

**STUDY OF THOUGHTS ON GENDER  
HADITHS AND GENDER EQUALITY  
ACCORDING TO SA'DIYYA SHAIKH**



**SKRIPSI**

Submitted to the Faculty of Ushuluddin and Islamic Thought  
State Islamic University Sunan Kalijaga Yogyakarta  
To Fulfill Part of the Requirements to  
Obtain a Degree Bachelor of Religion (S.Ag)

Arranged by:

Wafa Amirah Binti Razemi

NIM. 19105050114

**HADITH STUDY PROGRAM  
FACULTY OF USHULUDDIN AND ISLAMIC THOUGHT  
STATE ISLAMIC UNIVERSITY SUNAN KALIJAGA  
YOGYAKARTA**

**2023**

# LETTER OF ELIGIBILITY OF THE THESIS

## HALAMAN NOTA DINAS SURAT PERSETUJUAN SKRIPSI/TUGAS AKHIR

Hal : Skripsi Sdri. Wafa Amirah Binti Razemi

Lamp :-

Kepada

Yth. Dekan Fakultas Ushuluddin dan Pemikiran Islam  
Universitas Islam Negeri Sunan Kalijaga Yogyakarta

*Assalamu'alaikum Warahmatullahi Wabarakatuh.*

Setelah membaca, meneliti, memberikan petunjuk dan mengoreksi serta mengadakan perbaikan seperlunya, maka kami selaku pembimbing berpendapat bahwa skripsi Saudara:

Nama : Wafa Amirah Binti Razemi

NIM : 19105050114

Program Studi : Ilmu Hadis

Judul Skripsi : Study of Thoughts on Gender Hadiths and Gender Equality According to Sa'diyya Shaikh

Sudah dapat diajukan sebagai salah satu syarat untuk memperoleh gelar Sarjana Stara Satu (S.Ag) dalam jurusan/Prodi Ilmu Hadis pada Fakultas Ushuluddin dan Pemikiran Islam Universitas Islam Negeri (UIN) Sunan Kalijaga Yogyakarta.

Dengan ini kami berharap agar skripsi/tugas akhir Saudara tersebut dapat segera dimunaqasahkan. Untuk itu, kami ucapkan terimakasih.

*Wassalamu'alaikum Warahmatullahi Wabarakatuh.*

STATE ISLAMIC UNIVERSITY  
SUNAN KALIJAGA  
YOGYAKARTA

Yogyakarta, 19 Juli 2023

Pembimbing,



Mahatva Yoga Adi Pradana, M.Sos.

NIP.1990012102019031011

# LETTER OF APPROVAL OF THE THESIS



KEMENTERIAN AGAMA  
UNIVERSITAS ISLAM NEGERI SUNAN KALIJAGA  
FAKULTAS USHULUDDIN DAN PEMIKIRAN ISLAM  
Jl. Marsda Adisucipto Telp. (0274) 512156 Fax. (0274) 512156 Yogyakarta 55281

## PENGESAHAN TUGAS AKHIR

Nomor : B-1141/Un.02/DU/PP.00.9/08/2023

Tugas Akhir dengan judul : STUDY OF THOUGHTS ON GENDER HADITHS AND GENDER EQUALITY  
ACCORDING TO SA'DIYYA SHAIKH

yang dipersiapkan dan disusun oleh:

Nama : Wafa Amirah Binti Razemi  
Nomor Induk Mahasiswa : 19105050114  
Telah diujikan pada : Rabu, 26 Juli 2023  
Nilai ujian Tugas Akhir : A

dinyatakan telah diterima oleh Fakultas Ushuluddin dan Pemikiran Islam UIN Sunan Kalijaga Yogyakarta

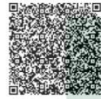
### TIM UJIAN TUGAS AKHIR

Ketua Sidang/Penguji I



Mahatva Yoga Adi Pradana, M.Sos.  
SIGNED

Valid ID: 64cb126d6b2



Penguji II  
Drs. Indal Abror, M.Ag  
SIGNED

Valid ID: 64c3fa3c4e7



Penguji III  
Achmad dahlan, Lc., M.A  
SIGNED

Valid ID: 64c8a3cb148d



Yogyakarta, 26 Juli 2023  
UIN Sunan Kalijaga  
Dekan Fakultas Ushuluddin dan Pemikiran Islam  
Prof. Dr. Inayah Rohmaniyah, S.Ag., M.Hum., M.A.  
SIGNED

Valid ID: 64cb35a4ab76

SUNAN KALIJAGA  
YOGYAKARTA

# LETTER OF AUTHENTICITY OF THE THESIS

## SURAT PERNYATAAN KEASLIAN SKRIPSI

Yang bertanda tangan di bawah ini saya:

Nama : Wafa Amirah Binti Razemi

NIM : 19105050114

Program Studi : Ilmu Hadis

Fakultas : Ushuluddin dan Pemikiran Islam

Menyatakan dengan sesungguhnya bahwa naskah skripsi ini secara keseluruhan adalah hasil penelitian/karya saya sendiri, kecuali pada bagian-bagian yang dirujuk sumbernya. Dengan demikian naskah skripsi ini bebas dari plagiarism. Jika dikemudian hari terbukti bahwa naskah skripsi ini bukan karya sendiri atau adanya unsur plagiarisi di dalamnya, maka saya siap ditindak sesuai dengan ketentuan yang berlaku.

