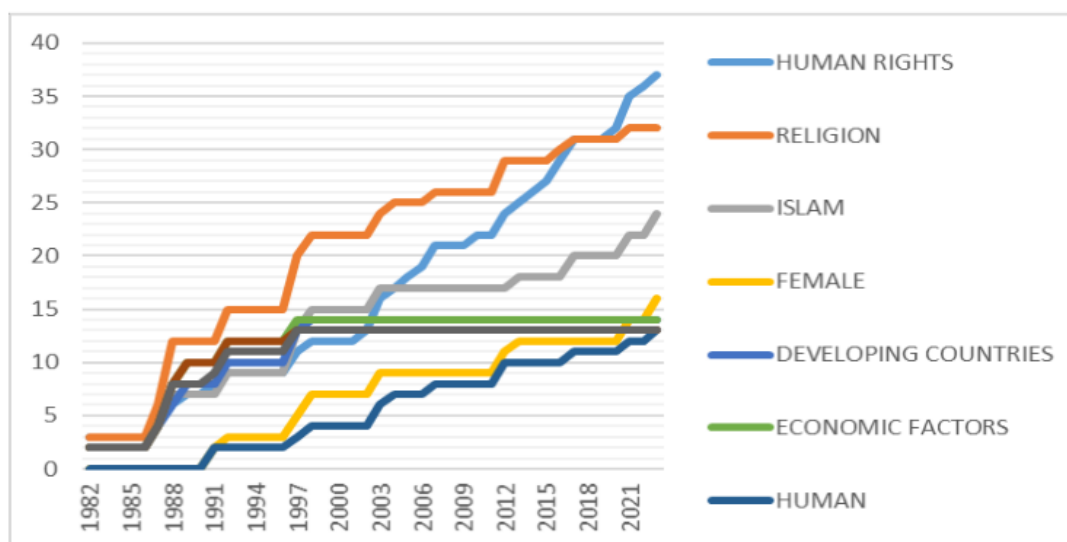


Figure 4 Subject evolution over time

Figure 4 shows that the topic of Human Rights and Religion, especially the religion of Islam, and the topic of women are also the main topics in research on Islamic law and human rights based on the Scopus database. The relationship between human rights, Islam, and women is a topic that involves discussions on religious views, human values, and the role and rights of women in the Islamic context.

#### ***Most Relevant Authors and Most Cited Publications***

In bibliometric Analysis, "Most Relevant Authors" refers to authors considered the most relevant or influential in a particular field of research (Trabskaia et al., 2023). This can be determined based

on various factors such as the number of citations of their papers, the impact of their publications, collaborations with other researchers, or significant contributions to developing knowledge in a particular field. Table 2 below shows the top 10 most famous Islamic law and human rights research authors.

**Table 2.** 10 Most Relevant Authors

No	Authors	Articles	Articles Fractionalized
1	RISPLER-CHAIM V	3	3,00
2	SHAH NA	3	3,00
3	AHMAD HM	2	1,25
4	ALMIHDAR Z	2	2,00
5	BADERIN MA	2	2,00
6	FADEL M	2	2,00
7	KADOUF HA	2	0,83
8	ROHE M	2	2,00
9	ROUDIN	2	2,00
10	SAMURAI MAA	2	0,83

Rispler-Chaim, Vardit from the University of Haifa, Haifa, Israel, and Shah, Niaz A. from the University of Hull, Hull, United Kingdom, are the most famous authors in this field and both have 19 Scopus-indexed articles. Rispler-Chaim, Vardit's most cited research is related to medical science, namely (a) Postmortem examinations have recently become standard practice in Western medicine: they are used to verify the cause of death and to obtain additional scientific information about specific diseases, as well as to train medical students. For religious believers of monotheistic faiths, postmortem examinations raise some ethical questions, although the benefits attributed to postmortem examinations in the West are also recognized by Jews, Christians, and Muslims (Rispler-Chaim, 1993), (b) The medical ethics that guide each doctor are influenced by his or her religious or cultural background or affiliation, and that is where diversity comes in. Much has been written about Jewish and Christian medical ethics. Islamic medical ethics has never been discussed as an independent field of ethics. However, specific topics, especially those relating to sexuality, birth control, and abortion, have been discussed more than others (Rispler-Chaim, 1989) and (c) relating to the contemporary fatwas on abortion of unborn children (Rispler-Chaim, 1999). While Shah, Niaz A, the most cited articles are those related to terrorism and Islamic law, namely: With article 39 of the Charter in place, the case for pre-emption is not convincing, and the current international legal order can deal effectively with the threat of terrorism (N. A. Shah, 2007), the concepts of self-defense in Islamic law and international law are compatible. Al-Qaeda's declaration of Jihad does not meet the test of Islamic law.

