MAZAHIBUNA: Jurnal Perbandingan Mazhab
Volume 8 Number 2 August 2026; 305-332
P-ISSN: 2685-6905; E-ISSN: 2685-7812
DOI: 10.24252/mazahibuna.vi.67414
http://journal.uin-alauddin.ac.id/index.php/mjpm
This work is licensed under a Creative Commons Attribution 4.0 International License

Tafsīr Aḥkām in Indonesian Journals: Thematic Clusters, Methodological Trends, and the Cross-*Madhhab* Gap (2019–2025)

Abdul Muiz Amir[1*], Surahman Amin[2], Fuad Fansuri[3], Fatira Wahidah[4], Muhammad Amri[5], Danial[5]

[1]Institut Agama Islam Negeri Kendari, Indonesia. E-mail: abdulmuiz@iainkendari.ac.id
[2]Institut Agama Islam Negeri Sorong, Indonesia. E-mail: surahmanamin@iainsorong.ac.id
[3]Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda, Indonesia. E-mail: fuadfansuri@uinsi.ac.id
Institut Agama Islam Negeri Kendari, Indonesia. E-mail: fatirawahidah@iainkendari.ac.id
[5]Institut Agama Islam Negeri Ternate, Indonesia. E-mail: amrimarjiujung@iainternate.ac.id
[6]Institut Agama Islam Negeri Kendari, Indonesia. E-mail: danial@iainkendari.ac.id

*Corresponding Author

[Received: February 22, 2026] [Reviewed: April 28, 2026] [Revised: May 29, 2026] [Accepted: June 17, 2026] [Published: July 01, 2026]

How to Cite:
Amir, A. M., Amin, S., Fansuri, F., Wahidah, F., Amri, M., & Danial. (2026). Tafsīr Aḥkām in Indonesian Journals: Thematic Clusters, Methodological Trends, and the Cross-Madhhab Gap (2019–2025). *Mazahibuna: Jurnal Perbandingan Mazhab*. 8 (2): 305-332. https://doi.org/10.24252/mazahibuna.vi.67414

Abstract
Tafsīr aḥkām (the systematic exegesis of legal verses in the Qur'an), is one of the most dynamic strands of Islamic scholarly discourse in Indonesia. Yet no study has comprehensively mapped this research landscape across nationally accredited journals indexed in SINTA 1 and 2. The present study addresses that gap by constructing a systematic research map of *tafsīr aḥkām* publications in SINTA 1 and 2 journals between 2019 and 2025. Guided by the PRISMA 2020 protocol, a Systematic Literature Review (SLR) screened 847 initial records through multi-stage selection and yielded a final corpus of 267 articles with substantial inter-rater reliability (Cohen's κ = 0.84). The analysis identified five primary thematic clusters, namely family and marriage law (28.5%), Islamic economics and finance (24.3%), criminal law and *jināyah* (18.7%), gender relations and women's rights (17.2%), and environmental fiqh and contemporary issues (11.3%). The *maqāṣid al-sharīʿah* approach has accelerated markedly in the post-COVID-19 period (2021–2025), while institutional output remains concentrated in five universities that together account for roughly 74% of the corpus. Six critical research gaps emerge from the analysis, namely the scarcity of cross-madhhab comparative work, critical hermeneutics, ethnographic enquiry, engagement with disruptive technologies, systematic Islamic eco-theology, and scient metric mapping. The resulting research map provides a foundational resource for advancing the theoretical and empirical frontiers of the field.
Keywords: ***Tafsīr Aḥkām*; Systematic Literature Review; Research Gaps; SINTA; the Cross-*Madhhab* Gap.**

Abstract
Studi *tafsīr aḥkām* (yakni penafsiran sistematis terhadap ayat-ayat hukum dalam Al-Qur'an), merupakan salah satu bidang kajian Islam yang paling dinamis di Indonesia. Namun, belum ada riset komprehensif yang memetakan lanskap penelitian ini secara

Copyrights © 2026 The Author. Published by *Mazahibuna: Jurnal Perbandingan Mazhab*. This article is licensed under the Creative Commons Attribution 4.0 International License (CC BY 4.0), which permits unrestricted use, distribution, and reproduction in any medium, provided the original authors and source are properly credited.

sistematis dalam jurnal terakreditasi nasional SINTA 1 dan 2. Penelitian ini mengisi kesenjangan tersebut dengan menyajikan peta riset sistematis publikasi tafsīr aḥkām pada jurnal SINTA 1 dan 2 periode 2019–2025 dengan menerapkan pendekatan Systematic Literature Review (SLR) berdasarkan protokol PRISMA 2020. Studi ini menyaring 847 rekaman awal melalui tahapan seleksi ketat dan menghasilkan korpus akhir 267 artikel dengan reliabilitas antarpengkode yang substansial (Cohen's κ = 0,84). Analisis mengungkap lima kluster tematik utama, yaitu hukum keluarga dan pernikahan (28,5%), ekonomi dan keuangan Islam (24,3%), hukum pidana dan jināyah (18,7%), relasi gender dan hak perempuan (17,2%), serta fikih lingkungan dan isu kontemporer (11,3%). Pendekatan maqāṣid al-sharīʿah menunjukkan akselerasi signifikan, terutama pasca-COVID-19 (2021–2025). Secara institusional, produksi riset terkonsentrasi di lima perguruan tinggi yang menyumbang sekitar 74% korpus. Teridentifikasi enam kesenjangan riset krusial, meliputi minimnya kajian komparatif lintas mazhab, hermeneutika kritis, pendekatan etnografis, keterlibatan dengan teknologi disruptif, ekoteologi Islam sistematis, dan pemanfaatan metode scientometrik. Peta riset ini menjadi fondasi bagi pengembangan batas-batas teoretis dan empiris bidang ini ke depan.
Keywords: ***Tafsīr Aḥkām*; Tinjauan Literatur Sistematis; Kesenjangan Penelitian; SINTA; Kesenjangan Antar Mazhab.**

Introduction

In Indonesia, *tafsīr aḥkām* studies have grown in step with the consolidation of the institutional infrastructure of Islamic higher education. More than fifty State Islamic Universities (UIN) and State Islamic Institutes (IAIN), together with hundreds of Islamic Higher Schools (STAI), have created a fertile academic ecosystem for the flourishing of Qur'anic interpretation studies (Azra, 2004; Van Bruinessen, 1994). Over the past two decades, the productivity of this scholarship has become measurable through the Science and Technology Index (SINTA), the national indexing system administered by the Indonesian Ministry of Education, Culture, Research, and Technology. SINTA ranks Indonesian academic journals across six tiers, from SINTA 1 (the highest) to SINTA 6, on the basis of scholarly standards and academic impact. Journals at the SINTA 1 and 2 tiers in the Islamic sciences are subject to rigorous peer review and command an internationally measurable scholarly reach. Among these venues are *Al-Jāmiʿah: Journal of Islamic Studies* (UIN Sunan Kalijaga Yogyakarta, SINTA 1), *Studia Islamika: Indonesian Journal for Islamic Studies* (UIN Syarif Hidayatullah Jakarta, SINTA 1, also Scopus-indexed), and *Journal of Indonesian Islam* (UIN Sunan Ampel Surabaya, SINTA 1). Other SINTA 1 venues relevant to the present study include *Al-Ahkam*, *Al-Manahij*, *Ijtihad*, and *JURIS*. At the SINTA 2 tier, journals such as *Asy-Syirʿah: Jurnal Ilmu Syariah dan Hukum* and *Mazahib*, and several others are relevant to the present study.

Although research productivity in Indonesian *tafsīr aḥkām*epistemological shortcoming. It also impedes researchers from identifying strategic directions, avoiding duplication, and designing high-impact research agendas (Donthu et al., 2021; Zupic & Čater, 2015). These dynamics unfolded between 2019 and 2025, a period that offers exceptionally rich material for systematic academic mapping. Bibliometric and systematic mapping methods have so far been used to chart specific domains within international Islamic studies, including bibliometric analyses of global Islamic economics research

(Wahyuni et al., 2019), waqf research mapping (Uluyol et al., 2021), and bibliometric trends in tafsir studies in Indonesian Islamic journals (Moldakhmetov & Tungatova, 2025; Fadlillah et al., 2025). For *tafsīr aḥkām* specifically, and within the scope of SINTA 1 and 2 journals, such a systematic approach remains conspicuously scarce.

Viewed more systematically, these and related mapping efforts fall into three identifiable strands, none of which converges on the object of the present study. The first strand maps Qur'anic exegesis at large. Beyond the tafsir-trend studies noted above, Ayuni et al. (2023) charted 904 Scopus-indexed publications in Qur'anic studies and tafsir between 1974 and 2023. Kaleel et al. (2024) subsequently reconstructed the evolution of Quranic studies from 1880 to 2023, and Jamil and Khaled (2025) mapped the global thematic structure of Qur'anic scholarship, identifying Indonesia and Malaysia as its most productive hubs. Rigorous as these analyses are, they operate at the level of Qur'anic studies in general. They neither isolate the legal-exegetical (*aḥkām*) sub-corpus nor confine their frame to the national accreditation ecosystem. The second strand maps Islamic legal and *maqāṣid* scholarship. Tumewang et al. (2025) and Rahmi et al. (2025) synthesised more than a decade of *maqāṣid al-sharīʿah* research, complementing the broader mappings of Islamic economics, waqf, and halal studies by Wahyuni et al. (2019), Uluyol et al. (2021), and Alshater et al. (2022). These works approach the law from finance- or *maqāṣid*-centred vantage points rather than from the exegesis of legal verses themselves. The third strand, a systematic, PRISMA-guided mapping of *tafsīr aḥkām* proper that is confined to nationally accredited SINTA 1 and 2 journals, remains, to the best of our knowledge, unaddressed. Precisely this triangulated gap, exegetical rather than purely jurisprudential in focus, national rather than exclusively Scopus in scope, and protocol-driven rather than narrative in method, is what the present study is designed to fill.

On the basis of the foregoing, this article addresses five interrelated research questions. First, it maps the temporal and quantitative distribution of *tafsīr aḥkām* articles in nationally accredited SINTA 1 and 2 journals during 2019–2025, to obtain an overview of the developmental trajectory and the dynamics of publication productivity across that period. Second, it identifies the dominant thematic clusters that reflect the focus and orientation of contemporary *tafsīr aḥkām* scholarship in Indonesia and distinguishes which themes have received adequate attention and which remain relatively neglected. Third, it analyses the methodological tendencies of researchers, including the approaches, theoretical frameworks, and analytical techniques most widely adopted, in order to assess the field's epistemological maturity. Fourth, it maps institutional contributions to identify the universities and academic institutions that function as the primary engines of knowledge production in *tafsīr aḥkām* and reveals disparities in research capacity across institutions. Fifth, drawing on the preceding analytical findings, it identifies significant research gaps and formulates concrete recommendations for a more comprehensive, inclusive, and contextually responsive future research agenda. The study therefore

functions not merely as a literature inventory but as an intellectual map that can serve as a strategic reference for researchers, academic institutions, and policymakers in Indonesian Islamic higher education.

