

Islamic and International Legal Perspectives on Early Child Marriage: A Bibliometric Analysis

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ABSTRACT

Early child marriage is a global issue with profound implications for children's health, education, and well-being, particularly among girls. This phenomenon remains a significant challenge in many countries, both in terms of response and academic understanding. This study aims to map the knowledge structure and research trends related to early child marriage using a bibliometric approach. The method combines quantitative and qualitative analyses, focusing on publications indexed in the Scopus database from 2013 to 2022. Data were collected using the keyword "early child marriage," resulting in 113 documents. After an initial screening of titles and abstracts, 111 articles were selected for further analysis. The indicators used include authors, articles, citations, institutions, and countries of origin. The findings show an increasing trend in publications in recent years, with specific institutions and countries dominating the scholarly contributions to this topic. This study contributes by providing a comprehensive overview of the development of early child marriage research and serving a foundation for future studies to identify research gaps and directions.

Keywords: Bibliometrics, Child, Early Marriage, Islamic Law, Vosviewer

ABSTRAK

Perkawinan dini merupakan masalah global yang memiliki dampak serius terhadap kesehatan, pendidikan, dan kesejahteraan anak-anak, terutama bagi perempuan. Fenomena ini tetap menjadi tantangan besar di banyak negara, baik dalam hal respons maupun pemahaman akademis. Studi ini bertujuan untuk memetakan struktur pengetahuan dan tren penelitian terkait perkawinan dini menggunakan pendekatan bibliometrik. Metode ini menggabungkan analisis kuantitatif dan kualitatif, dengan fokus pada publikasi yang terindeks di basis data Scopus dari tahun 2013 hingga 2022. Data dikumpulkan menggunakan kata kunci "pernikahan dini pada anak-anak," menghasilkan 113 dokumen. Setelah penyaringan awal judul dan abstrak, 111 artikel dipilih untuk analisis lebih lanjut. Indikator yang digunakan meliputi penulis, artikel, kutipan, institusi, dan negara asal. Temuan menunjukkan tren peningkatan publikasi dalam beberapa tahun terakhir, dengan beberapa institusi dan negara mendominasi kontribusi akademik pada topik ini. Studi ini berkontribusi dengan memberikan gambaran komprehensif tentang perkembangan penelitian pernikahan dini dan berfungsi sebagai landasan untuk studi masa depan dalam mengidentifikasi celah dan arah penelitian.

Kata kunci: Anak, Bibliometrik, Hukum Islam, Perkawinan Dini, Vosviewer.

INTRODUCTION

The Qur'an emphasizes that marriage produces a family that is sakinah, mawaddah, and rahmah for every couple who sails the household ship. There are many way to achieve this goal. One of them is by trying to find a good future spouse. These are the teachings of Rasulullah SAW to his people, emphasizing that his guidance can shape the course of the household's journey. Equally important is the need for proper preparation to realize the true purpose of marriage. According to fiqh, one of the most critical factors in preparing for marriage is the age of the individuals involved. This is due to the fact that age plays a significant role in shaping a person's cognitive, behavioral, and practical maturity.

The Qur'anic text does not delineate explicit parameters concerning the legal age for

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matrimonial unions. Nevertheless, a hermeneutical approach reveals several scriptural indications tied to the onset of puberty—most notably in Surah An-Nisa, verse 6. In his exegesis, Ibn Kathir elucidates that many jurists interpret this verse as a reference to attaining sexual maturity. The prevailing consensus (*jumhur*) among Islamic scholars posits that the physiological indicator of puberty, particularly among adolescents, is often marked by seminal discharge, frequently occurring involuntarily during sleep, in the form of nocturnal emissions linked to dreams of erotic nature.

In the Indonesian legal framework, the codification of marriageable age has undergone a series of legislative transformations. Prior to the promulgation of Law No. 1 of 1974 on Marriage, statutory stipulations pertaining to age thresholds for marriage were absent. The 1974 statute introduced legal minimums: 19 years for males and 16 years for females, as articulated in Chapter II, Article 7(1), predicated on the rationale of ensuring both psychological and physiological preparedness for marital life.

Over subsequent decades, a growing consensus emerged advocating the recalibration of these age parameters to align with evolving conceptions of child protection and developmental maturity. The enactment of Law No. 35 of 2014, amending Law No. 23 of 2002 on Child Protection, redefined "child" as any individual under 18 years of age, inclusive of those in utero, pursuant to Article 1(1). This legal redefinition necessitated a reconsideration of the minimum marital age for females, as previously codified in Law No. 1 of 1974, given its incongruity with the updated definition of a child.

The legislative ripple effects of Law No. 35 of 2014 catalyzed judicial activism, prompting a constitutional review of the 1974 marriage law by several advocacy groups, such as the Women's Health Foundation and Semerlak Cerlang Nusantara, among others. However, in its ruling No. 30-74/PUU-XII/2014, the Constitutional Court dismissed the petition, deeming the presented legal arguments unsubstantiated.

Undeterred, a subsequent constitutional petition was filed on April 20, 2017, by three individual claimants advocating the elevation of the legal marriage age. This time, in Decision No. 22/PUU-XV/2017, the Constitutional Court ruled in favor of the petitioners, mandating the House of Representatives (DPR RI) to amend the existing legislation within a three-year timeframe—specifically targeting Article 7 on the minimum age of marriage for women.

