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Beyond Zakat: A Bibliometric Analysis of Poverty Research in Islamic Family Law (1990-2025)

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Abstract: Despite the theoretical potential of Islamic family law as an integrated framework for poverty alleviation through redistributive mechanisms like inheritance (*farā'idh*), maintenance (*nafaqah*), wills (*wasliyyah*), and waqf, global scholarship exhibits significant thematic and methodological imbalances. This study addresses the lack of a comprehensive mapping of research trends and paradigm shifts at this intersection. It asks, what are the evolutionary trends, collaboration networks, and dominant thematic foci in global research on Islamic family law and poverty from 1990 to 2025? This research is subsequently comprehensive bibliometric research. This study uses the metadata of 597 documents from Scopus, Web of Science, Dimensions, and Semantic Scholar to map evolutionary trends, collaboration networks, and high-impact theme voids within the literature. The results show a pronounced imbalance, in which one of the keywords, 'zakat,' accounts for almost 70% of the thematic focus to the near total exclusion of other Islamic family law redistributive mechanisms such as inheritance (*farā'idh*), *nafaqah* (alimony), and will (*wasliyyah*). The range of disciplines is dominated by social sciences and law, while religious studies and Islamic economics are conspicuously missing. It is this narrow perspective within *maqāshid sharia* that displays a disintegrated approach that does not represent the comprehensive framework and methodology that the Islamic legal tradition employs to achieve the dual objectives of poverty alleviation (*hifz al maslāhah*) and wealth protection through lawful means (*hifz al mal*). It identifies a methodological gap by showing that 82% of studies using qualitative methods do not conduct an empirical impact assessment. These findings provide an impetus for a more multidisciplinary collaborative scholarly approach centered around empirical and *maqāshid* oriented frameworks to examine how synergetic all instruments of Islamic family law can be toward successful poverty alleviation.

Keywords: Bibliometric analysis, Islamic family law, poverty, *maqāshid sharia*, research trends

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Abstrak: Meskipun hukum keluarga Islam memiliki potensi teoretis sebagai kerangka kerja terintegrasi untuk pengentasan kemiskinan melalui mekanisme redistributif seperti warisan (*farā'idh*), nafkah (*nafaqah*), wasiat (*wasliyyah*), dan wakaf, penelitian global menunjukkan ketidakseimbangan tematik dan metodologis yang signifikan. Studi ini menanggapi kurangnya pemetaan komprehensif terhadap tren penelitian dan pergeseran paradigma di persimpangan ini. Pertanyaannya adalah, apa tren evolusioner, jaringan kolaborasi, dan fokus tematik dominan dalam penelitian global tentang hukum keluarga Islam dan kemiskinan dari tahun 1990 hingga 2025? Penelitian ini merupakan penelitian bibliometrik komprehensif. Studi ini menggunakan metadata dari 597 dokumen yang diambil dari Scopus, Web of Science, Dimensions, dan Semantic Scholar untuk memetakan tren evolusi, jaringan kolaborasi, dan kekosongan tema berdampak tinggi dalam literatur. Hasil penelitian menunjukkan ketidakseimbangan yang mencolok, di mana salah satu kata kunci, 'zakat', mendominasi hampir 70% fokus tematik, hampir sepenuhnya mengesampingkan mekanisme redistribusi hukum keluarga Islam lainnya seperti warisan *farā'idh*, nafkah (*alimony*), dan wasiat (*wasliyyah*). Rentang disiplin ilmu didominasi oleh ilmu sosial dan hukum, sementara studi agama dan ekonomi Islam secara mencolok tidak ada. Perspektif sempit dalam *maqāṣid shari'āh* menunjukkan pendekatan yang terfragmentasi, yang tidak mewakili kerangka kerja dan metodologi komprehensif yang digunakan tradisi hukum Islam untuk mencapai tujuan ganda pengentasan kemiskinan (*hifz al maslāhah*) dan perlindungan kekayaan melalui cara yang sah (*hifz al mal*). Penelitian ini mengidentifikasi kesenjangan metodologis dengan menunjukkan bahwa 82% dari studi yang menggunakan metode kualitatif tidak melakukan penilaian dampak empiris. Temuan ini memberikan dorongan untuk pendekatan akademik kolaboratif multidisiplin yang berpusat pada kerangka kerja empiris dan berorientasi *maqāṣid* untuk mengeksplorasi sejauh mana semua instrumen hukum keluarga Islam dapat bersinergi dalam upaya pengentasan kemiskinan yang sukses.

Kata kunci: Analisis bibliometrik, hukum keluarga Islam, kemiskinan, *maqāṣid shari'āh*, tren penelitian

Introduction

To this date, global poverty is a critical development challenge.¹ This is much deeper, and the range of dimensions is so broad that it is not simply deprivation but a lack of access to education, health, and economic opportunities.²

¹ Salim Khan, Wang Yahong, and Asma Zeeshan, "Impact of Poverty and Income Inequality on the Ecological Footprint in Asian Developing Economies: Assessment of Sustainable Development Goals," *Energy Reports* 8 (2022), p. 670–679.

² Samuel Ayofemi O. Adeyeye et al., "Africa and the Nexus of Poverty, Malnutrition and Diseases," *Critical Reviews in Food Science and Nutrition* 63 (2023), p. 641–656.

Poverty is one of the multitude of social problems.³ From any given historical period to a specific stage of economic development, the problem of reducing poverty has been the primary standard for measuring development achievements and also the root of solving development issues in all aspects. Poverty is a multi-faceted and dynamic problem, constrained by economic constraints and lack of access to education, health, and other elements. The issue of poverty is dynamic and multi-dimensional, not limited to financial constraints but also a lack of access to education, health, and other dimensions.⁴

Islamic personal status law, which applies in muslim societies, covers several issues, including marriage and divorce.⁵ These are aspects of marriage, divorce, inheritance (*faraidh*), salimony (*nafaqah*), dowry (*mahr*), and *waqf* issues.⁶ Theoretically, this law is engineered with an internal mechanism allowing a fairer wealth distribution.⁷ These mechanisms also function as instruments for economic empowerment and social protection.⁸ The objective is social and economic equilibrium and justice within muslim societies.⁹

Many studies show that family empowerment strategies can be a powerful ingredient in poverty reduction under Islamic family law.¹⁰ For example, in Indonesia, the poverty reduction programs were classified into social assistance,

³ Eduardo Polloni-Silva et al., “Does Financial Inclusion Diminish Poverty and Inequality? A Panel Data Analysis for Latin American Countries,” *Social Indicators Research* 158 (2021), p. 889–925.