Similarly, the invasion of Iraq meets the test of international law (N. A. Shah, 2008), Islamic Law and the Law of Armed Conflict: The Armed Conflict in Pakistan shows how international law can



6 applied in Muslim countries in a way that is compatible with Islamic law (N. A. Shah, 2011), Islamic law permits the use of force in self-defense and in defense of those who are oppressed and unable to defend themselves. In contrast, the offensive theory of Jihad is untenable. Muslim countries follow a defensive theory of Jihad. Islamic law also permits, under certain conditions, anticipatory self-defense. Only the Muslim head of state (ruler or caliph) can declare Jihad. Most of the so-called jihad declarations today have been issued by non-state actors, such as Al-Qaeda, who do not have the authority 2 to declare Jihad (N. A. Shah, 2013); this is in addition to terrorism being the most cited of the three different Islamic approaches to human rights, namely secular, incompatible, and reconciliatory, and proposes an interpretative approach. The article argues that if discriminatory Islamic law in Muslim countries is 2 reformed following the contextual interpretation suggested by the Quran, then more excellent compatibility with international human rights standards can be achieved, particularly in contentious areas such as divorce, polygamy, evidence, and inheritance (N. A. Shah, 2017).

### Most Relevant Keywords

In bibliometric Analysis, "Most Relevant Keywords" refers to the most relevant or frequently used keywords in scientific publications or literature in a particular research field. (Guleria & Kaur, 2021; Vallaster et al., 2019). Identifying relevant keywords is an essential part of bibliometric Analysis as it can provide insights into research trends, topic focus, and developments within a field.

Figure 5(a) Most Frekuensi Word

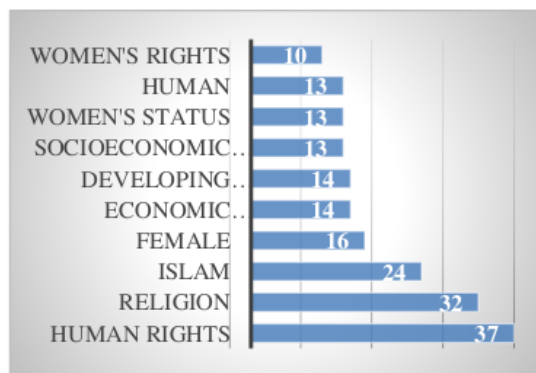


Figure 5(b) WordCloud



Figures 5(a) and 5(b) show that human rights are the most used word in the discussion of Islamic law following the keywords used in the bibliometric Analysis in this study, namely human rights and Islamic law. Applying Islamic law to understanding human rights involves an approach that seeks to accommodate universal human 11 rights principles with Islamic values and teachings. Although there are overlapping aspects, the interpretation and implementation of human rights in the Islamic context can be complex and 6 varied. The discussion on human rights since 1982 and how it has trended in the perspective of Islamic law reflects the evolution of thought and the

