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Mapping the Intellectual, Conceptual, and Latent Semantic Structures of Islamic Legal Philosophy (2004–2026): An Integrated Biblioshiny Saas nd LDA Topic Modeling Study

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Abstract

Global scholarship on Islamic legal philosophy has expanded rapidly over the past two decades, yet its intellectual foundations, conceptual architecture, and latent semantic themes remain fragmented across classical jurisprudence and applied socio-legal domains. This study maps the global research landscape of Islamic legal philosophy from 2004 to 2026 by integrating the Biblioshiny Search-Appraisal-Analysis-Synthesis (SAAS) science mapping workflow with Latent Dirichlet Allocation (LDA) topic modeling. A corpus of 175 English-language peer-reviewed articles and reviews (containing 7,815 cited references across 100 journals) was retrieved from the Scopus database and subjected to rigorous transliteration normalization. Results reveal a compound annual growth rate of 19.46%, surging between 2021 and 2026, with Indonesia (58.3%) and Malaysia (10.8%) leading global production and Samarah serving as the primary Bradford core outlet. Reference spectroscopy (RPYS) and co-word clustering demonstrate a paradigm shift from classical uṣūl al-fiqh formalism toward systemic maqāṣid al-sharī'ah. Furthermore, Gibbs-sampled LDA topic modeling identifies six coherent latent domains: epistemological hermeneutics (24.0%), meta-ethics and human rights (17.7%), sustainable Islamic economics (17.1%), family law and local customs (16.0%), digital and AI governance (13.1%), and substantive penal justice (12.0%). Integrating teleological legal theory with algorithmic and ecological governance constitutes the field's foremost frontier.

INTRODUCTION

Islamic legal philosophy (*falsafah al-tashrīʿ* or the philosophy of Islamic law) occupies a foundational position in Islamic intellectual history, serving as the epistemological, ontological, and axiological bridge between divine revelation (*waḥy*) and human socio-legal realities (*wāqiʿ*). Historically anchored in the classical methodology of *uṣūl al-fiqh* (principles of Islamic jurisprudence), the discipline investigates not merely the formal rules of textual deduction (*istinbāṭ al-aḥkām*), but the underlying *ratio legis* (*ʿillah*), moral theology, and higher teleological purposes (*maqāṣid al-sharīʿah*) intended by the Lawgiver (Johnston, 2004; Kamali, 2008). Over the past two decades, the epistemological boundaries of Islamic legal philosophy have undergone a profound transformation. Confronted with the complexities of nation-state constitutionalism, international human rights regimes, gender equity, environmental crises, bioethics, and algorithmic governance, contemporary legal theorists have increasingly moved beyond rigid linguistic formalism toward systemic, purposive, and hermeneutical frameworks (Auda, 2008; Al-Attar, 2017; Norman, 2024). This intellectual resurgence has generated a rapidly expanding body of international peer-reviewed literature indexed in major citation databases.

Despite this remarkable scholarly proliferation, the global literature on Islamic legal philosophy remains structurally fragmented across disparate academic silos. On one hand, Western and Middle Eastern islamology outlets frequently examine classical meta-ethics, Ashʻarite and Muʻtazilite moral ontology, and post-classical juridical dialectics (Johnston, 2007; Moad, 2007; Hansu, 2009). On the other hand, a burgeoning wave of scholarship from Southeast Asia—particularly Indonesia and Malaysia—has operationalized Islamic legal philosophy to address empirical socio-legal reforms, including family law codification, customary law (*ʿurf*) reconciliation, halal supply chain governance, and sustainable Islamic finance (Ahyani et al., 2021; Jan et al., 2021; Solikin & Wasik, 2023; Said et al., 2024). Because these research streams utilize varying terminologies—ranging from *falsafah al-tashrīʿ*, *Islamic legal theory*, and *uṣūl al-fiqh* to *maqāṣid al-sharīʿah* and *Islamic legal epistemology*—traditional narrative literature reviews struggle to synthesize the overarching macro-structure of the discipline.

Previous review studies within Islamic legal and economic domains have largely focused on narrow subfields or relied on conventional qualitative syntheses and fragmented single-metric mappings. For instance, prior reviews have examined the historical genealogy of *maqāṣid al-sharīʿah* in banking performance (Mergaliyev et al., 2021; Nouman et al., 2020), the bioethical status of novel food technologies (Hamdan et al., 2024), or localized marriage dispensation practices (Sebyar, 2023). In the broader

methodological literature, scholars have increasingly demonstrated that coupling quantitative science mapping with computational text mining is essential to overcome subjective selection bias and uncover latent thematic structures across scientific corpora (Aria & Cuccurullo, 2017; Donthu et al., 2021; Apriansyah et al., 2026; Göktepe Yıldız & Göktepe Körpeoğlu, 2025). Specifically, Aria et al. (2026) recently introduced the Search-Appraisal-Analysis-Synthesis (SAAS) workflow within Biblioshiny to ensure parameter-documented, auditable, and reproducible science mapping, while Nguyen et al. (2024) and Kushwaha et al. (2026) established that combining bibliometric network analysis with unsupervised Latent Dirichlet Allocation (LDA) topic modeling captures deep semantic patterns in article abstracts that surface keyword co-occurrence networks often miss.

However, to the best of the author's knowledge, no prior study has conducted a comprehensive, reproducible science mapping and probabilistic topic modeling investigation specifically dedicated to the global domain of Islamic legal philosophy. Existing studies have neither resolved the severe orthographic fragmentation of Arabic transliterations in bibliographic databases (e.g., *maqāṣid al-sharīʿah* versus *maqashid sharia*) nor mapped the diachronic evolution of its intellectual and conceptual structures alongside latent abstract-level semantics. Consequently, the scientific novelty of this article lies in its methodological and substantive integration: it applies the standardized Biblioshiny SAAS workflow (Aria et al., 2026) combined with Gibbs-sampled LDA topic modeling (Kushwaha et al., 2026; Nguyen et al., 2024) to a rigorously normalized Scopus corpus of Islamic legal philosophy spanning 2004 to 2026.

Guided by this research gap, this study aims to reconstruct the performance dynamics, intellectual roots, conceptual architecture, and latent semantic topics of global scholarship in Islamic legal philosophy. Specifically, this study addresses four research questions: (RQ1) What are the longitudinal publication trajectories, core journal distributions (Bradford's Law), and international collaboration patterns characterizing global research on Islamic legal philosophy from 2004 to 2026? (RQ2) What are the historical foundations and canonical intellectual roots of the discipline as revealed by global citation metrics and Reference Publication Year Spectroscopy (RPYS)? (RQ3) How is the conceptual structure of Islamic legal philosophy organized and how has it evolved diachronically across strategic thematic quadrants? (RQ4) What latent semantic research domains emerge from the probabilistic Latent Dirichlet Allocation (LDA) topic modeling of the corpus, and what future research agenda do they signify?

METHODS

1. Research Design and the SAAS Workflow

This study employs an integrated quantitative science mapping and computational text-mining design, combining the Biblioshiny SAAS (Search-Appraisal-Analysis-Synthesis) workflow (Aria & Cuccurullo, 2017, 2026; Aria et al., 2026) with Latent Dirichlet Allocation (LDA) probabilistic topic modeling (Blei et al., 2003; Kushwaha et al., 2026; Nguyen et al., 2024). Within the taxonomy of legal scholarship, this investigation represents a quantitative meta-juridical and scientometric inquiry that maps the conceptual and epistemological development of Islamic legal theory across global peer-reviewed publications. The SAAS framework reformulates traditional review protocols into four parameter-transparent, sequential stages—*Search*, *Appraisal*, *Analysis*, and *Synthesis*—ensuring that every methodological decision, from query formulation and thesaurus normalization to community detection and topic extraction, is explicitly documented and fully replicable.

2. Data Collection and Appraisal Protocol (Search & Appraisal)

Bibliographic metadata and full cited reference records were retrieved from the Scopus database on November 4, 2026. Scopus was selected as the primary data source due to its rigorous peer-review indexing standards, comprehensive coverage of international Islamic studies, law, and humanities journals, and standardized exportation of complete citation and affiliation metadata (Mongeon & Paul-Hus, 2016; Apriansyah et al., 2026). Because scholarship in Islamic legal philosophy is articulated through both direct disciplinary descriptors (e.g., *Islamic legal philosophy*, *falsafah al-tashrīʿ*) and foundational theoretical constructs (*maqāṣid al-sharīʿah*, *uṣūl al-fiqh*, *Islamic legal theory*) explicitly intersected with philosophical dimensions (*philosophy*, *epistemology*, *axiology*, *ontology*), a boolean search strategy was formulated and validated to maximize both precision and recall. The exact search string executed in Scopus Advanced Search was:

TITLE-ABS-KEY ("Islamic legal philosophy" OR "philosophy of Islamic law" OR "Islamic philosophy of law" OR "falsafah al-tashri" OR (("maqasid al-sharia" OR "maqasid sharia" OR "usul al-fiqh" OR "Islamic legal theory") AND ("philosoph" OR "epistemolog" OR "axiolog" OR "ontolog"))) AND (LIMIT-TO (DOCTYPE , "ar") OR LIMIT-TO (DOCTYPE , "re")) AND (LIMIT-TO (LANGUAGE , "English"))

During the Appraisal stage, inclusion and exclusion criteria were systematically enforced following PRISMA-aligned bibliometric screening principles (Page et al., 2021; Apriansyah et al., 2026). First, document types were restricted strictly to peer-reviewed journal articles (`ar`) and review papers (`re`), excluding books, book chapters, conference proceedings, editorials, and errata to maintain methodological comparability and formal

peer-review rigor. Second, the language filter was restricted to English to prevent cross-lingual lexical partitioning in co-word and topic modeling matrices (Göktepe Yıldız & Göktepe Körpeoğlu, 2025). No lower temporal bound was imposed so that the entire historical trajectory indexed in Scopus (2004–2026) could be captured. The resulting 175 eligible records—comprising 164 original research articles and 11 review articles—were exported in comma-separated values (`.csv`) format with all metadata fields enabled, including citation information, bibliographical details, abstracts, author keywords, and 7,815 cited references.