Consequently, in adherence to the constitutional directive, the Indonesian legislature undertook revisions to the marriage law after more than four decades of legislative inertia. A consensus was reached between the DPR RI and the executive government to amend Article 7(1) of Law No. 1 of 1974, thereby harmonizing the minimum marriageable age for both genders at 19 years. This culminated in the ratification of Law No. 16 of 2019 by President Joko Widodo on October 14, 2019, institutionalizing the revised age requirement as a normative legal standard.

The emergence of Law Number 16 of 2019, concerning Amendments to Law Number 1 of 1974 regarding marriage, on the one hand, is a positive outcome. This is because with the emergence of this Law, specifically regarding age limits, it will put pressure on child marriage, where previously, prospective brides could apply for marriage even though they were still 16 years old. Nevertheless, with these changes, women must also wait until they are 19 years old to apply for marriage. This means that there is a positive coercion, requiring prospective grooms and brides to become adults, one of which is completing 12 years of education first.

Despite regulatory advancements, the empirical landscape still reflects substantial

impediments in curbing the prevalence of child marriage. Data released by Indonesia’s Central Bureau of Statistics reveal a persistent and disproportionate incidence of underage nuptials across several provinces:

Table 1. The Child Marriage Prevalence by Province

Province	Child Marriage Prevalence (%)
South Kalimantan	21.2
Central Kalimantan	20.2
West Sulawesi	19.2
West Kalimantan	17.9
Southeast Sulawesi	16.6
Central Sulawesi	16.3
West Nusa Tenggara	16.1
Bangka Belitung	15.5
Jambi	14.8
North Maluku	14.4
North Sulawesi	13.5
South Sumatra	13.5
Bengkulu	13.2
West Papua	13.2
Gorontalo	13.2
North Kalimantan	12.9
East Kalimantan	12.4
West Java	12.3
South Sulawesi	12.1
Lampung	12.1
Papua	11.2
East Java	11.1

Source: Indonesia’s Central Bureau of Statistics

South Kalimantan emerges as the most affected region, registering a staggering 21.2% of women entering marital unions before reaching the age of 18. Trailing closely, Central Kalimantan accounts for 20.2%. A province-wise stratification highlights West Sulawesi in third place, with an adolescent marriage prevalence of 19.2%, followed by West Kalimantan (17.9%), Southeast Sulawesi (16.6%), and Central Sulawesi (16.3%). West Nusa Tenggara records 16.1%, Bangka Belitung 15.5%, and Jambi 14.8%. Subsequently, North Maluku and North Sulawesi both reflect comparable figures—14.4% and 13.5% respectively—mirrored by South Sumatra (13.5%), Bengkulu (13.2%), and West Papua (13.2%).

The trend persists with Gorontalo also documenting 13.2%, followed by North Kalimantan (12.9%), East Kalimantan (12.4%), and West Java (12.3%). South Sulawesi and Lampung each

contribute 12.1%, whereas Papua and East Java report relatively lower—though still concerning—percentages of 11.2% and 11.1%, respectively. These statistics underscore the regional heterogeneity of child marriage practices, suggesting that legislative reform alone is insufficient without integrative socio-cultural interventions.

Directorate General of the Religious Courts, 34,000 requests for dispensation were submitted from January to June 2020. A total of 97% of the requests were granted. Although the minimum age of marriage has been set at 19 years, 60% of those who apply are under 18 years of age. This figure has increased from 2019, namely 23,126 marriage dispensation cases. The PPPA Ministry noted that until June 2020, the number of child marriages had increased to 24 thousand during the pandemic.

In Bandung Regency, West Java Province, it still shows a high number of child marriages. Based on data from the Islamic Community Guidance Section of the Ministry of Religion of Bandung Regency, a graph shows a significant increase in child marriage. At first, there were only a hundred more. Even in 2018, there were only dozens, but by the following year, 2019, the number had risen to 600 percent. Based on data from the DIY Women's Empowerment, Child Protection and Population Control Service (DP3AP2), in 2020, there were 700 cases of dispensation for child or early marriage granted by the Religious Courts in all districts and cities in DIY.

Following the revision of Law No. 1 of 1974 through the promulgation of Law No. 16 of 2019, the legislative framework surrounding the minimum age for marriage has ostensibly become more rigid. This is exemplified by the increasingly stringent standards applied by judges in granting marriage dispensation permits through the Religious Courts. Nonetheless, empirical evidence suggests that the incidence of early marriage remains persistently elevated.

Several critical factors underline the regulatory attempts to constrain premature matrimonial unions. First, the elucidation of Article 7 of Law No. 16 of 2019 articulates that any exception permitting marriage below the age of 19 must be justified by circumstances of *exceptional urgency*, defined as scenarios wherein no viable alternatives are available and marriage becomes an absolute necessity. However, this clause remains susceptible to interpretive subjectivity, particularly on the part of parents or guardians, who may assert "urgent" conditions with relative ease to expedite underage matrimonial arrangements—thereby undermining the spirit of the law.

Second, the legislative text embeds a normative commitment to the protection of minors and the deterrence of child marriage. The explanatory note to Article 7(3) stipulates that any dispensation granted—by the Religious Court for Muslim applicants and by the District Court for adherents of other faiths—must align with principles aimed at preventing child marriage. Such decisions should be informed by multi-dimensional considerations, encompassing moral integrity, religious teachings, customary practices, cultural contexts, psychological development, health conditions, and the potential long-term repercussions of early marriage. Despite these safeguards, the procedural leeway granted under the guise of urgency continues to present loopholes that, in practice, can be leveraged to justify underage unions—suggesting a dissonance between legal intention and socio-cultural application.