Yogyakarta, 19 Juli 2023

Yang menyatakan



Wafa Amirah Binti Razemi

NIM. 19105050114

STATE ISLAMIC UNIVERSITY  
SUNAN KALIJAGA  
YOGYAKARTA

# STATEMENT LETTER OF WEARING THE HIJAB

## SURAT PERNYATAAN BERJILBAB

Yang bertanda tangan di bawah ini saya :

Nama : Wafa Amirah Binti Razemi

NIM : 19105050114

Program Studi : Ilmu Hadis

Fakultas : Ushuluddin dan Pemikiran Islam

Menyatakan dengan sesungguhnya bahwa saya tidak menuntut kepada Prodi Ilmu Hadits Fakultas Ushuluddin dan Pemikiran Islam UIN Sunan Kalijaga Yogyakarta (atas pemakaian jilbab dalam ijazah Strata Satu saya). Seandainya suatu hari nanti terdapat instansi yang menolak ijazah tersebut karena menggunakan jilbab.

Demikian surat pernyataan ini saya buat dengan sebenar-benarnya.

Yogyakarta, 19 Juli 2023

Yang menyatakan



Wafa Amirah Binti Razemi

NIM. 19105050114

STATE ISLAMIC UNIVERSITY  
SUNAN KALIJAGA  
YOGYAKARTA

## MOTTO

*“Fearless is not the absence of fear. It's not being completely unafraid. To me, fearless is having fears. Fearless is having doubts. Lots of them. To me, fearless is living in spite of those things that scare you to death.”*

**(Taylor Alison Swift)**

“화이팅 해야돼!”

**(黃旭熙, Lucas)**

“You'll Never Walk Alone”

**(Liverpool F.C)**

STATE ISLAMIC UNIVERSITY  
SUNAN KALIJAGA  
YOGYAKARTA

## ACKNOWLEDGEMENTS

*Bismillahirrahmanirahim. Praise be to Allah.*

*With unlimited and endless gratitude to Allah subhanahu wa ta'ala, I want to take a moment to thank the amazing people who helped me along the way in bringing this project to life:*

*Special thanks to Faculty of Ushuluddin Islamic Thought in State Islamic University Sunan Kalijaga Yogyakarta for the intellectual contributions, and scholarly guidance, which have greatly enriched my academic journey.*

*I am grateful to all the authors, researchers, and scholars, especially Dr. Sa'diyya Shaikh, whose work has served as a foundation for this study. Their contributions have shaped my understanding of the subject matter and provided a valuable framework for my research.*

*Last but not least, I want to thank my family and friends for their unwavering love, encouragement, and understanding.*

*Your support has kept me going, even during the tough moments.*

## ARABIC-LATIN TRANSLITERATION SYSTEM

Transliterations are Arabic words used in the preparation of a written work. This thesis is guided by the Joint Decrees of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia, Number 158 of 1987 and Number 0543b/U/1987, dated January 22, 1988.

### A. Single Consonant

Arabic Font	Name	Latin Font	Name
ا	Alif	Not denoted	Not denoted
ب	Ba'	B	Be
ت	Ta'	T	Te
ث	Sa'	Š	Es (with dots above the letter)



ج	Jim	J	Je
ح	Ha'	Ḥ	Ha (with dots below the letter)
خ	Kh	Kh	Ka and ha
د	Dal	D	De
ذ	Zal	Ẓ	Ze (with dots below the letter)
ر	Ra'	R	Er
ز	Zai	Z	Zet
س	Sin	S	Es
ش	Syin	Sy	Es and ye

ص	Sad	Ṣ	Es (with dots below the letter)
ض	Dad	Ḍ	De (with dots below the letter)
ط	Ta'	Ṭ	Te (with dots below the letter)
ظ	Za'	Ẓ	Zet (with dots below the letter)
ع	'ain	‘	Inverted commas above
غ	Gain	G	Ge
ف	Fa'	F	Ef
ق	Qaf	Q	Qi
ك	Kaf	K	Ka

ل	Lam	L	'el
م	Mim	M	'em
ن	Nun	N	'en
و	Waw	W	W
هـ	Ha'	H	Ha
ء	Hamzah	'	Apostrophe
ي	Ya'	Y	Ye

**B. Double consonants (Syaddah is written in duplicate)**

متعدّدة	Written as	<i>Muta'addidah</i>
عدّة	Written as	<i>'iddah</i>

**C. Ta' Marbutah**

1. When it is ended, it is written as h.

حكمة	Written as	<i>Ḥikmah</i>
جزية	Written as	<i>Jizyah</i>

(This provision does not apply to Arabic words that have been absorbed into Indonesian, such as *solat*, *zakat*, and so on, unless the original pronunciation is desired). If it is followed by the word "al" and the second reading is separated, then it is written with h.