3. Metadata Pre-Processing and Transliteration Normalization

A critical methodological challenge in Islamic studies bibliometrics is severe lexical fragmentation caused by heterogeneous Arabic-to-Latin transliteration systems (e.g., ALA-LC, IJMES, and Indonesian-Malay orthography) and diacritical marks (`ā, ī, ū, ṣ, ḍ, ṭ, ẓ, ḥ, ʻ, ʼ`). Prior to normalization, the raw corpus contained 668 distinct author keywords (`DE`), where the single concept of *maqāṣid al-sharīʻah* was split across more than 35 syntactic variants (e.g., *Maqāṣid al-Sharīʻah* [n=13], *Maqāṣid al-Sharīʿah* [n=12], *Maqasid al-Shariah* [n=5], *Maqashid Sharia* [n=2], *Objectives of the Sharia* [n=1]). To eliminate this redundancy, a domain-specific programmatic thesaurus was executed in R (`bibliometrix` v5.5.0), stripping Unicode diacritics and consolidating orthographic synonyms into canonical descriptors (e.g., unifying all *maqāṣid* variants into `MAQASID AL-SHARIAH` [n=91], *uṣūl al-fiqh* variants into `USUL AL-FIQH` [n=14], *ijtihād* variants into `IJTIHAD` [n=15], and epistemological variants into `ISLAMIC LEGAL EPISTEMOLOGY` [n=14]). This normalization reduced unique author keywords from 668 to 477 canonical terms, substantially improving the structural validity of downstream network clustering.

4. Bibliometric Science Mapping and LDA Topic Modeling Pipeline (Analysis & Synthesis)

All bibliometric and science mapping computations were executed in the R statistical environment (v4.5+) using the `bibliometrix` package (v5.5.0) and its `Biblioshiny` interface (Aria & Cuccurullo, 2017; Aria et al., 2026). Performance appraisal and domain-level metrics were evaluated across sources, authors, institutions, and countries using publication counts (`NP`), total citations (`TC`), normalized total citations (`NTC`), local `h`-index, `g`-index, and `m`-index, alongside Bradford's Law of source dispersion and Single Country (`SCP`) versus Multiple Country Publications (`MCP`) ratios. To uncover the intellectual structure of the field, Reference Publication Year Spectroscopy (RPYS) was conducted across all 7,815 cited references, computing 5-year median deviations to detect historical citation peaks and classifying seminal references into *Hot Papers* and *Life*

Cycle Papers based on Thor et al.'s (2018) temporal trajectory algorithm. For the conceptual structure, an Author Keyword Co-occurrence Network was constructed using association strength normalization and partitioned via the Louvain community detection algorithm (Blondel et al., 2008). Strategic positioning was mapped onto Callon's Strategic Diagram (centrality × density) across four quadrants (*Motor*, *Niche*, *Basic*, and *Emerging/Declining* themes), complemented by a diachronic Thematic Evolution analysis splitting the corpus at the 2022 cutting point into Period I (2004–2022, Foundational Phase) and Period II (2023–2026, Expansion Phase).

To complement keyword-level science mapping with deeper abstract-level semantic discovery, Latent Dirichlet Allocation (LDA) topic modeling was implemented using the `topicmodels` (v0.2-17) and `tidytext` packages in R (Blei et al., 2003; Kushwaha et al., 2026; Nguyen et al., 2024). For each of the 175 documents, the title (`TI`), abstract (`AB`), and normalized keywords (`DE`) were concatenated, stripped of transliteration diacritics, tokenized, lemmatized for domain variants, and pruned of standard English stopwords, generic academic boilerplate terms (e.g., *study*, *paper*, *article*, *result*, *analysis*), and ubiquitous query stems (*islamic*, *islam*, *law*, *legal*, *sharia*, *philosophy*). Terms occurring in fewer than 3 documents or more than 80% of the corpus were filtered out, yielding a sparse Document–Term Matrix (DTM) of 175 documents by 1,477 informative terms. Candidate models ranging from $K = 3$ to $K = 9$ topics were estimated via Gibbs sampling (`burnin = 1000`, `iter = 2000`, `thin = 100`, `seed = 12345`) and evaluated using three quantitative coherence and divergence metrics: CaoJuan2009 (minimum average cosine similarity between topic pairs; Cao et al., 2009), Deveaud2014 (Jensen–Shannon divergence; Deveaud et al., 2014), and Griffiths2004 (log-likelihood maximization; Griffiths & Steyvers, 2004). Based on the global minimum of the CaoJuan2009 cosine similarity curve at $K = 6$ (0.0373) and high semantic interpretability, the 6-topic LDA solution was selected, extracting word-topic probabilities (β) and document-topic posterior assignments (γ).

RESULTS AND DISCUSSION

1. Main Information, Longitudinal Growth, and Publication Landscape (RQ1)

Table 1 summarizes the baseline bibliometric indicators of the Scopus-indexed Islamic legal philosophy corpus spanning the 23-year period from 2004 to 2026. The collection comprises 175 peer-reviewed documents—164 original research articles (93.7%) and 11 review papers (6.3%)—published across 100 distinct academic journals. The corpus exhibits a highly robust Compound Annual Growth Rate (CAGR) of 19.46% and a relatively young average document age of 3.26 years, indicating that scholarly output has

concentrated heavily in the most recent five-year window. Collectively, the 175 documents have accumulated 1,169 global citations in Scopus, corresponding to an average of 6.68 citations per document and 1.834 citations per document per year, while drawing upon a rich intellectual base of 7,815 cited references. Authorship metrics reveal 505 unique scholars with 529 total author appearances. While 57 documents (32.6%) are single-authored—reflecting the enduring tradition of solo philosophical and textual inquiry in Islamic legal studies—collaborative research has become the norm, averaging 3.02 co-authors per document and achieving an international co-authorship rate of 25.14%.

Table 1. Main Bibliometric Information of the Islamic Legal Philosophy Corpus (2004–2026)

No.	Category	Bibliometric Indicator	Value
1	Main Information	Timespan	2004–2026 (23 Years)
2	Main Information	Sources (Peer-Reviewed Journals)	100
3	Main Information	Total Documents	175
4	Main Information	Annual Growth Rate (CAGR %)	19.46%
5	Main Information	Document Average Age (Years)	3.26
6	Main Information	Average Citations per Document (TC/Doc)	6.68
7	Main Information	Average Citations per Year per Document	1.834
8	Main Information	Total Cited References (CR)	7,815
9	Document Types	Journal Articles (ar)	164 (93.71%)
10	Document Types	Review Papers (re)	11 (6.29%)
11	Document Contents	Raw / Normalized Author Keywords (DE)	668 / 477
12	Document Contents	Keywords Plus (ID)	58
13	Authorship & Collaboration	Total Unique Authors	505
14	Authorship & Collaboration	Authors of Single-Authored Documents	56 (57 Docs)
15	Authorship & Collaboration	Co-Authors per Document	3.02
16	Authorship & Collaboration	International Co-Authorships (%)	25.14%

Source: Authors' elaboration using Biblioshiny R (bibliometrix v5.5.0).

As illustrated in Figure 1, the longitudinal trajectory of scientific production in Islamic legal philosophy can be divided into three distinct developmental phases: (i) the *Formative Phase (2004–2015)*, characterized by sporadic output of 1 to 3 articles per year

(12 documents total, 6.9% of the corpus), during which foundational epistemological debates were established in flagship Western islamology journals; (ii) the *Consolidation Phase (2016–2020)*, where annual output stabilized between 3 and 6 articles per year (20 documents, 11.4%); and (iii) the *Exponential Expansion Phase (2021–2026)*, during which publication volume surged from 9 articles in 2021 and 12 in 2022 to 16 in 2023, 17 in 2024, 38 in 2025, and a peak of 50 articles in 2026 (142 documents in 2021–2026, accounting for 81.1% of the entire collection). Mean citations per year (`TC/Year`, red curve in Figure 1) peaked in 2021 (3.00 citations/year) and 2024 (3.00 citations/year), driven by highly cited empirical and conceptual works linking *maqāṣid al-sharī'ah* to sustainable development, Islamic banking, and family law resilience (Jan et al., 2021; Ahyani et al., 2021; Said et al., 2024).