The two matters regarding the tightening of permits for underage marriages through the marriage dispensation show the reform of family law in Indonesia, which is in a better direction for the protection of children. Even though it is well realized that this needs improvement because there are gaps in subjectivity that can perpetuate underage marriages. Outside this context, provisions in the Islamic religion will, of course, be different from those of other religions. Thus, to

determine whether child marriage can be seen as a disgraceful act in society depends on which aspect or side a person or society understands the problem of the phenomenon of underage marriage.

In determining the minimum age limit for marriage, other laws are also applied in Indonesia, such as the age limit according to customary Law, which, on average, is implemented when the child has reached the appropriate age, namely 15 years for women and 18 years for men. If there is a marriage under the age of 15 for women and under the age of 18 for men, after marriage, living together between the two of them is suspended until they reach a predetermined age. This type of marriage is known as a "hanging marriage." Following regulatory updates, Law No. 16 of 2019 amending Law No. 1 stipulates that the minimum age for marriage for both men and women is 19 years old. The following is a comparison of the minimum age for marriage in several countries with Muslim-majority populations around the world.

Table 2. Marriage Age Requirements by Country and Gender with Special Notes

Country	Male Age	Female Age	Special Notes	Source
Indonesia	19	19	Dispensation possible	(Azizah, 2018; Wafa et al., 2024)
Malaysia	18	16	Dispensation by Shariah court	(Wafa et al., 2024)
Morocco	18	18		(Mega & Octariza, 2022; Wafa et al., 2024)
Pakistan	18	16	Variation across provinces	(Sholeh & Jannah, 2024; Wafa et al., 2024)
Jordan	18	18		(Iqbal & Amrulloh, 2024)
Egypt	18	18		(Sholeh & Jannah, 2024)
Brunei	18	16		(Septiani, 2023)

Source: Consensus AI Deep Research

The existence of rules regarding the age limit for marriage in Indonesia is, of course, based on an in-depth study. One of the consequences of child marriage is divorce. This is due to the immaturity of the husband and wife in building a household. The maturity of thought, economics, psychology, and other factors that cannot be underestimated will determine the quality of the marriage. Based on the above background, it is fascinating to carry out further research on the above problem, not only because the Law discussed is updated, but it also outlines the substance of the problem related to the minimum age of marriage, which cannot be resolved purely sectorally but must be comprehensive by involving all parties—both the government, law enforcers, child protection agencies, and society.

LITERATUR REVIEW

Marriage

In legal encyclopedias, marriage is defined as a spiritual bond between a man and a woman acting as husband and wife, with the purpose of establishing a happy and enduring family, grounded

in belief in the One Almighty God. Marriage is also regarded as a social and legal institution that governs the rights and duties of the husband and wife, forming the foundation for a prosperous family and society. (Wibisana, 2016)

The definition of marriage, as outlined in Law Number 1 of 1974 concerning Marriage, is a physical and spiritual bond between a man and a woman, constituting a husband and wife, with the aim of forming a happy and eternal family (household) based on Belief in the One Supreme God. Marriage can be seen from 2 (2) meanings, namely understanding according to religious Law or *munakahat*, and understanding according to the general law, as stated in Law Number 1 of 1974 concerning Marriage. The meaning of the word marriage means joining sexual relations, and also means a contract. There are two possible meanings because the word 'marriage' is found in the Quran,, which indeed contains two meanings. Marriage refers to sexual relations, and *aqad* ,refers to the occurrence of a physical and spiritual relationship between a man and a woman, known as husband and wife. However, the contract (agreement) makes actions that were previously forbidden for men and women to be lawful, which causes the relationship between husband and wife to become legal (official). Therefore, it is not a marriage without a contract. In addition, it can also be understood that marriage is carried out solely by obeying Allah's commands and for worship, not merely because of biological or other needs.

Marriage is a sacred act which in religious terms is called *Mitsaqan Ghalizhaan*, namely a firm and noble agreement marked by the implementation of consent and *qabul* between the marriage guardian and the groom with the aim of forming a happy, prosperous, and eternal household based on God Almighty. One. Marriage events by the community are referred to as very important and religious events, because besides being closely related to the implementation of religious Law, it is also from this marriage that a healthy, prosperous, faithful, and devoted household to Allah SWT will be formed, which will become the basis for the formation of society. And a modern, civil, religious, and social Indonesian nation in accordance with applicable regulations.

A contract marks marriage, so it has been made lawful for both husband and wife, who were originally still illegitimate after the contract, to have sexual relations (the true meaning) for them both according to religious Law and the laws and regulations that apply in a sovereign country. Thus, in order for the marriage to be valid and lawful, the marriage must be following the conditions and pillars of marriage that apply. According to Abu Hanifah, marriage is "a contract that is confirmed to obtain pleasure from a woman, which is done on purpose". The inauguration in question is an inauguration that is following the stipulations of the *sharī'ah* maker, not just an inauguration carried out by two people who mutually make

Whereas the *Muta'akhirin* scholars in defining marriage have included the rights and obligations between husband and wife, among them are: According to Muhammad Rifa'i, marriage is a contract that justifies the legal association between men and women who are not *muhrim*, giving rise to rights and obligations between the two. Meanwhile, according to Sudarsono, marriage is a contract that justifies a relationship and limits rights and obligations, helping to regulate the relationship between men and women when they are not *muhrim*. In the Compilation of Islamic Law, Article 2, it is stated as follows: "Marriage is a very strong contract or *Mitsaaqan Ghalizhan* to obey Allah's commands and carrying it out is worship."