كرامة الاولياء	Written as	<i>Karāmah al-auliya'</i>
----------------	------------	---------------------------

2. If ta' marbutah lives or with a vowel, fathah, kasrah, and dammah are written t.

كافة الفطرة	Written as	<i>Zakāt al-fīṭrah</i>
-------------	------------	------------------------

#### D. Short Vowel

----َ-----	Fathah	Written as	A
----ِ-----	Kasrah	Written as	I
----ُ-----	Dammah	Written as	U

#### E. Long Vowel

FATHAH + ALIF جاهلية	Written as	Ā <i>Jāhiliyah</i>
FATHAH + INDETERMINATE YA' تنسى	Written as	Ā <i>Tansā</i>
FATHAH + INDETERMINATE YA' كريم	Written as	Ī <i>Karīm</i>
DAMMAH + INDETERMINATE WAWU فروض	Written as	Ū <i>Furūd</i>

**F. Double Vowel**

FATHAH + INDETERMINATE YA' بينكم	Written as	<i>Ai, Bainakum</i>
FATHAH + INDETERMINATE WAWU قول	Written as	<i>Au, Qaul</i>

**G. Consecutive Short Vowels in a Word Separated by Apostrophes**

أأنتم	Written as	<i>a'antum</i>
اعدت	Written as	<i>U'iddat</i>
لئن شكرتم	Written as	<i>La'in syakartum</i>

**H. The word Alif + Lam Followed by Qamariyah and Syamsiyah Letters Written using "al"**

القرآن	Written as	<i>Al-Qur'ān</i>
--------	------------	------------------

القياس	Written as	<i>Al-Qiyās</i>
اسماء	Written as	<i>Al-Samā'</i>
الشمس	Written as	<i>Al-Syams</i>

### I. Writing Words in a Series of Sentences

ذوى الفروض	Written as	<i>Žāwī al- Furūḍ</i>
اهل السنّة	Written as	<i>Ahl-sunnah</i>

STATE ISLAMIC UNIVERSITY  
SUNAN KALIJAGA  
YOGYAKARTA

## ABSTRACT

The exploration and analysis of Hadith reinterpretation particularly in relation to gender in the Islamic context, is a topic that remains relatively underdiscussed and infrequently employed, compared to the usage of interpretation of the Qur'an. The existing interpretations of Hadiths often portray Islam as a religion that is patriarchal and androcentric in nature. This perspective has led the writer to feel a need to engage in extensive research regarding the reinterpretation of Hadiths specifically concerning gender, with a particular focus on feminist perspectives. The primary objective of this research is to promote and advocate for gender equality within an Islamic framework, aligning with the core objectives of feminist figures.

This thesis research is qualitative research, and by using library research method, the writer will study and analyze Sa'diyya's thoughts on Gender Hadiths and Gender Equality based on the works of Sa'diyya Shaikh, especially that are related with gender Hadith. Out of all Sa'diyya's works, the article with the title "*Knowledge, Women and Gender in the Hadith: A Feminist Interpretation*" is the one that really discusses gender Hadiths as a feminist which also became the writer's primary source in writing this thesis. In her article, Sa'diyya utilizes feminist hermeneutics theory as a framework for analysis. Within this context, she specifically selects six Sahih Hadiths that are directly relevant to gender issues. Through her reinterpretation, Sa'diyya approaches these Hadiths from a feminist perspective, providing her own insights and reflections on their meaning using feminist hermeneutics theory.

This approach allows her to critically examine the Hadiths and present an alternative understanding that challenges the patriarchal interpretations often associated with them. Sa'diyya emphasizes the significance of advocating for a more critical engagement with Hadith literature. By critically engaging with Hadiths, Sa'diyya aims to challenge and transcend traditional interpretations that may perpetuate patriarchal norms and inequalities. She seeks to highlight the importance of recognizing the inherent equality and worth of all individuals, irrespective of their gender.

**Keywords:** Gender Hadiths, Gender Equality, Sa'diyya Shaikh, Feminist.



## PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Alhamdulillah* Rabbil 'Alamin, unlimited and endless gratitude to Allah *Subhanahu wa ta'ala* for His blessing, generosity, and compassion that makes me able to live a good life while compiling this thesis with the title, "Study of Thoughts on Gender Hadiths and Gender Equality According to Sa'diyya Shaikh".

Salutation and salaam to the great prophet Muhammad (peace be upon him), the revolutionary prophet as well as an inspiration for Muslims in the world, who has brought Islam as a teaching that is full of truth and used as the foundation of law in this life, who also has shown the light of the path of Islam and avoided the darkness of ignorance.

I would like to express my deepest gratitude and appreciation to the following individuals and organizations who have contributed to the completion of this research project:

1. Prof. Dr. Phil. Al-Makin, S.Ag., M.A. as the Chancellor of the State Islamic University Sunan Kalijaga Yogyakarta and all of the staff.
2. Dr. Inayah Rohmaniyah, S.Ag., M.Hum., M.A. as the Dean of the Faculty of Ushuluddin and Islamic Thought, State Islamic University Sunan Kalijaga, Yogyakarta, along with all of the staff.

3. Drs. Indal Abror, M.Ag, as the head of the Hadith Science study program and his staff who of course also played an important role in the completion of this thesis.
4. Mr. Mahatva Yoga Adi Pradana, M.Sos., as the writer's Academic Advisor Lecturer and Thesis supervisor, for the invaluable guidance, support, and expertise throughout the entire research process whose insightful feedback and constructive suggestions have been instrumental in shaping this work.
5. Lecturers of the Faculty of Ushuluddin and Islamic Thought who have provided useful knowledge for the future. May them always be bestowed with His grace.
6. All administrative staff of the Faculty of Ushuluddin and Islamic Thought who have served, assisted, and provided academic and student administration needs for us.
7. All library staff of the State Islamic University Sunan Kalijaga Yogyakarta who have provided, managed, cared for, and provided access to a collection of library literature for us during our study period, and especially supported the need for library materials in the process of compiling the final thesis.
8. All of the teachers in Malaysia who have educated and taught me from the earliest level to the tertiary level, with all due respect, for all of them that I do not mention one by one, thank you very much.
9. My lovely parents, Mama, Basriah (Yoko) and Ayah, Razemi (Adie) for always giving uninterrupted love and prayer for their children so that they are always in good

health and successful in this life and hereafter. Also, for the endless motivation and advice for me to feel the enthusiasm to continue learning and be strong in going through this process of getting bachelor's degree.