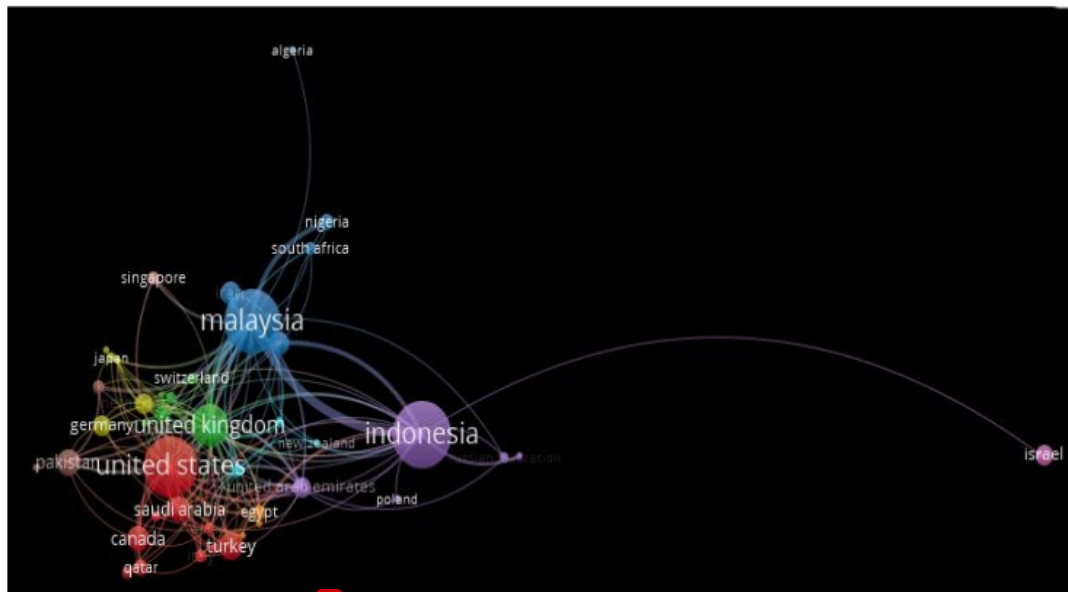


adaptation of Islamic teachings to global developments and modern human rights values. Since 1982, there has been an increasing global awareness and acceptance of the human rights principles enshrined in various international treaties, such as the UN Universal Declaration of Human Rights (1948) and other human rights conventions.

Many countries, including Muslim-majority countries, have ratified these treaties, and Muslim and non-Muslim feminist movements have become increasingly active in championing women's rights within the framework of Islamic teachings. These efforts involve the reinterpretation of Islamic law to promote gender equality and women's empowerment, and many Muslim countries have economic and political relations with the outside world, leading to more interaction with human rights principles. This has prompted many countries to adopt or accommodate human rights values within their Islamic legal frameworks.

### Country Collaboration Network

Country Collaboration Network adalah konsep yang penting dalam analisis bibliometrik yang melibatkan kerjasama antara berbagai negara dalam penelitian dan publikasi ilmiah (Guan et al., 2016; Han et al., 2014; Nita, 2019; Yu & Chen, 2021). Dalam analisis bibliometrik, informasi tentang kolaborasi antarnegara dapat memberikan wawasan tentang hubungan kerja sama lintas batas, transfer pengetahuan, dan pengaruh global dalam bidang penelitian tertentu. Vosviewer menyajikan jaringan kolaborasi negara berdasarkan frekuensi kemunculan bersama. Secara default, kekuatan asosiasi digunakan untuk menormalkan jaringan (Van Eck & Waltman, 2007), metode ini juga telah terbukti sebagai salah satu yang terbaik (Van Eck & Waltman, 2009).



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Figure 6 Country collaboration network

Figure 6 shows that Indonesia, Malaysia, and the United States are the three countries with the most significant nodes. The connections between these countries illustrate collaboration in joint publications or similar citations. Indonesia collaborates the most with Malaysia, the United States, and the United Kingdom. The fact that Indonesia collaborates the most with Malaysia, the United Kingdom, and the United States in studying Islamic law and human rights reflects the pattern of cooperation between countries in these research fields. This cooperation can include collaboration in research, joint publications, conferences, and knowledge exchange. Here are some factors that may influence this pattern of collaboration: Indonesia and Malaysia share geographical proximity, similar cultural backgrounds, and Islamic religions (Y. L. Lee et al., 2020; Lim et al., 2021). This can be the basis for close collaboration in the field of Islamic law and human rights studies, Malay and English are commonly used languages in academia, and this can facilitate knowledge exchange between Indonesia, Malaysia, the United Kingdom, and the United States, Countries such as the United Kingdom and the United States have universities and research institutions that are renowned for their expertise in law and human rights. Collaboration with these countries can provide access to resources, expertise, and extensive networks; countries such as the United Kingdom and the United States have good access to international scientific literature and information. Collaboration with these countries can help researchers from Indonesia and Malaysia access the latest knowledge in Islamic law and human rights. Collaboration with institutions in the United Kingdom and the United States may also be considered a sign of academic prestige, which can increase the visibility of research.