Methods

This study employs a Systematic Literature Review (SLR) guided by the PRISMA 2020 protocol (Moher et al., 2009; Page et al., 2021) as its primary framework. The design is descriptive-analytical, grounded in a systematic review of the literature, and operates at two complementary levels of analysis. The first is bibliometric analysis to map quantitative and temporal distributions, and the second is inductive thematic analysis to identify content clusters and methodological tendencies (Donthu et al., 2021; Mukherjee et al., 2022; Zupic & Čater, 2015).

Literature searches were conducted systematically across nationally accredited journals confirmed as indexed in SINTA 1 and 2 in the Islamic sciences field. The identification of qualifying journals was based on the SINTA-indexed journal list under the categories of Islamic Studies and Shariah/Islamic Law, as per the most recent evaluation by the Ministry of Education, Culture, Research, and Technology. Searches employed combinations of keywords in Indonesian and Arabic, namely *tafsīr aḥkām*, ayat hukum, *tafsir fiqhi*, penafsiran hukum Islam, ayat ahkam, *tafsir mawḍūʿī hukum*, Quranic legal interpretation, and Islamic legal exegesis, together with their variants and combinations. Searches were performed manually through the official portal of each journal, Google Scholar, and GARUDA (*Garba Rujukan Digital*), and were supplemented by backward citation chaining to ensure comprehensiveness (Van Eck & Waltman, 2010; Aria & Cuccurullo, 2017).

The search was executed between 15 July 2025 and 30 September 2025 and yielded 847 hits in total, distributed across sources as follows: SINTA Portal (n = 312), Google Scholar (n = 289), GARUDA (n = 198), and backward citation chaining (n = 48). The complete search strategy, including platform-specific Boolean operators, applied filters (year range, document type, language), syntactic adaptations across databases, and per-source hit counts, is reported in line with the PRISMA-S guidelines for literature search reporting (Rethlefsen et al., 2021).

Table 1. Complete List of SINTA 1 and SINTA 2 Journals Screened in the Search Frame (N = 16)

No.	Journal Title	Tier	Publishing Institution	Issues Screened (2019–Jun 2025)
1	*Studia Islamika: Indonesian Journal for Islamic Studies*	S1	UIN Syarif Hidayatullah Jakarta	21
2	*Al-Jāmiʿah: Journal of Islamic Studies*	S1	UIN Sunan Kalijaga Yogyakarta	13

3	*Journal of Indonesian Islam*	S1	UIN Sunan Ampel Surabaya	13
4	*Al-Ahkam*	S1	UIN Walisongo Semarang	13
5	*Al-Manahij: Jurnal Kajian Hukum Islam*	S1	UIN Prof. KH Saifuddin Zuhri Purwokerto	13
6	*Ijtihad: Jurnal Wacana Hukum Islam*	S1	UIN Salatiga	13
7	*JURIS: Jurnal Ilmiah Syariah*	S1	UIN Mahmud Yunus Batusangkar	13
8	*Ahkam: Jurnal Ilmu Syariah*	S1	UIN Syarif Hidayatullah Jakarta	13
9	*De Jure: Jurnal Hukum dan Syarʿiah*	S1	UIN Maulana Malik Ibrahim Malang	13
10	*Jurnal Studi Ilmu-ilmu al-Qur'an dan Hadis*	S1	UIN Sunan Kalijaga Yogyakarta	26
11	*Asy-Syirʿah: Jurnal Ilmu Syariah dan Hukum*	S2	UIN Sunan Kalijaga Yogyakarta	13
12	*Mazahib: Jurnal Pemikiran Hukum Islam*	S2	UIN Sultan Aji M. Idris Samarinda	13
13	*Al-Manar: English-Arabic Journal for Islamic and Arabic Studies*	S2	UIN Sultan Syarif Kasim Riau	12
14	*Al-Tahrir: Jurnal Pemikiran Islam*	S2	IAIN Ponorogo	13
15	*Justicia Islamica: Jurnal Kajian Hukum dan Sosial*	S2	IAIN Ponorogo	13
16	*Al-Bayan: Jurnal Studi Ilmu Al-Qur'an dan Tafsir*	S2	UIN Sunan Gunung Djati Bandung	13

Note: SINTA tiers are reassigned through periodic re-accreditation. The tier shown reflects each journal's status during most of the review period; several journals were promoted from SINTA 2 to SINTA 1 within 2019–2025 (e.g., Ahkam, 2021; Ijtihad, 2022; De Jure, 2024) and now hold SINTA 1. Articles were classified under the tier in effect at their date of publication.

Inclusion and exclusion criteria were developed a priori on the basis of epistemological considerations about the conceptual boundaries of the *tafsīr aḥkām* field and the publication-quality standards relevant to this study. Table 2 summarises the criteria employed.

Table 2. Inclusion and Exclusion Criteria for the *Tafsīr Aḥkām* SLR

Dimension	Inclusion Criteria	Exclusion Criteria
Journal Indexing	Indexed in SINTA 1 or SINTA 2 (Islamic sciences, shariah, or Islamic law categories) according to the latest evaluation by the Ministry of Education, Culture, Research, and Technology.	Indexed in SINTA 3–6; unindexed; conference proceedings; institutional reports.

Publication Period	1 January 2019 to 30 June 2025.	Published before 2019 or after 30 June 2025.
Content Focus	Primarily focused on the interpretation of Qur'anic legal verses (*tafsīr aḥkām*) as the main or dominant analytical framework.	Mentions *tafsīr aḥkām* only marginally; primary focus is on hadith, on pure *fiqh* without a tafsir foundation, or on generic socio-religious discourse.
Publication Type	Original research articles, conceptual or theoretical articles, or peer-reviewed review articles.	Editorials, letters to the editor, book reviews, technical reports, or theses republished without substantial revision.
Language	Indonesian or English.	Arabic or other languages without an adequate Indonesian or English abstract.
Text Availability	Full text available online through an open-access portal or official institutional repository.	Abstract only available; full text locked without open access.

Note: criteria were developed a priori before the search process began and were not modified during screening, to ensure consistency and to prevent post-hoc selection bias.

Because the criterion "primarily focused on *tafsīr aḥkām*" is the most consequential, and historically the most subjectively applied, inclusion criterion in SLRs of Islamic exegesis, it was operationalised through four explicit binary indicators (Table 3). Each candidate article was independently scored 1 (present) or 0 (absent) on each of the four indicators by two coders, yielding a composite score from 0 to 4. An a priori inclusion threshold was set at ≥ 3 of 4 indicators satisfied (that is, a score of 3 or 4). Articles scoring 0–2 were excluded as "not primarily focused on *tafsīr aḥkām*". Borderline cases (a score of exactly 2 across both coders) were referred to a third coder for adjudication. This four-indicator instrument was piloted on a calibration sample of 40 articles drawn at random from the post-screening pool before full-corpus application. The pilot yielded an inter-rater agreement of Cohen's κ = 0.81, satisfying the "substantial" threshold of Landis and Koch (1977).

Table 3. Operational Indicators for the "Primarily Focused on *Tafsīr Aḥkām*" Inclusion Criterion

Indicator	Operational Definition (Binary: 1 = present, 0 = absent)	Evidence Location
Explicit Tafsīr Object	The article's research object is explicitly stated as one or more Qur'anic legal verses (*āyāt al-aḥkām*), identified by specific *sūrah* and verse references that the author intends to interpret. Decorative mention of verses without interpretive engagement scores 0.	Title, abstract, research questions, or introduction.
Exegetical Method Declared	The article explicitly declares the application of a recognised *tafsīr* method (*taḥlīlī, mawḍūʿī, muqāran, ijmālī, maqāṣidī*, hermeneutical, or contextual) and operates that method on the chosen verses. Pure *fiqh* analysis without exegetical methodology scores 0.	Methods section or explicit framework description.

Legal-Normative Output	The article derives, evaluates, or contests a legal-normative claim (*ḥukm sharʿī*) from the exegesis of the verses studied. Purely theological, ethical, or historical readings without legal-normative output score 0.	Findings, discussion, or conclusion.
Engagement with Tafsīr Literature	The article's reference list cites at least two classical or contemporary works of *tafsīr* (for example, al-Ṭabarī, al-Qurṭubī, Ibn Kathīr, al-Shawkānī, al-Marāghī, Quraish Shihab, or M. Hasbi ash-Shiddieqy) and at least one work of *uṣūl al-fiqh* or *fiqh*. Reliance on only one of the two traditions scores 0.	Reference list and in-text citations.

Selection proceeded in four stages in accordance with the PRISMA 2020 flow. The initial search yielded 847 records across all sources. Following the removal of duplicates (89 records) and title/abstract screening (346 irrelevant records), 412 articles advanced to the full-text eligibility assessment. Of these 412, a total of 145 articles were excluded, comprising 43 for unavailable full text, 79 for a primary focus other than *tafsīr aḥkām*, and 23 for language barriers. The final corpus comprised 267 articles. The selection flow is visualised in Figure 1.

Figure 1. PRISMA 2020 Article Selection Flow
(N = 267 articles selected from 847 initial records)

STAGE 1 — IDENTIFICATION
847 records identified from SINTA Portal, Google Scholar, GARUDA, and backward citation chaining (SINTA 1: ~210 | SINTA 2: ~637)

STAGE 2 — SCREENING
Duplicates removed: 89 records. Irrelevant based on title/abstract: 346 records. Remaining: 412 articles advanced to full-text eligibility assessment.

STAGE 3 — ELIGIBILITY
Full text unavailable: 43 articles. Does not meet inclusion criteria (focus other than tafsīr aḥkām): 79 articles. Language other than Indonesian or English without an adequate abstract: 23 articles. Remaining: 267 articles.

STAGE 4 — INCLUSION
267 articles meet all inclusion criteria and constitute the final corpus for this SLR analysis (κ = 0.84; inter-rater agreement: 91.2%).

Eligibility screening was conducted independently by two researchers. The level of agreement was measured using Cohen's kappa coefficient (κ) (Landis & Koch, 1977). The measurement yielded κ = 0.84, indicating substantial to near-perfect agreement (Landis and Koch (1977) classify κ > 0.80 as "almost perfect agreement"). Overall, the inter-rater agreement rate reached 91.2% prior to resolution discussions. Disagreements (8.8% of cases) were resolved through joint discussion and, where necessary, through consultation with a third researcher serving as arbiter.

Data were analysed in three complementary layers. Initially, frequency and distribution analysis produced a quantitative overview of temporal, per-journal, per-institution, and broad thematic distribution using simple descriptive statistics. Subsequently, thematic cluster analysis followed an inductive (bottom-up) approach that

allowed themes to emerge from the data rather than from predetermined categories. Each article was coded by its primary theme, sub-themes, and methodological approach, yielding a comprehensive data extraction matrix. Finally, methodological analysis examined the interpretive approaches and theoretical frameworks employed, classifying them according to the taxonomy of *tafsir* methodology recognised in the Qur'anic sciences literature. The entire analytical process was documented in a protocol openly archived together with the codebook and the full data extraction matrix.