10. My Wani Atiqah, Widda A'liyah, and Wafiq Azizah. I owe it all to all of you. You guys know I cannot do anything without you, girls.
11. My grandparents, aunties, and uncles. Thank you for being my second parents.
12. My sisters and brothers from other parents, Arina, Farriz, Aniq, and Orked, thank you for existing.
13. My best buds, Gusti Anagia, Mayang Retno, Sapto Nugroho, Fikri Adham, Achmad Fajrul, Awis Qarni, Shabra Hasbi, Faiq Ubaidillah, Deni Prasetyo, Zidni Ilman Nafi'a, and Aluful Musyafak. Thank you for being like a second family to me during my times here as a foreigner. We may come from different places, but when we're together, we create something amazing. I am incredibly grateful for your unwavering support and for the wonderful friendship shared.
14. I extend a heartfelt appreciation to dear friends back in Malaysia, especially Atirah, Nadhir, Syamimi, Humairah, Hasliza, and Zafisyha. Your presence is deeply missed, and I am grateful for your unwavering support and for being there to listen to my countless rants.
15. All of other friends from Hadith Study Program Class of 2019 and other classes.

16. All those who have been willing to spend time in the midst of their busy lives or activities and provide their views and knowledge in the research that the writer has conducted. May Allah SWT reward you with great rewards.

To all the parties above, I am very grateful for all support and assistance in any form. For those who have contributed to the life of the writer, but were missed in the writing above, I hope kindness will also accompany you. Finally, with an open heart, I apologize for all the mistakes that have been made, I realize that there are still many shortcomings in the preparation of this thesis. Therefore, criticism and suggestions are needed to enrich insights so that this thesis can be even better. I hope that this thesis can provide contributions and benefits for readers and those who need it.

Yogyakarta, 19 July 2023

Thesis Writer,

*Wafadevonne*

**Wafa Amirah Binti Razemi**

**NIM. 19105050114**

## TABLE OF CONTENTS

<b>COVER PAGE .....</b>	<b>i</b>
<b>LETTER OF ELIGIBILITY OF THE THESIS .....</b>	<b>ii</b>
<b>LETTER OF APPROVAL OF THE THESIS.....</b>	<b>iii</b>
<b>LETTER OF AUTHENTICITY OF THE THESIS .....</b>	<b>iv</b>
<b>STATEMENT LETTER OF WEARING THE HIJAB .....</b>	<b>v</b>
<b>MOTTO .....</b>	<b>vi</b>
<b>ACKNOWLEDGEMENTS.....</b>	<b>vii</b>
<b>ARABIC-LATIN TRANSLITERATION SYSTEM.....</b>	<b>viii</b>
<b>ABSTRACT .....</b>	<b>xvi</b>
<b>PREFACE.....</b>	<b>xvii</b>
<b>TABLE OF CONTENTS.....</b>	<b>xxi</b>
<b>CHAPTER I INTRODUCTION.....</b>	<b>1</b>
A.    The Background of the Study.....	1
B.    The Problems of the Study.....	8
C.    The Objective and Significance of the Study.....	8
D.    Literature Review.....	10
E.    Methods of the Research.....	19
F.    Discussion Framework.....	21
<b>CHAPTER II BIOGRAPHY OF SA'DIYYA SHAIKH</b>	
<b>.....</b>	<b>23</b>
A.    Personal Details About Sa'diyya Shaikh.....	23

B.	Intellectual Journey of Sa'diyya Shaikh.....	26
<b>CHAPTER III SA'DIYYA SHAIKH'S THOUGHTS..</b>		<b>35</b>
A.	Sa'diyya Shaikh's Thoughts on Gender Hadiths .....	35
B.	Sa'diyya Shaikh's Thoughts on Gender Equality ....	52
<b>CHAPTER IV FUNDAMENTAL CONSTRUCTION OF SA'DIYYA SHAIKH'S THOUGHTS ON GENDER HADITHS AND OTHER SCHOLARS OPINIONS ON SA'DIYYA SHAIKH AND HER WORKS .....</b>		<b>57</b>
A.	Fundamental Construction of Sa'diyya Shaikh's Thoughts On Gender Hadiths.....	57
B.	Other Scholars' Opinions on Sa'diyya Shaikh and Her Works	61
<b>CHAPTER V CONCLUSION AND SUGGESTION ...</b>		<b>65</b>
A.	CONCLUSION .....	65
B.	SUGGESTION.....	67
<b>BIBLIOGRAPHY .....</b>		<b>70</b>
<b>CURRICULUM VITAE.....</b>		<b>75</b>

# CHAPTER I

## INTRODUCTION

### A. The Background of the Study

It is a general knowledge and well known that the two sexes, the female sex and male sex are different. However, the only valid and authentic difference between the males and the females is the fact that there are aspects of biology between them that are not the same.<sup>1</sup> The difference is natural, permanent, and already exists from the first existence of humans. Therefore, logically, it should not be considered as a point to determine which sex is more dominant but unfortunately humans treat the difference as a flaw and propagate the so-called flaw into bad normalizations which brought us to injustice incidents towards both women and men that caused oppression of one another.

