

Women And Hadith Commentary: A Study Of Research Trends And Challenges

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ABSTRACT

This study analyzes research trends and challenges in women and Hadith commentary, a field that underscores women's contributions yet often underrepresents them in Islamic scholarship. Although figures such as Aisha played key roles in Hadith transmission and critique, patriarchal traditions have limited recognition of women's authority. To address this gap, a bibliometric analysis was conducted using the Scopus database covering 2010 to June 2025. After applying strict inclusion and exclusion criteria, 401 documents were identified and analyzed with VOSviewer to map co-authorship, keywords, and citation patterns. Findings show consistent scholarly interest with peaks in 2013 and 2021, and a final dataset highlighting 114 key contributions. Research is concentrated in Social Sciences (79.55%) and Arts and Humanities (62.34%). Influential works include Brenner (2011) and Davies (2010), reflecting the interdisciplinary nature of the field. The United States and United Kingdom lead in publication output, while Indonesia and Malaysia contribute significantly in Muslim-majority contexts. Frequent keywords include Islam, gender, women, and feminism, indicating ongoing debates on equality and authority. In conclusion, this study demonstrates that research on women and Hadith commentary remains dynamic, with potential for broader interdisciplinary engagement and stronger global collaboration

Keywords: *Women, Hadith, Bibliometric analysis, Gender studies, Islamic scholarship*

INTRODUCTION

The study of women and Hadith commentary is a critical area of Islamic scholarship that explores the roles, interpretations, and contributions of women in the context of Hadith literature. Hadith, the sayings and actions of the Prophet Muhammad, are pivotal in shaping Islamic jurisprudence and daily practices. Historically, women have played significant roles in the narration, preservation, and interpretation of Hadith, yet their contributions have often been overshadowed by male scholars. This research aims to highlight the trends and challenges in the study of women and Hadith commentary, providing a comprehensive understanding of their impact and the evolving scholarly discourse.

Women have been integral to the development of Hadith sciences since the early days of Islam. Notably, Aisha, the wife of the Prophet Muhammad, is recognized for her critical role in Hadith narration and her methodological contributions to Hadith criticism, particularly in the field of *Al-Jarh wa al-Ta'dil* (validation and impugment of narrators) (Rehman, 2024) (Mehfooz, 2021). Her efforts in rectifying and challenging the narrations of male Companions underscore the significant yet often underappreciated scholarly authority of women in Islamic knowledge production. This historical context sets a foundation for understanding the contemporary challenges and contributions of women in Hadith studies.

Modern studies reveal a spectrum of interpretations and engagements with Hadith by women, reflecting broader socio-cultural and theological dynamics. For instance, Salafi Muslim women in Yogyakarta exhibit a range of interpretative stances, from literal to negotiated readings of Hadith concerning gender roles, highlighting internal discourses and the negotiation of religious teachings in daily life (Muyassaroh & Sciortino, 2025). Similarly, Islamic feminists in Makassar critique misogynistic Hadith interpretations, advocating for a contextual approach to uphold gender justice (Langaji et al., 2024). These contemporary perspectives illustrate the ongoing struggle and negotiation within Muslim communities to reconcile traditional texts with modern gender equality principles.

The study of women and Hadith commentary faces several challenges, including the patriarchal biases in traditional interpretations and the underrepresentation of women's voices in Islamic scholarship. However, recent research emphasizes the need for a more inclusive and egalitarian approach to Hadith interpretation. Scholars advocate for reinterpreting sacred texts with a gender-inclusive perspective, which can expand understandings of women's roles and leadership in Islam (Erwani & Siregar, 2025) (Nadia & Faoziah, 2024). Additionally, interdisciplinary methodologies, such as thematic coding and phenomenological approaches, are employed to analyze the evolving interpretations and practices related to Hadith (Muyassaroh & Sciortino,

2025) (Erwani & Siregar, 2025). These methodological innovations are crucial for addressing the structural and social barriers that hinder women's full participation in religious scholarship.

In conclusion, the study of women and Hadith commentary is a dynamic and evolving field that bridges historical contributions with contemporary challenges and innovations. By recognizing and amplifying the scholarly contributions of women, this research aims to foster a more inclusive and equitable understanding of Islamic teachings and practices.