⁴ Yeshiwas Ewinetu Tegegne and Nigusie Gashaye Shita, “Prevalence and Associated Factors of Multidimensional Poverty among Rural Households in West Gojjam Zone, Northern Ethiopia: A Household-Based Cross-Sectional Study,” *BMC Public Health* 25, no. 1 (2025), p. 1–10.

⁵ Islam Uddin, “Reformulation of Islamic Matrimonial Law: British Muslims, Contemporary Understandings and Normative Practices,” *Journal of Muslim Minority Affairs* 40, no. 1 (2020), p. 6–25.

⁶ Ali Al Malih Al Fazari, Arieff Salleh Rosman, and Mohammad Naqib Hamdan, “Governing Regulations of Spousal Rights Dowry (Mahr)-Financial Support (Nafaqah)-Custody (Al-Hadanah) in Islamic Jurisprudence and UAE Law-Comparative Study,” *International Journal of Academic Research in Business and Social Sciences* 14, no. 12 (2024), p. 3496–3508.

⁷ Mahfuz et al., “The Role of Islamic Inheritance Law in Wealth Distribution and Social Welfare,” *Al-Risalah* 16, no. 1 (2025), p. 290–307.

⁸ Burhanudin Harahap, Tastaftiyan Risfandy, and Inas Nurfadia Putri, “Islamic Law, Islamic Finance, and Sustainable Development Goals: A Systematic Literature Review,” *Sustainability* 15, no. 8 (2023), p. 1–21.

⁹ Mehmet Asutay and Isa Yilmaz, “Constituting an Islamic Social Welfare Function: An Exploration through Islamic Moral Economy,” *International Journal of Islamic and Middle Eastern Finance and Management* 14, no. 3 (2021), p. 524–540.

¹⁰ Juwaini Saleh et al., “Marriage Guidance Towards Family Resilience in Aceh: A Study of Islamic Law Philosophy,” *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 6, no. 2 (2022), p. 594–613.

participatory empowerment,¹¹ and micro and small business empowerment, coherent with the Islamic teachings concerning poverty eradication. Some of the principles of Islamic economy, such as zakat, waqf, and other personal and social welfare donations, are capable of being developed in family law in a way that provides support to those in need and helps to elevate economic imbalances.¹² Combining Islamic economic principles and modern economy tactics provides a holistic pattern for poverty reduction and economic development.¹³

A fundamental feature of Islamic family law is the concept of alimony (*nafaqah*)¹⁴ and social support, creating a sense of community and social equity.¹⁵ Legislation requiring those who can afford to help support relatives legally reduces families' economic insecurity. Islamic teachings encourage parents' and families' involvement in economic activities for family strengthening.¹⁶ Efficient family financial management based on Islamic economic principles is an essential instrument in empowering a family's economic resistance. This method requires compliance with sharia in bringing a usury (*riba*), minimal volatility (*gharar*), and objective threats (*maysir*). It is an obligation that funds be spent judiciously, deficits be needed for important requirements (*nafaqah*), and it creates a call for investment in education and savings in emergency funds.¹⁷

¹¹ Pramod K. Singh and Harpalsinh Chudasama, "Evaluating Poverty Alleviation Strategies in a Developing Country," *PLoS ONE* 15, no. 1 (2020), p. 1–23.

¹² Shaikh Hamzah Abdul Razak, "Zakat and Waqf as Instrument of Islamic Wealth in Poverty Alleviation and Redistribution: Case of Malaysia," *International Journal of Sociology and Social Policy* 40, no. 3–4 (2020), p. 249–266; Asep Saepudin Jahar, "Bureaucratizing Sharia in Modern Indonesia: The Case of Zakat, Waqf and Family Law," *Studia Islamika* 26, no. 2 (2019), p. 207–245.

¹³ Al-Siddiq Talha M. Rahma and Mansour Ahmed Elmansour Elfaki, "Islamic Finance as a Catalyst for Sustainable and Inclusive Industrial Development: A Comparative Analysis of Islamic and Conventional Financing Models Over 20 Years," *Journal of Posthumanism* 5, no. 1 (2025), p. 621–654.

¹⁴ Murat Ustaoğlu, "Nafaqa," *The Palgrave Encyclopedia of Islamic Finance and Economics* (Springer Nature Link, 2023).

¹⁵ Syed Zahiruddin Bin Syed Musa and Michelle Adlyn Anak Freddie Mail, "Finances in Marriage, The Perspective of Islam on Generation Z," *International Journal of Academic Research in Business and Social Sciences* 14, no. 1 (2024), p. 1749–1774.

¹⁶ Burhanudin Harahap, Tastaftiyan Risfandy, and Inas Nurfadia Putri, "Islamic Law, Islamic Finance, and Sustainable Development Goals: A Systematic Literature Review.," Linda Firdawaty, Habib Shulton Asnawi, and Siti Mahmudah, "Semanda Lekok in the Sai Batin Community, Lampung: Wife's Domination of Marital Assets from Maqāṣid Al-Sharī'ah Perspective," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 3 (2024), p. 1734–1762.

¹⁷ Rindawati Maulina, Wawan Dhewanto, and Taufik Faturohman, "The Integration of Islamic Social and Commercial Finance (IISCF), p. Systematic Literature Review, Bibliometric Analysis, Conceptual Framework, and Future Research Opportunities," *Heliyon* 9 (2023), p. 1–21.