People always confused with the usage of the words of “sex” and “gender”. The term “sex” is used to identify the difference between women and men from the biological characteristics. Meanwhile, “gender” is used to identify the difference between women and men from a socio-cultural view or simply the non-biological characteristic. It is referring to social and cultural roles, such as behaviors and expectations that are associated with being men or women in each society. These gender roles and expectations can be different between different cultures and can change over time depending on the expectations

---

<sup>1</sup> Tanti Hermawati, ‘Budaya Jawa dan Kesetaraan Gender’, *Jurnal Komunikasi Massa*, vol. 1, no. 1 (2007), p. 19.

of society. Gender can include things like clothing and interests as well as career choices and family roles.<sup>2</sup>

For example, women are always described as the gentle and emotional gender compares to men, while men are always identified as the strong and rational compares to women. These stereotypes of an individual are not relevant to the empirical statement of a person. There are women who are more rational than men and there are men who are more gentle and emotional compares to women. The expectations will bring limits to them from doing what they truly able to do and only resulted in bringing negativity and injustice to both men and women.

For instance, there is a scientific online publication focused on major global issues such as poverty, disease, hunger, climate change, war, existential risks, and equality called “*Our World in Data*”, and according to the publication, the rate of suicide rate for men is twice as high as for women statistically.<sup>3</sup> One of the reasons why this tragedy happened is because of the expectations from society for men to be invulnerable, or more independent and stronger which causes most men feel it is a weakness for them to show their true characteristics and feelings.

In addition to stereotyping gender, there is a social system that is called “patriarchy” and it has been present by many

---

<sup>2</sup> Nanang Hasan Susanto, ‘Tantangan Mewujudkan Kesetaraan Gender’, *Muwazah*, vol. 7, no. 2 (2015), p. 121, <https://e-journal.iainpekalongan.ac.id/index.php/Muwazah/article/view/517>.

<sup>3</sup> Max Roser and Esteban Ortiz-Ospina Saloni Dattani, Lucas Rodés-Guirao, Hannah Ritchie, *Suicides - Our World in Data* (2023), <https://ourworldindata.org/suicide>, accessed 23 Apr 2023.



societies in Indonesia and many other countries throughout history. “Patriarchy” is a social system that considered men as the congenitally central figure of authority in social organization, like in the family, university, work, or government. The people who are adhere to the patriarchal system place men in a dominant positions and power compares to women because they believe men are considered to have more power than women. The system of patriarchy has been sustained, normalized, and became a doctrine to the societies and it also has stuck in the traditions which is why it is hard to realize that patriarchy is bringing unsatisfactory and unacceptable incidents to humans.

There is also “androcentrism”, and it does have some relations to patriarchy hence why some people think they are similar, but they are two different things. “Androcentrism” is more like a way of thinking. It is a term used to describe a belief that values men more than women. Well, a belief is a thought that leads to actions that also leads to results. It is make sense why according to Sandra Bem, an American psychologist, the term androcentrism is used to describe the act of this specific form of gender bias that put male experience as the ‘main’ one and letting female experience as the ‘other’.<sup>4</sup> Some people said that “androcentrism” is basically male centered, since people who are androcentric believe that men is the dominant gender which makes women are the less important and considered as the

---

<sup>4</sup> April H. Bailey, Marianne LaFrance, and F. John Dovidio, ‘Is Man the Measure of All Things? A Social Cognitive Account of Androcentrism’, *Personality and Social Psychology Review*, vol. 23, no. 4 (2019), p. 1.

‘second’ gender. Feminist critics see “androcentrism” as a mechanism that establishes and perpetuates sexism as bias and behavior, and it plays a big role in stereotyping gender.<sup>5</sup>

One crucial action towards attaining gender equality is to confront and break down stereotypes that prioritize masculine viewpoints. But unfortunately, dismantling this kind of problematic system and ideology would take such a long time since it has been kept alive for centuries. Gender equality is about the ability of all individuals to live free from discrimination and to have equal access to opportunities and resources. Every human should have the freedom to express themselves and pursue their interests and goals in every field, whether it is in politics, work, or any place without being constrained by rigid gender expectations.

When discussing gender inequality and the essential of gender equality, it is important to acknowledge the historical and ongoing discrimination and oppression that women have faced and continue to face in various spheres of life, from education and employment to political representation and personal safety. Women encountered discriminations and limited opportunities like unequal pay, limited access to education and healthcare, underrepresentation in leadership, and decision-making roles because of pervasive bias and prejudice against women.

There is an analysis of an index that released by the United Nations Development Programme (UNDP) that measures

---

<sup>5</sup> Lisa D. Brush, ‘Androcentrism’, *The International Encyclopedia of Human Sexuality* (2015), p. 1.

how social beliefs obstruct gender equality in areas like politics, work, and education, and it contains data from 75 countries which cover 80 percent of the world's populations. According to the index, it reveals that almost 90 percent of men and women hold some form of bias against women, despite decades of remarkable progress in closing the gender equality gap.<sup>6</sup> However, it is also important to acknowledge that gender inequality not always happens to only women but affects all genders. Men can also be victims of discrimination and oppression. Gender equality can be achieved if everyone acknowledges the experiences of all genders and work together to create a world where women and men have equal opportunities, ability to live and thrive without experiencing discrimination, oppression, or marginalization.