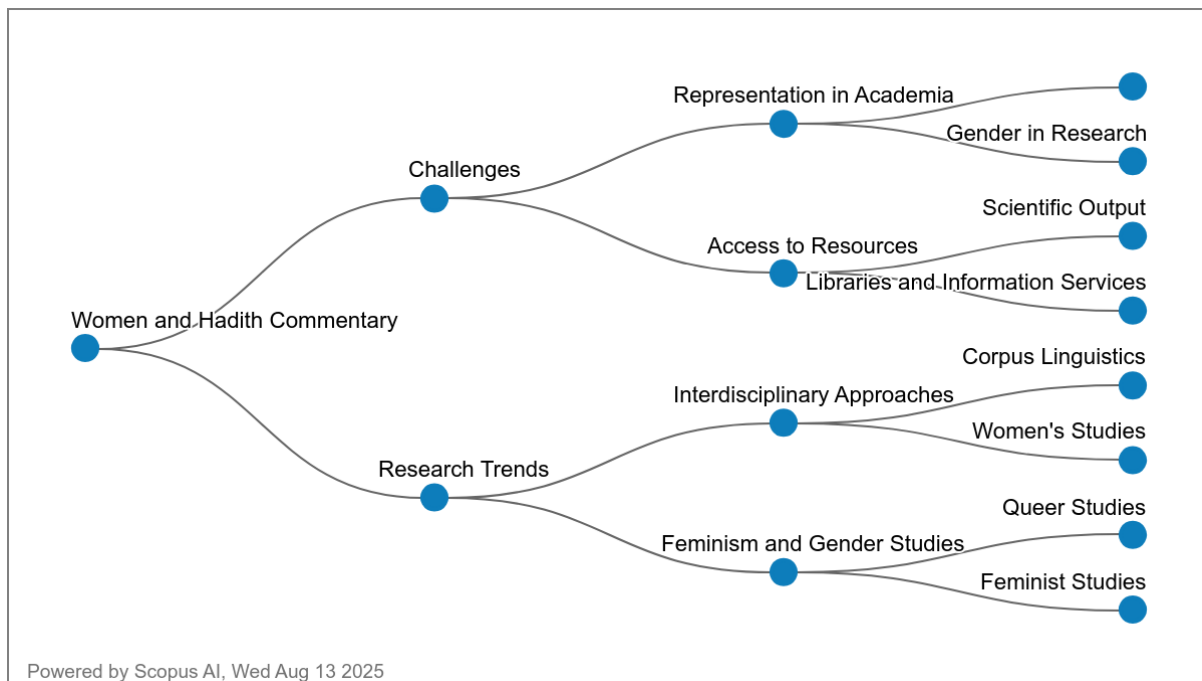


Figure 1: Conceptual Map of Research Trends in Women and Hadith Commentary

RESEARCH QUESTION

- i. What are the research trends in Women and Hadith Commentary based on the annual distribution of publications from 2010 to 2025?
- ii. What are the research trends in research on Women and Hadith Commentary to the subject area??
- iii. What are the most cited articles?
- iv. What are the most countries in publication?
- v. What are the popular keywords related to the study?
- vi. What is co-authorship based on countries' collaboration?

METHODOLOGY

Bibliometric analysis provides a systematic approach to collecting, organizing, and interpreting bibliographic data from scholarly publications (Alves et al., 2021; Assyakur & Rosa, 2022;

Verbeek et al., 2002). Traditionally, this method has focused on descriptive indicators such as publication volume, leading authors, and influential journals (Wu & Wu, 2017). Over time, however, bibliometric studies have advanced to include techniques such as co-citation and co-occurrence analyses, which enable a deeper understanding of research patterns and intellectual linkages across the literature. Conducting a rigorous review requires careful keyword selection, iterative refinement of search strategies, and systematic data cleaning to ensure that the dataset provides an accurate representation of the research domain (Fahimnia et al., 2015). In the present study, particular emphasis was placed on highly cited works, as these provide essential insights into the evolution, structure, and knowledge foundations of the field.

To ensure both credibility and comprehensiveness, the Scopus database was chosen as the primary source given its broad disciplinary coverage and strong reputation for reliable indexing (Al-Khoury et al., 2022; di Stefano et al., 2010; Khiste & Paithankar, 2017). The search was restricted to peer-reviewed journal articles and conference papers to preserve academic rigor, while other formats such as books, lecture notes, and non-peer-reviewed materials were excluded to maintain consistency and scholarly reliability in the analysis (Gu et al., 2019).

It is essential to note that the lower publication count recorded for 2025 (4%) should not be interpreted as a genuine decline in scholarly output. Rather, this figure reflects the incomplete indexing of publications at the time of data collection in June 2025. As indexing processes are ongoing and additional articles are likely to be incorporated later in the year, subsequent bibliometric analyses may capture a more complete dataset. This will provide a fuller and more accurate representation of research productivity and trends for 2025.

DATA SEARCH STRATEGY

The data search strategy for this bibliometric analysis was conducted using the Scopus database with the following advanced search string: TITLE ((women OR feminism OR girl OR female OR gender OR "gender equality") AND (hadith OR "islamic perspective" OR islam)) AND (LIMIT-TO (SUBJAREA , "SOCT") OR LIMIT-TO (SUBJAREA , "ARTS") OR LIMIT-TO (SUBJAREA , "PSYC")) AND (LIMIT-TO (LANGUAGE , "English") OR LIMIT-TO (LANGUAGE , "Indonesian") OR LIMIT-TO (LANGUAGE , "Malay") OR LIMIT-TO (LANGUAGE , "Arabic")) AND (LIMIT-TO (SRCTYPE , "j") OR LIMIT-TO (SRCTYPE , "b")) AND (LIMIT-TO (PUBSTAGE , "final")) AND (LIMIT-TO (DOCTYPE , "ar") OR LIMIT-TO (DOCTYPE , "ch") OR LIMIT-TO (DOCTYPE , "bk")). This search string was specifically designed to capture publications with relevant keywords in their titles, ensuring the retrieval of studies that explicitly connect gender-related terms such as *women*, *feminism*,

female, and gender equality with Islamic perspectives, including hadith. By limiting the subject areas to Social Sciences, Arts and Humanities, and Psychology, the search focused on works that address socio-cultural, theological, and psychological dimensions of the topic. Furthermore, language filters were applied to include publications in English, Malay, Arabic, and Indonesian, which are significant for capturing both global and regional scholarship.

To ensure data quality and relevance, several inclusion and exclusion criteria were applied. The inclusion parameters accepted publications between 2010 and 2025, in the form of journal articles, conference papers, and book chapters, and sourced from journals or books. Exclusions were made for works published before 2009, non-English or non-target languages, and specific document types such as reviews, books, book series, or trade journals. Additionally, only documents in the *final* publication stage were included to maintain accuracy and citation stability. This rigorous screening process resulted in a final dataset of 401 documents, representing a robust and focused body of literature for the bibliometric analysis. The methodological precision of this search strategy ensures that the dataset comprehensively reflects the scholarly discourse on women and hadith commentary, while also filtering out unrelated or preliminary works that could dilute the analytical findings.