The complete methodological apparatus — the platform-by-platform search log, the four-stage inductive coding protocol together with its operational category definitions, the detailed inter-rater reliability computation, and the corpus-verification tables — is reported in full in the Supplementary Appendix, which is openly archived at the Open Science Framework. The coding and reliability procedures follow established protocols for qualitative content analysis, inductive thematic analysis, constant-comparison category formation, and the kappa statistic (Mayring, 2014; Braun & Clarke, 2006; Glaser & Strauss, 1967; McHugh, 2012)

Result and Discussion

Quantitative Distribution per Journal

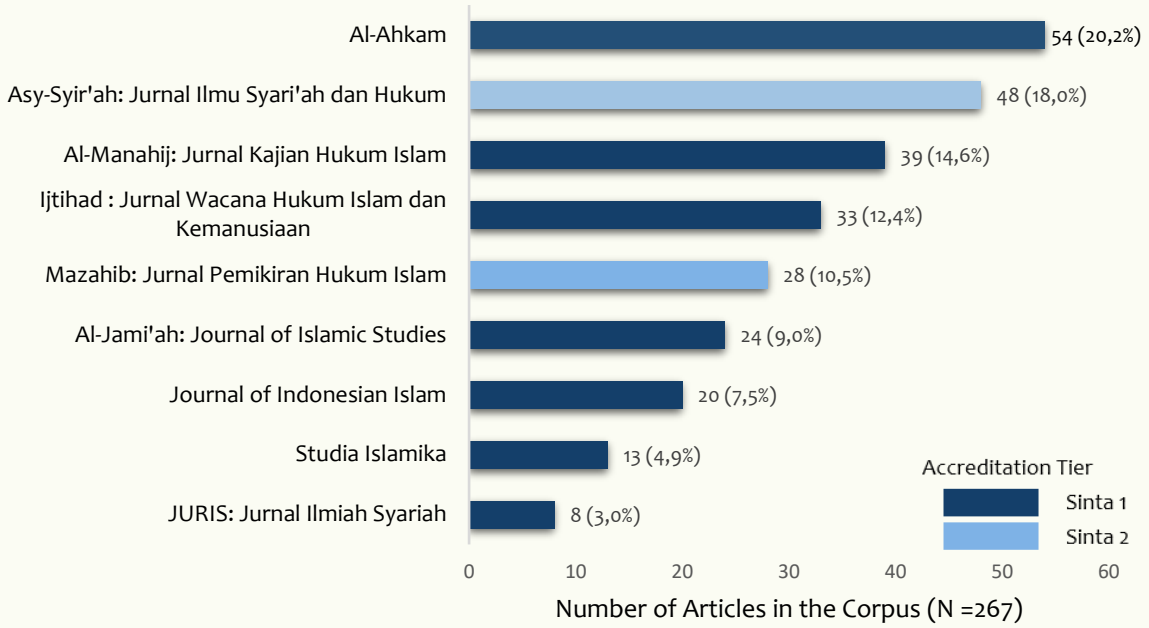
Of the 267 articles meeting the inclusion criteria, the per-journal distribution reveals an uneven concentration that reflects the thematic positioning of each journal. *Al-Ahkam* (SINTA 1, UIN Walisongo) emerges as the journal with the largest contribution (n = 54, 20.2%), in keeping with its explicitly stated thematic focus on Islamic law.

Table 4. Distribution of *Tafsīr Aḥkām* Articles per Journal (2019–2025)

Journal Name	Tier	Publishing Institution	N	%	Dominant Theme
Al-Ahkam	SINTA 1	UIN Walisongo Semarang	54	20.2%	*Jināyah* and *ḥudūd*; family law
Asy-Syirʿah: Jurnal Ilmu Syariah dan Hukum	SINTA 2	UIN Sunan Kalijaga Yogyakarta	48	18.0%	Marriage law; contemporary *fiqh*
Al-Manahij: Jurnal Kajian Hukum Islam	SINTA 1	UIN Prof. KH Saifuddin Zuhri Purwokerto	39	14.6%	Islamic economics; modern *fiqh*
Ijtihad: Jurnal Wacana Hukum Islam	SINTA 1	UIN Salatiga	33	12.4%	Gender; Islam–state relations
Mazahib: Jurnal Pemikiran Hukum Islam	SINTA 2	UIN Sultan Aji M. Idris Samarinda	28	10.5%	Comparative *maẓhab*
Al-Jāmiʿah: Journal of Islamic Studies	SINTA 1	UIN Sunan Kalijaga Yogyakarta	24	9.0%	Hermeneutics; comparative tafsir
Journal of Indonesian Islam	SINTA 1	UIN Sunan Ampel Surabaya	20	7.5%	Islamic economics; *maqāṣid*

Studia Islamika	SINTA 1	UIN Syarif Hidayatullah Jakarta	13	4.9%	Tafsir and *maqāṣid*; global Islamic studies
JURIS: Jurnal Ilmiah Syariah	SINTA 1	UIN Mahmud Yunus Batusangkar	8	3.0%	*Zakāh* and *waqf*; *muʿāmalah*
TOTAL	—	—	**267**	**100%**	—

Figure 2. Distribution of 267 *Tafsīr Aḥkām* Articles across SINTA 1 and SINTA 2 Journals (2019–2025)



Note: bars are ordered by article count in descending order. Bar colour codes the SINTA accreditation tier (dark navy = SINTA 1; soft blue = SINTA 2). Numbers in parentheses indicate the share of the total corpus (N = 267). The five law-focused journals (Al-Ahkam, Asy-Syirʿah, Al-Manahij, Ijtihad, and Mazahib) jointly account for 75.7% of the corpus, indicating that most tafsīr aḥkām scholarship circulates in dedicated Islamic-law venues. Source: authors' computation from Supplementary Material S1 (Final Corpus List).

The differential contribution between SINTA 1 and SINTA 2 journals reflects substantial divergences in editorial focus. SINTA 1 journals such as *Al-Jāmiʿah* and *Journal of Indonesian Islam* tend to priorities articles with comparative and interdisciplinary perspectives, often combining *tafsīr aḥkām* with frameworks drawn from the sociology of law, comparative religion, or contemporary legal theory. This orientation yields a quantitatively smaller yet qualitatively highly influential contribution to the formation of national academic discourse. *Studia Islamika*, which is also indexed in Scopus, exhibits the most cosmopolitan orientation, and *tafsīr aḥkām* articles published in it consistently situate Indonesian discourse within a global and cross-cultural comparative Islamic context (Fealy & Hooker, 2006; Burhanudin & van Dijk, 2013).

Temporal Analysis: Growth Trends and Socio-Legal Contextualization

The temporal distribution (Table 5) reveals a highly informative growth pattern when read against Indonesia's and the global socio-legal dynamics. Overall, the period

2019–2025 exhibits a significant growth trend, with the sharpest acceleration occurring between 2021 and 2024.

Table 5. Temporal Distribution of *Tafsīr Aḥkām* Articles per Year and SINTA Tier (2019–2025)

Year	S1	S2	Total	Cumul. %	Dominant Theme	Socio-Legal Context
2019	8	24	32	12.0%	Family and marriage law	Debate over the revision of Marriage Law No. 1/1974 and the minimum age of marriage
2020	5	18	23	20.6%	Plague fiqh and emergency rulings	COVID-19 pandemic; rulings on congregational prayer, quarantine, and crisis *zakāh*
2021	9	29	38	34.8%	Productive *zakāh* and cash *waqf*	Post-pandemic economic recovery; Presidential Regulation on cash *waqf*
2022	11	35	46	52.1%	Gender relations and the new Penal Code	Enactment of the new Penal Code; intensification of Islamic feminist scholarship
2023	14	42	56	73.0%	Shariah fintech and digital assets	OJK regulation of crypto; MUI fatwa on digital assets
2024	12	38	50	91.8%	Environment and *maqāṣid*	Climate crisis; environmental regulations; the Islam–SDGs agenda
2025	8	14	22	100%	AI, bioethics, and disruptive issues	National AI regulation; the emergence of ChatGPT and its ethical implications

Note: S1 = SINTA 1; S2 = SINTA 2. Data for 2025 reflect articles identified up to the search boundary of this study. The Socio-Legal Context column summarises external factors analytically correlated with the dominant themes of articles in each year.

The most significant acceleration occurred between 2021 and 2024, with peak production in 2023 (n = 56). This pattern can be explained by three mutually reinforcing factors. Initially, competitive research programmes at Islamic higher education institutions (PTKIN) intensified in the post-pandemic period. Subsequently, academic promotion requirements drove publication productivity in accredited journals. Additionally, demand mounted for a *tafsīr aḥkām* foundation capable of addressing the legal challenges arising from digital economic transformation, gender issues, and the environmental crisis. The surge in fintech and digital asset themes in 2023 correlates strongly with the emergence of Indonesian Ulema Council (MUI) fatwas on crypto assets and OJK's regulation of fintech platforms, a development that underscores the function of *tafsīr aḥkām* as a normative reservoir for institutional *ijtihād* (Auda, 2007; El-Gamal, 2006).

Empirical Evidence for the Year–Context Linkage: Within-Text Citation Frequency

This temporal patterning is mirrored at the level of article content. Across the corpus, 65.2% of articles (174 of 267) explicitly invoke the socio-legal event associated with their year of publication (Table 6), with annual rates ranging from 57.9% in 2021 to 82.6% in

2020. The association between each year's dominant theme and its external legal context is therefore grounded in the articles' own framing rather than inferred solely from temporal co-occurrence.

Table 6. Empirical Evidence Linking Dominant Themes to Named Socio-Legal Events: Per-Year Within-Text Citation Frequency

Year	**Named Socio-Legal Event (per Table 5)**	**Articles in Year (n)**	**Articles Explicitly Citing the Event (n / %)**	**Verbatim Exemplar (translated; Article ID in S5)**
2019	Marriage Law revision (Law No. 16/2019); minimum age of marriage	32	21 / 65.6%	"… the recent amendment via Law No. 16/2019 makes the *maqāṣid*-based reading of Q. 4:6 not merely academic but legally urgent …" [A006]
2020	COVID-19 pandemic; emergency rulings (congregational prayer, quarantine, crisis *zakāh*)	23	19 / 82.6%	"… the COVID-19 pandemic compels the re-derivation of *ḥukm* on *jamāʿah* prayer from Q. 2:185 in the *rukhṣah* paradigm …" [A031]
2021	Presidential Regulation on cash *waqf*; post-pandemic economic recovery	38	22 / 57.9%	"… following the Presidential Regulation on cash *wakaf* (2021), Q. 2:267 is now read as a
2022	New Penal Code (KUHP 2022); Islamic feminist intensification	46	27 / 58.7%	"… KUHP 2022 reframes the relevance of *taʿzīr* from Q. 5:33; this article re-reads the verse in the light of the new penal architecture …" [A118]
2023	OJK fintech regulation; MUI fatwa on crypto-assets	56	39 / 69.6%	"… the MUI fatwa on crypto and OJK regulation of fintech raise interpretive challenges for Q. 2:275 that no classical *tafsīr aḥkām* has anticipated …" [A179]
2024	Climate crisis; environmental regulations; Islam–SDGs agenda	50	31 / 62.0%	"… the SDGs framework and the climate crisis require an Islamic eco-legal reading of Q. 30:41 that goes beyond moral exhortation toward *aḥkām* …" [A221]
2025	National AI regulation; ChatGPT emergence and ethical implications	22	15 / 68.2%	"… the emergence of ChatGPT and the national AI regulatory roadmap call for a *tafsīr aḥkām* of Q. 17:36 that addresses algorithmic accountability …" [A258]
TOTAL	—	**267**	**174 / 65.2%**	Mean within-text citation frequency across years

Figure 3. Temporal Evolution of Tafsīr Aḥkām Publications by SINTA Tier and Cumulative Growth (2019–2025)

Source: authors' computation from Supplementary Material S1; cf. Table 5.