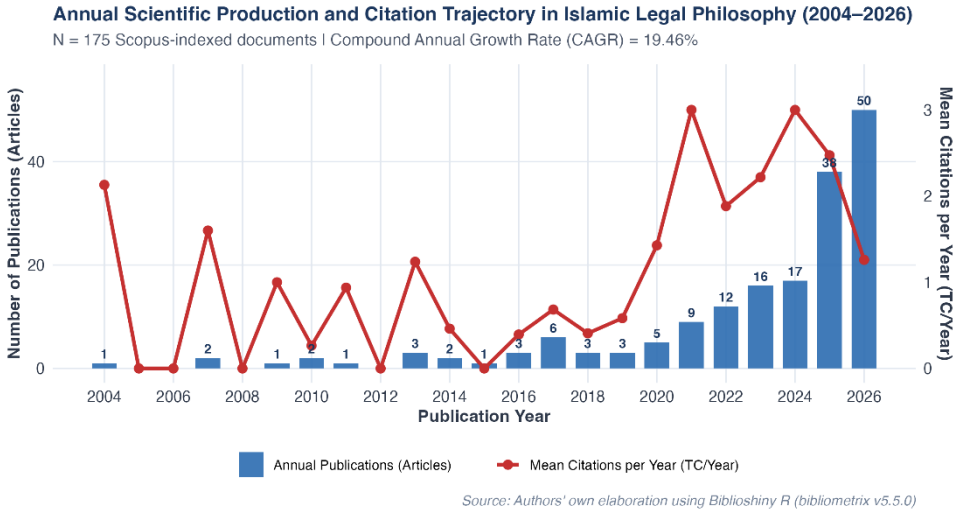


Figure 1. Annual Scientific Production and Citation Trajectory in Islamic Legal Philosophy (2004–2026)

2. Journal Dispersion (Bradford's Law) and Geographical Collaboration

To examine how scholarship is distributed across publication outlets, Bradford's Law of Scattering was applied alongside local source impact metrics (Table 2 and Figure 2). Bradford's Law partitions the 100 journals into three zones of approximately equal cumulative article productivity: Zone 1 (Core Sources) comprises just 10 journals (10.0% of all outlets) that publish 60 articles (34.3% of the entire corpus); Zone 2 consists of 32 journals publishing 57 articles (32.6%); and Zone 3 encompasses 58 peripheral journals publishing 58 single-article contributions (33.1%).

Notably, all ten Bradford Zone 1 core outlets are Scopus-indexed Islamic law journals based in Indonesia, led by *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* (NP = 12, TC = 136, *h*-index = 6, *g*-index = 11), *MILRev: Metro Islamic Law Review* (NP = 8, TC = 30, *h* =

3), *Jurnal Hukum Islam* (NP = 7, TC = 36, *h* = 5), and *Al-Manahij: Jurnal Kajian Hukum Islam* (NP = 6, TC = 46, *h* = 4). Meanwhile, in Zone 2, established international journals such as Brill's *Islamic Law and Society* (NP = 3, TC = 68, PY_start = 2004), *Al-Ahkam* (NP = 3, TC = 39), *Religions* (NP = 3, TC = 15), and *Journal of Islamic Ethics* (NP = 2, TC = 26) demonstrate high citation density per article. This dual structure indicates that while Western and international theology outlets laid the early theoretical groundwork, the recent quantitative explosion of Islamic legal philosophy in Scopus has been propelled by the internationalization and Scopus indexing of Indonesian State Islamic University (PTKIN) journals.

Table 2. Top 15 Most Influential Journal Sources and Bradford's Law Partitioning

Rank	Journal Source	Bradford Zone	NP	TC	h-index	g-index	m-index	PY Start
1	*Samarah: Jurnal Hukum Keluarga dan Hukum Islam*	Zone 1	12	136	6	11	1.20	2022
2	*MILRev: Metro Islamic Law Review*	Zone 1	8	30	3	5	1.50	2025
3	*Jurnal Hukum Islam*	Zone 1	7	36	5	6	1.25	2023
4	*Al-Manahij: Jurnal Kajian Hukum Islam*	Zone 1	6	46	4	6	0.80	2022
5	*Mawaddah: Jurnal Hukum Keluarga Islam*	Zone 1	5	14	3	3	1.50	2025
6	*Justicia Islamica*	Zone 1	5	9	2	2	0.40	2022
7	*Jurnal Ilmiah Mizani*	Zone 1	5	8	2	2	1.00	2025
8	*Ulumuna*	Zone 1	4	54	3	4	0.43	2020
9	*JURIS: Jurnal Ilmiah Syariah*	Zone 1	4	35	3	4	0.60	2022
10	*Al-Istinbath: Jurnal Hukum Islam*	Zone 1	4	16	1	4	0.50	2025
11	*Islamic Law and Society*	Zone 2	3	68	2	3	0.09	2004
12	*Al-Ahkam*	Zone 2	3	39	3	3	0.60	2022
13	*Religions*	Zone 2	3	15	3	3	0.50	2021
14	*De Jure: Jurnal Hukum dan Syar'iah*	Zone 2	3	10	1	3	0.20	2022
15	*Journal of Islamic Ethics*	Zone 2	2	26	1	2	0.10	2017

Note: NP = Number of Publications; TC = Total Global Citations; PY Start = First publication year in the corpus.

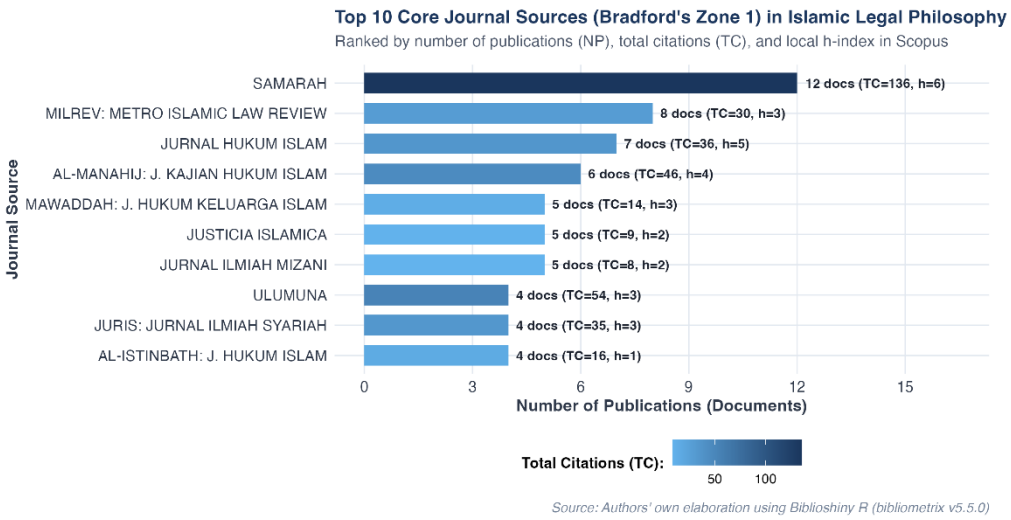


Figure 2. Top 10 Core Journal Sources (Bradford's Law Zone 1) in Islamic Legal Philosophy

Geographical and institutional productivity further confirms the pivotal role of Southeast Asia in contemporary Islamic legal philosophy (Figure 3 and Table 3). Based on corresponding author affiliations, Indonesia ranks first globally with 70 articles (58.3% of records with country metadata) and 409 total citations (49 SCP, 21 MCP, MCP_Ratio = 30.0%), followed by Malaysia with 13 articles (10.8%) and 124 citations (9 SCP, 4 MCP, MCP_Ratio = 30.8%, averaging 9.54 citations/article). Outside Southeast Asia, significant contributions originate from Canada (5 articles, TC = 17), the United States (5 articles, TC = 47, average 9.40), Pakistan (4 articles, TC = 42, average 10.50), Germany (3 articles, TC = 13), Turkey (3 articles, TC = 19), and the United Kingdom (TC = 26, average 26.00). At the institutional level, Universitas Islam Negeri (UIN) Alauddin Makassar leads with 7 affiliated publications, followed by International Islamic University Malaysia (IIUM) (6), UIN Syarif Hidayatullah Jakarta (6), UIN Ar-Raniry Banda Aceh (5), Universiti Sains Islam Malaysia (USIM) (5), and University of Malaya (5), while IAIN Bone, The University of Chicago, UAE University, Universitas Gadjah Mada, UIN Sunan Ampel Surabaya, and UIN Walisongo Semarang each contribute 3 publications.

