



BIBLIOMETRIC ANALYSIS OF GENDER EQUALITY IN ISLAM ANALISIS BIBLIOMETRIK ABOUT GENDER EQUALITY IN ISLAM

Suhartini

Universitas Muhammadiyah Makassar, Indonesia

Email: Suhrtnial-azmiil@gmail.com

ABSTRACT

Keywords:

Gender equality;
Islamic
perspective;
inclusiveness;
rights.

Background: Gender inequality perpetuates social injustice. When individuals do not have equal opportunities based on sex, this results in inequities in education, employment, access to health, and political participation.

Purpose: This research aims to conduct a bibliometric analysis related to gender equality in Islam.

Method: The method used is bibliometric, which involves collecting and analyzing data from relevant scientific publications from the Scopus database. This research found 133 relevant publication documents related to gender equality in Islam.

Results: The results of the examination of publication documents also found several other relevant topics, including gender, Islam, feminism, gender equality, religion, women's status, women's rights, gender relations, family law, social media, public opening, the Middle East, politics, women, and articles. These topics are still subject to development, depending on the interest of global researchers. Trends in the results of this research also help to study the development of gender equality studies and networks in Islam. This can also be a global reference in understanding changes in study perspectives that can influence attitudes to further research. This research is based on the results of examining published documents, which can be a reference for future research, especially on gender equality in Islam, both internally and nationally.

Conclusion: The limitation of this study lies in data screening, which is only limited to specific years of publication (2017-2023). This also affects the number of documents analyzed, so further research is needed to explore a more significant number of documents. This may affect better analysis results in the future.

INTRODUCTION

Gender equality is critical in today's world for several reasons. Gender equality is a fundamental human right (Chung & van der Lippe, 2020; Hudson, 2009). Every individual, regardless of gender, should have equal opportunities, access to resources, and the freedom to make choices without facing discrimination or prejudice (Elomäki & Kantola, 2023). Gender inequality perpetuates social injustice. When individuals do not have equal opportunities based on sex, this results in inequities in education, employment, access to health, and political participation. Gender equality helps create a more just and inclusive society (Chang & Milkman, 2020; Coe et al., 2019).

Gender equality is essential from a human rights perspective and a prerequisite for achieving sustainable and just development (Miotto et al., 2019). By creating a more inclusive society, we can achieve better progress and reach every individual's full potential, regardless of gender (Lawless et al., 2021). When linking the urgency of gender equality to Islam, it is essential to understand that Islam has principles that promote gender equality and fair treatment of women (Koburtay et al., 2020).

The concept of gender equality from an Islamic perspective has explored religion to shape gender roles in modern; the differences in the work of fathers and wives develop equality regardless of differences (Nik Mat et al., 2023). In the pre-modern contained in classical jurisprudence (fiqh), women were treated as second class and placed under male authority (Mir-Hosseini, 2022). Gender relations in family law as digital activists support equality in Islam in developing male and female relations (Anshor & Muttaqin, 2022). Presidential Instruction No. 9 of 2000 explains gender equality as the main thing to support national development and equal rights from a legal perspective (O'Brien, 2020).

Therefore, the sociocultural system opens up a broad civilization in Palestine where these rights are considered to weaken the interests of the male elite, which are contrary to women's (Hattab & Abualrob, 2023). Theologically, all human actions that harm the environment and world leaders are eliminated from efforts to achieve the common goal of gender equality in 2030 (Mwandayi, 2023). Islamic feminists reclaim the ethical vision of the Koran by presenting reinterpretations, especially of women's verses of equal rights in the family and society (Bakhshizadeh, 2023).

In mobility of honour, Muslims in India play different but ultimately complementary roles in the intra-Chipa relations of some people in the Muslim community with pan-South Asian purity and discrimination against Dalit Muslims (Bellamy, 2021). During the spread of religious fundamentalism in Europe, how Muslim women dress takes on a narrative of gender equality (Boland, 2021). Islamic feminism in India women activists and Muslim private law reform feminist universal human rights principles campaigning for the passage of gender-neutral civil laws on the authority of the Koran (Vatuk, 2008).