TABLE 1

The Search String.

| | |
|---------------|---|
| Scopus | <p>TITLE ((women OR feminism OR girl OR female OR gender OR "gender equality") AND (hadith OR "islamic perspective" OR islam)) AND (LIMIT-TO (SUBJAREA , "SOC") OR LIMIT-TO (SUBJAREA , "ARTS") OR LIMIT-TO (SUBJAREA , "PSYC")) AND (LIMIT-TO (LANGUAGE , "English") OR LIMIT-TO (LANGUAGE , "Indonesian") OR LIMIT-TO (LANGUAGE , "Malay") OR LIMIT-TO (LANGUAGE , "Arabic")) AND (LIMIT-TO (SRCTYPE , "j") OR LIMIT-TO (SRCTYPE , "b")) AND (LIMIT-TO (PUBSTAGE , "final")) AND (LIMIT-TO (DOCTYPE , "ar") OR LIMIT-TO (DOCTYPE , "ch") OR LIMIT-TO (DOCTYPE , "bk"))</p> <p>Date access: 13th August 2025.</p> |
|---------------|---|

TABLE 2

The Selection Criterion Is Searching

| Criterion | Inclusion | Exclusion |
|------------------|------------------------------------|---------------------------------------|
| Language | English, Malay, Arabic, Indonesian | Non-English, Non-Malay, Non-Indonesia |

| | | |
|----------------------|---|----------------------------|
| Timeline | 2010 – 2025 | < 2009 |
| Document Type | Article, Conference Paper, Book Chapter | Review, Book |
| Source Type | Journal, Book | Book Series, Trade Journal |

DATA ANALYSIS

VOSviewer is a widely recognized software tool for bibliometric analysis, developed by Nees Jan van Eck and Ludo Waltman at Leiden University in the Netherlands (van Eck & Waltman, 2010, 2017). Known for its intuitive interface and strong analytical functions, the software is particularly valuable for visualizing and exploring patterns within scientific literature. Its main strengths include generating network visualizations, detecting thematic clusters, and producing density maps, which make it especially effective for analyzing co-authorship networks, co-citation patterns, and keyword co-occurrence structures. In addition to its analytical capabilities, VOSviewer offers a dynamic and interactive platform that allows researchers to examine large bibliometric datasets with clarity and precision. The tool supports multiple bibliographic data formats, provides a wide range of metric calculations, and allows for the customization of visual outputs, thereby enhancing the interpretability of complex relationships within the literature. These features establish VOSviewer as an essential resource for scholars seeking to map research landscapes, identify emerging trends, and gain deeper insights into the intellectual structure of their fields.

A key advantage of VOSviewer lies in its capacity to simplify the interpretation of complex bibliometric datasets through clear and visually coherent mappings and network models. By emphasizing network-based representations, the software enables researchers to identify thematic clusters, trace keyword associations, and generate detailed density overlays that reveal underlying structures within the literature. Its user-friendly interface makes it accessible to both early-career and experienced scholars, supporting the exploration of academic contributions and the tracking of research theme development over time. Continuous updates and the integration of new features have further enhanced VOSviewer's functionality, reinforcing its position as a leading tool in bibliometric analysis. Its versatility in mapping co-authorship connections, citation patterns, and thematic networks ensures that it remains highly relevant for in-depth exploration of scholarly landscapes. As such, VOSviewer continues to play a central role in advancing the visualization and understanding of knowledge production across diverse academic fields.

In this study, bibliographic data were extracted from the Scopus database, encompassing metadata such as article titles, author names, journal sources, publication years, citation counts, and keywords. The dataset covered the period from 2010 to June 2025 and was exported in PlainText format for analysis using VOSviewer version 1.6.20. The software's clustering and visualization techniques were applied to construct maps that represent relationships and patterns within the dataset, allowing for a clearer understanding of thematic linkages and intellectual structures in the field. Unlike conventional Multidimensional Scaling (MDS), which typically relies on similarity indices such as cosine and Jaccard coefficients, VOSviewer employs a distinct normalization method known as association strength (van Eck & Waltman, 2010). This method positions items in a low-dimensional space where the distance between them accurately reflects their level of similarity.

The association strength between two terms (AS_{ij}), is calculated using the formula proposed by Van Eck & Waltman, (2007):

$$AS_{ij} = \frac{C_{ij}}{w_i w_j}$$

In this equation, C_{ij} represents the number of co-occurrences between terms i and j , while w_i and w_j denote the total occurrences of each term, respectively. This normalization technique measures the ratio of observed to expected co-occurrences under the assumption of independence, thereby offering a more precise estimation of the closeness and conceptual relatedness between terms (Van Eck & Waltman, 2007; Appio et al., 2014). By applying this method, VOSviewer enhances the accuracy of mapping semantic relationships within bibliometric networks, allowing researchers to uncover meaningful thematic clusters and intellectual linkages.

FINDINGS

1. What are the research trends in Women and Hadith Commentary based on the annual distribution of publications from 2010 to 2025?