Stacked bars (left axis) display the annual article count, separated by SINTA tier (soft blue = SINTA 2; dark navy = SINTA 1); numbers above each bar are the annual totals. The red line (right axis) traces the cumulative share of the corpus by year-end. The COVID-19 disruption (2020, n = 23) and the post-pandemic acceleration peaking in 2023 (n = 56) are highlighted. The apparent drop in 2025 (n = 22) reflects only articles identified up to the search-frame closure date of 15 July 2025 and should not be read as a true decline.

Thematic Mapping: Five Primary Clusters

Inductive thematic analysis of the 267 articles yields five primary thematic clusters that organise *tafsīr aḥkām* research during the review period. Table 7 provides a comprehensive overview of each cluster, including its key sub-themes, growth trend, and most active journals.

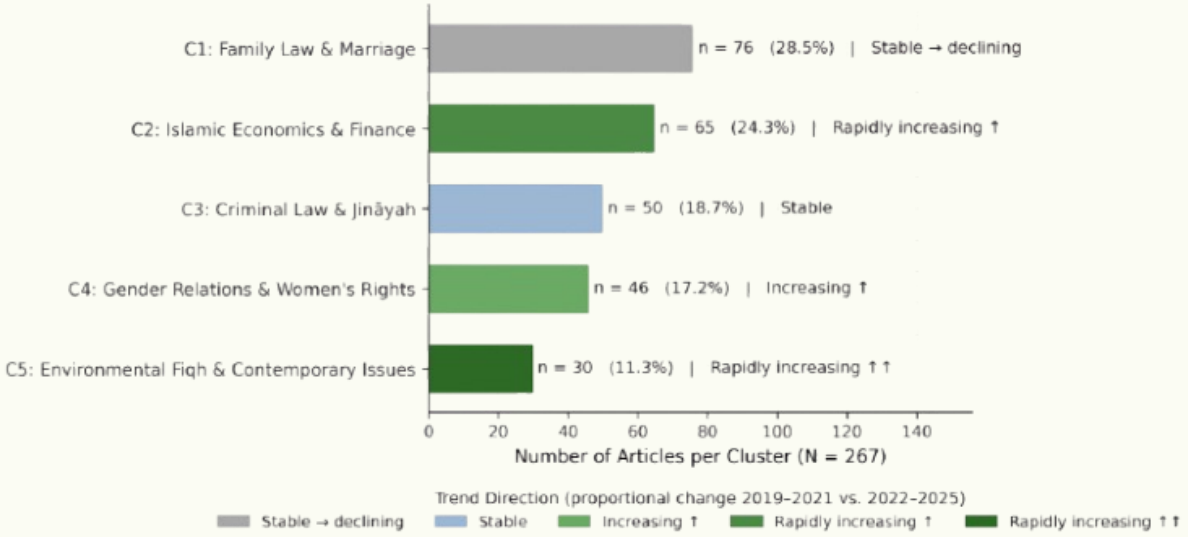
Table 7. Thematic Mapping of *Tafsīr Aḥkām* Research in SINTA 1 and 2 Journals (2019–2025)

No.	Thematic Cluster	N	%	Key Sub-Themes	Trend	Most Active Journals
1	Family Law and Marriage	76	28.5%	Minimum age of marriage; interfaith marriage; polygamy; marriage guardianship (*walī*); inheritance; maintenance (*nafaqah*); waiting period (*ʿiddah*)	Stable → declining	*Asy-Syirʿah*; *Al-Ahkam*
2	Islamic Economics and Finance	65	24.3%	Productive *zakāh*; cash *waqf*; digital *ribā*; shariah	Rapidly increasing ↑	*Al-Manahij*; *Journal of*

				fintech; crypto assets; *sukūk*		*Indonesian Islam*; *JURIS*
3	Criminal Law and *Jināyah*	50	18.7%	*Ḥudūd*; *qiṣāṣ*; *taʿzīr*; contemporary Islamic criminal law; new Penal Code; cybercrime	Stable	*Al-Ahkam*; *Ijtihad*
4	Gender Relations and Women's Rights	46	17.2%	*Qiwāmah*; female leadership; *nushūz*; women's inheritance; domestic violence; Islamic feminism	Increasing ↑	*Ijtihad*; *Al-Jāmiʿah*; *Studia Islamika*
5	Environmental *Fiqh* and Contemporary Issues	30	11.3%	Islamic eco-theology; bioethics; AI and automation; pandemic; climate change; neuroscience	Rapidly increasing ↑↑	*Al-Jāmiʿah*; *Studia Islamika*

Figure 4. Distribution of the Five Thematic Clusters in Indonesian *Tafsīr Aḥkām* Research (2019–2025)

Note: bars are sorted by article count in descending order. Bar colour codes the trend direction (proportional



change between the 2019–2021 and 2022–2025 sub-periods), as defined in the legend. The single double-arrow (↑↑) signals growth in proportional share exceeding 50%. Inline labels report the per-cluster article count, the percentage of the corpus, and the trend label. Clusters are the output of manual, inductive, qualitative thematic coding (Cohen's κ = 0.84) and are not derived from co-word or bibliometric algorithms (see Methods, Coding Stages).

Source: authors' computation from Supplementary Materials S1 and S7; cf. Table 7.

Cluster 1: Family Law and Marriage (28.5%)

Family Law and Marriage is the largest cluster and reflects the central position of family law in Indonesian *tafsīr aḥkām* discourse. Its centrality can be understood through several converging factors. These include its direct relevance to the daily lives of the Muslim majority in Indonesia, the existence of state legislation (the Marriage Law and its revisions) that actively interacts with *fiqh* norms (Nasrullah et al., 2024; Rohmadi et al.,

2024), and the emergence of new social phenomena that challenge conventional readings of Qur'anic legal verses concerning family (Wahid, 2006; Rumadi, 2012; Bakry, 2020; Kerwanto et al., 2024; Demircigil, 2025; Ibn al-ʿArabī, 2003).

The most intense debates within this cluster centre on three sub-themes. The first concerns the reinterpretation of verses on the minimum age of marriage in relation to children's rights and women's protection. A productive tension unfolds between approaches that uphold the relevance of classical norms based on the historical context of revelation, and those contending that the primary objective of Islamic law concerning marriage, namely protection and welfare (*maṣlaḥah*), demands different age standards in the contemporary context. The second sub-theme concerns the reinterpretation of marriage guardianship (*walī*) and its implications for women's autonomy, a debate that touches the epistemological roots of whether the guardianship provision is *qaṭʿī* (definitive) or *ẓannī* (probabilistic) in its legal qualification. The third sub-theme encompasses the interpretation of inheritance verses within the context of Indonesia's legal pluralism, including debates prompted by judicial decisions that in some cases award inheritance rights differing from classical *fiqh* formulations (Ahmed, 2021; Mir-Hosseini, 1999).

Cluster 2: Islamic Economics and Finance (24.3%)

The second cluster exhibits the most significant growth trend across the review period, with a sharply accelerating trajectory since 2022. The most dynamic sub-themes are (a) reinterpretation of the verses prohibiting *ribā* (Q. al-Baqarah: 275–279) in the context of digital financial instruments such as online lending, fintech, and buy-now-pay-later schemes, (b) interpretation of *muʿāmalah* verses concerning cryptocurrency and digital assets that have no classical *fiqh* precedent, and (c) the development of an interpretive foundation for professional zakat, digital zakat, and cash waqf (Iqbal & Mirakhor, 2011; El-Gamal, 2006; Warde, 2010; Syatar & Rahman, 2019).

From a methodological standpoint, what is most noteworthy is that research in this cluster is no longer exclusively normative-apologetic (seeking to justify specific instruments through interpretation) but is increasingly critical-evaluative, questioning whether the classical *tafsīr aḥkām* framework can genuinely capture the complexity of contemporary financial systems, or whether a more fundamental methodological reconstruction is required. This debate reflects what Hallaq (2009) identifies as a structural challenge for contemporary Islamic law, namely how to transform a normative tradition shaped in a pre-modern economic context so that it remains relevant to the realities of global capitalism.

Cluster 3: Criminal Law and *Jināyah* (18.7%)

The third cluster maintains a relatively stable proportional share, reflecting a persistent scholarly interest in fundamental questions about the relevance of Islamic criminal law within a modern constitutional state. Debate intensifies most sharply around

two issues. The first concerns the interpretation of *ḥudūd* verses and their relevance in the context of Indonesia's new Penal Code (enacted in 2022). The second concerns the development of the concept of *taʿzīr* as a more flexible instrument for responding to new forms of crime without classical *fiqh* precedent, such as cybercrime, money laundering, environmental crimes, and corruption (Gleave, 2012; Hallaq, 2009).

The tension between approaches that prioritise the literal textuality of *jināyah* verses and those that foreground *maqāṣid* considerations (the protection of life, intellect, progeny, property, and religion) becomes acutely relevant in this cluster. Several studies in the corpus argue that the primary objective of the *ḥudūd* verses is deterrence and social protection, not the literal execution of specific provisions, so that the use of non-*ḥudūd* legal instruments more effective in achieving those protective objectives can be methodologically justified. This position is contested by scholars who maintain that *ḥudūd* provisions are *qaṭʿī* and cannot be substituted without undermining the normative authority of the Qur'an, which makes this cluster one of the most epistemologically intense in the entire corpus (Brown, 2014; Duderija, 2014; Munir et al., 2025).

Cluster 4: Gender Relations and Women's Rights (17.2%)

The fourth cluster exhibits consistent growth and reflects the intensification of Islamic feminist scholarship in Indonesia. Research in this cluster engages with some of the most challenging questions in the *tafsīr aḥkām* tradition — specifically, verses that have historically been read in a patriarchal manner, such as Q. al-Nisāʾ: 34 on *qiwāmah* (male authority), Q. al-Baqarah: 228 on *darajah* (men's degree), and verses governing inheritance, can be re-read without dismissing the validity of historical interpretations and without disregarding the realities of injustice experienced by women (Wadud, 1999; Barlas, 2002; Hidayatullah, 2014).

Research in this cluster displays a remarkably wide spectrum of approaches. At one end lies methodological reformism that remains within the framework of traditional *uṣūl al-fiqh* yet uses instruments such as the re-contextualisation of *asbāb al-nuzūl*, *maqāṣid* considerations of women's protection, and historical-semantic analysis to produce more egalitarian readings. At the other end lies a more radical feminist hermeneutics, inspired by Wadud (1999) and Barlas (2002) and, in the Indonesian context, by Umar (2014) and Mulia (2017). This strand challenges the patriarchal methodological assumptions long embedded in the *tafsīr aḥkām* tradition, including the dominance of male interpreters and the absence of women's perspectives in the determination of the interpretive canon. The tension between these two poles is one of the factors driving the growth of this cluster and rendering it highly productive academically, particularly in SINTA 1 journals such as *Al-Jāmiʿah* and *Studia Islamika* (Mahmood, 2005; Ahmed, 2021; El Cheikh, 2012).