The network of collaboration built by Malaysia is not only with Indonesia, the United States, and the United Kingdom but also with African countries, South Asia, and Singapore. The collaboration between Malaysia, Pakistan, and Bangladesh in studying Islamic law and human rights reflects the close cooperation between these countries in research and scientific development. Some factors that may influence this pattern of collaboration are: Malaysia, Pakistan, and Bangladesh have majority Muslim populations, and all three countries have significant Islamic influence in social and legal life. Universities and research institutes in Malaysia, Pakistan, and Bangladesh may have programs focusing on studying Islamic law and human rights. Collaboration between these institutions could lead to more prosperous and more innovative research.

The role of the United States in research on Islamic law and human rights can be seen from several different perspectives. Although the United States is not a Muslim-majority country, its global role in education, research, and diplomacy significantly impacts this field. Here are some essential aspects of the United States' role in research on Islamic law and human rights: The United States has several leading universities and research institutions involved in studying Islamic law and human rights. Some of these institutions have academic programs focusing on a deep understanding of these issues, and researchers worldwide come to the US to study and collaborate. America's diverse and inclusive society creates an environment that supports many types of research, including the study of Islamic law and human rights. In this environment, different views

and perspectives can be recognized and explored.

### Thematic Analysis

Thematic Analysis in bibliometric Analysis is an approach to identify, analyze, and describe specific patterns or themes that emerge from bibliographic data sets (Bailey, 2023; Braun & Clarke, 2012; Glisczinski, 2018a, 2018b; Guest et al., 2014; Liu et al., 2020). This method is used to understand the core content of the literature relevant to a particular topic or area of research. In the context of bibliometric Analysis, thematic Analysis helps unearth the main ideas and trends present in the literature and provides insight into the development of concepts and research over time.

There are various ways to analyze and visualize Thematic Analysis in bibliometric Analysis of an academic subject; one is thematic maps. Thematic maps were first proposed by Callon, Courtial, and Laville (Callon et al., 1991) and are a coordinate system consisting of centrality (x-axis) and density (y-axis). According to Callon, "centrality measures the intensity of a cluster's linkages with other clusters; the more numerous and stronger the linkages, the more the cluster points to a set of research problems considered crucial by the scientific or technological community," while "density characterizes the strength of the linkages that bind the words that make up the cluster. The stronger these relationships, the more the research problems associated with the cluster constitute a coherent and integrated whole". Thus, research subjects can be classified into four quadrants based on these two values, each representing a specific theme module, and will be displayed with relevant keywords (authors) from the bibliographic data; analyzing where the keywords (research themes) are located is an essential method for interpreting the thematic map, and thus, the research topics. Figure 7 shows the strategic diagram of the thematic map (Börner et al., 2003). In the last ten years, researchers have also interpreted this diagram more understandably by taking the first quadrant (center and developed) as the motor theme space, the second quadrant (Center and undeveloped) as the primary and transversal theme space, the third quadrant (Periphery and developed) as the highly developed and isolated theme space, and the fourth quadrant (Periphery and undeveloped) as the emerging or declining theme space (Cobo et al., 2011).

### Cluster Network

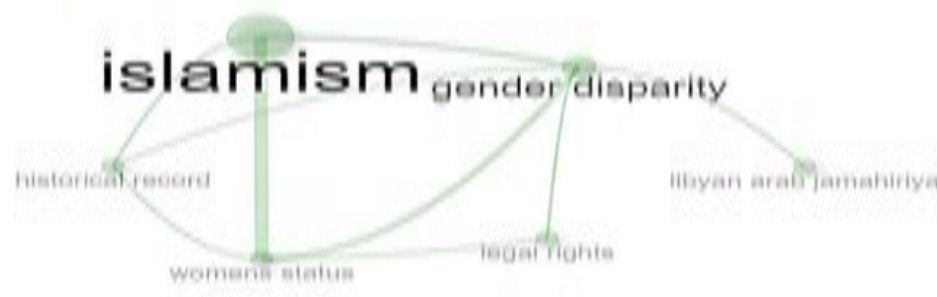


Figure 7 Thematic maps

In Figure 7, it shows that in quadrant 8 which is the main topic in this study and needs to be developed in subsequent studies on Islamic law and human rights, the aspects in the fourth quadrant in detail are presented in Figure 8 as follows.