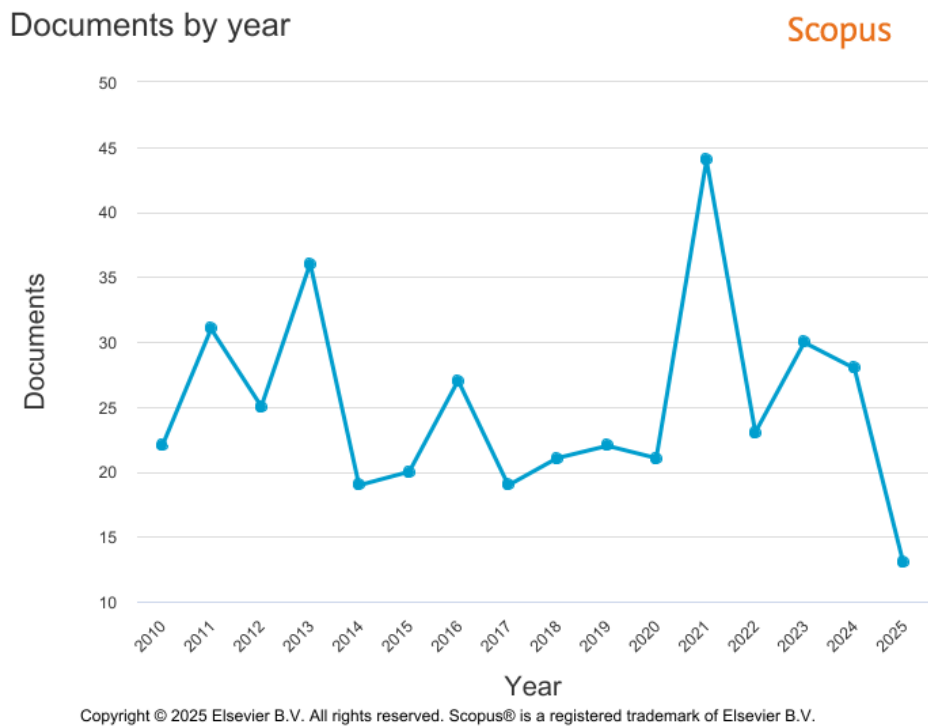


Figure 2: Graph of the Level of Research Development on Women and Hadith Commentary by Year within 15-Year Period

| Year | Number of Document | Percentage % |
|------|--------------------|--------------|
| 2025 | 13 | 3 |
| 2024 | 28 | 7 |
| 2023 | 30 | 7 |
| 2022 | 23 | 6 |
| 2021 | 44 | 11 |
| 2020 | 21 | 5 |
| 2019 | 22 | 5 |
| 2018 | 21 | 5 |
| 2017 | 19 | 5 |
| 2016 | 27 | 7 |
| 2015 | 20 | 5 |
| 2014 | 19 | 5 |
| 2013 | 36 | 9 |
| 2012 | 25 | 6 |
| 2011 | 31 | 8 |
| 2010 | 22 | 5 |

Table 3: The Percentage and Development of Research on Women and Hadith Commentary within 15-Year Period

The distribution of documents by year indicates a fluctuating but generally sustained scholarly interest in the study of women and hadith commentary over the past decade and a half. The

earliest recorded data from 2010 shows a moderate level of publications (5%), which continues relatively consistently until 2012. A notable increase occurs in 2013 with 36 publications (9%), reflecting a possible surge in academic discourse during this period, perhaps due to emerging debates on women’s roles in Islamic scholarship. Between 2014 and 2016, the number of publications remains steady, averaging between 5% and 7%, suggesting a sustained but stable interest without dramatic shifts in output. The spike in 2021, which accounts for the highest share at 44 documents (11%), may indicate renewed engagement in gender-focused Islamic studies, potentially influenced by contemporary global conversations on women’s rights, religious authority, and textual interpretation.

Post-2021, the data reflects a gradual but noticeable decline, with 2023 and 2024 both registering 7%. This downward trend could be attributed to shifting research priorities, diversification of methodological approaches, or a migration of related discussions to interdisciplinary domains beyond traditional hadith commentary studies. Nevertheless, the consistent annual presence of publications across all years underscores the topic’s ongoing relevance. The cyclical nature of peaks and declines in the dataset suggests that scholarly interest in women and hadith commentary is responsive to broader socio-religious developments, global academic trends, and possibly the availability of new primary sources or critical frameworks for interpretation.

2. What are the research trends in research on Women and Hadith Commentary according to the subject area?

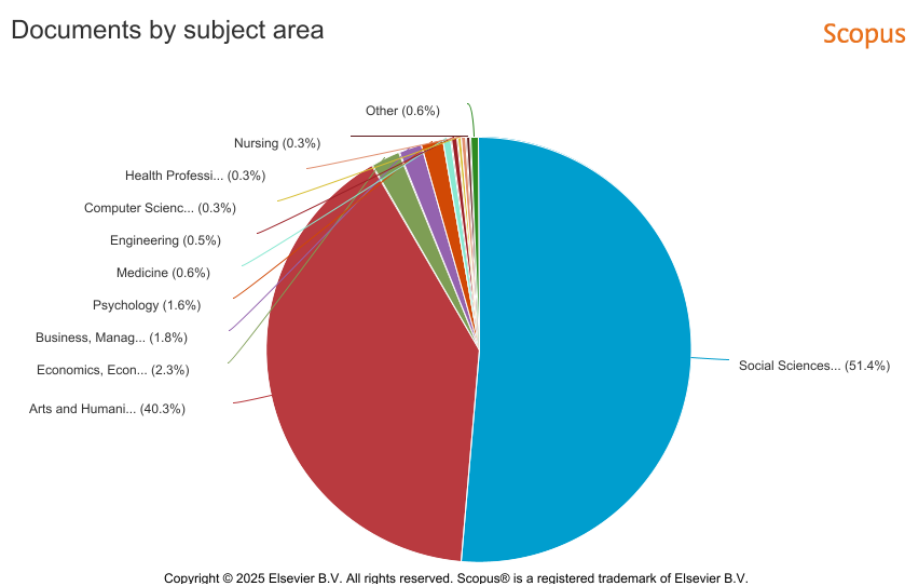


Figure 3: Percentage Distribution of Research Development on Women and Hadith Commentary by Subject Area

| Subject Area | Number of Documents | Percentage % |
|-------------------------------------|---------------------|--------------|
| Social Sciences | 319 | 79.55 |
| Arts and Humanities | 250 | 62.34 |
| Economics, Econometrics and Finance | 14 | 3.49 |
| Business, Management and Accounting | 11 | 2.74 |
| Psychology | 10 | 2.49 |
| Medicine | 4 | 1.00 |
| Engineering | 3 | 0.75 |
| Computer Science | 2 | 0.50 |
| Health Professions | 2 | 0.50 |
| Nursing | 2 | 0.50 |
| Earth and Planetary Sciences | 1 | 0.25 |
| Energy | 1 | 0.25 |
| Environmental Science | 1 | 0.25 |
| Mathematics | 1 | 0.25 |