Cluster 5: Environmental *Fiqh* and Contemporary Issues (11.3%)

The fifth cluster is the most dynamic in terms of growth and thematic novelty, and analytically the most significant insofar as it marks a substantial expansion of the very

definition of a "legal verse". Research in this cluster ranges from the effort to identify an interpretive foundation for Islamic environmental ethics, derived from verses on *khalīfah*, *fasād*, and *mīzān* (Q. al-Baqarah: 30, Q. al-Rūm: 41, and Q. al-Raḥmān: 7–9), to interpretive studies of bioethics (cloning, genetic engineering, and euthanasia), the implications of artificial intelligence, and neuroscientific transformation (Foltz et al., 2003; Khalid, 2010).

Epistemologically, the most significant development in this cluster is the emergence of arguments that the Qur'anic concept of *khalīfah* carries a strong legal dimension: specifically, a mandate of protection and stewardship of the earth that can be operationalised as the normative foundation of an "Islamic environmental law". This represents an ambitious extension of the *tafsīr aḥkām* domain because it derives legal implications not only from verses traditionally classified as "legal", but also from verses traditionally classified as theological or cosmological. The extension reflects the vitality and adaptability of the *tafsīr aḥkām* tradition in confronting normative challenges never contemplated by the classical exegetes (Esack, 1997; Leaman, 2006; Kamali, 2008; Wahidi et al., 2024).

The most informative dimension of this research map is the distribution of methodological approaches. Analysis of the 267 articles identifies six primary methodological orientations, grouped into two broad categories, namely traditional *tafsir* methodologies and contemporary interdisciplinary approaches.

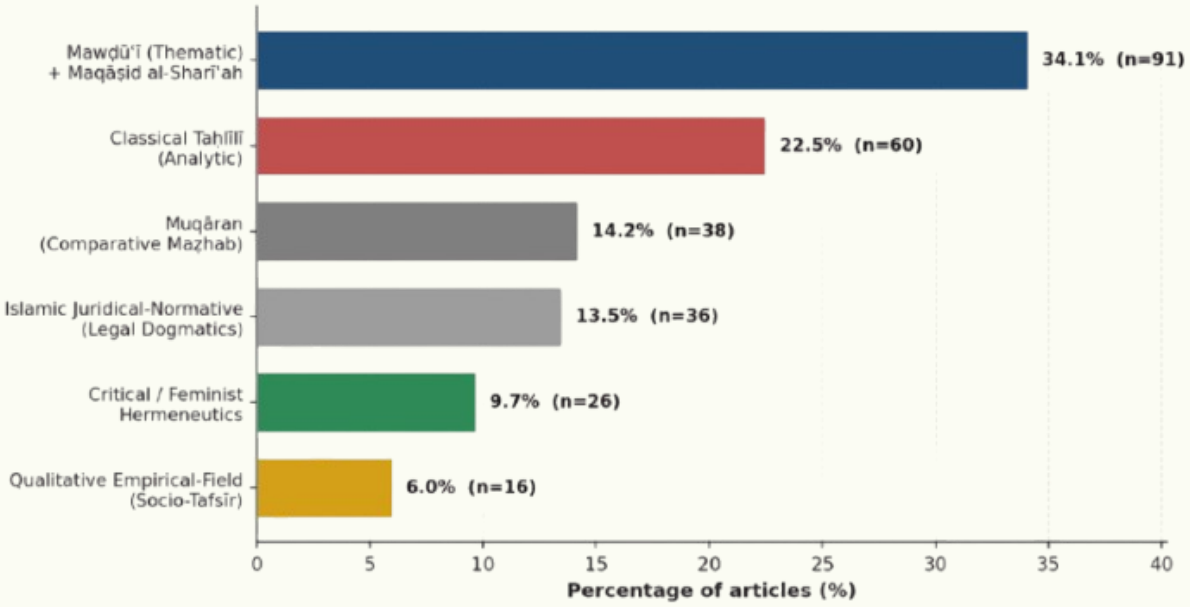
Table 8. Distribution of Methodological Approaches in Tafsīr Aḥkām Research (2019–2025)

No.	Methodological Approach	N	%	Trend	Key Strengths	Critiqued Limitations
1	*Mawḍūʿī* (Thematic) + *Maqāṣid al-Sharīʿah*	91	34.1%	Dominant and increasing	Thematic flexibility; contemporary relevance; teleological framework	Risk of instrumentalising *maqāṣid*; potential confirmation bias
2	Classical *Taḥlīlī* (Analytic)	60	22.5%	Declining	Textual depth; preservation of classical heritage	Less responsive to contemporary contexts
3	*Muqāran* (Comparative *Maẓhab*)	38	14.2%	Stable	Methodological pluralism; richness of perspectives	Requires deep multi-*maẓhab* expertise
4	Islamic Juridical-Normative (Legal Dogmatics)	36	13.5%	Stable	Policy relevance; proximity to judicial practice	Tends toward positivism; limited epistemological reflexivity
5	Critical and Feminist Hermeneutics	26	9.7%	Rapidly increasing	Deconstructive; context- and gender-sensitive	Legitimacy contested within the mainstream tafsir tradition

6	Qualitative Empirical-Field (Socio-Tafsīr)	16	6.0%	Slowly increasing	Bridges text with empirical social realities	Rarely engages tafsir's technical-linguistic dimension in depth

Note: percentages refer to the primary approach adopted in each article. Where articles employ more than one approach in combination, the most dominant is used as the basis of classification. Trends are identified by comparing the distribution in 2019–2021 with that in 2022–2025.

Figure 5. Distribution of the Six Methodological Approaches in Indonesian *Tafsīr Aḥkām* Research (2019–2025), expressed as a percentage of articles (N = 267).



The dominance of the *mawḍūʿī* approach combined with the *maqāṣid al-sharīʿah* framework (34.1%) represents the most widely employed approach in contemporary Indonesian *tafsīr aḥkām* scholarship. The approach offers a combination widely regarded as optimal: the thematic flexibility of the *mawḍūʿī* method, which enables the collection and synthesis of all relevant verses on a given topic, together with the *maqāṣid* framework that provides teleological direction in the process of meaning-making. As Auda (2007) and Ibn ʿĀshūr (2006) observe, the strength of the *maqāṣid al-sharīʿah* framework lies in its capacity to connect specific textual provisions with the general objectives of Islamic law, and thereby to enable a more adaptive response to contemporary contexts. Several scholars in the corpus, particularly those published in *Al-Jāmiʿah*, caution that an incautious use of *maqāṣid al-sharīʿah* can become an instrument for rationalising conclusions determined in advance (Ibn ʿĀshūr, 2006; Opwis, 2010; Mustaqim, 2020).

The decline of the classical *taḥlīlī* method, from its dominance before 2019 to 22.5% in the review period, reflects a paradigm shift away from an orientation that prioritises the deepening of classical tafsir heritage toward one that foregrounds contemporary relevance. The fastest growth is recorded for critical and feminist hermeneutics (9.7%, the

most rapidly growing trend), which reflects what can be described as a "hermeneutical turn" in Indonesian *tafsīr aḥkām* studies. Inspired by Abou El Fadl (2014), Wadud (1999), and Abu Zayd (2004), and in the Indonesian context by Umar (2014) and Mulia (2017), this approach challenges the patriarchal interpretive authority and textual positivism hitherto regarded as dominant. Although it still represents a *tafsīr aḥkām*. The most concerning finding from a methodological standpoint is the scarcity of empirical-field approaches (only 6.0%), which signals a significant disconnect between *tafsīr aḥkām* as an academic discourse and *tafsīr aḥkām* as a lived social practice (Saeed, 2006, 2013).

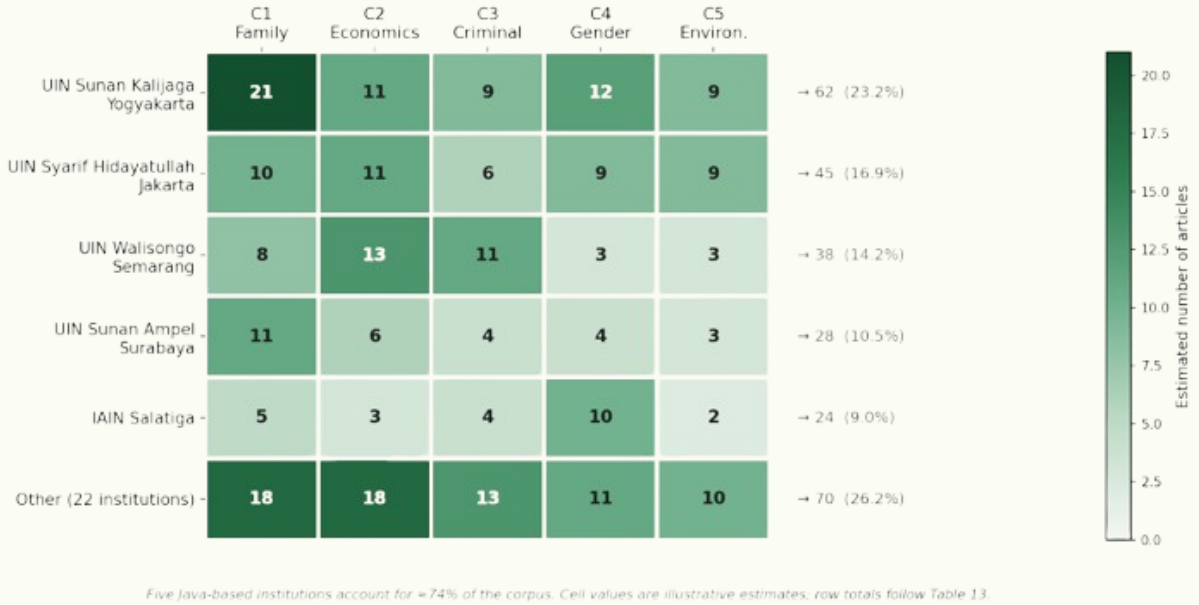
Analysis of the institutional affiliation distribution reveals a highly concentrated pattern of knowledge production. Table 9 presents the complete institutional map, including an analysis of the factors that explain each institution's comparative advantage.