Table 3. Top 10 Corresponding Author Countries by Productivity, Collaboration, and Citation Impact

Rank	Country	Articles	Share (%)	SCP	MCP	MCP Ratio	Total Citations	Mean TC/Doc
1	Indonesia	70	58.33%	49	21	0.300	409	5.84
2	Malaysia	13	10.83%	9	4	0.308	124	9.54

3	United States	5	4.17%	4	1	0.200	47	9.40
4	Canada	5	4.17%	4	1	0.200	17	3.40
5	Pakistan	4	3.33%	3	1	0.250	42	10.50
6	Turkey	3	2.50%	3	0	0.000	19	6.33
7	Germany	3	2.50%	3	0	0.000	13	4.33
8	United Arab Emirates	2	1.67%	1	1	0.500	14	7.00
9	Nigeria	2	1.67%	1	1	0.500	12	6.00
10	Morocco	2	1.67%	2	0	0.000	7	3.50

Note: SCP = Single Country Publications; MCP = Multiple Country Publications; MCP Ratio = MCP / Total Articles.

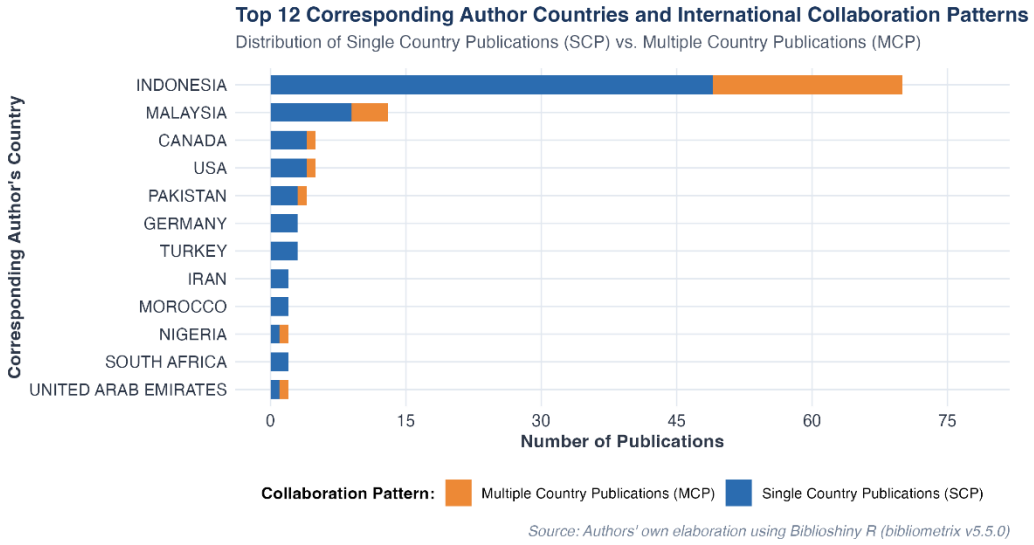


Figure 3. Top 12 Corresponding Author Countries and International Collaboration Patterns (SCP vs. MCP)

3. Intellectual Structure: High-Impact Works and Reference Spectroscopy (RQ2)

To uncover the intellectual foundations of Islamic legal philosophy, we examined both the most globally cited articles within the Scopus corpus (Table 4) and the historical reference spectroscopy (RPYS) across all 7,815 cited references (Figure 4). As shown in Table 4, the most globally cited document is Jan et al. (2021) in *Sustainability* (TC = 78, TC/Year = 13.00, NTC = 4.33), which operationalizes *maqāṣid al-sharī'ah* into sustainability indicators aligned with the UN SDGs for Islamic banking. The second most cited work is Ahyani et al. (2021) in *Al-Ihkam* (TC = 54, TC/Year = 9.00), examining the philosophical values of *raḥmatan lil 'ālamīn* in Indonesian economic law in the Industry 4.0 era. Crucially, ranks 3, 4, and 5 represent the foundational theoretical pillars of modern

Western scholarship on Islamic legal philosophy: David L. Johnston's (2004) seminal article in *Islamic Law and Society* (TC = 49), Tamir Moustafa's (2013) socio-legal study in *Law & Social Inquiry* (TC = 48), and Johnston's (2007) treatise in *Die Welt des Islams* (TC = 47). Johnston's (2004, 2007) works trace the twentieth-century epistemological shift in *uṣūl al-fiqh* away from classical textual literalism toward purposive hermeneutics and human rights theology, while Mariam Al-Attar (2017) in *Journal of Islamic Ethics* (TC = 26, NTC = 3.80) interrogates the meta-ethical basis of morality in classical Islamic thought.

Table 4. Top 12 Most Globally Cited Documents in Islamic Legal Philosophy (2004–2026)

Rank	Author(s), Year & Journal	Title Summary / Thematic Focus	TC	TC/Yr	NTC
1	Jan et al. (2021), *Sustainability*	Alignment of Islamic banking sustainability indicators with SDGs via *Maqāṣid*	78	13.00	4.33
2	Ahyani et al. (2021), *Al-Ihkam*	*Raḥmatan lil 'Ālamīn* philosophy in Indonesian economic law 4.0	54	9.00	3.00
3	Johnston (2004), *Islamic Law Soc.*	Epistemological and hermeneutical turn in 20th-century *uṣūl al-fiqh*	49	2.13	1.00
4	Moustafa (2013), *Law Soc. Inq.*	Islamic law, women's rights, and popular legal consciousness in Malaysia	48	3.43	2.77
5	Johnston (2007), *Welt des Islams*	*Maqāṣid al-Sharī'a*: Epistemology and hermeneutics of human rights	47	2.35	1.47
6	Nouman et al. (2020), *Qual. Res. Fin.*	Nexus between higher ethical objectives (*Maqāṣid*) and participatory finance	30	4.29	3.00
7	Solikin & Wasik (2023), *Ulumuna*	Indonesian family law compilation: John Rawls's justice and Jasser Auda's *Maqāṣid*	28	7.00	3.15
8	Said et al. (2024), *Samarah*	Marriage traditions and family resilience in Bugis Bone society	27	9.00	3.00
9	Al-Attar (2017), *J. Islamic Ethics*	Meta-ethics: Epistemological basis of morality in classical Islamic thought	26	2.60	3.80
10	Munib et al. (2022), *Samarah*	Environmental sustainability conservation in Islamic legal philosophy	24	4.80	2.55
11	Saleh et al. (2022), *Samarah*	Marriage guidance toward family resilience in Aceh: Islamic law philosophy	22	4.40	2.34

12	Umami & Ghofur (2022), *Al-Ahkam*	Human rights in *Maqāṣid al-Sharīʻah al-ʻĀmmah*: Ibn ʻĀshūr's perspective	21	4.20	2.23

Note: TC = Total Global Citations in Scopus; TC/Yr = Average Citations per Year; NTC = Normalized Total Citations.

Local citation analysis of the 7,815 cited references reveals the canonical scholars and texts that anchor the intellectual structure of the field. Across the entire reference list, Mohammad Hashim Kamali is the most frequently cited scholar (45 local citations, led by *Principles of Islamic Jurisprudence* [2003] and *Maqasid al-Shariah Made Simple* [2008]), followed closely by Wael B. Hallaq (58 combined citations across name variants, including *An Introduction to Islamic Law* [2009] and *A History of Islamic Legal Theories* [1997]) and Jasser Auda (40 combined citations). Remarkably, Jasser Auda's (2008) monograph, *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach*, stands as the single most locally cited reference in the entire discipline (23 combined citations across syntactic variants), followed by classical and modern authorities including Abū Ḥāmid al-Ghazālī (14 citations), Abū Isḥāq al-Shāṭibī's *Al-Muwāfaqāt* (12), Mehmet Asutay (15), M. Umer Chapra (13), Taha Abdurrahman (10), Adis Duderija (9), Abdullah Saeed (9), M. Amin Abdullah (8), and Taha Jabir al-ʻAlwani (8).

Figure 4 presents the Reference Publication Year Spectroscopy (RPYS) spectrogram, plotting raw cited reference frequencies (dark blue curve) and 5-year median deviations (red curve) from 1970 to 2026. The RPYS profile identifies nine distinct historical inflection peaks: (1) 1976 (CR = 13), anchored by Paul Ricoeur's *Interpretation Theory: Discourse and the Surplus of Meaning*, which underpins hermeneutical readings of Islamic legal texts; (2) 1985 (CR = 43), marked by George F. Hourani's *Reason and Tradition in Islamic Ethics*; (3) 1992 (CR = 60), reflecting Akbar S. Ahmed's *Postmodernism and Islam* and early debates on Islamic modernism; (4) 2003 (CR = 150, Δmed5 = +39), driven by Kamali's *Principles of Islamic Jurisprudence*; (5) 2008 (CR = 193, Δmed5 = +72), the pivotal canonization peak marked by Jasser Auda's systems-approach *Maqasid* treatise; and (6) the contemporary surge between 2018 (CR = 333, Δmed5 = +122), 2021 (CR = 486, Δmed5 = +153), and 2023 (CR = 613, Δmed5 = +127). Furthermore, applying Thor et al.'s (2018) citation trajectory classification within Biblioshiny identifies six enduring Life Cycle Papers—Hourani (1985), Aggarwal & Yousef (2000), Auda (2008), Al-Attar (2010, *Islamic Ethics: Divine Command Theory in Arabo-Islamic Thought*), and Vishanoff (2011, *The Formation of Islamic Hermeneutics*)—alongside three Hot Papers experiencing rapid recent citation bursts, including Djawas et al. (2022) on marriage guidance and family resilience.