Table 4: Percentage of Research on Women and Hadith Commentary by Subject Area

Based on Table 4 and Figure 3, the subject area distribution reveals that research on women and hadith commentary is heavily concentrated within the domains of Social Sciences (79.55%) and Arts and Humanities (62.34%). This dominance reflects the inherently interdisciplinary nature of the topic, which draws from religious studies, history, anthropology, and gender studies, all of which are core disciplines within these fields. The prominence of Social Sciences suggests that scholars often approach the subject through sociocultural, political, and legal perspectives, exploring how interpretations of hadith influence women’s roles, rights, and status in Muslim societies. Meanwhile, the significant representation in Arts and Humanities highlights the focus on textual analysis, theological interpretation, and historical contextualization of women-related hadiths, indicating that this research area is deeply rooted in both critical scholarship and classical Islamic studies traditions.

In contrast, contributions from other disciplines are minimal, with Economics, Econometrics and Finance (3.49%) and Business, Management and Accounting (2.74%) representing relatively small shares. These may be linked to studies examining women’s economic participation and leadership within Islamic frameworks informed by hadith interpretation. Even lower proportions in fields such as Psychology (2.49%), Medicine (1%), and various STEM-related areas suggest limited engagement from empirical sciences, which could signal an opportunity for future

interdisciplinary expansion. The near absence of research in Environmental Science, Energy, and Mathematics (each at 0.25%) underscores that the discourse remains primarily anchored in the humanities and social sciences. This concentration, while reflecting the thematic core of the field, also reveals a gap in applying scientific, technological, and health-related lenses to the study of women and hadith commentary, which could enrich the discourse with new methodologies and perspectives.

3. What are the most cited articles?

| Authors | Title | Year | Cited by |
|---|--|------|----------|
| S.A., Brenner, Suzanne April. (Brenner, 2011) | Private moralities in the public sphere: Democratization, Islam, and gender in Indonesia | 2011 | 98 |
| S.G., Davies, Sharyn Graham. (Davies, 2010) | Gender Diversity in Indonesia: Sexuality, Islam and queer selves | 2010 | 83 |
| Z., Mir-Hosseini, Ziba. (Mir-Hosseini, 2011) | Beyond 'Islam' vs 'Feminism' | 2011 | 68 |
| M.A., van Es, Margaretha A. (van Es, 2019) | Muslim women as 'ambassadors' of Islam: breaking stereotypes in everyday life | 2019 | 65 |
| H.A., Tlaiss, Hayfaa A.; M., McAdam, Maura. (Tlaiss & McAdam, 2021) | Unexpected Lives: The Intersection of Islam and Arab Women's Entrepreneurship | 2021 | 61 |
| F., Seedat, Fatima. (Seedat, 2013) | Islam, feminism, and islamic feminism: Between inadequacy and inevitability | 2013 | 61 |
| N., Jiwani, Nisara; G., Rail, Geneviève. (Jiwani & Rail, 2010) | Islam, Hijab and young Shia muslim canadian women's discursive constructions of physical activity | 2010 | 61 |
| A., Khurshid, Ayesha. (Khurshid, 2015) | Islamic Traditions of Modernity: Gender, Class, and Islam in a Transnational Women's Education Project | 2015 | 55 |

| | | | |
|---|--|------|----|
| A., Ahmad, Aisha. (Ahmad, 2011) | British football: Where are the muslim female footballers? Exploring the connections between gender, ethnicity and Islam | 2011 | 51 |
| A.A., Zainuddin, Ani Amelia; Z.A., Mahdy, Z. A. (Zainuddin & Mahdy, 2017) | The Islamic Perspectives of Gender-Related Issues in the Management of Patients With Disorders of Sex Development | 2017 | 49 |

Table 5: Most Top 10 Cited Authors

The citation data for the top ten most-cited articles illustrates the breadth and interdisciplinary nature of scholarship intersecting gender, Islam, and societal contexts. The highest-cited work, Brenner, (2011) with 98 citations, reflects the strong academic interest in how democratization processes in Indonesia intersect with gender and Islamic moral frameworks. Closely following is Davies, (2010) study on gender diversity and queer identities within an Islamic Indonesian context, garnering 83 citations, underscoring the significance of sexuality and identity discourse in Muslim societies. Mir-Hosseini, (2011) Beyond ‘Islam’ vs ‘Feminism’ ranks third with 68 citations, indicating the continued relevance of bridging Islamic scholarship and feminist thought. The prominence of van Es, (2019) exploration of Muslim women as “ambassadors” of Islam, with 65 citations, reveals a growing scholarly interest in representation, agency, and stereotype dismantling in everyday life.

Later entries highlight diversification in thematic focus, such as Tlaiss & McAdam, (2021) study on Arab women’s entrepreneurship and Seedat, (2013) critical reflections on Islamic feminism, both with 61 citations. The list also includes Jiwani & Rail, (2010) work on the interplay between religion, gender, and physical activity among Shia Muslim women in Canada, Khurshid, (2015) transnational education project, and Ahmad, (2011) inquiry into the absence of Muslim female footballers in Britain. The inclusion of Zainuddin & Mahdy, (2017) medical ethics-focused article on gender and disorders of sex development, with 49 citations, stands out as a rare example of engagement from the health sciences. Collectively, these highly cited works reveal that research on women and Islam is not only rooted in socio-cultural and theological analysis but also increasingly intersects with fields such as entrepreneurship, sports, health, and identity politics, reflecting the evolving and multifaceted nature of the discourse.