Islamic family law has tools for redistributing wealth (*farā'idh*, *nafaqah*, zakat, and *waqf*) to help poor people;¹⁸ but fragmented research makes it hard to use them. The first look at the data shows that 70% of the research is about zakat, while less than 5% looks at how *Maqāshid sharia* and Islamic economic approaches might work together. In an Islamic context, tackling multidimensional deprivation is not only a socio-economic goal but a fundamental necessity consistent with the *Maqāshid sharia* (the higher purposes of Islamic law). *Maqāshid sharia* seeks to safeguard five fundamental necessities: religion (*din*), life (*nafs*), intelligence (*'aql*), lineage (*nasl*), and riches (*mal*).¹⁹

Maqāshid sharia embodying the essential aims of Islamic law, is pivotal in Islamic social finance by ensuring that financial instruments conform to sharia's primary objectives of safeguarding religion, life, intellect, lineage, and wealth.²⁰ The academic comprehension of *maqāshid* has progressed through three phases: foundational, developmental, and contemporary periods. In Islamic social finance, *maqāshid* aim to achieve justice and welfare in society while preserving the sustainability of human existence.²¹ Research indicates a confluence between *maqāshid* objectives and Islamic social finance instruments, both seeking to safeguard human interests across five fundamental domains.²² Islamic social finance distinguishes itself from traditional social finance by conforming to recognized sharia norms.²³ This study does the first bibliometric mapping (1990–2025) to find gaps in paradigms, patterns of collaboration, and trends in methods, all while creating a research agenda that includes sharia objectives.

¹⁸ Zainal Arifin Haji Munir, "Wealth Distribution among Sasak Communities Through Inheritance: A Quest for Justice," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 3 (2023), p. 1627–1643; Imam Muslim, Serli Wijaya, and Ferry Jaolis, "Market Segmentation for Qurban Donors of Zakat Amil Institution," *Journal of Indonesian Islam* 17, no. 2 (2023), p. 403–422.

¹⁹ Yunice Karina Tumewang, Herlina Rahmawati Dewi, and Hanudin Amin, "Over a Decade of Maqashid Sharia Studies: A Bibliometric Analysis and Direction for Future Research," *Journal of Islamic Accounting and Business Research* 16, no. 1 (2025), p. 25–52; Norashikin Ahmad, Mohd Shukri Hanapi, and Yusma Fariza Yasin, "Maqasid Shariah and Islamic Fintech Research: Trends, Topics and Collaborations," *Jurnal Ilmiah Peuradeun* 13, no. 3 (2025), p. 2271–2310.

²⁰ Yayan Satyakti, "The Effect of Applying Sustainability (Maqasid Shariah) and Competition on Islamic Bank Financing," *Sustainability* 15, no. 17 (2023), p. 1–18.

²¹ Muhammad Harfin Zuhdi and Mohamad Abdun Nasir, "Al-Mashlahah and Reinterpretation of Islamic Law in Contemporary Context," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 3 (2024), p. 1818–1839; Fakhruddin Fakhruddin et al., "From Fiqh Al-Ibadat to Muamalat: Repositioning Zakat Management in Indonesia in the Perspective of Maqāsid Al-Sharī'ah," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 1 (2024), p. 495–517.

²² Achmad Siddiq et al., "Reconstructing Waqf Share Policies: A Maqashid Sharia Approach with Insights from Indonesia," *El-Mashlahah* 15, no. 1 (2025), p. 79–100.

²³ Laura Aibolovna Kuanova, Rimma Sagiyeva, and Nasim Shah Shirazi, "Islamic Social Finance: A Literature Review and Future Research Directions," *Journal of Islamic Accounting and Business Research* 12, no. 5 (2021), p. 707–728.

Bibliometrics uses statistics and quantitative analysis to examine the structure of knowledge and the development of a particular research field.²⁴ Network maps describe the interactions between countries and journals.²⁵ For the analysis of country co-authorship, journal keywords, and keywords, visualisations were created using VOSviewer software, Nvivo, and microsoft excel. The authors and keywords are relevant to the topic being investigated. Its software tools for, inter alia, map creation, visualisation, and exploration are based on bibliometric network data that will likely display clusters that support the classification of output results.²⁶ The flowchart shows how the research is set up:

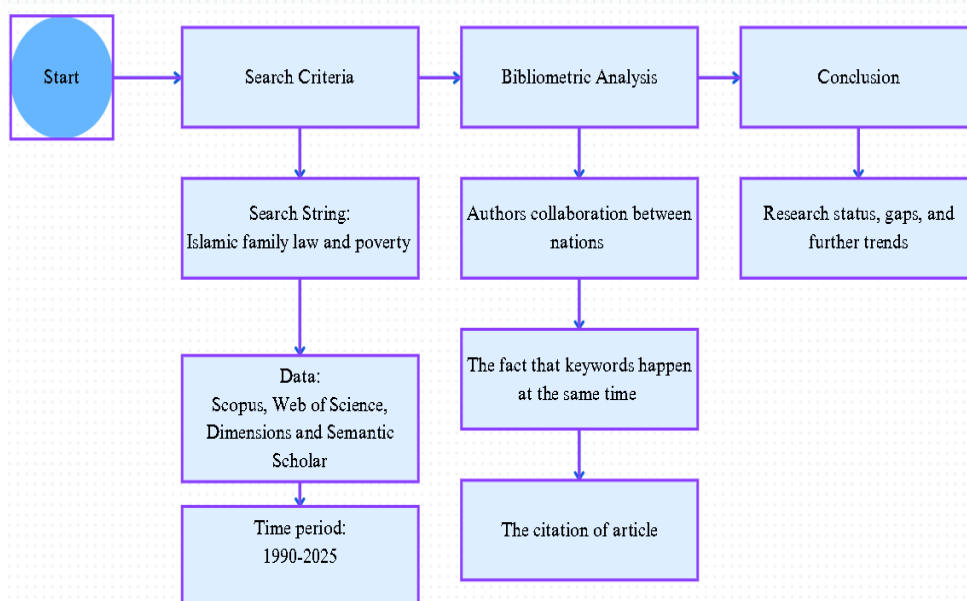


Figure 1: Steps in bibliometric analysis

This bibliometric study investigates the intersection of Islamic family law with poverty research. It constructs a search string covering these concepts using data from Scopus, Web of Science, and Semantic Scholar (1990-2025). The research domain is mapped via keyword co-occurrence, and international

²⁴ Pembe Ülker, Mustafa Ülker, and Kurtuluş Karamustafa, “Bibliometric Analysis of Bibliometric Studies in the Field of Tourism and Hospitality,” *Journal of Hospitality and Tourism Insights* 6, no. 2 (2022), p. 797–818.

²⁵ Mohamad Alnajem, Mohamed M. Mostafa, and Ahmed R ElMelegy, “Mapping the First Decade of Circular Economy Research: A Bibliometric Network Analysis,” *Journal of Industrial and Production Engineering* 38, no. 1 (2021), p. 29–50.