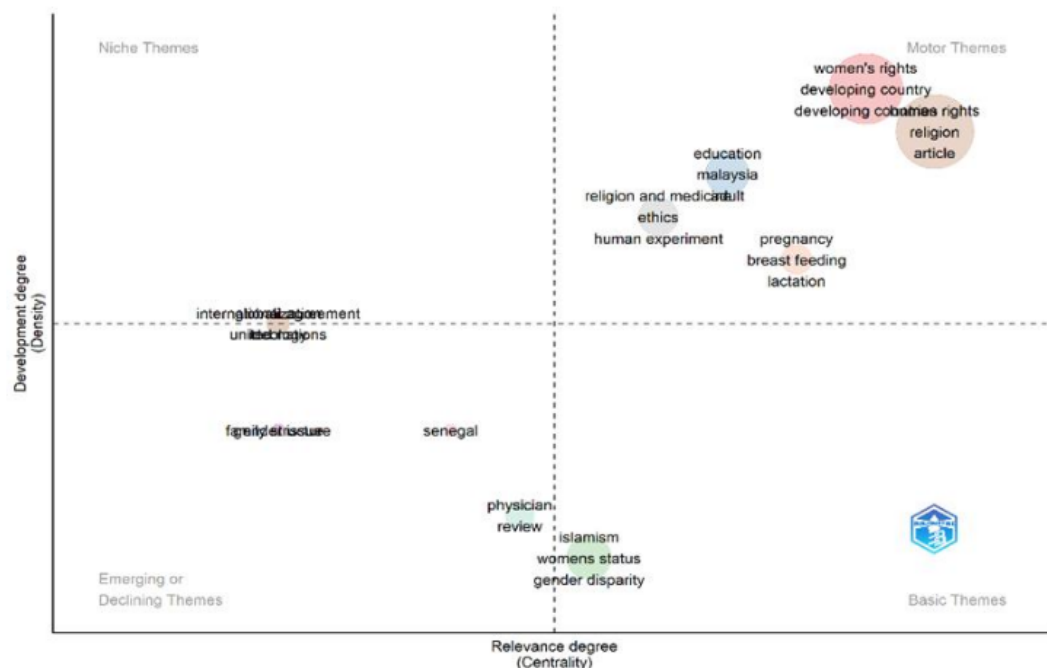


Figure 8 Cluster Network Thematic Map Quadrant

Figure 8 shows that Islamism, which is related to women's status, gender disparity, and historical record, is the main component, while gender disparity is tied to the Libyan Arab Jamahiriya and legal rights, and women's status is also tied to legal rights. Islamism is a political ideology based on conservative or radical interpretations of Islamic teachings (Clark & Schwedler, 2003; Hale & özbudun, 2009; Kuru, 2013). Movements or groups that adopt this thinking often seek to implement Islamic law (sharia) broadly in society's social and political structure. The main goals of Islamism often include establishing an Islamic state or government based on the principles of the Islamic religion.

8

Research on the status of women, including gender disparity in Islamic law and human rights, has much importance, as it can provide a deeper understanding of the complex interaction between religious teachings, culture, and human rights. Careful and objective research can help overcome the vagueness and stereotypes that often arise in discussions about women in Islam. It helps society gain a more accurate understanding of women's rights and roles in Islamic law and human rights. In-depth research can help develop more effective and inclusive policies. Researchers can provide critical input to policymakers to ensure that regulations and laws apply fairly to women and follow



human rights principles. Research results can support advocacy efforts to raise public awareness about women's rights in Islam and human rights. Research can be a tool to discuss relevant issues and promote gender equality. Research can help overcome negative or misconceived perceptions about Islam and women. By digging deeper, the research can provide a more balanced and in-depth picture of the position of women in religious and legal contexts. It can help formulate strategies to advance gender equality in societies influenced by Islamic law, ultimately improving women's rights and society's overall well-being.