In religious context, religion has historically played a big role in shaping attitudes and practices towards gender roles and relationships. There are many religious traditions have teachings and practices that address issues related to gender, including ideas about the roles and responsibilities of men and women, as well as prohibitions and prescriptions concerning gender and sexuality. Religious communities have often been criticized for perpetuating inequalities and discrimination based on gender. For example, Islam often represented as a religion that denigrates women and limits their freedom because in Muslim-majority

---

<sup>6</sup> Pedro Conceição Jon Hall, '2020 Human Development Perspective. Tackling Social Norms: A game changer for gender inequalities', *Tackling Social Norms: A game changer for gender inequalities* (2020), p. 8.

countries and among Muslim has historically patriarchal in its social structures. However, the teachings of Islam itself do not promote or condone patriarchal attitudes and behaviors. In fact, the Quran and Hadiths provides significant rights for women and men.

There are many Muslims out there who are fighting patriarchal and other practices that are discriminating gender, within their communities. However, some people still considered Islam as patriarchal and androcentric because of certain traditions among Muslims that making it looks like Islam is reinforcing gender inequalities and limiting women. Some also said that reinterpretation of sacred texts in the Qur'an and Hadith are patriarchal. Rather, the patriarchal views are actually the result of historical and cultural events that have nothing to do with Islamic values. According to Fatima Mernissi, Islam isn't patriarchal, but patriarchy has been heavily involved in the history of the middle east and have subsequently seeped into the ways Muslims practice their faith.<sup>7</sup>

One of the Muslim feminist theologians, Dr. Sa'diyya Shaikh who is a South African professor in University of Cape Town plays a big role in developing feminist thought in Islam. Her research and teaching are focused on the intersection of Islamic Studies and Gender Studies. Some of the areas of her research that she focused on are gender-sensitive readings of

---

<sup>7</sup> Global Citizen Staff Writer, *Islam and Patriarchy - and why it's important to understand* (7 Mar 2015), <https://www.globalcitizen.org/en/content/islam-and-patriarchy-and-why-its-important-to-unde/>, accessed 6 Jun 2023.

Hadith and Qur'anic exegesis which is one of the main reasons on why the writer chose Sa'diyya Shaikh as the character to study for the thesis.

Some other reasons why the writer chose "*Study of Thoughts on Gender Hadiths and Gender Equality in Islamic Context According to Sa'diyya Shaikh*" as the title for this thesis, and why Sa'diyya Shaikh is the scholar that the writer chose as a thought figure in this research are:

*Firstly*, the writer has a personal interest in the gender studies especially in the context of Islamic societies.

*Secondly*, the study of gender and religion has been famously discussed by people who are learning and studying about religious thoughts. Through conducting this research, the writer hopes to come up with a thesis that can offer future researchers some form of support, however minimal it may be.

*Thirdly and lastly*, Sa'diyya Shaikh's works may not be known to some of the writer's friends and lecturers. Also, the writer has noticed there are only a few academic literatures that specifically examine Sa'diyya Shaikh's ideas. However, the writer finds her research to be interesting and engaging, and really looking forward to exploring her contributions to the field of Islamic feminist scholarship.

There are more scholars out there who do relevant research. However, the writer found Sa'diyya Shaikh's perspectives in her article align with this research compared to other scholars' perspectives. As a result, the writer chose this

title, “*Study of Thoughts on Gender Hadiths and Gender Equality According to Sa’diyya Shaikh*”, for this research. This is also to reflect her important contributions to the field of Islamic feminist and the writer’s desire to dig deeper into Shaikh’s unique perspectives.

## **B. The Problems of the Study**

After analyzing the background of the study above thoroughly, several questions that can be formulated from the problems which will be answered and explained in this thesis are:

1. What is Sa’diyya Shaikh thoughts on Hadith that has gender-related based according to her works?
2. What is the fundamental construction of Sa’diyya Shaikh’s thoughts on her reinterpretation of the gender Hadiths?
3. What are other scholars’ opinions about Sa’diyya Shaikh and her works?

## **C. The Objective and Significance of the Study**

### **1. Objective of the Study**

The objective of the study that has been obtained from the formulation of the study are as follows:

- a. To find out and summarize Sa’diyya Shaikh thoughts on gender Hadiths based on her works.
- b. To find out and analyze fundamental constructions of Sa’diyya Shaikh’s thoughts on her reinterpretations on gender Hadiths.
- c. To find out what other theologians and scholars

thought about Sa'diyya Shaikh and her ideas and contributions.

## 2. Significance of the Study

- a. This research is expected to be a contribution to Islamic feminist theology. Sa'diyya Shaikh's work has been influential in the development of Islamic feminist theology. This research can be used by other researchers to examine Sa'diyya's ideas.
- b. The writer anticipated to explore Sa'diyya ideas and works because her works are mostly focused on experiences and perspectives of Muslim women regarding how women being treated by the so-called culture. By doing that, the writer hopes the research can expand and spread the knowledge about social justice and human rights in Muslim contexts especially gender related issues.
- c. The writer eagers to prove people who called and considered Islam is a patriarchal religion that they are wrong, Islam is not a patriarchal religion but the community in it made Islam looks like it.
- d. With this thesis, the writer hopes Muslim, men and women would be more curious and enthusiastic to explore more about Qur'an and Hadith interpretations not only in relation to gender but also in other areas.