The definition of child according to the Indonesian Language Dictionary which can be concluded is the second offspring which means from a man and a woman who give birth to

offspring, where the offspring are biologically derived from the male egg cell which then reproduces in the woman's uterus in the form of a womb and then the woman in time will give birth to offspring. Children are a mandate and a gift from Allah SWT, in which dignity and worth as a whole human being are attached. Children are potential sources of inspiration, and the younger generation will continue the struggle for the nation's ideals in the future; therefore, we must protect them from harm or as victims of others' wrongdoing.

Factors Causing Child Marriage

It is clear that child marriage has a lot of harm compared to its benefits, and is one of the factors causing the vulnerability to divorce, but the facts on the ground still often occur that the practice of child marriage occurs, whether the marriage is done in sirri (religious marriage) or done formally in accordance with established procedures. This is evidenced by a census conducted by the Ministry of Religious Affairs of the Republic of Indonesia, which can be calculated according to the statement of the Islamic Community Guidance Council of the Ministry of Religious Affairs, reaching a figure of 35 million, which is the cumulative number from previous years to the present. This figure may also fluctuate, reduced by couples who have died and have registered their marriage through isbat nikah (marriage validation). It is also increased by newly married couples who have not or have not yet registered their marriage with the competent authorities.

As far as the investigation goes, the occurrence of child marriage is caused by several influencing factors, including:

1. Premarital Pregnancy

Premarital pregnancy is one of the primary drivers of child marriage, especially among adolescents. In many cases, pregnancy before marriage is viewed as an embarrassing or socially unacceptable situation. Therefore, families often feel compelled to marry off their children as a way to avoid social stigma caused by the pregnancy. In some cultures, marriage is seen as the best solution to "honor" the family and reduce the social burden caused by premarital pregnancy. Furthermore, it is believed that marrying off a pregnant teenager shifts the economic and moral responsibility to the male side, thus reducing the family's economic and social burden (Iustitiani & Ajisuksmo, 2018; Kok et al., 2023; Menon et al., 2018). This phenomenon exacerbates existing social problems, hastening the transition of adolescents into marital life, which they are not yet prepared for.

2. Economic Determinants

Poverty and economic pressures often force families to marry off their children at an early age. In economically struggling communities, marriage is seen as a way to reduce the family's financial burden, acquire a dowry, or decrease the number of dependents in the household. Moreover, families may also view marriage as a means to alleviate day-to-day living costs. Research has shown that during economic crises, such as the COVID-19 pandemic, many families facing severe economic hardships are driven to marry off their children at younger ages as a survival strategy to reduce expenditures (Rahiem, 2021). This demonstrates the significant role economic factors play in child marriage decisions, where financial necessity becomes a driving force that is difficult for families to avoid.

3. Educational Disparities

Educational gaps between children and their parents play a crucial role in the high rates of child marriage. Children who do not continue their education or come from families

with lower educational levels are more vulnerable to early marriage. Low levels of education limit both children's and parents' understanding of their rights, as well as the risks and long-term impacts of child marriage. Children who drop out of school or do not attend school are more likely to view marriage as a solution to avoid other life challenges, without fully understanding the consequences of such a decision. Limited education also narrows children's awareness of the importance of choosing a life partner and leading an independent life. Furthermore, a lack of knowledge about women's rights and the health risks of child marriage further inhibits preventive efforts (Iustitiani & Ajisukmo, 2018; Kok et al., 2023). Thus, addressing educational disparities is a critical step in preventing child marriage.

4. Parental Anxieties

Parents' concerns about free association, premarital pregnancy, and family reputation often push them to marry off their children at an early age. In many societies, there is a strong social norm that views unmarried children, especially girls, who engage in sexual activity or become pregnant outside of marriage as bringing shame to the family. To avoid these social pressures, parents frequently choose to marry off their children, even though this means their child will enter a marital life they are not prepared for. Parental worries about the future of their children and the family's reputation often take precedence over the child's well-being. In this context, social norms supporting early marriage are reinforced by pressures from extended family and the surrounding community, who consider marriage to be a solution to "honoring" the family and avoiding disgrace (Iustitiani & Ajisukmo, 2018). This highlights the importance of considering cultural and social pressures when understanding the phenomenon of child marriage.

5. Influence of Mass Media

Mass media plays a dual role in influencing decisions regarding child marriage. On one hand, a lack of access to information through mass media makes many families and children unaware of the risks and negative impacts of child marriage. On the other hand, uncontrolled exposure to media content, such as films, television shows, or social media, can exacerbate risky behaviors, including premarital pregnancy, which ultimately leads to child marriage. For example, social media can popularize unrealistic lifestyles or place unhealthy social pressure on adolescents, leading them to take actions that harm their own well-being. Furthermore, the lack of media education and digital literacy among children and families exacerbates their reliance on misleading or harmful information (Mehra et al., 2018; Subramanee et al., 2022). Thus, media can serve as a powerful tool for education and prevention of child marriage if used responsibly.

RESEARCH METHOD

This study uses bibliometric analysis that combines quantitative and qualitative approaches to literature studies (Baker et al., 2020). The bibliometric method combines several fields of science, from information science, sociology and the history of science to the evaluation of scientific research and policy (Mongeon & Paul-Hus, 2016). The bibliometric analysis serves to trace the knowledge structure of the topic being sought and has proven to be very useful in identifying established research areas. In addition, the bibliometric analysis serves as plagiarism of research results conducted by researchers. This function is very effective along with the many research results (Gureyev & Mazov, 2022).