Historical records are all documents, artifacts, or other sources that record events, actions, and phenomena in the past (Bowe, 2009; SOUTH, 2022). It includes various types of materials that <sup>12</sup> provide evidence or information about what happened in the past. Research on historical records in the context of Islamic law and human rights has several significant importance. It can provide deep insights into how interpretations of Islamic teachings have influenced and connected with the development of the concept of human rights in history and how these views influence current social realities. Research on historical records can help unearth the views and practices of Islamic law in history that are relevant to human rights. It allows us to understand how religious teachings have been implemented and interpreted in various periods. Studying the historical record makes it possible to trace changes in Islamic law's views on human rights over time. This can help identify the factors that influenced the changing views and how religious teachings can be adapted to human rights principles. This research can help explore historical Islamic scholars' views on human rights and gender equality. It provides an understanding of the range of views in the Islamic tradition and how these can be related to the contemporary context. This research helps avoid generalizations or stereotypes about Islamic legal views on human rights. It helps build a richer and more nuanced understanding of how these religious views have evolved. This research can facilitate dialog and better understanding between different religions and cultures. It can help defuse conflicts and support cooperation to advance human rights and gender equality. By exploring the historical record in Islamic law and human rights context, we can combine historical <sup>13</sup> perspectives with current debates to create a richer and more contextualized understanding of the relationship between religious teachings and human rights.

Research on the relationship between women's status <sup>11</sup> or gender disparity in legal rights in Islamic law and human rights is essential. It helps explore the differences between religious and human rights views on women and provides a deeper understanding of the impact of gender inequality on women's legal rights <sup>11</sup>. This research can help identify the cause-and-effect relationship between gender disparity in Islamic law and the implementation of human rights. It can help understand how different views of women in Islamic law affect their legal rights. This research can help reveal gender inequalities hidden in Islamic law and traditional views. It helps sensitize society to essential issues related to women's rights that may need to be reformed or adjusted. This research can reveal how gender disparity in Islamic law may affect the implementation human rights in practice. It provides insight into how women experience limitations in exercising their rights. By understanding



the relationship between gender disparity and legal rights in Islamic law and human rights, we can formulate constructive measures to address gender inequality and ensure women's rights are respected and guaranteed.

## Conclusions

Research on Islamic law and human rights remains a fascinating and relevant topic. In an era of globalization and information development, understanding how religious teachings, including Islam, interact with human rights principles is essential. Research on Islamic law and human rights began in 1982 in the Scopus database and is currently at the level of normal sciences.

In the science mapping section, a network of country collaborations is presented, in which a set of country collaboration patterns have been identified, the countries of Indonesia, Malaysia, and the United States are closely linked to African and South Asian countries, and the 40 most important countries in Islamic law and human rights research are presented as nodes in the network. Indonesia collaborates the most with Malaysia, the United States, and the United Kingdom. The fact that Indonesia collaborates the most with Malaysia, the United Kingdom, and the United States in studying Islamic law and human rights reflects the pattern of cooperation between countries in this field of research. This cooperation can include collaboration in research, joint publications, conferences, and knowledge exchange.

The most important research topics for thematic Analysis have been identified, especially those related to Islamism concerning gender disparity, women's status, and historical records. Although research areas seem to be becoming more homogenous over time, new research topics in studies related to Islamic law and human rights have emerged in recent years. The thematic Analysis also found that women's status and gender disparity have a significant relationship and are equally important to research, especially in relation to legal rights.

Research on Islamic law and human rights is closely related to several aspects that are interrelated and influence each other. Some aspects are Religious Balance and Human Rights, Women's Human Rights in Islam, Comparative Law, Politics and Policy, Interreligious and Cultural Dialogue, Social Impact, and Welfare. By understanding the close interrelationship between Islamic law and human rights, this research can provide a comprehensive insight into how religious views and human rights principles can blend and interact to achieve a more just and inclusive society.

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