- e. As a documentation of the research that will be carried out as it is one of the requirements for obtaining a bachelor's degree in this study program.

#### **D. Literature Review**

Literature review is one of the important processes in the preparation of a thesis in order to enrich insights on the problems of the study and to ensure academic integrity. Therefore, it is important to do a literature review of previous research that is related to the problem that will be studied. In this research, the writer will conduct a review from previous research that related to this study which focuses on these aspects, which are: 1) General research that has relations to gender Hadiths. 2) The opinions of other scholars and researchers about gender Hadiths. 3) The opinions of other scholars and researchers on Sa'diyya Shaikh and her thoughts.

Firstly, a journal with a title "*Women and the Qur'an: Feminist Interpretive Authority*" written by Laura Comstock. The journal focuses on highlighting Islamic feminist historiography from the Islamic feminist movements of the nineteenth century until to this modern period and examines the practice of tafsir and its historical context between women and tafsir which make me discover more about history about feminist movements in Islam context. The paper also discusses feminist interpretation of Qur'an using Amina Wadud's reinterpretations as an example which means this type of discuss also valid in Hadith context, since Hadith are also one of the major sources in Islam. Many



female scholars have been known reinterpreting the tafsir of Qur'an even though the interpretations could be considered more "feminist". However, according to Laura Comstock, she believes that the words "feminism" and "feminist" are used to describe the act of challenging traditional male power within the context of tafsir and tawhid. The interpretation labeled as more feminist because the reinterpretation of the tafsir and Hadith that accomplished by the work of the scholars, focusing on the purpose of gender equality which are not one of the main purposes in traditional interpretation of tafsir and Hadith. Laura Comstock stated in the journal that the objective of this journal is to indicate the rejection of sexism and male domination over women while describing the achievements of Muslim women in finding gendered liberation through Islam.<sup>8</sup>

Secondly, a journal with the title "*Perspektif Gender Dalam Islam, Pendekatan Tafsir Al-Qur'an dan Kritik Hadis*" by H. Yunahar Ilyas. According to the paper, the author focusing on interpretation of Al-Qur'an and Hadith in gender perspectives. There are many public writings stated that the critics of the reinterpretation of Al-Qur'an and Hadith are not only focused on the writing and context but was addressed to several interpretations of these texts by several commentators who were considered to be discriminatory against women or at least experienced gender bias. The author of the paper stated that the paper is not in the purpose of taking side of the traditional

---

<sup>8</sup> Laura Comstock, 'Women and the Qur'an: Feminist Interpret Authority?', *The Pardee Atlas Journal of Global Affairs* (2021), pp. 1–15, <https://sites.bu.edu/pardeeatlas/back2school/women-and-the-quran-feminist-interpretive-authority/>.

interpreters nor feminists but only to look at the problem of reinterpretation in Al Qur'an and Hadith in gender perspectives. The writer includes some reasons on why the writer is not choosing any side, which are, some reinterpretations might be the same with the meaning historically and there also may be different which may be different from the historicity of the present.<sup>9</sup>

*Thirdly, "Hadith Misoginis Perspektif Gender Dan Feminisme"*, a journal written by Ade Marhamah on the other hand focuses on analyzing the emergence of Hadiths that show injustice to women. The researcher analyzes the Hadiths through feminism and gender approaches with history that accompanies them. This is important because according to the Sirah Nabawiyah, our prophet Rasulullah PBUH always glorify and respect women, so what is the origin of these Hadiths that are considered as misogyny? Of course, the Prophet would not have taught violence on women. Muslim people who are patriarchy sometimes using the misogynic interpretation of Hadiths to justify their patriarchal actions. How do they come up with these interpretations? According to the paper, the results show that there are 3 formulations of feminist reading about misogyny Hadith interpretations. Firstly, there might be Hadith bearers at one or more levels of *Sanad* who use Hadith politically to support the upholding of patriarchal traditions. Secondly, methodology of Hadith criticism that is more oriented towards uncovering the

---

<sup>9</sup> H. Yunahar Ilyas, 'PERSPEKTIF GENDER DALAM ISLAM, Pendekatan Tafsir Al-Qur'an Dan Kritik Hadits', *Mimbar No. 3 Th.XVII*, no. 3 (2001), pp. 238–51.

validity of *Sanad* in *Matan* and in favor of truth claims which result in the existence of a certain generation that is seen as flawless in narrating Hadith. The last one, understanding of the Hadith *Matan* which is carried out in a doctrinal-normative manner without looking at the hermeneutical process that occurs around the formation of the text (revealing only the moral message of the text or reinterprets the *Matan* as a literal).<sup>10</sup>

*Fourthly*, a journal with the title “*Gender Mainstreaming dalam Al-Qur’an dan Hadis serta Relevansinya Terhadap Epistemologi Hukum Islam*” by Athoillah Islamy. The journal is about gender relations in the main sources of Islamic law and the implications of Al-Qur’an and Hadith for the epistemology of Islamic law. This journal also explains a lot about gender equality in Islam and there is an explanation about several types of feminists which are important because different feminists have their own way of approach and objectives which however relates to the same thing, gender equality. Since this journal is from an Islamic Law Journal, so the research in the journal mainly focuses on issues like Fiqh. The author includes some opinion of other scholars, such as Nasaruddin Umar, which explains Books of Fiqh are generally written in the cultural perspective of androcentric society culture that makes men the barometer in all lines of life. From this it can be concluded that the doctrine of Islamic law in various classical Fiqh literature was not existed in a vacuum. Therefore, the understanding of the various Islamic legal doctrines should be understood in a comprehensive manner,