Table 9. Institutional Distribution of *Tafsīr Aḥkām* Article Authors (2019–2025)

Rank	Institution	Province	N	%	Research Strengths	Strategic Notes
1	UIN Sunan Kalijaga Yogyakarta	Special Region of Yogyakarta	62	23.2%	Tafsir; *uṣūl al-fiqh*; family law	Established doctoral programme in Quranic Sciences; affiliated with two SINTA 1/2 journals
2	UIN Syarif Hidayatullah Jakarta	DKI Jakarta	45	16.9%	Comparative Islamic studies; global tafsir	*Studia Islamika* is indexed in Scopus; extensive international networks
3	UIN Walisongo Semarang	Central Java	38	14.2%	Islamic law; *jināyah*; Islamic economics	Publisher of *Al-Ahkam*; focus on applied Islamic law
4	UIN Sunan Ampel Surabaya	East Java	28	10.5%	Tafsir; *Journal of Indonesian Islam*; Islamic studies	*Journal of Indonesian Islam* (SINTA 1); strong tradition of tafsir scholarship
5	UIN Salatiga	Central Java	24	9.0%	Islamic law; gender; human rights	*Ijtihad* (SINTA 1); active in gender studies
6	Other Institutions (22 institutions)	Various provinces	70	26.2%	Diverse; local and regional perspectives	Significant cumulative contribution; broad geographic representation

Note: "Other Institutions" encompasses 22 institutions, each contributing less than 3% of the total corpus. The distribution reflects a substantial research-capacity gap between the dominant Java-based cluster and institutions located outside Java.

Figure 6. Institutional concentration of Indonesian *Tafsīr Aḥkām* research across the five thematic clusters (2019–2025, N = 267).



Note: Darker cells indicate a higher number of articles. Row totals correspond to Table 9. Cell-level values are illustrative estimates apportioning each institution's output across clusters according to its stated research strengths; they are not independent counts.

As Figure 6 makes visually explicit, research output is concentrated in five Java-based institutions that together account for roughly 74% of the corpus. UIN Sunan Kalijaga Yogyakarta emerges as the most productive institution (23.2%), an outcome explained by the convergence of several factors. These include an established doctoral programme in Qur'anic Sciences and Tafsir, affiliation with two high-prestige journals (*Al-Jāmiʿah* at SINTA 1 and *Asy-Syirʿah* at SINTA 2), and an intellectual tradition that places methodological *ijtihād* at the forefront of its research agenda.

Beyond thematic and methodological mapping, an in-depth analysis of the corpus identifies three academic debates that are the most intense and productive in Indonesian *tafsīr aḥkām* research during 2019–2025. The first and most fundamental is the tension between textualism and contextualism. The textualist position holds that the normative authority of Qur'anic legal verses is universal, so that interpretation must begin from and always return to the literal meaning of the text. The historical-contextualist position holds that understanding the context of revelation is a prerequisite for grasping the verse's normative purpose. This debate is sharpest in studies addressing verses on polygamy, female leadership, and *ḥudūd* (Gleave, 2012; Rahman, 1982; Saeed, 2006). The second debate concerns the boundaries of the legitimate use of *maqāṣid al-sharīʿah* as an interpretive framework. The traditionalist group holds that *maqāṣid* only confirms the meaning already established by the text. The reformist group holds that *maqāṣid* constitutes a higher level of analysis capable of functioning as a parameter for evaluating the application of specific legal rulings (Auda, 2007; Ar-Raysūnī, 1995; Ibn ʿĀshūr, 2006;

Opwis, 2010; Al-Ghazālī, 1993; El-Mesawi, 2012; Harvey, 2017). The third debate concerns the relationship between academic *tafsīr aḥkām* and the positive *fiqh* of official institutions (MUI, Muhammadiyah's *Majelis Tarjīh*, and NU's *Baḥṣul Masā'il*). Whether academic *tafsīr aḥkām* should culminate in or is free to challenge the products of institutional *ijtihād* touches on questions of authority, legitimacy, and academic independence within Indonesia's distinctive context (Rumadi, 2015).

The systematic mapping of the corpus identifies six significant and pressing research gaps. Table 10 presents the research gap matrix, including the current estimated representation, urgency, and recommended research directions.

Table 10. Research Gap Matrix for *Tafsīr Aḥkām* and Future Research Agenda

Code	Research Gap	Current Representation	Urgency	Recommended Research Direction
G1	Systematic Cross-*Madhhab* Tafsir Studies	Very Low (<3%)	Very High	Comparative cross-*maẓhab* analysis using *uṣūl al-fiqh* epistemological differences between schools as the explanatory variable
G2	Integration of Contemporary Hermeneutics	Low (9.7%, largely superficial)	High	Dialogue between Gadamer, Ricoeur, and Habermas hermeneutics and the classical Islamic tafsir tradition
G3	Ethnographic Studies of *Tafsīr Aḥkām*	Almost Absent (<1%)	Very High	How Indonesian Muslim communities understand and apply Qur'anic legal verses at the grassroots level
G4	*Tafsīr Aḥkām* and Disruptive Technologies	Very Low (<5%)	Very High	AI, neuroscience, biotechnology, virtual reality, and the metaverse within the framework of *tafsīr aḥkām*
G5	Systematic Islamic Eco-Theology	Low–Emerging (11.3%)	High	Coherent tafsir-based Islamic environmental law; relevance of the SDGs and the climate crisis
G6	Bibliometric and Scientometric Tafsir Analysis	Almost Absent (<1%)	High	Citation network analysis, co-authorship, and knowledge mapping of Indonesian *tafsīr aḥkām* using VOSviewer and bibliometrix tools

Note: urgency is assessed on the basis of (a) low representation in the current corpus, (b) the theoretical and/or practical significance of the topic, and (c) the socio-legal momentum driving its relevance. Representation estimates are qualitative and grounded in a comprehensive reading of the corpus.

Figure 7. Research gap matrix for Indonesian *Tafsīr Aḥkām*: current representation in the corpus versus research urgency (G1–G6).

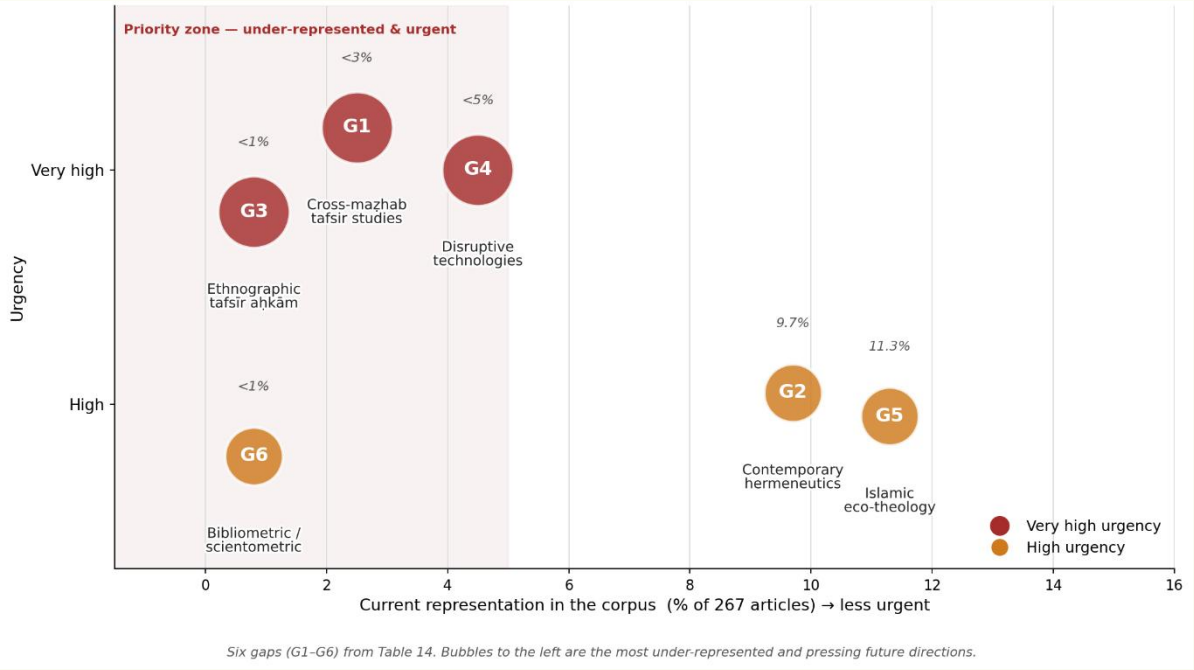


Figure 7 positions the six gaps along two axes—horizontal for current representation in the corpus and vertical for urgency—so that the shaded priority zone in the upper-left isolates the most pressing and least-served directions at a glance. Three gaps fall squarely within it: ethnographic study of lived tafsīr aḥkām (G3), systematic cross-*maẓhab* comparison (G1), and the application of tafsīr aḥkām to disruptive technologies (G4), each combining very high urgency with representation below five percent.

The epistemologically most important gaps are G1 (systematic cross-*maẓhab* studies) and G3 (ethnographic studies), since both touch on fundamental dimensions of how *tafsīr aḥkām* is produced and received. Genuinely comparative cross-*maẓhab* research, not merely juxtaposing the opinions of classical jurists but analysing how differences in *uṣūl al-fiqh* across *maẓhabs* generate divergent interpretations of the same verse, would greatly enrich understanding of the methodological productivity within the Islamic tafsir tradition. Ethnographic studies of *tafsīr aḥkām* would provide understanding of how Indonesian Muslim communities actually understand and apply Qur'anic legal verses at the grassroots level, a "lived religion" dimension almost entirely absent from the existing academic corpus (Esack, 1997; Rippin, 2008, 2011; Izutsu, 2008).

Before proceeding, an important scope caveat must be stated. The findings, patterns, and interpretations advanced throughout this Discussion section are bounded by the corpus of 267 articles drawn exclusively from nationally accredited SINTA 1 and 2 journals between 2019 and 2025. They should not be extrapolated to *tafsīr aḥkām* research published in SINTA 3–6 outlets, in venues outside the SINTA system, or in international journals — all of which lie beyond the scope of this review.

The research map produced by this review carries several theoretical implications. The dominance of the *mawḍūʿī–maqāṣid* approach suggests that *tafsīr aḥkām* scholarship in Indonesia is undergoing what may be described as a teleological turn, in which the orientation that prioritises the reconstruction of a text's historical meaning gives way to one that foregrounds contemporary normative relevance. This shift parallels what Rahman (1982) identified as the necessity of a double movement in modern Islamic interpretation — specifically, a movement from the text to its historical context and then back to the contemporary context. The difference is that the bulk of Indonesian ssssscholarship performs this movement through the *maqāṣid* framework rather than through the more radical historical-critical reconstruction that Rahman proposed. What emerges is a characteristically Indonesian balancing of contemporary relevance with continuity of tradition, a balance that constitutes both a strength and a limitation of the *tafsīr aḥkām* tradition in Indonesia.

The growth of critical hermeneutics within the corpus signals a further opening in a tradition that had previously been comparatively shielded from methodological interventions originating outside the Islamic intellectual heritage. The influence of Gadamer's philosophical hermeneutics, Habermas's theory of communicative action, and Ricoeur's textual semantics is becoming discernible in several of the more recent studies, particularly those published in SINTA 1 outlets with an international readership. This development opens the prospect of productive dialogue between the Islamic hermeneutical tradition and its Western counterpart, and may in time generate a more epistemologically reflexive and reader-responsive methodology of *tafsīr aḥkām* (Saeed, 2013; McAuliffe, 2005; Neuwirth, 2003).