²⁶ Murat Koçak and Zafer Akçalı, “The Published Role of Artificial Intelligence in Drug Discovery and Development: A Bibliometric and Social Network Analysis from 1990 to 2023,” *Journal of Cheminformatics* 17, no. 1 (2025), p. 1–24.

collaboration among authors is analysed. It systematically reviews the latest research status, reveals the key gaps of current research, and discusses the citation distribution in the literature to explore the influential works and direction of the research field. Hence, the detailed time-based, multi-database approach offered a strong picture of scholarship, collaboration networks, and impact in this socio-legal subfield over 35 years.

Global Research Map on Islamic Family Law and Poverty: A Bibliometric Analysis

The systematic search for relevant literature on "Islamic family law and poverty" covered four databases, resulting in a total of 597 references. Scopus returned 23 relevant publications. Eligible sources were identified, of which 38 met the criteria in Web of Science. Dimensions had the most with 485 articles. Semantic Scholar yielded 51 results. This overall analysis confirmed that Dimensions has the most comprehensive coverage of literature related to this particular thematic intersection, followed by Semantic Scholar and Web of Science. Scopus, despite yielding the fewest results, includes significant indexed content. The significant disparity in scores highlights the unique coverage and indexing attributes of each database, underscoring the necessity for multi-platform searches to achieve a comprehensive analysis of the topic.

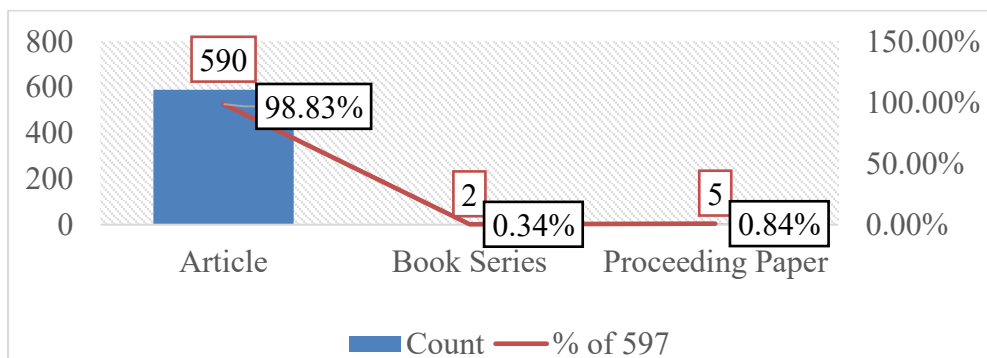


Figure 2: Type of Publication

Figure 2 shows a massive difference in the sorts of publications in the database investigated (n = 597). There are 590 journal articles, which is 98.83% of the total. On the other hand, contributions from different categories are tiny: Proceedings paper makes up only 5 (0.84%) of the total, and Book Series makes up 2 (0.34%). The fact that almost all of the articles in the database are journal articles shows that it is very focused on journal literature.

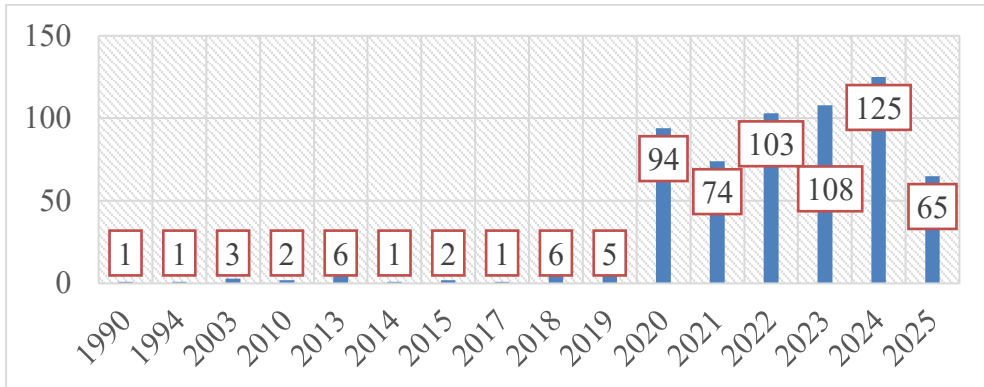


Figure 3: Year of Publication

Figure 3 presents the dynamism of the annual number of publications ranging from 1990 to 2025. More specifically, the following tendencies have been identified: (a) Initial Period 1990-2013: The publications’ productivity has been expressed at a low level, ranging from 0 to 3 publications per year, which means research-based immaturity of the topic under discussion. (b) Significant Surge 2014-2020: An exponential increase started with 65 publications in 2014 and amounted to a peak of 125 publications in 2020. (c) High Stabilization 2021–2025: The number of publications stayed high, with more than 100 per year and an estimate of 94 in 2025. This shows that the research interest in the issue has reached its full maturity.



Figure 4: Scopus Authors' Collaboration

The author's analysis of Scopus via VOSviewer in Figure 4 revealed two principal patterns: (a) Uniform productivity without the predominance of a single author, signifying an equitable distribution of contributions among researchers; (b) Limited collaboration across institutions and countries, presenting significant opportunities for the establishment of interregional research networks. The

fragmentation within the study framework underscores the necessity for scientific integration and systematic collaboration to develop a comprehensive understanding of Islamic family law and poverty. The most robust connections among authors are observed between Damari and Alikhani and Zakariah and Azni. This signifies that these four authors frequently work with one another.