Over the last few decades, the phenomenon of conversion to Western society has changed in academics and the mass media regarding the motives of many converts to Islam Mitchell, Mamone, & Rane, (2021) towards the Islamization of feminism and the feminization of Islam, which refers to activists realizing the foundations of political philosophy and ideology of equality (Bouzghaia et al., 2020). The significant Egyptian state law against social and financial pressure on relatives ensures the application of marriage rules to the Koran (Mahmudah, 2023). Turkish invasion and terrorism in the context of Slovenia are reflected through global perceptions of Islamic civilization towards European science.

This research differs from previous research in providing a new framework for thinking about gender equality in Islam to understand methodologically better using a bibliometric analysis approach (Tahir et al., 2022). Bibliometric analysis can help researchers publish documents as the primary basis in cases in the globalization era studying the importance of gender equality in Islam as a guide to exploring differences in rights and obligations. Based on this research, formula-specific questions. (1) How is the development trend of studies on gender equality in Islam? (2) How is the networking and mapping of relevant topics related to gender equality in Islam? Based on these questions, it is hoped that women and men will understand more about the equality of rights and obligations in Islam so that researchers can raise more specific research problems for future researchers.

RESEARCH METHOD

This study uses data sources in the form of research publication documents from the Scopus database. The Scopus database was chosen to help researchers observe the development of global studies related to trends in gender equality in Islam. The document search was carried out on January 12, 2023. Searching and filtering published documents does not use certain restrictions on researchers or authors, geography, type of article, journal, and year of publication. Filtering is only determined based on keywords that search-related literature (Islamic gender equality). Search for that keyword (Islamic gender equality) with 133 document results. After that, proceed to combine all the topics.

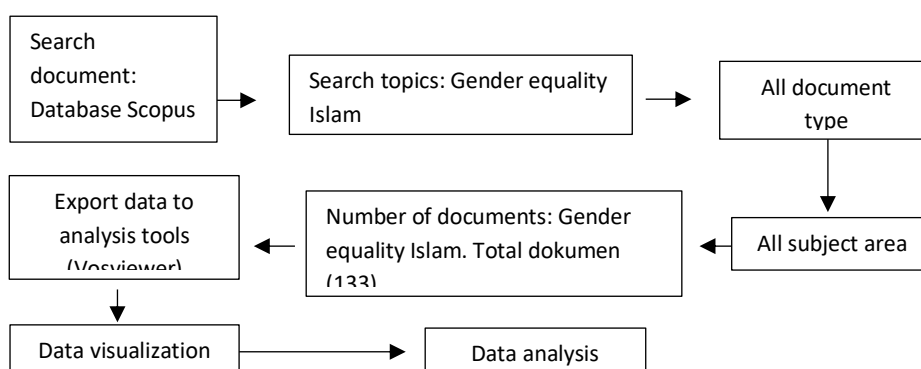


Figure 1. Data Analysis Process

The data analysis process shows the steps for collecting data by searching documents published in the Scopus database. Data filtering is used to find relevant documents to determine searches based on abstract titles and keywords (Gender equality in Islam). The search for documents includes the field of study (state administration). All documents used include reference articles and books. The filtered data results are collected in the analysis software, namely VOSviewer. VOSviewer helps publish documents by maximizing data visualization features for more in-depth usage analysis.

RESULTS AND DISCUSSION

Trends in the Development of Studies on Gender Equality in Islam

Publication documents related to gender equality in Islam were analyzed from data retrieval results following publication trends on Scopus. The data displayed is based on a search on the Scopus.com website using VOSviewer. Then the data follows the lengthier trend. This can influence research not to display data visualization that is less relevant so that it is easy to understand and accessible for future researchers to understand.

Several study Muslim scholars highlight the importance of the basic assumptions and models of interpretation that govern traditional Islamic legal theory and ethics from several alternative scholarships on gender equality in Islam (Duderija, 2020). As a developing country, Malaysia is committed to sustainable development (SDGs) in 2030 and increasing the global gender gap (Azmi, 2020). Gender equality refers to the equality of men and women, so forming an organization is stated for a methodology that is implicit in very active work to date (Ismail et al., 2020). Pivotaly marginalized migrant minorities acculturated more rapidly as their support for gender equality grew stronger over the years of migrants and focused on essentialist views of the Muslim religion (Glas et al., 2018).