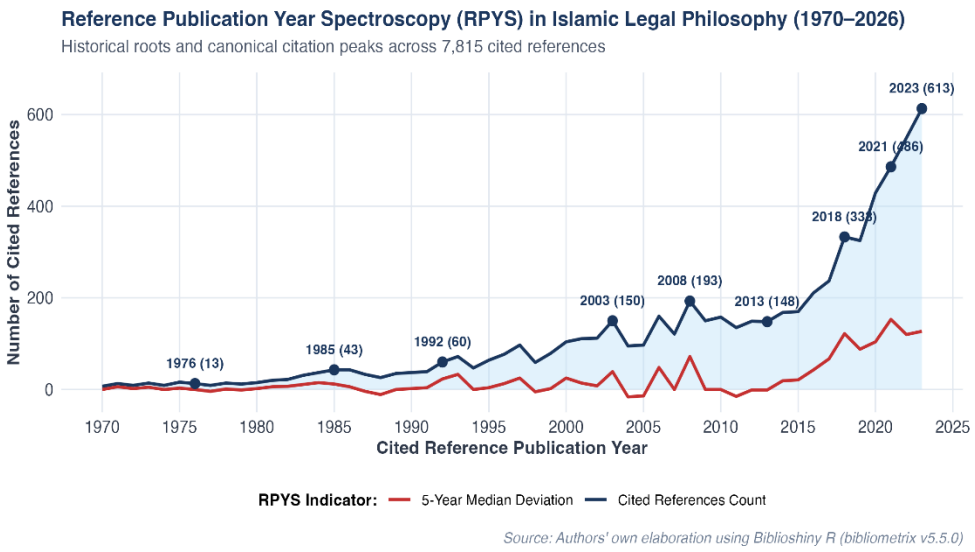


Figure 4. Reference Publication Year Spectroscopy (RPYS) in Islamic Legal Philosophy (1970–2026)

4. Conceptual Structure: Co-Word Network, Strategic Thematic Map, and Evolution (RQ3)

Following the SAAS Synthesis stage, the conceptual structure of Islamic legal philosophy was reconstructed through co-word network analysis, Callon's strategic thematic mapping, and diachronic thematic evolution. Figure 5 visualizes the co-occurrence network of the top 25 normalized author keywords partitioned via the Louvain modularity maximization algorithm. The network exhibits a clear core–periphery architecture centered on `MAQASID AL-SHARIAH` (n = 91, appearing in 52.0% of all articles) and `ISLAMIC LAW` (n = 25), which act as the primary conceptual bridges connecting four cohesive Louvain communities: Cluster 1 (Red — Applied Socio-Legal, Economic & Ecological Philosophy), linking *Maqāṣid al-Sharī'ah*, *Islamic Legal Philosophy* (n = 10), *Justice* (n = 13), *Islamic Economics & Finance* (n = 11), *Islamic Criminal Law* (n = 8), *Human Rights* (n = 6), *Environmental Ethics & Governance* (n = 6), and *Sustainable Development* (n = 5); Cluster 2 (Blue — Classical & Reformist Juridical Methodology), uniting *Uṣūl al-Fiqh* (n = 14), *Ijtihād* (n = 15), *Islamic Legal Epistemology* (n = 14), *Fiqh* (n = 8), *Maṣlaḥah* (n = 8), *Hermeneutics* (n = 7), *Halal Governance* (n = 6), and *Islamic Legal Theory* (n = 5); Cluster 3 (Green — Meta-Ethics, Jurisprudence & Artificial Intelligence), integrating *Islamic Ethics* (n = 15), *Artificial Intelligence* (n = 8), *Islam* (n = 7), and *Islamic Jurisprudence* (n = 6); and Cluster 4 (Purple — Family Law, Gender & Textual Reform), connecting *Islamic Legal Reform* (n = 13), *Islamic Family Law* (n = 11), *Gender Justice* (n = 6), and *Ḥadīth Studies* (n = 5).

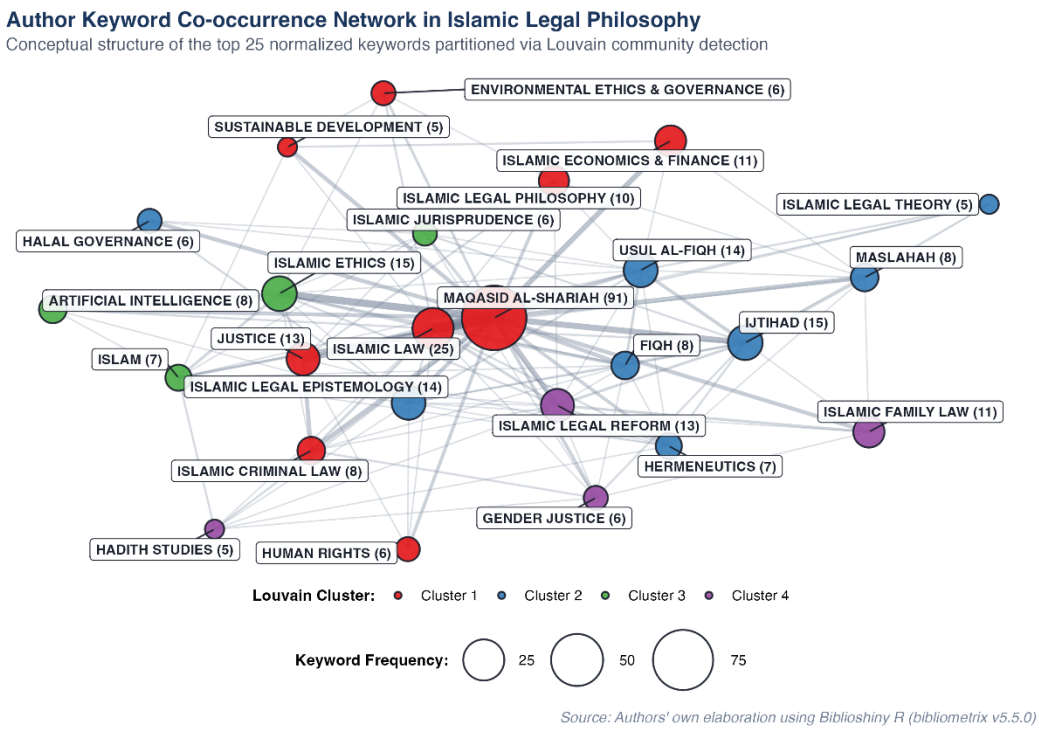


Figure 5. Author Keyword Co-occurrence Network in Islamic Legal Philosophy (Louvain Clustering)

To evaluate the strategic maturity and structural role of these thematic groupings, Table 5 and Figure 6 plot the eight Louvain keyword clusters (n = 150, minFreq = 2) onto Callon's Strategic Diagram according to Relevance Degree (Callon's Centrality) on the horizontal axis and Development Degree (Callon's Density) on the vertical axis (Callon et al., 1991; Cobo et al., 2011; Aria et al., 2026). The four quadrants reveal a compelling division of intellectual labor within the discipline:

a. Quadrant I — Motor Themes (Upper-Right: High Centrality, High Density): Occupied by the Islamic Ethics & Artificial Intelligence cluster (n = 47, rCentrality = 6, rDensity = 8, comprising *islamic ethics*, *artificial intelligence*, *islam*, *divine command theory*, *natural law*, *ethical governance*, and *Taha Abd al-Rahman*). Its position as the sole pure Motor Theme demonstrates that the intersection of classical Islamic moral philosophy with emerging technological ethics (AI, algorithmic bias, and trusteeship ethics) currently constitutes the most internally cohesive and externally influential driver of the field.
b. Quadrant IV — Basic and Transversal Themes (Lower-Right: High Centrality, Low Density): Dominated by three massive foundational clusters: Maqāṣid al-Sharī'ah & Justice (n = 178, rCentrality = 8, rDensity = 3), Ijtihād, Uṣūl al-Fiqh & Legal Reform (n = 93, rCentrality = 7, rDensity = 2), and Islamic Legal Epistemology &

Ḥadīth Studies (*n* = 24, *r*Centrality = 5, *r*Density = 1). In Callon's framework, high centrality coupled with lower internal density signifies transversal bedrock themes: virtually every specialized study in the corpus draws upon *maqāṣid*, *uṣūl al-fiqh*, *ijtihād*, and *epistemology* as shared theoretical scaffolding, even when applying them to diverse external domains.

c. Quadrant II — Niche / Specialized Themes (Upper-Left: Low Centrality, High Density): Contains three internally well-developed, domain-specific clusters: Islamic Economics, Finance & Social Well-Being (*n* = 17, *r*Centrality = 2, *r*Density = 7), Islamic Legal Philosophy in Family & Religious Courts (*n* = 16, *r*Centrality = 3, *r*Density = 6, covering *divorce*, *marriage*, *religious court*), and Islamic Jurisprudence & Halal Governance (*n* = 16, *r*Centrality = 4, *r*Density = 5).
d. Quadrant III — Emerging or Declining Themes (Lower-Left: Low Centrality, Low Density): Represented by Islamic Political Thought & Siyāsah Shar'iyyah (*n* = 6, *r*Centrality = 1, *r*Density = 4), which reflects an emerging constitutional and state-governance subfield that has yet to be fully integrated into the central *maqāṣid*–epistemology nexus.