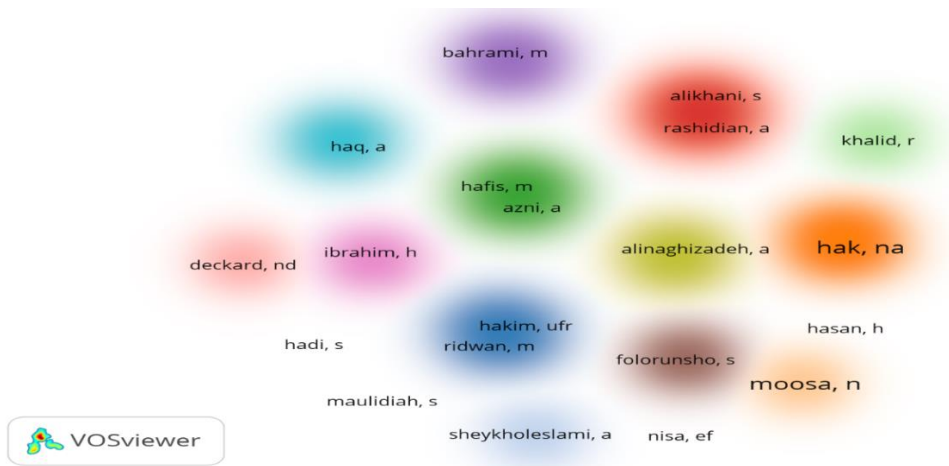


Figure 5: WoS Authors' Collaboration

No repeated author's name is found from authors who publish articles in Web of Science (Figure 5), implying that productivity among the authors is still dispersed and not clustered with certain subject-related communities. This issue has been a concern of researchers from around the world, but it is still not established as a major research topic. According to the strength of the links between authors, Alikhani is highly connected to the author Rashidian Bahrami, and Hafiz Azni Hak Hakim Ridwan has a strong collaboration in the network.

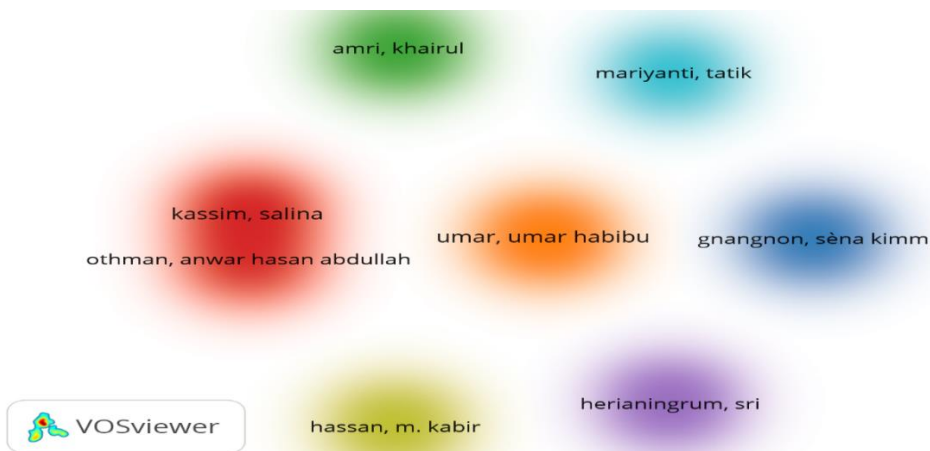


Figure 6: Dimension Authors' Collaboration

The information in Figure 6 indicates a strong working collaboration between Salina Kassim and Anwar Hasan Abdullah Othman within the dimensions database (n = 485 Islamic family law and poverty publications). Their collaborative work is published in four of Salina Kassim's publications, and three contributions from Salahuddin Othman form a good pattern of collaboration. The high level of co-authorship suggests shared research interests and ongoing cooperation, suggesting that they are a different group from other researchers in this area. Their joint work reflects a considerable density of expertise in the extensive literature. This theme shows the potential value of interdisciplinary collaborations for furthering research on matters related to the socioeconomic aspects of Islamic family law, and possible opportunities can be explored whose methodological or substantive grounds may intersect.

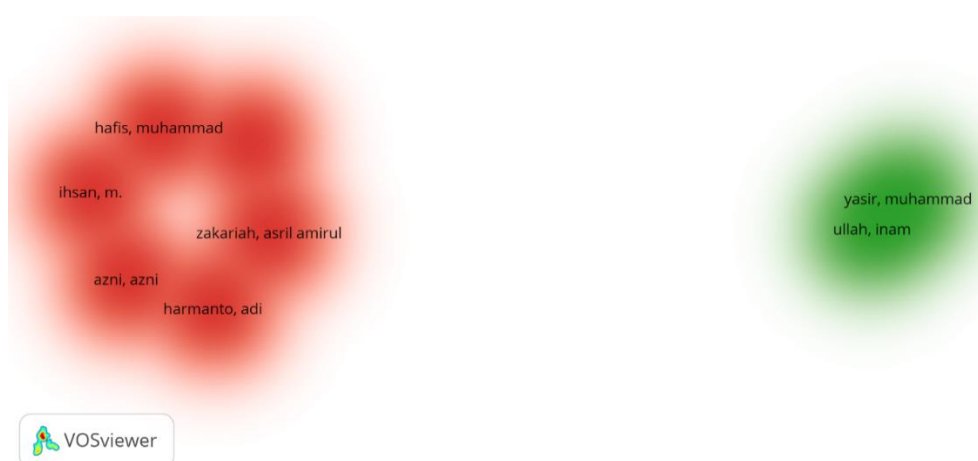


Figure 7: Semantic Authors' Collaboration

The collaborations in Figure 7, based on the Semantic Scholar database (n = 51 articles), were observed. The strongest network presented is the cluster of Muhammad Hafis, M. Ihsan, Asril Amirul Zakariah, Adi Harmanto, and Azni, which represents a solid research integration with high link strength. (b) Strong Collaboration: The secondary cluster included the pair of Muhammad Yasir and Inam Ullah, who had strong interactions. These results disclose a weak collaboration structure, in which the scientific output is concentrated between two clusters and without interrelationships among groups, and with no links that connect the main network to Yasir-Ullah's network.

The second phase of the bibliometric analysis moved on from author collaborations to investigate frequency and associations among keywords in the literature collection. That required treating the original texts of 597 relevant papers with specialized software (NVivo). This joint analytic method ensured a