Figure 2. Figure Increases Every Year.

This data shows that sometimes there is an increase every year, and gender equality in Islam sometimes decreases. However, learning the science of gender equality in Islam is deeply studied as a change in sociocultural studies among Muslims. Based on the results of the analysis of search data on the Scopus website, it was found that there were trends in the Scopus database in the last 5 years; in 2018, there were 20 documents then increased in 2019 to 24 documents, and in 2020, it continued to increase to 33 documents, but in 2021 it decreased to 26 documents and continue to decrease in 2022 to 15 published documents analyzed on a database based on the Scopus web.

Other studies develop Islamic legal discourse through studies to explore assumptions about women's bias or the influence of modern norms (Elewa, A., El-Farahaty, 2022). The concept of religion and secularity describes the national self and Muslim position, which is accepted based on the Swiss-German media, forming an image of identity and ownership of a national identity (Aeschbach, Mirjam, 2020). Many Middle Eastern and South African (MENA) societies developed and tested gender socialization frameworks that have agency in religiosity as an increase in gender equality (Glas, S., Spierings, N., 2018). Parents limit participation in mixed activities to the norms of parenting in the gender welfare state to protect adolescents (Smette, I., Hyggen, C. Bredal, A. 2021).

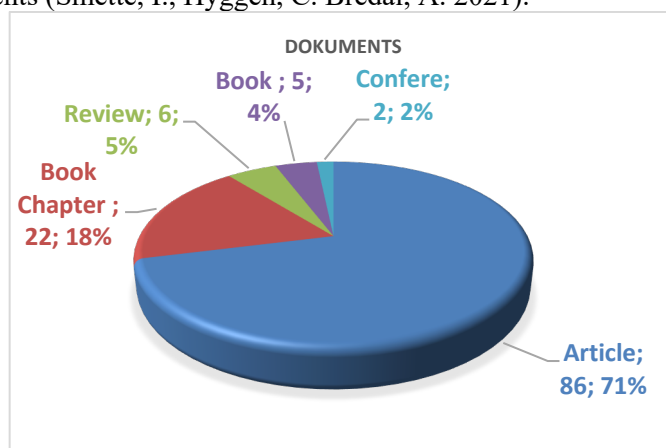


Figure 3. Figure Shows the progress of the studies.

This data shows that the studies learned from various articles, books, and others. So that they can develop their study talents but use more articles because they think they are relevant to study so that students can understand gender equality in Islam. Those studying

Article 86 (71%), Book 5 (4%), Book Chapter 22 (18%), Conference Paper 2 (2%), and Review 6 (5%) in each state-year continue to increase. With the development of the database on the Scopus website, 133 documents are relevant to gender equality in Islam.

The struggle for gender equality is carried out at the international and national levels with the United Nations' commitment to a 30% quota for women in politics and the public. Women activists in India argue that politics and religion shape the scope of Muslim women's activism in India (Sur E., 2022). Relations between religion, ideology and politics shape people's attitudes towards the system of political studies domestically and internationally by running a public study organization that continues to grow today (Haynes J., 2021). Social values shape women's access to work in Muslim-majority countries to develop a religious conceptualization of gender differential valence as respect (Eger C., 2021).

As guardians of important traditions for Tatar society, Muslim women are indispensable as defenders and supporters of religious and cultural traditions (Mratkuzina, G.F., 2020). On 1 May 2017, hundreds of veiled Muslim women took part in the International Labor Day demonstration in Gothenburg and highly valued the idea of secularism and including Christianity as an integral part of the community (Martinsson, L.2020), established a Republican fraternity to promote social reform through a new understanding of Divine revelation that emerged during its two-year khalwa or retreat and embracing gender equality and social justice (Howard, Steve. 2021).

Of the various topics that have developed, it is found that the relationship of gender equality in Islam is very relevant. This is reflected in several documents supporting gender equality in Islam. So that forming organizations and various fields in the current conditions are still developing their respective differences and equalizing what is being done for the rights of women and men.