In this bibliometric analysis, the indicators used are author and article, citation, institution and country(Baker et al., 2020; Donthu et al., 2021). To obtain data on early child marriage, this study focuses on collecting data from research results using the Scopus database which is a multidisciplinary data provider suitable for information systems researchers(Okoli, 2015). Scopus is also the largest database in providing articles with high-quality and through strict peer review(Mongeon & Paul-Hus, 2016; Oakleaf, 2009).

The procedure for collecting data from the Scopus database began in the period 2013-2022 and used the keywords “early marriage in children.” Based on the results of data searches using keywords and periods, 113 documents were obtained. Next, an initial screening process was carried out on the 113 articles. In the first stage, based on the results of screening the titles and abstracts, two articles were removed, which would later be categorized by keyword, author, major theme, and other related matters. Therefore, the discussion of early marriage based on bibliometric analysis used 111 articles. Figure 1 shows the article screening process.

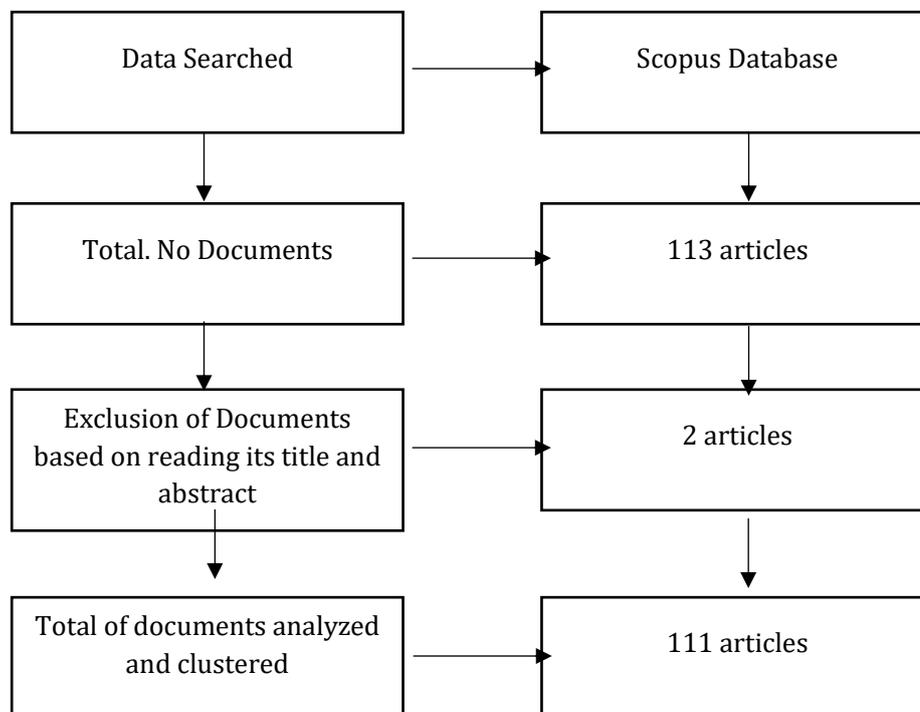


Figure 1 Design of study

Furthermore, 113 articles were analyzed bibliometrically using VOS Viewer software which produced a bibliometric analysis network of coupling of institutions, coupling of countries, and co-occurrence of keywords(Donthu et al., 2021).

RESULTS AND DISCUSSION

Number of publications and citations

Research on early child marriage in Islamic Law has been conducted by numerous researchers between 2005 and 2022. Figure 2 shows research documents starting over 18 years. Based on year analysis, the highest number of publications, as per the WOS database, was in 2019 with 21 articles, followed by 2020 with 17 articles, and 2021 with 16 articles. At the same time, the lowest number of articles was in 2005, with 1 article, 2006 with 3 articles, and 2007 with 5 articles. Based on these data, research on early child marriage in Islamic Law tends to be rarely carried out by academics in the world.

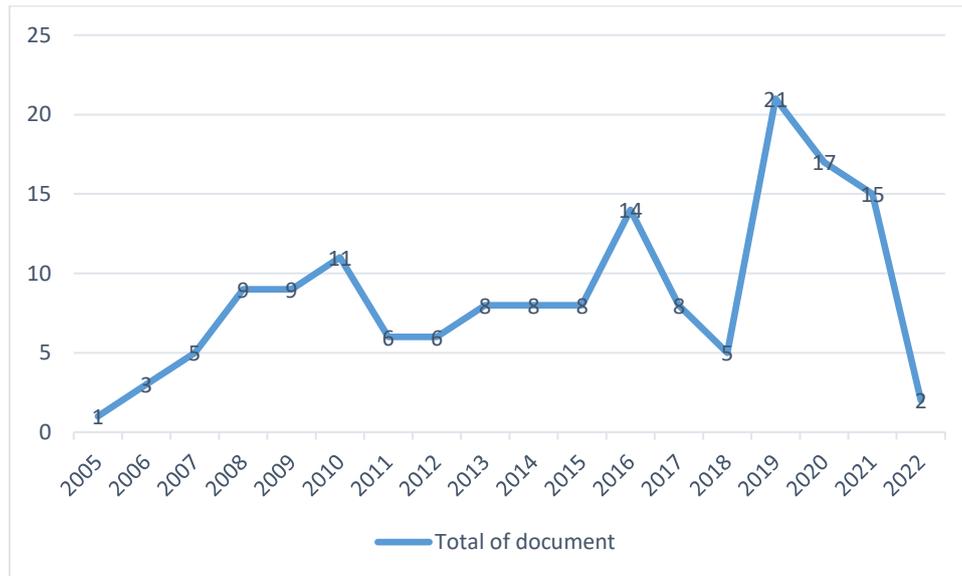


Figure 2 The annual number of publications published

Table 2 shows the top 15 articles with the most citations based on the Scopus database. The most cited articles are essays(Mashhour, 2005)with the number of recorded citations 39 citations. The second order is(Ambrus et al., 2010), with the number of recorded citations 37 citations, and the third order is(Shah, 2006)with the number of recorded citations 22 citations:

Table 1 The Top 15 Most Cited Articles

Rank	Total citations	Title	Author/year
1	39	Islamic law and gender equality - Could there be a common ground?: A study of early child marriage and polygamy in sharia law and contemporary legislation in Tunisia and Egypt	(Mashhour, 2005)
2	37	Muslim Family Law, Prenuptial Agreements, And The Emergence Of Dowry In Bangladesh	(Ambrus et al., 2010)

3	22	Women's human rights in the Quran: An interpretive approach	(Shah, 2006)
4	19	Early child marriage Reform In The Sharia Court Of Appeals In Israel (1992-2003)	(Ramadan, 2006)
5	18	Mumtaz Bibi's broken heart: The many lives of the Dissolution of Muslim Marriages Act	(Sharafi, 2009)
6	18	The semi-autonomous judge in colonial India: Chivalric imperialism meets Anglo-Islamic dower and early child marriage law	(De, 2009)
7	17	Early child marriage and the cost of housing: evidence from Iran	(Osanloo, 2006)
8	17	Where are the Legal Hadiths? A Study of the Musannaf of Ibn Abi Shayba	(Farzanegan & Gholipour, 2016)
9	17	Islamico-civil rights talk: Women, subjectivity, and law in Iranian family court	(Lucas, 2008)
10	13	Assisted reproductive technology: Islamic Sunni perspective	(Chamsi-Pasha & Albar, 2015)
11	12	The Case of Ayesha, Muslim 'Courts', and the Rule of Law: Some ethnographic lessons for legal theory	(Redding, 2014)
12	11	Promiscuity, Polygyny, and the Power of Revenge: The Past and Future of Burmese Buddhist Law in Myanmar	(Crouch, 2016)
13	9	'Where Only Women May Judge': Developing Gender-Just Islamic Laws in India's All-Female 'Shari'ah Courts'	(Jones, 2019)
14	9	Muslim Women in Indonesian Religious Courts: Reform, Strategies, and Pronouncement of Early child marriage	(Nurlaelawati, 2013)
15	9	Women's Rights to Property in Marriage, Early child marriage, and Widowhood in Uganda: The Problematic Aspects	(Kafumbe, 2010)

Source: Scopus Database

Meanwhile, the results of the analysis of document citations through the VOS viewer visualization can be presented in Figure 3. The results of the most citations are from the research results(Mashhour, 2005),(Ambrus et al., 2010), and(Shah, 2006)described with a visualization that is more visible than other researchers.

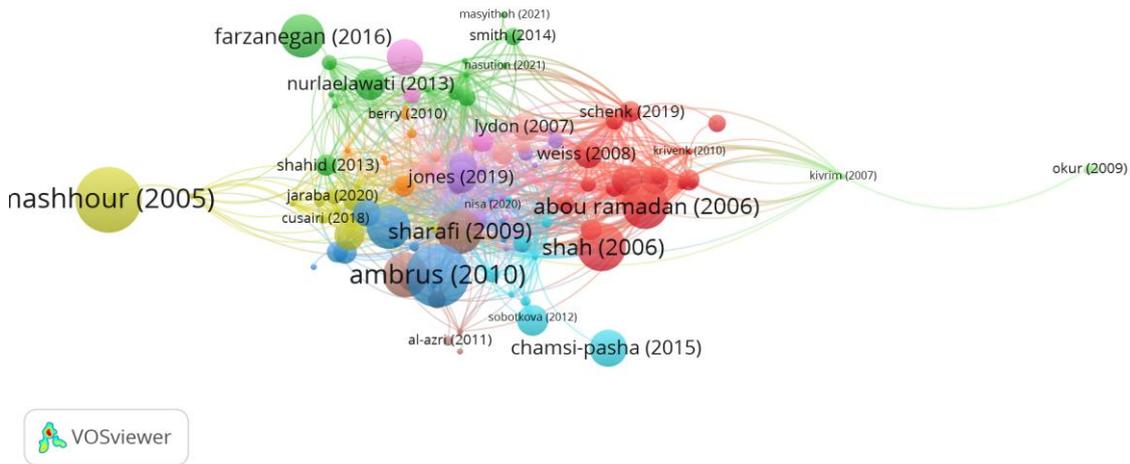


Figure 3 Citation of Documents

Top authors, countries and institutions

In this section, an analysis is conducted on leading writers, institutions, and countries that discuss early child marriage in Islamic Law. This analysis performs WOS database monitoring of the 10 most prolific authors. The table lists the three sources with the most articles on early child marriage in Islamic Law. First, Nora Abdul Haq is the author with the most articles, with a total of 7 articles. Second is Najibah Mohd Zin, with a total of 6 articles, and third is Norlia Ibrahim, with a total of 4 articles.