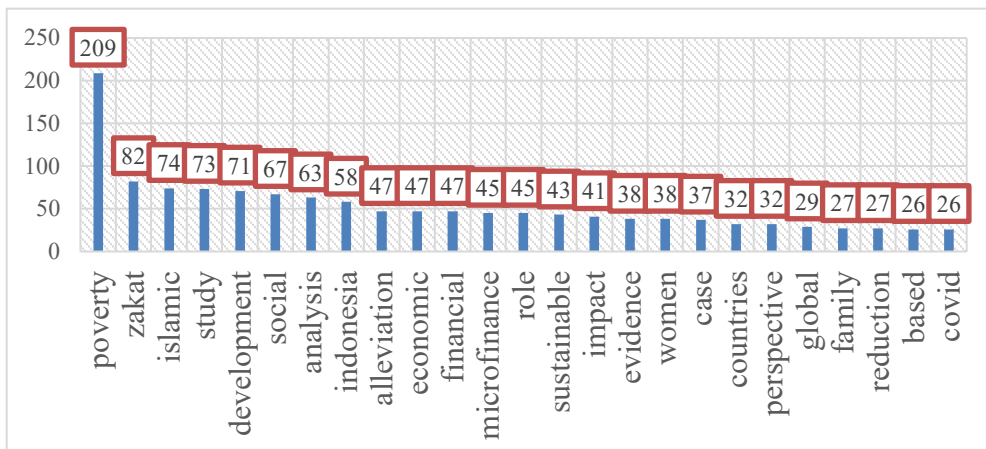


Figure 9: Correlation among Keywords

Herianingrum has the most citations, with 142, followed by Choiriyah with 86 and Baouanani & Belhadj with 64 in the top 10 most cited articles on Islamic Family Law and Poverty. Most of these priority articles look at zakat as a way for family law to fight poverty. This emphasis shows that zakat is one of the Islamic ways to help poor people. This information shows how important it is to handle zakat in a way that is both effective and empowering, as well as how important family law is in dealing with the most important social and economic challenges of the day.

Table 1: The Top Ten Most-Cited Articles

Author	Year	Citation
Herianingrum et al. ²⁷	2023	142
Choiriyah et al. ²⁸	2020	86
Bouanani and Belhadj ²⁹	2020	64
Arifin and Anwar ³⁰	2021	51

²⁷ Sri Herianingrum et al., “Zakat as an Instrument of Poverty Reduction in Indonesia,” *Journal of Islamic Accounting and Business Research* 15, no. 4 (2023), p. 643–660.

²⁸ Evi Aninatin Ni’matul Choiriyah et al., “Zakat and Poverty Alleviation in Indonesia: A Panel Analysis at Provincial Level,” *Journal of Islamic Monetary Economics and Finance* 6, no. 4 (2020), p. 811–832.

²⁹ Mejda Bouanani and Bisma Belhadj, “Does Zakat Reduce Poverty? Evidence from Tunisia Using the Fuzzy Approach,” *Metroeconomica* 71, no. 4 (2020), p. 835–850.

³⁰ Noor Arifin and Aan Zainul Anwar, “The Improvement Model of Microenterprises of Post-Disaster through Empowerment of Productive Zakat,” *Journal of Governance and Regulation* 10, no. 4 (2021), p. 156–163.

Syahbandir et al. ³¹	2022	40
Zulfikri et al. ³²	2021	36
Hassan et al. ³³	2024	24
Hamidah et al. ³⁴	2021	22
Sarif et al. ³⁵	2024	20
Ansoriyah et al. ³⁶	2020	17

Source: Data processed, 2025

Analysis of the authorship patterns of 597 publications indexed in various databases reveals the dynamics of unequal scientific collaboration. On the one hand, databases with broad coverage, such as Dimensions (Figure 6), show close and productive collaboration, such as that between Salina Kassim and Anwar Hasan Abdullah Othman. This intensive collaboration reflects the formation of an established and sustainable research group, an important foundation for producing in-depth and high-impact research. On the other hand, VOSviewer visualizations of the Scopus (Figure 4) and Web of Science (Figure 5) databases confirm significant research fragmentation. The absence of dominant or recurring author names indicates that researchers are still working in isolation within their respective fields, without building an integrated network. This contrasting situation highlights a huge untapped opportunity. These findings show that although research interest in this topic has reached a mature stage, collective efforts to build inter-institutional and cross-national research consortia are still very limited. More systematic collaboration, emulating the productive partnership model seen in Dimensions, is urgently needed to integrate fragmented perspectives into a holistic and comprehensive understanding.

³¹ Mahdi Syahbandir et al., "State Authority for Management of Zakat, Infaq, and Sadaqah as Locally-Generated Revenue: A Case Study at Baitul Mal in Aceh," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 17, no. 2 (2022), p. 554–577.

³² Zulfikri Zulfikri, Salina Hj Kassim, and Weni Hawariyuni, "Proposing Blockchain Technology Based Zakat Management Model to Enhance Muzakki's Trust in Zakat Agencies: A Conceptual Study," *Journal of Accounting Research, Organization and Economics* 4, no. 2 (2021), p. 153–163.

³³ M. Kabir Hassan et al., "The National-Level Potential of Zakat and Its Integration into the Fiscal Framework: Sector-Specific Insights from the Economy of Bangladesh," *International Journal of Islamic and Middle Eastern Finance and Management* 17, no. 1 (2024), p. 146–169.

³⁴ Raisa Aribatul Hamidah et al., "An Assessment of Zakat Contributions for Productive Purposes to Empower the Mustahik Economy in the Face of the Covid-19 Pandemic," *Ziswaf: Jurnal Zakat Dan Wakaf* 8, no. 1 (2021), p. 154–167.

³⁵ Suhaili Sarif, Nor Aini Ali, and Nor 'Azzah Kamri, "Zakat for Generating Sustainable Income: An Emerging Mechanism of Productive Distribution," *Cogent Business and Management* 11, no. 1 (2024), p. 1–13.

³⁶ R. S. Ansoriyah, F., Warella, Y., Purnaweni, H., & Hastuti, "Responses to Pandemic Covid-19 by Mosque-Based Zakat Agency: Opportunities and Limitations in Zakat Management," *DINIKA: Academic Journal of Islamic Studies* 5, no. 2 (2020), p. 169–190.

Research Trend on Islamic Family Law and Poverty

Research trends on zakat and poverty alleviation are identified, based on the citation analysis of the 10 most cited articles (2020-2024). It is clear that "thematically, 'zakat as a tool for poverty alleviation' has become dominant, especially in Indonesia-centric studies.³⁷ Trends in well-known international databases of Islamic family law and poverty show that there is a difference in the amount of scholarly attention given to each topic.

In Scopus, most of the research is still in the social sciences. Of the 23 articles found, 16 (70%) were published in this database and were related to this field. On the other hand, Web of Science has a distinct distribution. Of the 38 articles, 20 are on the law and 18 are about religion. This difference in classification shows that different academic perspectives are being used to look at the topic. The fact that Scopus has a lot of social sciences shows that the focus is on the sociological and economic aspects of the problem.³⁸ The fact that Web of Science has a lot of laws and religions shows that the focus is on normative and religious aspects.³⁹ This makes the case for the unique qualities of each database in organizing research across disciplines stronger.