Table 5. Callon's Strategic Thematic Map Clusters in Islamic Legal Philosophy

Cluster	Core Cluster Label	Freq	Centrality (Rank)	Density (Rank)	Strategic Quadrant	Top Co-occurring Terms
1	Islamic Ethics & AI	47	0.736 (6)	56.67 (8)	Motor Theme (Q1)	*islamic ethics, artificial intelligence, divine command theory, natural law, taha abd al-rahman*
2	Maqāṣid al-Sharī'ah & Justice	178	1.077 (8)	41.85 (3)	Basic Theme (Q4)	*maqasid al-shariah, islamic law, justice, criminal law, gender justice, environmental ethics*
3	Ijtihād & Uṣūl al-Fiqh	93	0.836 (7)	37.91 (2)	Basic Theme (Q4)	*ijtihad, usul al-fiqh, islamic legal reform, islamic family law, fiqh, maslahah, hermeneutics*

4	Islamic Legal Epistemology	24	0.299 (5)	37.80 (1)	Basic Theme (Q4)	*islamic legal epistemology, hadith studies, law, logic*
5	Islamic Economics & Finance	17	0.048 (2)	55.68 (7)	Niche Theme (Q2)	*islamic economics & finance, social well-being, systematic review, philosophy*
6	Legal Philosophy in Family Courts	16	0.071 (3)	51.25 (6)	Niche Theme (Q2)	*islamic legal philosophy, divorce, marriage, religious court*
7	Jurisprudence & Halal Governance	16	0.222 (4)	50.69 (5)	Niche Theme (Q2)	*islamic jurisprudence, halal governance, islamic perspective, muslim consumers*
8	Political Thought & Siyāsah	6	0.000 (1)	44.44 (4)	Emerging Theme (Q3)	*islamic political thought, siyasah shariyyah*

Note: Extracted using Louvain clustering on normalized Author Keywords (DE), n = 150, minFreq = 2.

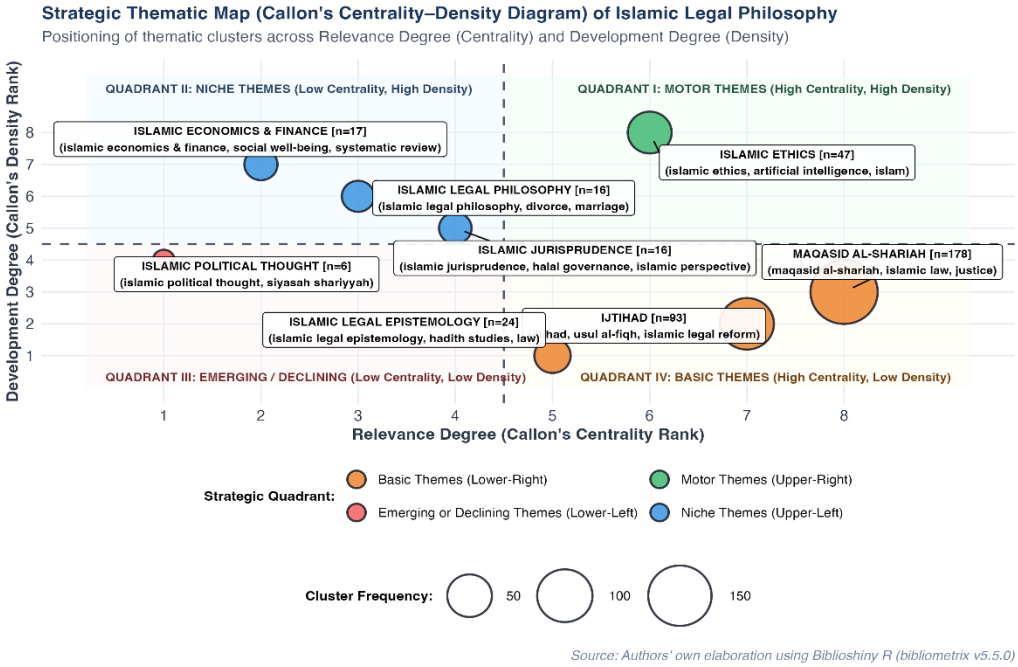


Figure 6. Strategic Thematic Map (Callon's Centrality–Density Diagram) of Islamic Legal Philosophy

Figure 7 traces the diachronic Thematic Evolution of the discipline across two historical periods: Period I (2004–2022, Foundational & Consolidation Phase, 54 documents, network modularity Q = 0.660) and Period II (2023–2026, Expansion & Contextualization Phase, 121 documents, Q = 0.403). The decline in modularity from Q = 0.660 to Q = 0.403 provides quantitative proof of structural convergence: whereas early scholarship (2004–2022) operated in compartmentalized thematic silos, recent scholarship (2023–2026) is highly interconnected across disciplinary boundaries (Aria et al., 2026). Specifically, the Period I *Islamic Legal Theory* cluster merges entirely into Period II *Islamic Legal Epistemology* (W = 1.00), while the Period I *Islamic Law* cluster bifurcates into Period II *Maqāṣid al-Sharīʿah* (W = 0.50, via *islamic legal reform* and *fiqh*) and *Islamic Legal Epistemology* (W = 0.43, via *uṣūl al-fiqh* and *ijtihād*). Concurrently, the Period I *Maqāṣid al-Sharīʿah* cluster expands into Period II *Maqāṣid al-Sharīʿah* (W = 0.66, absorbing *sustainable development*), *Islamic Economics & Finance* (W = 0.57), and *Justice* (W = 0.09), whereas Period I *Islamic Ethics* differentiates into Period II *Islamic Ethics* (W = 0.40), *Hermeneutics* (W = 0.20), and *Halal Governance* (W = 0.13).

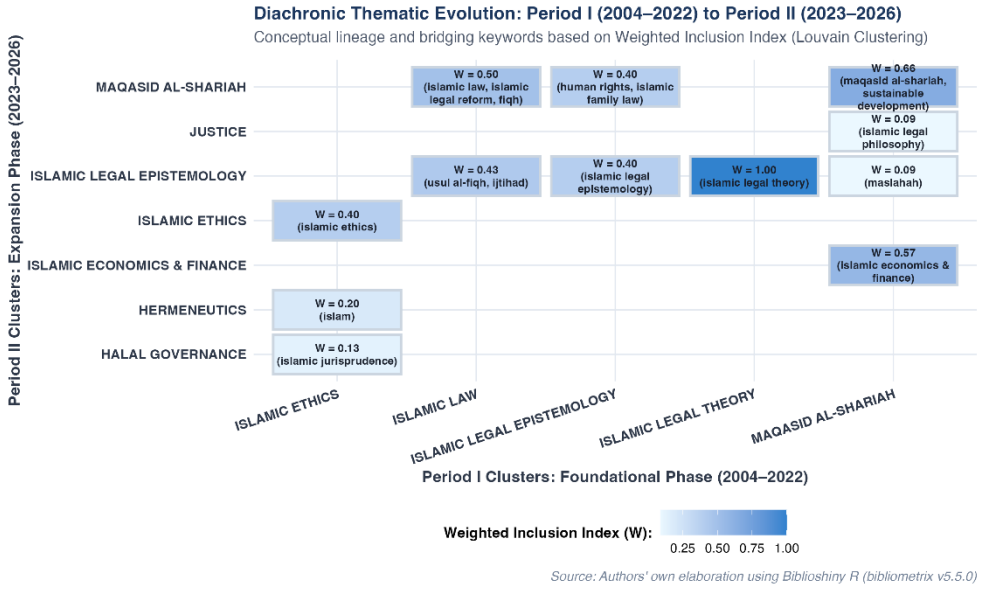


Figure 7. Diachronic Thematic Evolution from Period I (2004–2022) to Period II (2023–2026)

5. Latent Semantic Structure via LDA Topic Modeling (RQ4)

While keyword networks capture explicit author-assigned descriptors, unsupervised Latent Dirichlet Allocation (LDA) topic modeling uncovers the deeper probabilistic semantic structure embedded across titles, abstracts, and keywords (Blei et al., 2003; Kushwaha et al., 2026; Nguyen et al., 2024). As shown in Figure 8, candidate LDA models

were evaluated across K = 3 to K = 9 topics. The CaoJuan2009 cosine similarity metric drops sharply from K = 3 (0.0569) and K = 4 (0.0578) to achieve a clear local minimum at K = 6 (0.0373) before rising again at K = 7 (0.0434) and K = 8 (0.0435), while the Griffiths2004 log-likelihood curve exhibits a strong upward inflection at K = 6 (ln L = −94,747) and Deveaud2014 maintains high inter-topic divergence (4.19). Consequently, K = 6 was established as the optimal number of latent topics.