Table 2 The Top 10 Productive Authors

rank	Author	Institution	Country	Total Papers	Citation
1	Nora Abdul Haq	International Islamic UniversityMalaysia	Malaysia	7	4
2	Najibah Mohd Zin	International Islamic UniversityMalaysia	Malaysia	6	3
3	Norlia Ibrahim	International Islamic UniversityMalaysia	Malaysia	4	1

4	Nathalie Bernard-Maugiron	Université Paris 1 Panthéon-Sorbonne	France	4	8
5	Jessica Carlisle	Newman University	UK	4	0
6	Euis Nurlailawati	State Islamic University, Jakarta	Indonesia	4	11
7	Mohammad Roshan	Shahid Beheshti University,	Iran	3	0
8	Hidayati Mohamed Jani	International Islamic UniversityMalaysia	Malaysia	2	2
9	Zuhairah Ariff Abd Ghadas	International Islamic UniversityMalaysia	Malaysia	2	1
10	Roslina Che Soh	International Islamic UniversityMalaysia	Malaysia	2	0

Source: WOS Database

Furthermore, this study examines the top 10 institutions that discuss early child marriage in Islamic Law. Table 4 shows that the International Islamic University is the most productive institution, ranking first in the number of research articles on early child marriage in Islamic Law, with 17 articles. Furthermore, Islamic Azad University, Iran, with a total of 6 articles, and Universiti Kebangsaan Malaysia, with a total of 5 articles. According to Table 4, the institutions that dominate early child marriage research in Islamic Law are primarily based in Malaysia, with five institutions.

Table 3 The Most Productive Institutions

rank	Institution	Country	Total papers
1	International Islamic University	Malaysia	17
2	Islamic Azad University	Iran	6
3	National University of Malaysia	Malaysia	5
4	University of Malaya	Malaysia	4
5	Putra Malaysia University	Malaysia	3

6	National university of singapore	Singapore	3
7	Hebrew university of Jerusalem	Jerusalem	3
8	University technology Mara	Malaysia	3
9	Radboud University	Netherlands	2
10	University of Nevada	USA	2

Source: WOS Database

Another important part is mapping the combined bibliographies of these institutions. This involves specifying two articles cited from different institutions in a third article. The results shown in Figure 2 indicate that the minimum threshold of 1 article cited between 2005 and 2022 reveals that the International Islamic University is the most productive institution in publishing research on early child marriage in Islamic Law. Furthermore, in second place is Azad Islamic University, Iran, and in third place is the National University of Malaysia.

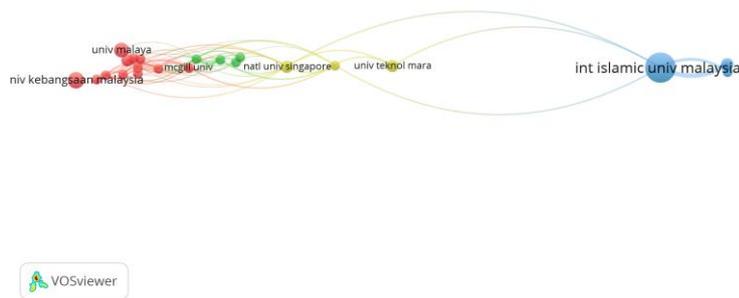


Figure 4 Bibliographic Coupling of Institutions

Table 5 presents the most productive countries in publishing research on early child marriage in Islamic Law. The first is Malaysia, with a total of 36 articles published, followed by the USA with 26 articles, and the UK with 16 published articles.

Table 4 The Top Productive Countries

Rank	Country	Total papers
1	Malaysia	36
2	USA	26

3	England	16
4	turkey	12
5	Germany	11
6	Indonesia	11
7	Iran	10
8	Australia	8
9	Israel	7
10	Canada	6

Source: WOS Database

Figure 4 shows that academics who publish the most on on early child marriage in Islamic Law are from from Malaysia, followed by the USA, and England. Non-Muslim populations dominate both countries. This shows that non-Muslim countries have high enthusiasm in conducting research related to early child marriage in Islamic Law. This is a fascinating topic to develop because countries with the largest Muslim populations, such as Malaysia and Indonesia, have a high interest in researching and discussing early child marriage in Islamic Law.

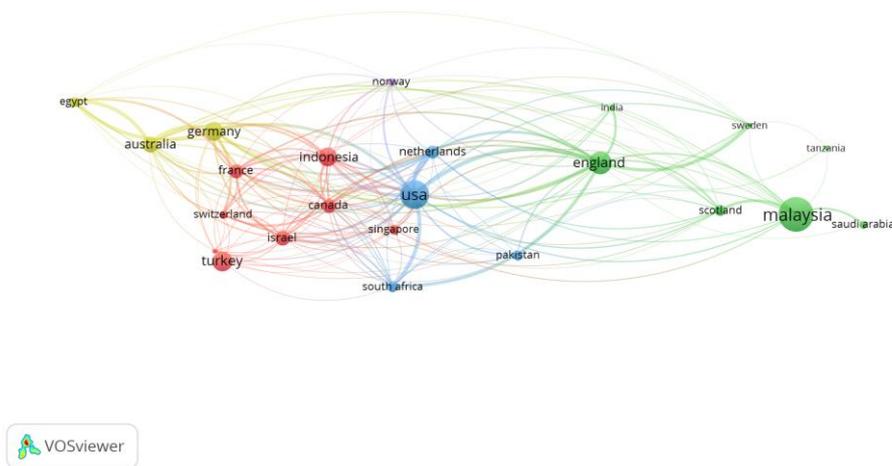


Figure 5 Bibliographic Coupling of Countries

Co-occurrence of author keywords

The co-occurrence of keywords published in journals aims to illustrate the frequency of related words between research articles (Gaviria-Marin et al., 2018). The keywords are analyzed and