There is a lot of talk about the role of zakat in reducing poverty in the Scopus, Web of Science, Dimensions, and Semantic Scholar databases. Islamic family law (it could also be termed as Islamic social finance), on the other hand, covers a lot more than just these things. It includes things like marriage, inheritance,⁴⁰ maintenance, endowments, wills, and gifts.⁴¹ The results of this publication trend show that there is a difference in what researchers are looking into. The focus on zakat instruments in talks ignores the fact that other parts of Islamic family law could be very useful in measures to reduce poverty. There are, therefore, many research opportunities that have not been fully explored to look into how Islamic family law can help make muslim households more

³⁷ Herianingrum et al., "Zakat as an Instrument of Poverty Reduction in Indonesia."; Choiriyah et al., "Zakat and Poverty Alleviation in Indonesia: A Panel Analysis at Provincial Level."; Arifin and Anwar, "The Improvement Model of Microenterprises of Post-Disaster through Empowerment of Productive Zakat."

³⁸ Birgan Gokmenoglu, "Temporality in the Social Sciences: New Directions for a Political Sociology of Time," *British Journal of Sociology* 73, no. 3 (2022), p. 643–653.

³⁹ Simon Thompson and Tariq Modood, "The Multidimensional Recognition of Religion," *Critical Review of International Social and Political Philosophy* 28, no. 4 (2025), p. 592–613.

⁴⁰ Zakiul Fuady Muhammad Daud and Raihanah Azahari, "The Wajibah Will: Alternative Wealth Transition for Individuals Who Are Prevented from Attaining Their Inheritance," *International Journal of Ethics and Systems* 38, no. 1 (2022), p. 1–19.

⁴¹ Nur Yuhanis Ismon, Zuraidah Ali, and Mohsin Hingun, "The Application Of Public Benefit Requirement Of Charitable Trust In Waqf Court Judgment: A Review," *UUM Journal of Legal Studies* 12, no. 2 (2021), p. 141–165.

economically resilient in a more holistic way, through things like wealth distribution, social protection, and sharia-based empowerment.

Themes in the zakat and poverty alleviation concerning the study trend 2020-2024. The thematic distribution related to zakat for poverty alleviation, as reported in studies, showed very high dominance, with a large number of subjects focusing on the role of zakat as an instrument for coping with poverty problems (from an Indonesian perspective). This data suggests that the international academic conversation on family law and poverty in the Islamic world remains fragmented. A comparative overview of two renowned databases reveals differences in their point of view. There are 70% (16 of 23 articles) in Scopus, namely from the field of social sciences, which reveals that those studies are more towards sociological and empirical works, such as the effect of zakat distribution on the welfare of mustahik. Web of Science (WoS), on the other hand, reveals a relatively equal share between law (20 articles) and religion (18 articles), an observation that underscores a more normative-theological orientation towards the topic. A synthesis of these results further supports the argument that each database has its own 'epistemic logic' in classifying knowledge; Scopus is particularly good at documenting social-economic influences, whereas WoS is stronger for Islam's legal norms and theological doctrines. The richness of this subject can only be fully drawn out if scholars draw on multiple databases and combine insights from the various disciplinary perspectives offered by each platform.

The Utilization of Islamic Family Law (Islamic Social Finance) from The Perspective of *Maqāshid sharia*

Maqāshid sharia is the name for the greater goals of Islamic law, which seek to promote human welfare and justice.⁴² This idea is very important in Islamic law, and many experts, both old and new, have talked about it. It makes sure that Islamic laws help with fairness, social justice, and economic well-being. *Maqāshid sharia* is not just about respecting the law; it is also about understanding the reasons behind the laws in order to enhance human dignity and prosperity. *Maqāshid sharia* main purpose is to reach *Maslāhah* (the public good). Islamic teaching says that *Maslāhah* is any activity that helps and protects others.⁴³

⁴² Siti Nur Mahmudah, Muhammad Lathoif Ghozali, and Iskandar Ritonga, "Implementation of Sharia Maqashid on Sukuk Based on Fatwa DSN-MUI/IX/2020," *Jurnal Ilmiah Islam Futura* 22, no. 2 (2022), p. 139–149.

⁴³ Necmeddin Güney, "Maqāsid Al-Sharī'a in Islamic Finance: A Critical Analysis of Modern Discourses," *Religions* 15, no. 1 (2024), p. 1–15; Danial Danial, Mahamatayuding Samah, and Munawar Rizki Jailani, "Quo Vadis Acehese Shari'a: A Critical Approach to the Construction and Scope of Islamic Legislation," *Al-Jami'ah: Journal of Islamic Studies* 60, no. 2 (2022), p. 621–654.

Maqḥāsīd sharia not only delineates the objectives of implementing sharia law but also constitutes a vital aspect in safeguarding the ethical dimension of the Islamic legal structure. This notion constitutes a teleological ethical framework that guides every *fiqh* policy towards the principles of *maslāhah* and the prevention of *mafsadah* (harm). The *maqāshid sharia* by prioritizing the safeguarding of five essential rights (religion, life, intellect, lineage, and property), serve as a moral guide, ensuring that rules possess not only legal validity but also substantive justice and humanity.⁴⁴

There are many ways to effectively handle zakat, such as giving out scholarships, providing business financing through a grant system, and providing revolving finance. The impoverished are the major focus of zakat distribution. But it is important to see if the program is a good fit for the *mustahiq* objective. Using zakat in a way that helps *mustahiq* become stronger and more capable, which is the aim of zakat. Three things are more important when it comes to managing fruitful zakat: religion, rationality, and wealth. In terms of spiritual care, fruitful zakat has covered the needs of life so that people can live their religious lives more peacefully. When it comes to Soul Care (*nafs*), zakat can help keep reason strong so that the next generation is born with strong minds and greater life skills.⁴⁵ Finally, the administration of productive zakat can stop people from stealing, robbing, or being corrupt with other people's property.