Networking and Mapping Relevant Topics Related to Gender Equality in Islam

Religion-based social norms and values shape access to work in Muslim-majority foreign countries aimed at developing a religious conceptualization of gender differential valence that functions to produce equality (Eger, C., 2021). Developments in gender equality highlight the importance of the realities of life for Qur'anic hermeneutics, proving the dominant and productive model of centralized analysis of sacred texts and religious practices for men (Wadud, A., 2021). Discourse on the Chhipa Muslim OBC community examines upward mobility strategies. It honours the core of equality for Muslims playing different wars and complementing the pure pan-South Asian polluting caste practice of pure faith (Bellamy, C., 2021).

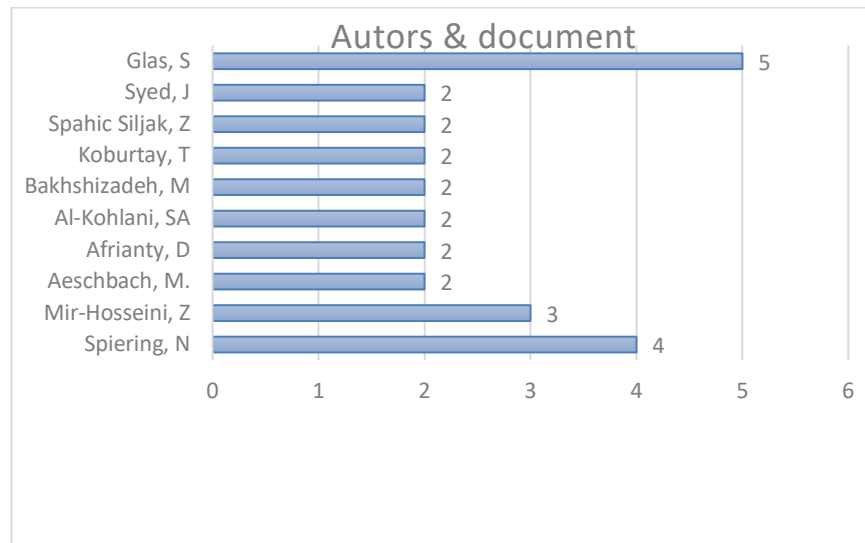


Figure 4. Figure Figure shows the major authors.

This data shows that 10 significant writers on gender equality in Islam submitted documents; some of them had 2 documents, and there were up to 4 documents and even up to 5 documents. This shows that the increase continues to grow in pan-Asian countries. The visibility of women and women's freedom in the French public has two very contradictory positions with the existence of anti-veil and anti-burqa laws relating exclusively to Muslim women's clothing and others (Yardim, M., Huseyinoglu, A., 2021). To contribute to the Italian literature on non-monogamy with psychosocial interpretations of the future with politics and queer familial normativity positions the rights of gender differences (Castro, 2021).

Arab countries also provide enlightenment for traditional authorities and arouse people's participation in empathy for fellow citizens to increase religion (Sunder, M., 2020). Because the current contemporary era requires gender movement efforts that are more adaptive to the times, one of which is through the social media space (Siti Nurjannah, 2020). Muslim women who are strong in management roles and their social psychological models that refer to Islamic traditions carry out many leadership roles in traditional families. Men become supporters and thrive (Bagley, 2018).

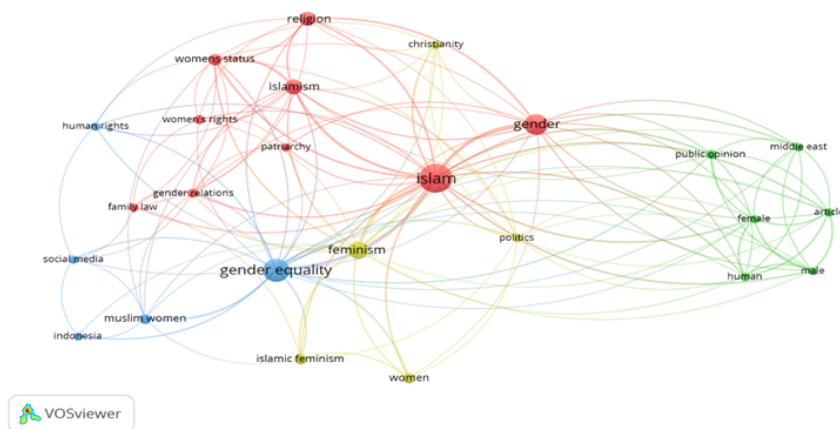


Figure 5. Analysis of Co-Accurance Overlay Visualization of Gender Equality in Islam.