Within the international landscape of Islamic studies, Indonesian *tafsīr aḥkām* scholarship exhibits several distinctive features. The dominance of the *maqāṣid* approach is a phenomenon also observed in Malaysia, Turkey, and in several Arab states following the Arab Spring, yet in the Indonesian context its intensity and pace of adoption are among the highest (Alias et al., 2024; Ugli et al., 2025). This trajectory owes much to the long-standing intellectual legacy of Hassan Hanafi, Nurcholish Madjid, and Abdurrahman Wahid in advancing methodological reformism (Warde, 2010; Peacock, 1974). The proportion of feminist and gender studies (17.2%) in the Indonesian corpus is in turn higher than comparable proportions in Middle Eastern Islamic journals, yet lower than those reported in Anglo-American Islamic studies journals, a positioning that places Indonesia in what we describe as a moderate middle on the spectrum of gender reformism within global Islamic studies. The relatively low proportion of empirically grounded *tafsīr aḥkām* research (6.0%) is a weakness shared by many national Islamic studies contexts, but it is proportionally more pronounced in Indonesia given the extraordinary richness of local Islamic expression across the archipelago (Fealy & Hooker, 2006; Burhanudin & van Dijk, 2013).

The findings of this review carry concrete policy implications for Islamic higher education stakeholders in Indonesia. The concentration of knowledge production within five Javanese institutions points to an urgent need to decentralize research capacity. Competitive research-strengthening programs such as the LITAPDIMAS Thematic Research Cluster should explicitly prioritise capacity-building among institutions outside the dominant cluster, particularly the PTKINs located in Kalimantan, Sulawesi, Papua, and Nusa Tenggara, so that the richness of regional perspectives is properly represented within national discourse. The growth of the environmental *fiqh* and contemporary issues cluster points in turn to the need for doctoral curricula that integrate *tafsīr aḥkām* competencies with environmental science, bioethics, and digital technology. The scarcity of empirical-field research, finally, indicates the value of incentives that actively encourage the integration of ethnographic and socio-legal methodologies into *tafsīr aḥkām* scholarship.

Conclusion

This Systematic Literature Review has produced an analytically grounded research map of *tafsīr aḥkām* scholarship published in SINTA 1 and 2 nationally accredited journals between 2019 and 2025. From the 267 articles meeting the inclusion criteria, drawn from 847 initial records with inter-rater agreement of $\kappa = 0.84$, several principal findings emerge. Quantitatively and temporally, Indonesian tafsīr aḥkām research displays a marked growth trend across the review period, with the sharpest acceleration falling between 2021 and 2024 and peaking at n = 56 articles in 2023. Methodologically, the dominance of the mawḍūʿī–maqāṣid approach (34.1%) reflects a developing consensus, while the rapid growth of critical hermeneutics suggests that this consensus is itself undergoing transformation. The scarcity of empirical-field research (6.0%) constitutes the most striking methodological limitation in the field. Institutionally, around 74% of the corpus is produced by five Javanese PTKINs, a disparity in research capacity that warrants policy attention.

Notwithstanding these contributions, this study carries several limitations that warrant acknowledgement. As an SLR-based investigation, it depends on the availability and digital accessibility of corpus articles, so that any article not accessible online falls outside its coverage. Thematic and methodological classification involves elements of qualitative judgment that, while disciplined by the inter-rater process ($\kappa = 0.84$), cannot be entirely freed from researcher interpretation. The decision to restrict coverage to SINTA 1 and 2 journals also means that *tafsīr aḥkām* research published in SINTA 3–6 outlets, in venues outside the SINTA system, or in international journals lies beyond the scope of the present analysis.

The research gaps identified, namely systematic cross-madhhab studies, the integration of contemporary hermeneutics, ethnographic studies of *tafsīr aḥkām*, *tafsīr aḥkām* and disruptive technologies, systematic Islamic eco-theology, and scientometric or

bibliometric analysis, constitute a concrete and productive research agenda. This study is intended not merely as a snapshot of the current state of Indonesian *tafsīr aḥkām* research, but also as a roadmap directing the research journey toward unexplored frontiers of knowledge. In so doing, it contributes to the sustained development of one of the most vital and strategically significant fields of Islamic scholarship.

Acknowledgments

The authors wish to thank the anonymous reviewers for their constructive feedback, as well as Reski Prastika Cahyani, a student of the Qur'anic Studies and Exegesis (*Ilmu Al-Qur'an dan Tafsir*) programme at IAIN Kendari, for her assistance in collecting the research data. The authors also gratefully acknowledge the Ministry of Religious Affairs of the Republic of Indonesia for the financial support extended through the LITAPDIMAS research grant programme during the course of this research.

References

Abou El Fadl, K. (2014). *Reasoning with God: Reclaiming Shari'ah in the Modern Age*. Rowman & Littlefield.

Abu Zayd, N. H. (2004). *Rethinking the Qur'ān: Towards a humanistic hermeneutics*. Humanistics University Press Utrecht.

Ahmed, L. (2021). *Women and gender in Islam: Historical roots of a modern debate*. Yale University Press. https://www.jstor.org/stable/j.ctt32bg61

Al Ghazālī, A. Ḥ. M. (1993). *Al-Mustaṣfā min ʿIlm al-Uṣūl*. Beirut: Dār al-Kutub al-ʿIlmiyyah.

Alias, M. N., Abdullah, M. N., Kamis, M. S., Afandi, A. J., & Alias, N. (2024). Scientific Approach as the Basis for the Formation of Maqāṣid Al-Sharī'ah Concept and Principles: A Comparative Study. Malaysian Journal of Syariah and Law, 12(2), 350–363. https://doi.org/10.33102/mjsl.vol12no2.568

Alshater, M. M., Hassan, M. K., Rashid, M., & Hasan, R. (2022). A bibliometric review of the Waqf literature. *Eurasian Economic Review*, *12*(2), 213–239. https://doi.org/10.1007/s40822-021-00183-4

Ar-Raysūnī, A. (1995). *Naẓariyah al-Maqāṣid ʿInda al-Imām asy-Syāṭibī*. Al-Maʿhad al-ʿĀlamī li al-Fikrī al-Islāmī.

Aria, M., & Cuccurullo, C. (2017). Bibliometrix: An R-tool for comprehensive science mapping analysis. *Journal of Informetrics*, *11*(4), 959–975. https://doi.org/10.1016/j.joi.2017.08.007

Auda, J. (2007). Maqasid al-Shariah as Philosophy of Islamic Law. In *The International Institute of Islamic Thought*. https://doi.org/10.2307/j.ctvkc67tg

Ayuni, W., Nirwana, A., & Nurrohim, A. (2023). Bibliometric Analysis of the Development Map and Research Trends in Qur'anic Studies and Tafseer: A Scopus Database Exploration (1974–2023). *Journal of Qur'an and Hadith Studies*, *12*(2), 95–116. https://doi.org/10.15408/quhas.v12i2.36191

Azra, A. (2004). *The Origins of Islamic Reformism in Southeast Asia: Networks of Malay-Indonesian and Middle Eastern ʿUlamāʾ in the Seventeenth and Eighteenth Centuries*. University of Hawaii Press.

Bakry, M. M. (2020). Laws exegesis versus jurisprudence (Comparative studies in understanding religious text and the istinbath process of law on mahar). *JICSA (Journal of Islamic Civilization in Southeast Asia)*, *9*(1), 1–21. https://doi.org/10.24252/jicsa.v8i2.12005

Barlas, A. (2002). The Qur'an, Sex/Gender, and Sexuality: Sameness, Difference, Equality. In *'Believing Women' in Islam: Unreading Patriarchal Interpretations of the Qur'an* (pp. 129–166). University of Texas Press. https://utpress.utexas.edu/9781477315927

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, *3*(2), 77–101. https://doi.org/10.1191/1478088706qp063oa

Brown, J. A. C. (2014). *Misquoting Muhammad: The challenge and choices of interpreting the Prophet's legacy*. Oneworld.

Burhanudin, J., & van Dijk, K. (Eds.). (2013). *Islam in Indonesia: Contrasting images and interpretations*. Amsterdam University Press. https://doi.org/10.2307/j.ctt46mwqt

Demircigil, B. (2025). The Conceptualization of Jurisprudential Exegesis as the Intersection of Tafsir and Fiqh: A Critical Approach. *Religions*, *16*(2), 254. https://doi.org/10.3390/rel16020254

Donthu, N., Kumar, S., Mukherjee, D., Pandey, N., & Lim, W. M. (2021). How to conduct a bibliometric analysis: An overview and guidelines. *Journal of Business Research*, *133*(1), 285–296. https://doi.org/10.1016/j.jbusres.2021.04.070

Duderija, A. (Ed.). (2014). *Maqasid al-Shari'a and Contemporary Reformist Muslim Thought: An Examination*. Palgrave Macmillan. https://doi.org/10.1057/9781137319418

El-Gamal, M. A. (2006). *Islamic finance: Law, economics, and practice*. Cambridge University Press.

El-Mesawi, M. E.-T. (2012). From al-Shāṭibī's legal hermeneutics to thematic exegesis of the Qurʾān. *Intellectual Discourse*, *20*(2), 189–214. https://doi.org/10.31436/id.v20i2.294

El Cheikh, N. M. (2012). [Review of the book *Marriage and slavery in early Islam*, by K. Ali]. *Journal of Middle East Women's Studies*, *8*(2), 102–104. https://doi.org/10.2979/jmiddeastwomstud.8.2.102

Esack, F. (1997). *Qur'an, Liberation, and Pluralism: An Islamic Perspective of Interreligious Solidarity against Oppression*. Oneworld Publications.

Fadlillah, N., Sholihah, N., Fuad, A. Z., Syaifudin, M., & Abdullah, M. (2025). A Bibliometric Analysis of Qur'anic Learning Research in Scopus (1994–2024): Trends, Thematic Shifts, and Institutional Disparities. *Al-Taʿlim Journal*, *32*(3), 264–277. http://dx.doi.org/10.15548/jt.v32i3.961

Fealy, G., & Hooker, V. M. (2006). *Voices of Islam in Southeast Asia: A contemporary sourcebook*. Institute of Southeast Asian Studies.

Foltz, R. C., Denny, F. M., & Baharuddin, A. (Eds.). (2003). *Islam and Ecology: A Bestowed Trust*. Harvard University Press.

Kerwanto, K., Furqon, I., & Mubassyir, A. (2024). Diskursus Seputar Epistemologi Tafsīr Aḥkām. *MIZANUNA: Jurnal Hukum Ekonomi Syariah*, *2*(1), 59–70. https://doi.org/10.59166/mizanuna.v2i1.222

Glaser, B. G., & Strauss, A. L. (1967). *The discovery of grounded theory: Strategies for qualitative research*. Aldine.

Gleave, R. (2012). *Islam and literalism: Literal meaning and interpretation in Islamic legal theory*. Edinburgh University Press. https://www.jstor.org/stable/10.3366/j.ctt3fgt1x

Hallaq, W. B. (2009). *Sharīʿa: Theory, practice, transformations*. Cambridge University Press.

Harvey, R. (2017). The Legal Epistemology of Qur'anic Variants: The Readings of Ibn Masʿūd in Kufan fiqh and the Ḥanafī madhhab. *Journal of Qur'anic Studies*, *19*(1), 72–101. https://doi.org/10.3366/jqs.2017.0268

Hidayatullah, A. A. (2014). *Feminist Edges of the Qurʾān*. Oxford University Press. https://doi.org/10.1093/acprof:oso/9780199359561.001.0001

Ibn al-ʿArabī, M. A. (2003). *Aḥkām al-Qurʾān* (M. ʿA. al-Q. ʿAṭā, Ed.; 3rd ed., 4 vols.). Beirut: Dār al-Kutub al-ʿIlmiyyah.