4. What are the most countries in publication?

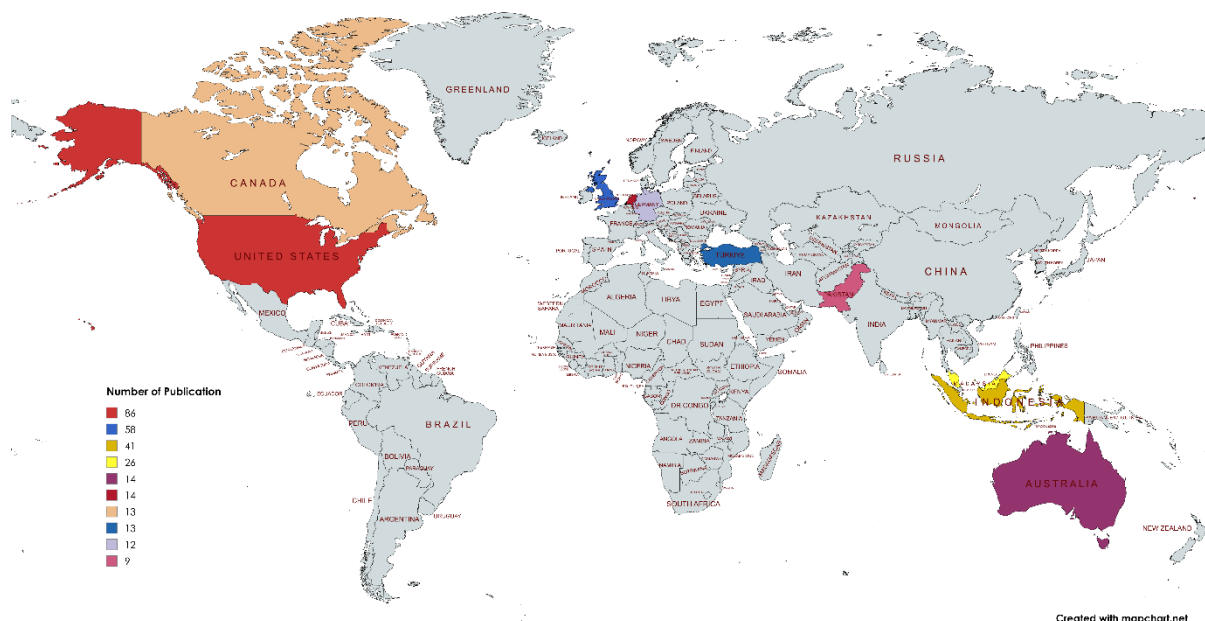


Figure 4: Country-wise Distribution and Leading Contributors of Publications in the Field of Women and Hadith Commentary

| Country/Territory | Number of Publication | Percentage % |
|-------------------|-----------------------|--------------|
| United States | 86 | 21.45 |
| United Kingdom | 58 | 14.46 |
| Indonesia | 41 | 10.22 |
| Malaysia | 26 | 6.48 |
| Australia | 14 | 3.49 |
| Netherlands | 14 | 3.49 |
| Canada | 13 | 3.24 |
| Turkey | 13 | 3.24 |
| Germany | 12 | 2.99 |
| Pakistan | 9 | 2.24 |

Table 6: Most Top 10 Countries in Publication of Women and Hadith Commentary

Figure 4 and Table 6 reveals that research on women and hadith commentary is led predominantly by Western nations, with the United States contributing the highest share at 21.45%, followed by the United Kingdom at 14.46%. This trend suggests that academic interest in the topic is strongly embedded in institutions with established research infrastructures, extensive access to academic resources, and a tradition of critical engagement with religious and gender studies. The significant presence of Western scholarship may also be linked to the global visibility of debates on women’s rights in Islam, the influence of diaspora Muslim communities, and the prioritization of interdisciplinary research in these academic environments.

Among Muslim-majority countries, Indonesia emerges as the leading contributor with 10.22% of publications, followed by Malaysia at 6.48%. The prominence of these Southeast Asian nations

reflects the active scholarly engagement in contexts where Islamic discourse is both socially relevant and politically significant. These contributions may be driven by ongoing debates on women’s roles in religious leadership, educational reforms, and gender justice within Islamic frameworks. Turkey and Pakistan also feature in the top ten, though with smaller shares, indicating more modest but still notable research activity in regions with rich traditions of Islamic scholarship and diverse gender discourses.

Other contributors include Australia, the Netherlands, Canada, and Germany, each accounting for between 2.99% and 3.49% of the total output. These countries, while smaller in output compared to the United States and the United Kingdom, play an important role in adding global diversity to the scholarship, often bringing comparative, multicultural, and migration-related perspectives to the discussion. The distribution pattern overall indicates that while the research is globally dispersed, there is a marked concentration in countries with either strong academic systems or significant cultural and political engagement with Islamic gender issues. This suggests the potential for greater collaboration between Western and Muslim-majority nations to enrich the discourse with both theoretical and lived-experience perspectives.