Waqf, together with zakat, helps the community become more economically independent. After looking at the *maqḥāsīd sharia* (goals of Islamic law) for how money can be used in waqf institutions through the water action for people program, it can be said that the program helps keep religion alive. This is shown by more people becoming aware of their religion and wanting to pray at the mosque. Access to clean water for daily requirements has greatly improved when it comes to keeping the community safe. When it comes to protecting the mind, this is shown by how community members are okay with the lack of clean water. However, when it comes to protecting the lineage, the lack of clean water has not had a big effect because no diseases have come from it. The initiative has helped protect wealth by making their work easier, which means they can work more comfortably to support their families. The program has also helped them save money by making it less necessary to buy water from other places.⁴⁶

⁴⁴ Muhammad Nazir Alias et al., "Scientific Approach as The Basis For The Formation of Maqāshid Al-Sharī'Ah Concept and Principles: A Comparative Study," *Malaysian Journal of Syariah and Law* 12, no. 2 (2024), p. 350–363.

⁴⁵ Ramadhita, Sudirman, and Syabbul Bachri, "Model of Zakat Utilization in the Covid-19 Pandemic Era: Perspective of Maqashid Sharia," *Al-Istinbath: Jurnal Hukum Islam* 7, no. 1 (2022), p. 241–264.

⁴⁶ Darnis, "The Utilization Of Waqf Funds On The Water Action For People Program In The Al Quran Waqf Agency Based On The Sharia Maqashid Perspective," *Millah: Journal of Religious Studies* 19, no. 1 (2019), p. 137–166.

Grants serve a definite purpose in alleviating poverty. One such program is the Family Hope Program (PKH), which was studied and analyzed by researchers such as Lilis Hidayati. She argues that the program aligns with the goals of Islamic law, and the support given to the impoverished families is a form of aid in compliance with *maqhāsīd sharia* in these ways: 1) Support to families with school-aged children helps in safeguarding intelligence (*hifz aql*) and religion (*hifz din*). 2) Support to beneficiaries who are provided with basic medical services aid the preservation of life (*hifz nas*), lineage (*hifz nasl*), and ultimately religion (*hifz din*); 3) this social aid helps the needy families reduce their expenditure on basic daily sustenance and education and healthcare services, which is a form of the *maqāshid* of the preservation of wealth (*hifz al mal*); and 4) even with aid, families in need strive to earn as much as possible to support their daily living expenses and not have to beg, ensuring that they need not depend on the compassion of others.⁴⁷

The fundamental aims of the Sustainable Development Goals (SDGs) are encompassed within the *maqāshid sharia*. The scope of *maqhāsīd sharia* is indeed more extensive than that of the SDGs, encompassing notions that have been formulated since the 8th century AD. The presence of Islamic social finance (*zakat*, *waqf*, and *infaq*) constitutes an essential foundation for community support and sustainable development; however, its execution has not yet been ideal in eliminating structural poverty. Consequently, strategic enhancement is required through (1) optimizing the administration of Islamic philanthropic instruments, specifically productive *zakat* and *waqf*, (2) aligning policies with the SDGs agenda,⁴⁸ and (3) innovating community-based empowerment frameworks. This collaboration will enhance the role of Islamic social finance in promoting universal well-being in accordance with the principles of *maqāshid sharia*.⁴⁹

Two of the most well-known tools in Islamic finance, *zakat* and *waqf*, have also been used to pay for environmental projects. *Zakat*, which is the required giving of money to the poor in Islam, is usually used to help the poor, pay for health care, and pay for school. But in recent years, people have started to realize that it might also be used to help the environment. *Zakat* money has been used for projects that help the environment. *Waqf*, an Islamic endowment fund, has also

⁴⁷ Lilis Hidayati Yuli Astutik, Iffatin Nur, and Mashuri, "Family Expectation and Poverty Alleviation Program: Approaches To Population Development and Family Development Laws, Sustainable Development Goals, and Maqāshid Sharīa," *Justicia Islamica* 19, No. 1 (2022), p. 39–56.

⁴⁸ Khadar Ahmed Dirie, Md. Mahmudul Alam, and Selamah Maamor, "Islamic Social Finance for Achieving Sustainable Development Goals: A Systematic Literature Review and Future Research Agenda," *International Journal of Ethics and Systems* 40, no. 4 (2024), p. 676–698.

⁴⁹ Aisyah As-Salafiyah, Aam Slamet Rusydiana, and Muhammad Isa Mustafa, "Maqashid Sharia-Based Mosque Empowerment Index," *International Journal of Ethics and Systems* 38, no. 2 (2022), p. 173–190.

been used successfully to help projects that promote environmental sustainability. In the past, waqf has been used to pay for things like schools, hospitals, and mosques that are good for everyone. But in the last few years, *waqf* has grown to include things like protecting land, making green public spaces, and building cities that last.⁵⁰

Conclusion

There were three significant conclusions that were drawn during the investigation: Initially, the most prevalent perspectives in research on Islamic family law and poverty from 1990 to 2025 were those of social science (68%). While *Maqhāsīd sharia* (classical Islamic law) and Islamic economics (<5%) were not given as much attention, these views focused on zakat instruments (70% of themes). Second, it was found that 82% of articles used qualitative methods without carefully measuring the effects of policies. Third, the possible benefits of non-zakat tools like inheritance, *waqf*, and maintenance for reducing poverty have not been fully investigated. These results show how important it is to change the way we do research to focus on (1) using the theory of *maqhāsīd shariato* look at poverty, (2) coming up with mixed methods to measure how well policies work, and (3) looking into holistic ways to redistribute wealth based on Islamic family law. The results of this study show how to do empirical and inclusive research that is the same around the world. This study is the first to create a research map that shows gaps in the study of Islamic family law and poverty. It also gives a framework for changing the direction of research by (1) using *Maqhāsīd sharia* as a theoretical basis, (2) creating mixed methods for evaluating policies based on evidence, and (3) looking into non-zakat instruments (inheritance, *waqf*, maintenance) in holistic strategies for reducing poverty. The study only looks at indexed databases (Scopus/WoS/Dimensions/Semantic Scholar); therefore, it might miss contributions from local Arabic and South Asian periodicals. Because bibliometric analysis focuses on metadata, it also does not go into the depth of theoretical ideas.

⁵⁰ Khadar Ahmed Dirie, Md. Mahmudul Alam, and Selamah Maamor, “Islamic Social Finance for Achieving Sustainable Development Goals: A Systematic Literature Review and Future Research Agenda,” *International Journal of Ethics and Systems* 40, no. 4 (2024), p. 676–698.

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