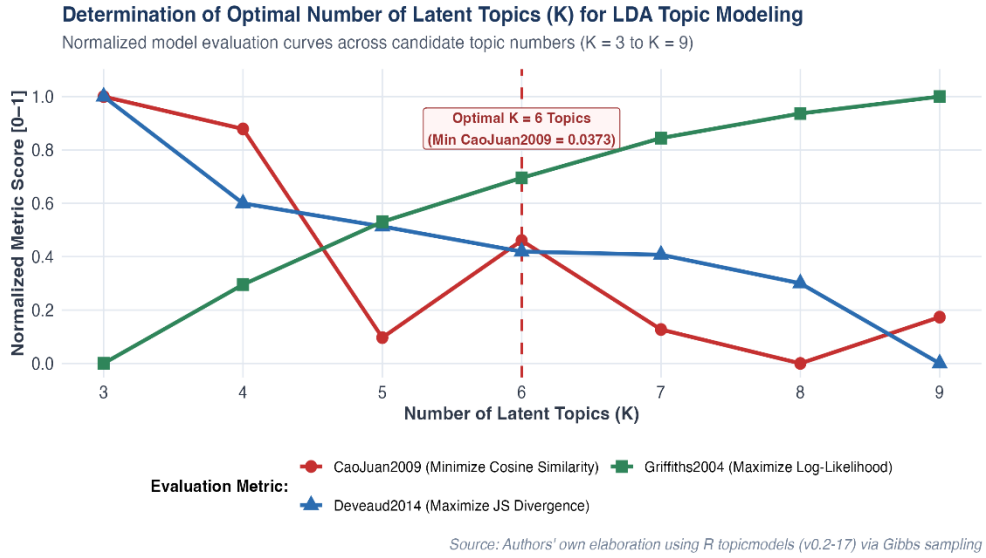


Figure 8. Determination of Optimal Number of Latent Topics (K) for LDA Topic Modeling

Table 6, Figure 9, and Figure 10 present the six latent topics extracted by the Gibbs-sampled LDA model, detailing their top 12 high-probability terms (β), document counts (n and share of the 175-article corpus), temporal distribution between Period I (2004–2022) and Period II (2023–2026), and representative high-impact studies:

a. **Topic 4 — Epistemology of Uṣūl al-Fiqh, Ijtihād, and Hermeneutics (42 documents, 24.0%):** As the largest latent topic in the corpus, T4 represents the methodological core of Islamic legal philosophy. Dominated by terms such as *epistemology* (β = 0.044), *usul* (0.026), *reasoning* (0.024), *classical* (0.023), *ijtihad* (0.019), *authority* (0.017), *tradition* (0.016), *hadith* (0.016), and *hermeneutics* (0.013), this domain interrogates how classical legal theory (*uṣūl al-fiqh*), *qawā'id fiqhiyyah*, and *mutawātir* transmission are reconstructed through modern philosophical hermeneutics and bayānī–burhānī–'irfānī epistemology (Johnston, 2004; Hansu, 2009; Ansori, 2022; Fatarib et al., 2025). Notably, T4 is balanced across both historical periods (20 documents in 2004–2022 and 22 in 2023–2026), confirming its status as the perennial intellectual backbone of the discipline.

b. **Topic 5 — Meta-Ethics, Moral Theology, and Human Rights Philosophy (31 documents, 17.7%):** Dominated by *ethics* (β = 0.084), *maqasid* (0.064), *human* (0.039), *theory* (0.034), *morality* (0.029), *values* (0.019), *objectives* (0.019), *maslahah* (0.012), and *divine* (0.010), T5 investigates the ontological and axiological relationship between divine command theory, natural law, moral agency (*taklīf*), and universal human dignity (Johnston, 2007; Al-Attar, 2017; Umami & Ghofur, 2022; Norman, 2024; Ali, 2025). With 16 documents in Period I and 15 in Period II, T5 bridges classical kalām theology with contemporary global ethics.
c. **Topic 3 — Islamic Economics, Halal Governance, and Sustainability (30 documents, 17.1%):** Defined by *economics* (β = 0.046), *governance* (0.037), *development* (0.029), *finance* (0.023), *environment* (0.022), *halal* (0.020), *social* (0.018), *life* (0.018), and *sustainability* (0.018), T3 captures the operationalization of Islamic legal philosophy in socio-economic institutions, green *waqf*, halal industry regulation, and SDG alignment (Jan et al., 2021; Ahyani et al., 2021; Nouman et al., 2020; Munib et al., 2022; Hamdan et al., 2024). Over two-thirds of T3 studies (21 of 30 documents, 70.0%) were published between 2023 and 2026.
d. **Topic 1 — Family Law, Customary Traditions ('Urf), and Judicial Practice (28 documents, 16.0%):** Characterized by *family* (β = 0.031), *marriage* (0.030), *religious* (0.030), *children* (0.018), *tradition* (0.016), *court* (0.016), *society* (0.015), *welfare* (0.014), and *state* (0.013), T1 examines the philosophical dialectic between state family law codification (such as Indonesia's *Kompilasi Hukum Islam*), Religious Court (*Pengadilan Agama*) adjudication, child marriage prevention, and local customary norms such as Bugis-Makassar *Mappasikarawa* and Aceh marriage guidance (Saleh et al., 2022; Solikin & Wasik, 2023; Amberi, 2023; Idrus et al., 2023; Said et al., 2024). Exactly 82.1% of T1 articles (23 of 28) emerged in Period II (2023–2026).
e. **Topic 2 — Digital Transformation, AI Ethics, and Contemporary Maqāṣid (23 documents, 13.1%):** Highlighted by *maqasid* (β = 0.082), *digital* (0.033), *indonesia* (0.032), *protection* (0.027), *hifz* (0.021), *public* (0.017), *technology* (0.012), *women* (0.011), *violence* (0.011), and *land* (0.011), T2 represents the most rapidly accelerating frontier in the corpus, with **91.3% of its articles (21 of 23) published between 2023 and 2026**. Studies in this cluster expand classical *ḥifẓ* (protection) categories to address digital personal data protection, algorithmic accountability, cyber-violence against women, eco-*maqāṣid* climate mitigation, and agrarian justice (Juliansyahzen, 2022; Haris, 2024; Sati, 2025; Habib, 2025; Muntaqo, 2025).
f. **Topic 6 — Substantive Justice, Penal Reform, and Siyāsah Shar'iyyah (21 documents, 12.0%):** Anchored by *justice* (β = 0.054), *contemporary* (0.048),

jurisprudence (0.020), *thought* (0.019), *modern* (0.019), *criminal* (0.018), *politics* (0.014), *social* (0.013), and *reform* (0.012), T6 addresses constitutionalism, restorative penal reform (*qiṣāṣ*, *ḥudūd*, *ta'zīr*, and national criminal code reconstruction), and moderate Islamic political jurisprudence (Moustafa, 2013; Hefni et al., 2025; Ibrahim, 2025; Mashdurohatun, 2026), with 90.5% of its output (19 of 21 articles) concentrated in 2023–2026.

Table 6. Latent Topics Identified via LDA Modeling (K = 6), Top Terms, Temporal Distribution, and Representative Works

Topic ID	Latent Topic Label	Docs (%)	Period I / II	Top 10 High-Probability Terms (β)	Key Representative Studies
Topic 4	Epistemology of *Uṣūl al-Fiqh*, *Ijtihād* & Hermeneutics	42 (24.0%)	20 / 22	*epistemology (0.044), usul (0.026), reasoning (0.024), classical (0.023), ijtihad (0.019), authority (0.017), tradition (0.016), hadith (0.016), hermeneutics (0.013), discourse (0.013)*	Johnston (2004); Hansu (2009); Ansori (2022); Fatarib et al. (2025)
Topic 5	Meta-Ethics, Moral Theology & Human Rights Philosophy	31 (17.7%)	16 / 15	*ethics (0.084), maqasid (0.064), human (0.039), theory (0.034), morality (0.029), values (0.019), objectives (0.019), maslahah (0.012), scholars (0.011), modern (0.011)*	Johnston (2007); Al-Attar (2017); Umami & Ghofur (2022); Norman (2024); Ali (2025)
Topic 3	Islamic Economics, Halal Governance & Sustainability	30 (17.1%)	9 / 21	*economics (0.046), governance (0.037), development (0.029), finance (0.023), environment (0.022), halal (0.020), social (0.018), life (0.018), sustainability (0.018), maqasid (0.016)*	Jan et al. (2021); Ahyani et al. (2021); Nouman et al. (2020); Munib et al. (2022); Hamdan et al. (2024)
Topic 1	Family Law, Customary Traditions (*'Urf*) & Judicial Practice	28 (16.0%)	5 / 23	*family (0.031), marriage (0.030), religious (0.030), children (0.018),*	Saleh et al. (2022); Solikin & Wasik (2023); Amberi (2023); Idrus et al.

				tradition (0.016), court (0.016), society (0.015), welfare (0.014), state (0.013), religion (0.011)	(2023); Said et al. (2024)
Topic 2	Digital Transformation, AI & Contemporary *Maqāṣid*	23 (13.1%)	2 / 21	*maqasid (0.082), digital (0.033), indonesia (0.032), protection (0.027), hifz (0.021), public (0.017), technology (0.012), women (0.011), violence (0.011), land (0.011)*	Juliansyahzen (2022); Haris (2024); Sati (2025); Habib (2025); Muntaqo (2025)
Topic 6	Substantive Justice, Penal Reform & *Siyāsah Shar'iyyah*	21 (12.0%)	2 / 19	*justice (0.054), contemporary (0.048), jurisprudence (0.020), thought (0.019), modern (0.019), criminal (0.018), politics (0.014), social (0.013), reform (0.012), foundation (0.012)*	Moustafa (2013); Hefni et al. (2025); Ibrahim (2025); Mashdurohatun (2026)

Note: Period I = 2004–2022 (54 docs); Period II = 2023–2026 (121 docs). Document assignments based on maximum posterior probability (γ).