Table 5 The Most Common and Influential Keywords

rank	Keyword	Total link strength	Occurrences
1	Early child marriage		40
2	Islamic law		29
3	Marriage		19
4	Family law		17
5	women		16
6	Islam		14
7	Gender		9
8	law		8
9	family		8
10	Khul		7

Source: WOS Database

Meanwhile, Table 6 shows the least common and influential keywords. The bottom three are Shiqaq, Qazi, and Credaw. This states that these keywords are still rarely discussed. Therefore, it can be a recommendation for research to conduct further discussion on these matters, more specifically in the context of early child marriage in Islamic Law.

Table 6. The Least Common and Influential Keywords

rank	Keyword	Total link strength	Occurrences
1	Shiqaq	13	2
2	Qazi	12	2
3	Credaw	11	2
4	Custom	11	2
5	Shari'ah	11	2
6	Comparative law	10	2
7	Kinship	10	2
8	Couples	9	2

9	Interlegality	8	2
10	Mahr	8	2

Source: WOS Database

Besides that, VOSviewer also presents a visualization of research trends that are currently popular. This is shown in yellow in Figure 4. Among the most popular studies is the relationship between early child marriage and jurisdiction, jurisprudence, arbitration, and Islamic courts. This suggests that there is a need for further research on these popular topics. Early marriage/child marriage is highly relevant and can be categorized as a matter of urgent importance in the world order, as data from UNICEF shows that around 650 million couples marry at an early age, with an average age of under 18 years. This has attracted researchers to develop critiques of regulations and culture in the practice of marriage at a mature age. The use of keywords that are borrowed from other languages, such as Arabic words borrowed into English or other languages, provides a great opportunity to introduce terms into the world of research. Future research trends in the social sciences will have an impact on international policy through academic papers or draft legislation.

CONCLUSION

This study presents an overview of polygamy from the Islamic perspective in the 18 years, namely 2005-2022. The results of searching the WOS database show that this research is the first to conduct a bibliometric analysis with the VosViewer software to examine early child marriage in Islamic Law. Much research on early child marriage in Islamic Law is dominated by developed countries such as the United States and the United Kingdom, which incidentally have small Muslim populations. As for Indonesia and Iran, countries with large Muslim populations, the number of publications about early child marriage in Islamic Law is below that of the US and UK. However, in the context of the productivity of the institution that has the highest publication, it is achieved by the country with the largest Muslim population, namely Malaysia.

Theoretical implication

From a theoretical perspective, this research establishes a stronger theoretical foundation for the issue of early child marriage in Islamic Law. Based on the bibliometric analysis, early child marriage research in Islamic Law is still relatively rare, so it has opportunities to be developed in aspects related to early child marriage. In addition, this research provides guidance for academics in developing new topics related to early child marriage in Islamic Law, enabling them to conceptually expand their scientific repertoire. In other words, this study provides a comprehensive insight into the concept of early child marriage in Islamic Law, which can serve as a reference for researchers and be utilized by new researchers for their future studies.

Practical implication

This research has practical implications, providing significant insights into the development of early child marriage in Islamic Law and offering the necessary information for further studies on the topic. From the government's perspective, this research suggests that the government should formulate and implement rules regarding early child marriage in Islamic Law to accommodate the Muslim population, considering that religious rights are also within the scope of state protection.

Limitations and future research

The limitation of this research lies in its reliance on the WOS database, which primarily focuses on the type of research document, limiting the scope of data analysis. To expand on this, future research could explore data from a wider range of document types, including books, book chapters, reviews, conference papers, and short surveys. This would allow for a more comprehensive understanding of the topic. Moreover, while WOS serves as a credible and extensive source of information, it would be beneficial for future studies to also incorporate Scopus alongside WOS. This dual approach could offer a more diversified data set, leveraging the strengths of both databases, which are recognized for their rigorous peer-review processes and high academic credibility.

In addition, the author suggests that future research should focus on strengthening the theoretical framework regarding early marriage in Islamic law, while also considering the practical implications of the existing findings. To address this, it would be useful to clearly outline how future studies can build upon a more robust theoretical basis. Specifically, future research could investigate Islamic jurisprudence related to early marriage in greater depth, considering how religious interpretations and legal frameworks intersect with social practices. By incorporating more nuanced theoretical perspectives, such studies could offer a richer understanding of early marriage, its causes, and its consequences within Islamic law.

Furthermore, it is important for future research to demonstrate the practical implications of its findings. For example, policy recommendations could be drawn from research that strengthens the theoretical underpinnings of early marriage. Case studies from specific regions or countries where early marriage is prevalent could illustrate how research findings can inform policies aimed at reducing early marriage rates. Such research could also provide a deeper understanding of the challenges faced by policymakers, offering insights into how they can navigate cultural, religious, and societal barriers when formulating policies to address early marriage. These examples would not only underscore the relevance of the study's findings but also contribute to a broader policy or social change agenda, which could lead to more effective interventions for mitigating early marriage in society. By integrating both theoretical and practical dimensions, future research could help shape more informed and effective strategies for addressing early marriage within Islamic contexts, potentially influencing social change and policymaking on a larger scale.

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