5. What are the popular keywords related to the study?

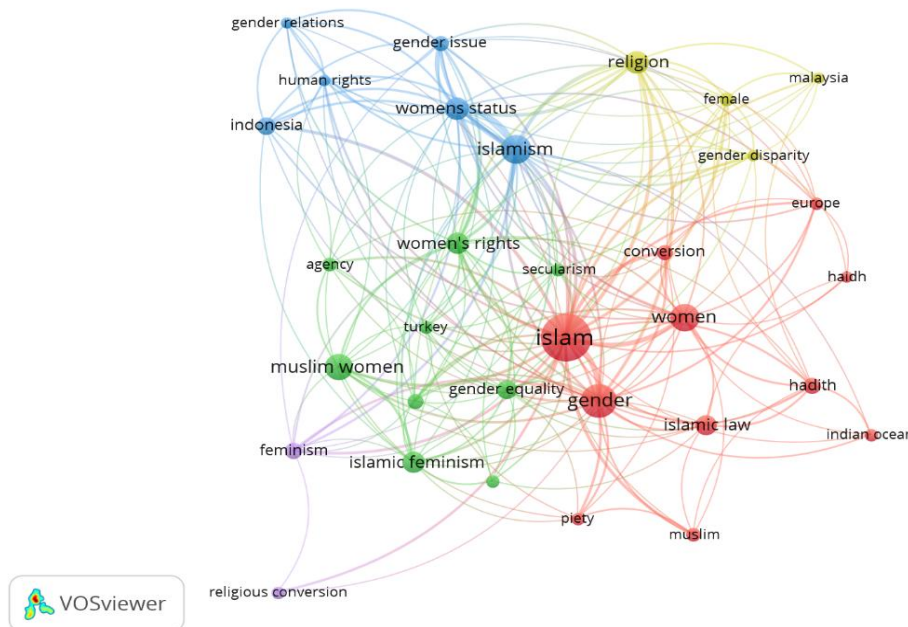


Figure 5: Network Visualization Map of Keywords’ Co-Occurrence

The keyword co-occurrence network reveals that the thematic core of research on women and hadith commentary is anchored in terms such as “Islam” (86 occurrences, 163 total link strength),

“gender” (44 occurrences, 78 link strength), and “women” (29 occurrences, 51 link strength). These central terms form the conceptual backbone of the field, indicating that scholarly discourse predominantly frames the subject within broader debates on religion, gender roles, and women’s position in Islamic contexts. Closely associated with these nodes are keywords such as “Islamic law” (15 occurrences) and “hadith” (11 occurrences), which highlight the jurisprudential and textual focus of the research. The strong interconnections among these terms suggest that studies often approach women’s issues in hadith commentary through both theological interpretation and gender analysis, linking classical sources to contemporary gender debates.

The network also shows significant thematic clusters that broaden the scope of inquiry beyond core religious and gender categories. For example, “women’s rights” (18 occurrences, 52 link strength), “gender equality” (14 occurrences), and “feminism” (11 occurrences) indicate the influence of global human rights discourse and feminist theory in shaping the research agenda. Similarly, terms like “Islamic feminism” (17 occurrences) and “secularism” (7 occurrences) suggest ongoing engagement with reformist and critical perspectives within Muslim societies. Geographic identifiers such as “Indonesia” (12 occurrences), “Malaysia” (5 occurrences), “Turkey” (6 occurrences), and “Europe” (7 occurrences) reveal the geographically diverse nature of the scholarship, reflecting both localised studies and comparative analyses. These geographic terms often link with context-specific issues such as “gender disparity”, “agency”, and “conversion”, indicating that sociopolitical settings play a crucial role in shaping how women’s roles in hadith are discussed.

Peripheral yet notable terms such as “piety”, “patriarchy”, “human rights”, and “religious conversion” point to sub-themes that, while less frequent, add depth to the discourse. For example, “piety” reflects scholarship on embodied religious practice, while “patriarchy” signals a critical lens on structural gender inequality. The presence of “Islamic oriented film” and “Indian Ocean” indicates emerging interdisciplinary intersections, potentially connecting religious narratives to media studies and historical trade-cultural networks. The overall structure of the keyword map shows that the field is both textually anchored in Islamic legal traditions and dynamically engaged with contemporary socio-political and cultural issues, suggesting opportunities for further cross-disciplinary expansion and integration of underexplored themes.