Ibn ʿĀshūr, M. al-Ṭāhir. (2006). *Ibn Ashur: Treatise on Maqasid Al-Shariah* (T. M. El-Mesawi, Ed.). IIIT.

Iqbal, Z., & Mirakhor, A. (2011). *An introduction to Islamic finance: Theory and practice*. John Wiley & Sons. https://doi.org/10.1002/9781118390474

Izutsu, T. (2008). *God and Man in the Qur'an: Semantics of the Qur'anic Weltanschauung*. Islamic Book Trust.

Jamil, A., & Khaled, N. A. (2025). Qur'anic Studies in the Global Academic Sphere: Bibliometric Mapping of Research Themes, Collaborations, and Emerging Directions. *Tribakti: Jurnal Pemikiran Keislaman*, *36*(2), 385–400. https://doi.org/10.33367/tribakti.v36i2.7155

Mahmood, S. (2005). *Politics of Piety: The Islamic Revival and the Feminist Subject*. Princeton University Press. https://doi.org/10.2307/j.ctvct00cf

Kaleel, A. K., Assad, A., & Fyadh, M. (2024). Quranic Studies Evolution: A Bibliometric Analysis from 1880 to 2023. *Mesopotamian Journal of Quran Studies*, 2024, 1–12. https://doi.org/10.58496/MJQS/2024/001

Kamali, M. H. (2008). *Shari'ah law: An introduction*. Oneworld Publications.

Khalid, F. M. (2010). Islam and the Environment. *Religion Compass*, *4*(11), 707–716. https://doi.org/10.1111/j.1749-8171.2010.00249.x

Landis, J. R., & Koch, G. G. (1977). The measurement of observer agreement for categorical data. *Biometrics*, *33*(1), 159–174. https://doi.org/10.2307/2529310

Leaman, O. (2006). *The Qurʾān: An Encyclopedia*. Routledge.

Mayring, P. (2014). *Qualitative content analysis: Theoretical foundation, basic procedures and software solution*. Klagenfurt. https://nbn-resolving.org/urn:nbn:de:0168-ssoar-395173

McAuliffe, J. D. (2005). Reading the Qur'an with Fidelity and Freedom. *Journal of the American Academy of Religion*, *73*(3), 615–635. https://doi.org/10.1093/jaarel/lfi072

McHugh, M. L. (2012). Interrater reliability: The kappa statistic. *Biochemia Medica*, *22*(3), 276–282. https://doi.org/10.11613/BM.2012.031

Mir-Hosseini, Z. (1999). *Islam and gender: The religious debate in contemporary Iran*. Princeton University Press. https://www.jstor.org/stable/j.ctv1h9dgq0

Moher, D., Liberati, A., Tetzlaff, J., & Altman, D. G. (2009). Preferred reporting items for systematic reviews and meta-analyses: The PRISMA statement. *BMJ*, *339*, b2535. https://doi.org/10.1136/bmj.b2535

Moldakhmetov, R. A., & Tungatova, U. A. (2025). Tafsir and Ta'wil in the Quran: A Bibliometric Analysis of Scholarly Approaches. In *Proceedings of the 9th International Scientific Conference 'Research Retrieval and Academic Letters'* (pp. 599–612). Warsaw, Poland: Publisher.agency.

Mukherjee, D., Lim, W. M., Kumar, S., & Donthu, N. (2022). Guidelines for advancing theory and practice through bibliometric research. *Journal of Business Research*, *148*, 101–115. https://doi.org/10.1016/j.jbusres.2022.04.042

Mulia, M. (2017). Pedagogi feminisme dalam perspektif Islam. *Jurnal Perempuan* (Makalah disampaikan pada Konferensi Internasional Feminisme, Jakarta, 23–24 September 2016). https://www.jurnalperempuan.org/uploads/1/2/2/0/12201443/musdah_mulia-pedagogi_feminisme_dalam_perspekktif_islam.pdf

Munir, M. S., Ramadhani, R. D., Masruhan, M., & Kholid, I. N. (2025). The Concept of Asbabun Nuzul in the Context of Warfare: A Tafsir Ahkam Study of QS. Al-Baqarah: 190–193 Based on Tafsir Al-Qurtubi. *QiST: Journal of Quran and Tafseer Studies*, *4*(1), 241–266. https://doi.org/10.23917/qist.v4i1.9165

Mustaqim, A. (2020). *Epistemologi tafsir kontemporer*. Idea Press.

Nasrullah, Andriawan, W., & Musawar. (2024). The Character of Legal Products in Indonesia: A Study of Changes to the Marriage Law from a Political-Law Perspective. Samarah: Jurnal Hukum Keluarga Dan Hukum Islam, 8(1), 602–627. https://doi.org/10.22373/sjhk.v8i1.17302

Neuwirth, A. (2003). Qur'an and History — A Disputed Relationship: Some Reflections on Qur'anic History and History in the Qur'an. *Journal of Qur'anic Studies*, *5*(1), 1–18. https://doi.org/10.3366/jqs.2003.5.1.1

Opwis, F. (2010). *Maṣlaḥa and the Purpose of the Law: Islamic discourse on legal change from the 4th/10th to 8th/14th century*. Brill.

Page, M. J., McKenzie, J. E., Bossuyt, P. M., Boutron, I., Hoffmann, T. C., Mulrow, C. D., Shamseer, L., Tetzlaff, J. M., Akl, E. A., & Brennan, S. E. (2021). The PRISMA 2020 statement: An updated guideline for reporting systematic reviews. *BMJ*, *372*, n71. https://doi.org/10.1136/bmj.n71

Peacock, J. L. (1974). [Review of the book *The Modernist Muslim Movement in Indonesia 1900–1942*, by D. Noer]. *The Journal of Asian Studies*, *33*(2), 342–343. https://doi.org/10.2307/2052224

Rahman, F. (1982). *Islam and Modernity: Transformation of an intellectual tradition*. University of Chicago Press.

Rahmi, A., Hidhayati, A. T., Alfikri, R., Arini, R. M., & Sinaga, A. S. T. B. (2025). A Bibliometric Analysis of Publications on Maqashid Sharia in Islamic Finance. *Al Iqtishod: Jurnal Pemikiran dan Penelitian Ekonomi Islam*, *13*(2), 202–220. https://doi.org/10.37812/aliqtishod.v13i2.1816

Rethlefsen, M. L., Kirtley, S., Waffenschmidt, S., Ayala, A. P., Moher, D., Page, M. J., Koffel, J. B., & PRISMA-S Group. (2021). PRISMA-S: An extension to the PRISMA Statement for Reporting Literature Searches in Systematic Reviews. *Systematic Reviews*, *10*(1), 39. https://doi.org/10.1186/s13643-020-01542-z

Rippin, A. (2008). *The Blackwell companion to the Qur'an*. John Wiley & Sons.

Rippin, A. (2011). The Qur'ān in Context: Historical and Literary Investigations into the Qur'ānic Milieu. *Journal of the American Oriental Society*, *131*(3), 470–473. https://doi.org/10.2307/41380718

Rohmadi, Ali, Z. Z., Apriani, F., Octavianne, H., & Permata, C. (2024). Judges' Considerations in Granting Marriage Dispensation Licenses in Indonesia: Islamic Family Law Perspective. El-Usrah: Jurnal Hukum Keluarga, 7(1), 326–345. https://doi.org/10.22373/ujhk.v7i1.22597

Rumadi, R. (2015). *Islamic Post-Traditionalism in Indonesia*. ISEAS Publishing. https://doi.org/10.1355/9789814620666

Rumadi. (2012). Islam dan otoritas keagamaan. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, *20*(1), 25–54. https://doi.org/10.21580/ws.20.1.183

Saeed, A. (2006). *Interpreting the Qur'an: Towards a Contemporary Approach*. Routledge.

Saeed, A. (2013). *Reading the Qur'an in the Twenty-First Century: A Contextualist Approach*. Routledge. https://doi.org/10.4324/9781315870922

Syatar, A., & Rahman, A. (2019). Transformation of Fiqh in the forms of hajj and zakat legislation. *Mazahibuna: Jurnal Perbandingan Mazhab*, *1*(2), 120–133. https://doi.org/10.24252/mh.v1i2.11646

Tumewang, Y. K., Dewi, H. R., & Amin, H. (2025). Over a decade of maqashid sharia studies: A bibliometric analysis and direction for future research. *Journal of Islamic Accounting and Business Research*, *16*(1), 25–52. https://doi.org/10.1108/JIABR-08-2022-0207

Ugli, A. A. A., Ugli, A. I. B., Rustamovna, S. X., Abdumalikovna, Yakubova Madinabonu, & Kizi, G. P. A. (2025). Legal Issues of Digital Asset Inheritance from an Islamic Law Perspective. Ijtihad : Jurnal Wacana Hukum Islam Dan Kemanusiaan, 25(2), 191–212. https://doi.org/10.18326/ijtihad.v25i2.191-212

Uluyol, B., Secinaro, S., Calandra, D., & Lanzalonga, F. (2021). Mapping waqf research: A thirty-year bibliometric analysis. *Journal of Islamic Accounting and Business Research*, *12*(5), 748–767. https://doi.org/10.1108/JIABR-01-2021-0031

Umar, N. (2014). *Arguments for Gender Equality: A Qur'anic Perspective*. Puslitbang Lektur dan Khasanah Keagamaan, Badan Litbang dan Diklat.

Van Bruinessen, M. M. (1994). Pesantren and kitab kuning: Continuity and change in a tradition of religious learning. In W. Marschall (Ed.), *Texts from the Islands*. University of Berne.

Van Eck, N., & Waltman, L. (2010). Software survey: VOSviewer, a computer program for bibliometric mapping. *Scientometrics*, *84*(2), 523–538. https://doi.org/10.1007/s11192-009-0146-3

Wadud, A. (1999). *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective*. Oxford University Press.

Wahid, A. (2006). *Islamku Islam Anda Islam kita: Agama masyarakat negara demokrasi*. The Wahid Institute.

Wahidi, R., Rahman, R., & Nurkholis, M. (2024). The Characteristics of Nusantara Tafsir Manuscript: A Methodological Study of QS. al-Baqarah by Abdul Latif Syakur. *QOF*, *8*(1), 55–70. https://doi.org/10.30762/qof.v8i1.2191

Wahyuni, H., Vanany, I., & Ciptomulyono, U. (2019). Food safety and halal food in the supply chain: Review and bibliometric analysis. *Journal of Industrial Engineering and Management (JIEM)*, *12*(2), 373–391. https://doi.org/10.3926/jiem.2803

Warde, I. (2010). *Islamic finance in the global economy*. Edinburgh University Press. https://www.jstor.org/stable/10.3366/j.ctv2f4vm3z

Zupic, I., & Čater, T. (2015). Bibliometric methods in management and organization. *Organizational Research Methods*, *18*(3), 429–472. https://doi.org/10.1177/1094428114562629