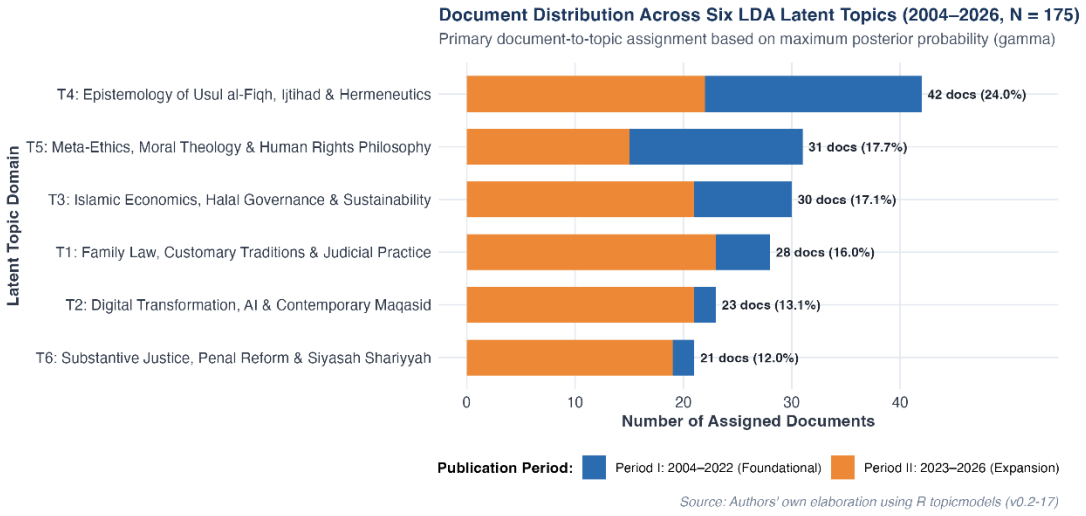


Figure 9. Latent Dirichlet Allocation (LDA) Topic Modeling: Top 10 Terms per Topic (K = 6)

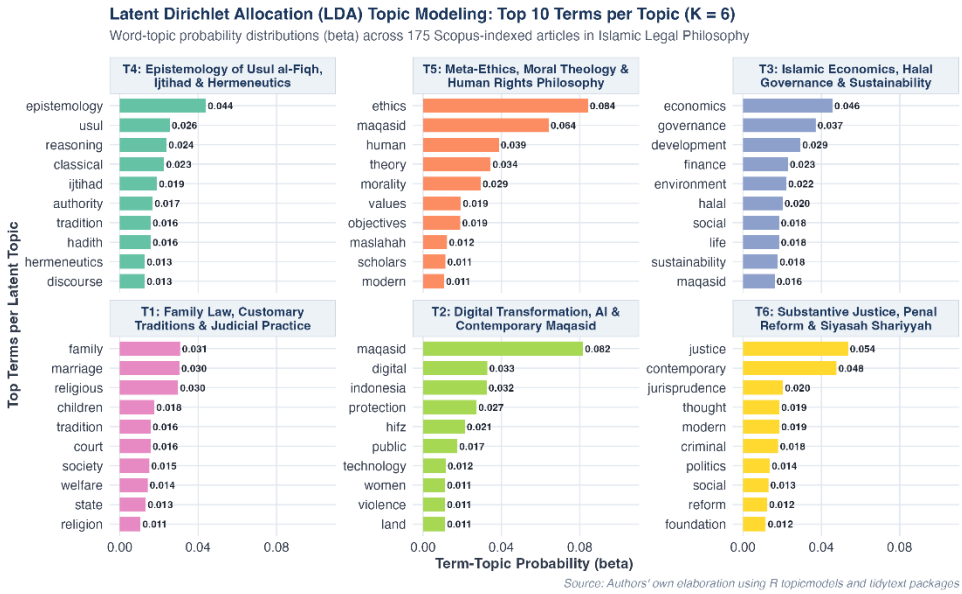


Figure 10. Document Distribution Across Six LDA Latent Topics by Historical Period (2004–2026)

6. Synthesis: Epistemological Shifts and Future Research Agenda

Synthesizing the findings from our Biblioshiny SAAS mapping and LDA topic modeling reveals a profound structural transformation in global scholarship on Islamic legal philosophy. First, from an **epistemological perspective**, the discipline has experienced a decisive shift from *deductive-linguistic formalism* toward *teleological-systemic holism*. Whereas earlier scholarship focused heavily on the internal mechanics of classical *uṣūl al-fiqh* and theological polemics between Ash'arite voluntarism and Mu'tazilite rationalism (Johnston, 2004; Moad, 2007; Al-Attar, 2017), contemporary research—guided by the canonical impact of Auda (2008), Kamali (2008), and Taha Abd al-Rahman (Norman, 2024)—treats *maqāṣid al-sharī'ah* not as a supplementary doctrine of necessity (*ḍarūriyyāt*), but as an overarching philosophy of law capable of dialoguing with systems theory, Rawlsian distributive justice, and empirical social sciences.

Second, from a geo-epistemic perspective, the locus of scholarly production in Scopus has shifted dramatically toward Southeast Asia, particularly Indonesia and Malaysia, which together account for nearly 70% of corresponding-author publications. Rather than treating Islamic legal philosophy as an abstract historical artifact, Indonesian and Malaysian scholars have pioneered an *applied socio-legal turn*, using philosophical *maqāṣid* and local *'urf* to evaluate living law in Religious Courts, family resilience programs, halal ecosystems, and national criminal law reform (Ahyani et al., 2021; Solikin & Wasik, 2023; Said et al., 2024; Mashdurohatun, 2026). Third, the convergence between Callon's Motor Theme (Quadrant I in Figure 6) and LDA Topic 2 (Figure 9 and Figure 10) highlights that

digital transformation, artificial intelligence ethics, and ecological sustainability (*eco-maqāṣid*) represent the most urgent frontiers for future inquiry. Future studies in Islamic legal philosophy should: (1) formulate rigorous axiological frameworks for AI accountability, neuroethics, and digital data protection (*ḥifẓ al-bayānāt*); (2) deepen cross-regional collaboration between Southeast Asian socio-legal empiricists and Middle Eastern/Western historians of *uṣūl al-fiqh*; and (3) expand multi-database science mapping by integrating Arabic- and Indonesian-language repositories alongside Scopus and Web of Science.

CONCLUSION

This study has presented the first integrated science mapping and probabilistic topic modeling analysis of global scholarship on Islamic legal philosophy (*falsafah al-tashrīʿ*) indexed in Scopus from 2004 to 2026 (N = 175 documents across 100 journals, citing 7,815 references). By operationalizing the reproducible Biblioshiny SAAS workflow alongside Gibbs-sampled Latent Dirichlet Allocation (LDA), four principal conclusions emerge. First, the field has grown at an exceptional annual rate of 19.46%, with over 81% of all publications appearing between 2021 and 2026, propelled by Bradford Zone 1 core journals (*Samarah*, *MILRev*, *Jurnal Hukum Islam*, *Al-Manahij*) and strong institutional leadership from Indonesia and Malaysia. Second, Reference Publication Year Spectroscopy (RPYS) and local citation metrics demonstrate that the intellectual structure of the discipline rests upon canonical works by Kamali, Hallaq, Auda, Johnston, and Al-Attar, with 2008 marking the pivotal canonization of systems-based *maqāṣid* philosophy. Third, co-word clustering and Callon's strategic diagram reveal that while *Maqāṣid al-Sharīʿah*, *Uṣūl al-Fiqh*, *Ijtihād*, and *Islamic Legal Epistemology* serve as the transversal basic foundation of the field, the intersection of *Islamic Ethics* and *Artificial Intelligence* has emerged as its primary Motor Theme. Finally, LDA topic modeling (K = 6) demonstrates that contemporary Islamic legal philosophy is organized into six coherent semantic pillars—Epistemological Hermeneutics (24.0%), Meta-Ethics and Human Rights (17.7%), Sustainable Islamic Economics (17.1%), Family Law and Customary Traditions (16.0%), Digital and AI Maqāṣid (13.1%), and Substantive Penal Justice (12.0%)—charting a clear roadmap for future normative and socio-legal scholarship.

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