6. What is co-authorship based on countries’ collaboration?

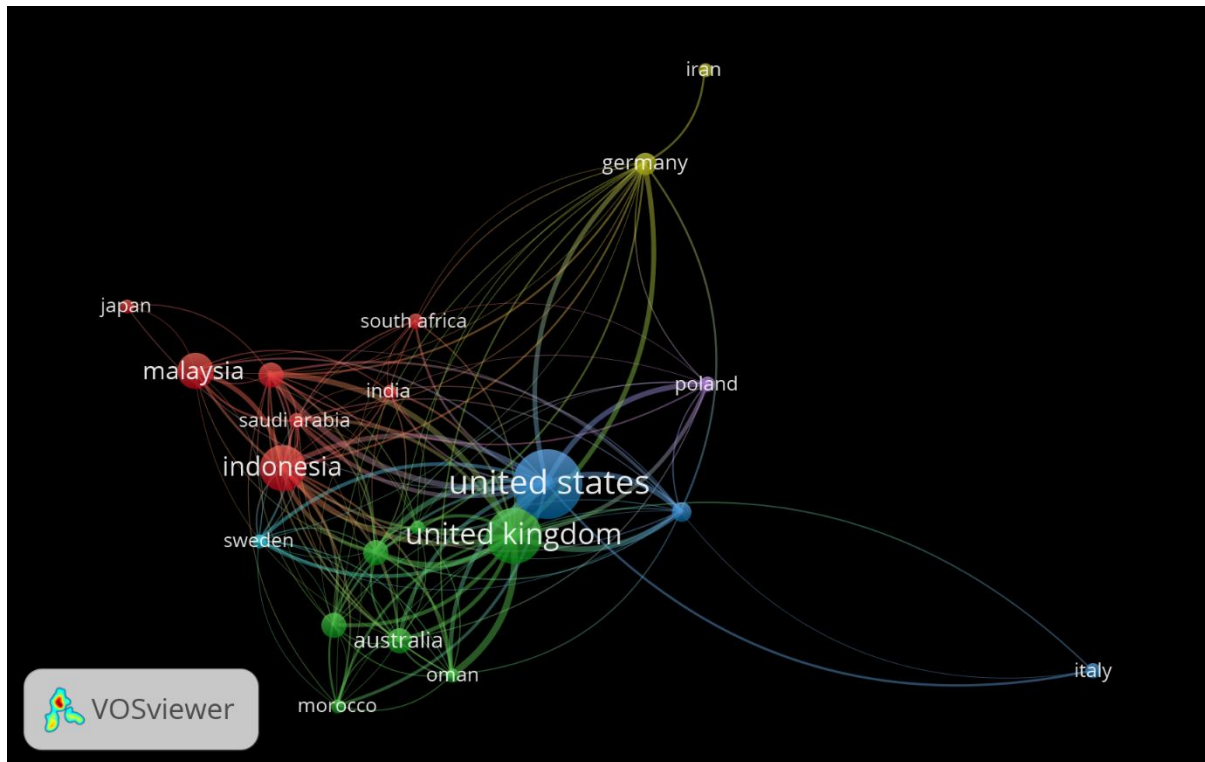


Figure 6: Network Visualization Map of Country Collaboration

The country-level analysis indicates that the United States leads in publication output with 86 documents, accompanied by 563 citations and a total link strength of 13, followed closely by the United Kingdom with 58 documents but a notably higher citation count of 641 and the highest link strength of 15. This suggests that while the United States produces more research, the United Kingdom's publications tend to have greater scholarly impact and international connectivity. Indonesia ranks third with 41 documents and 199 citations, reflecting significant contributions from a Muslim-majority context where discourse on women and hadith commentary holds strong cultural and religious relevance. Malaysia also performs prominently with 26 documents and 135 citations, showing active engagement in the field, supported by a total link strength of 5 that points to moderate international research collaboration.

In terms of citation influence, beyond the UK and US, the Netherlands stands out with 14 documents and 173 citations, indicating a strong academic footprint despite a relatively modest output. Turkey (13 documents, 103 citations) and Canada (14 documents, 117 citations) also display substantial engagement, with Canada showing a slightly higher citation impact compared to its publication volume. Countries such as Pakistan, Germany, and Saudi Arabia contribute fewer publications (ranging from 6 to 11 documents) but maintain moderate citation counts, suggesting regionally significant yet less globally connected scholarship. Oman, despite having

only 5 publications, demonstrates a relatively high citation count (36) and a total link strength of 3, pointing to the niche but visible impact of its research.

On the other hand, several countries, including France, India, Nigeria, and South Africa, contribute minimally both in terms of publications and citations, indicating either emerging interest or limited institutional prioritization of this research area. Interestingly, countries with lower output but strategic thematic contributions such as Sweden (5 documents, 8 citations, link strength 3) and Poland (6 documents, 28 citations, link strength 5) show potential for expanded influence through increased collaboration. Overall, the data highlights a clear concentration of research leadership in the UK, US, and select Muslim-majority nations, while also revealing opportunities for strengthening cross-regional partnerships to enhance both scholarly visibility and thematic diversity in the study of women and hadith commentary.

CONCLUSION

This study set out to examine research trends and challenges in the field of women and Hadith commentary through a bibliometric approach. The main aim was to identify patterns of publication, subject area contributions, influential works, key countries of output, and thematic directions, while also highlighting the challenges that shape scholarly engagement in this area.

The analysis revealed that research on women and Hadith commentary has experienced sustained interest between 2010 and 2025, with certain years marking notable peaks that align with broader global debates on gender and religion. The subject area distribution showed a strong concentration in Social Sciences and Arts and Humanities, underscoring the thematic orientation of this field towards socio-cultural and textual analysis. Highly cited works indicate the interdisciplinary breadth of scholarship, intersecting with issues of feminism, identity, entrepreneurship, and health. In terms of geographical distribution, Western nations dominate output, although Southeast Asian countries, particularly Indonesia and Malaysia, also contribute significantly. Keyword mapping further demonstrated that the field is anchored in debates around Islam, gender, and women, with growing engagement in contextual themes such as feminism, gender equality, and agency.

The study contributes to the field by offering a systematic overview of how scholarship on women and Hadith commentary has evolved and how it connects to wider intellectual currents. It highlights the centrality of gendered approaches to Hadith studies, situating women not only as subjects of discussion but also as agents of interpretation. By mapping these developments, the study enhances understanding of both the historical significance and contemporary

directions of this scholarship.

The findings carry implications for research practice, especially in encouraging more inclusive and interdisciplinary engagement. There is scope for greater collaboration between Western and Muslim-majority countries, as well as opportunities for expanding into underexplored disciplines such as psychology, health sciences, and media studies. Such diversification could enrich the discourse and provide a more holistic understanding of women's engagement with Hadith.

Despite its contributions, this study is limited by its reliance on a single database and the exclusion of certain document types. Furthermore, publication data for 2025 remains incomplete due to indexing constraints. Future research could address these limitations by incorporating multiple databases, expanding the timeframe, and employing mixed-method approaches to integrate bibliometric findings with qualitative insights.

In conclusion, the bibliometric analysis underscores the significance of research on women and Hadith commentary as a dynamic and evolving area of inquiry. By tracing its development and highlighting emerging challenges, the study demonstrates the value of bibliometric methods in clarifying intellectual structures and guiding future scholarship. This field remains essential for advancing both academic understanding and practical engagement with questions of gender, authority, and interpretation in Islamic tradition.

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