Part of developing Islamic hermeneutics is one of the main elements of the production of affirmative scholarship on gender equality in Islam (Duderija, A., 2020). Although conceptually separate, religion, politics and ideology are often intertwined, and relationships are growing, and this volume can bring together several expert contributors who explore various issues (Urban et al., 2022). The movement of struggle takes place worldwide, including in Indonesia, starting from the issue of gender inequality, where justice has become a universal need or demand and is the common agenda of every country (T.PSG 2014). By applying the approach in Muslim countries, CEDAW's understanding of gender equality with a Sharia perspective continues to increase (Ahmad, N. et al., 2017).

With the formation of global media and recreation and a new space for identification with liberal-Western society, British Muslim women work as cultural producers in stereotyped media fashion strategies and reject socio-economic exclusion (Warren, S., 2019). Islam is considered an opponent of gender equality, which in crisis factors lead to the exclusion of women in modern politics and the role of women in society (Muhibbu-Din, M.O. 2019). In addition, feminist gender equality (musawah) has a nature which means justice and respect for women, which are legally determined to be correct (Harris, K.M.A., Muhtar, A., 2019). This data shows that gender equality in Islam is still very relative and apparent. Researchers are very interested in this problem because the development becomes material for consideration related to gender equality in Islam.

The achievement of the goal of friendship between residents and their overseas residents applies to gender equality that is being promoted by progressive Islamic groups (Busyro, 2017). With indicators of women's rights exploring cross-country variations, Islam is a source of women's legislation changing due to the new constitution (Gouda & Potrafke, 2016). Critical insights into Islamic feminism can provide new gender and religious awareness, developing further and presenting an interpretation of gender equality in relational approach discourse (Bakhshizadeh, 2023).

Women won a plurality in the 2011 elections, and all parties 31% of seats had the opportunity for gender legislators and an Islamist orientation towards women's references as well as increased women's symbolic responsiveness to parliamentary improvement services (Abdel-Samad, M., Benstead, L.J., 2022). Muslim-majority countries appear to be consistently more patriarchal towards homogeneous cultural groups to support gender equality in globally significant regions (Alexander, A.C., Parhizkari, S.2018).

Argentine society, which experienced profound gender-related social change and became history, is always remembered for the growth of feminist and LGBTQ activists and the arrival of the progressive Argentine government (Díaz, M.D., 2022). In response to the AKP's efforts to significantly return gender relations with complementarity and fitrah (purpose of creation), women across the political spectrum are mobilizing an understanding of gender equality (Çağatay, S.2018). In France, gender equality, the rights and limits of Muslim women, are very much defended by the so-called lactate and emancipation of women (Yardim, M., Hüseyinoğlu, A.2021). In Arabia, it is also increasingly empowering consultative assemblies, and representations of women vary enormously in developing models of simultaneous equality demonstrating religious and ethnic gender ideology.

CONCLUSION

This research found 133 relevant publication documents related to gender equality in Islam. The results of examining the publication documents also found several other relevant topics, including gender, Islam, feminism, gender equality, religions, women's status, women's rights, gender relations, family law, social media, public openings, middle est, politics, women, and article. These topics can still be developed, depending on global researchers' interests. The trend of the

results of this research also helps to study the development of gender equality studies and networks in Islam. It can also provide a global reference in understanding changes in the perspective of the study to influence the attitude of subsequent research. This study is based on the results of an examination of publication documents. This could become a reference for future research, especially on gender equality in Islam, both internally and nationally. The limitation of this study lies in the filtering of data, which is only limited to specific publication years (2017-2023). It also affects the number of documents analyzed, so further research is needed to explore a more significant number of documents. It could affect the results of a better analysis in the future.

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