---

<sup>10</sup> Ade Marhamah Muhtadin, ‘Hadits Misoginis Perspektif Gender Dan Feminisme’, *At-Tibyan*, vol. 2, no. 2 (2019), pp. 16–34.

namely by understanding and critically examining the interrelated units. Other scholars' opinions that included in the journal is Amin Abdullah, and according to Amin Abdullah, there are 3 important elements that should be observed in understanding classic Islamic study texts which are: the author, the context, and the reader. This aims to find the spirit of legal values that can be rationalized and relevant in the context of the dynamic development of the times. This journal writer concludes that it is necessary to reinterpret Islamic legal doctrines based on considerations of existing social changes while still carrying the principle of gender equality as a universal value contained in the Qur'an and Hadith.<sup>11</sup>

*Fifthly*, is a book that offers a comprehensive examination of contemporary feminist Qur'anic interpretation and exploring its dynamic challenges to Islamic tradition and contemporary Muslim views of the Qur'an. The book is written by Aysha Hidayatullah with the title "*Feminist Edges of the Qur'an*". The author includes some thoughts and opinions from other Muslim feminist and theologians, such as Riffat Hassan, Azizah al-Hibri, Amina Wadud, Asma Barlas, Kecia Ali and not to forget, Sa'diyya Shaikh, the scholars that I'm going to study about. The author of the book, Aysha, situates the works of these Muslim scholars in the context of the wider modernist movement in Qur'anic exegesis. Aysha also provides a brief introductory background about each one of the scholars. Next, the author

---

<sup>11</sup> Athoillah Islami, 'Gender Mainstreaming dalam al-Qur'an Hadis dan Relevansinya Terhadap Epistemologi Hukum Islam', *Jurnal Hukum Islam*, vol. 15, no. 1 (2018), pp. 181–9.

explains about the methods used by these scholars in their works regarding development of feminist interpretation of the Qur'an which are, firstly, "historical contextualization", or commonly called as "sabab al-nuzul", which refers to addressing in the verses in the context in which they were produced. The second one, "intratextual method", which entails comparing certain verses of Qur'an with one another instead of reading each verse separately. The last method is "tawhadic paradigm", which is utilized in two manners. Firstly, the feminists' claim that male dominance over women is a form of shirk (a breach of unity of God) because such power is exclusive to God alone. The second one is the belief that there can never be a definitive and precise interpretation of the Qur'an, because it is a divine text, and no individual can legitimately claim to have God's knowledge of the exegesis. Since this book title made it obvious that this book is focused on Qur'anic interpretation, there are more reference about critics of exegesis of Al-Qur'an than critics of exegesis of Hadiths. Despite that, this book may help a lot in this research because this book provides so much information about Sa'diyya Shaikh's thoughts and opinions regarding gender equality in Islamic contexts, even though most of it are focused on Quranic context.<sup>12</sup>

Sixthly, a book entitled "*Hadits and Gender Justice: Understanding the Prophet Traditions*" authored by Faqihudin Abdul Kodir serves as an invaluable source of guidance that passionately underscores the paramount significance of striving

---

<sup>12</sup> Aysha A. Hidayatullah, *Feminist Edges of Qur'an* (Oxford University Press; 1st edition, 2014).

for justice, particularly in the realm of gender relations. Through a meticulous examination of Hadith, the sayings, and actions of the Prophet Muhammad (peace be upon him), this scholarly work offers profound insights that illuminate and provide a clearer understanding of the rights accorded to women in Islam. Drawing from a wealth of Hadith, Abdul Kodir masterfully reveals the disturbing phenomenon of Hadith being misappropriated to justify and perpetuate unjust treatment of women. This misinterpretation results in a triple oppression faced by women, emanating from entrenched traditions, misconstrued religious beliefs, and discriminatory laws. The author meticulously addresses and dismantles misconceptions surrounding the Prophet's actions, reminding readers of the Prophet's profound commitment to justice, compassion, and the equitable treatment of all individuals, regardless of gender. By eloquently accentuating the pivotal role of Hadith in interpreting the Quran, Abdul Kodir unveils the profound importance of this secondary source of Islamic teachings. While Hadith plays a fundamental role in shaping Islamic understanding, the author stresses the necessity of critically assessing these traditions. Abdul Kodir passionately advocates for a contextual, historic-inductive approach to Hadith interpretation, allowing for a more nuanced understanding of the underlying principles embedded within the narrations. Throughout the book, the author skillfully exposes instances where Hadith has been employed to restrict women's involvement in public affairs and leadership roles, leading to the perpetuation of gender imbalances in society. He challenges these regressive interpretations, arguing that the Prophet's

teachings embrace the active and valuable participation of women in various aspects of life, including the political sphere. Abdul Kodir reminds readers that gender inequality often stems from ideological and institutional malaise, necessitating concerted efforts to reconstruct societal norms through the twin pillars of understanding religious messages and upholding principles of justice and equality. Recognizing the tremendous influence of religion in Muslim-majority societies, including Indonesia, the author passionately advocates for transformative reform that aligns Islamic teachings with the pursuit of gender equity and societal advancement. In sum, "Hadits and Gender Justice: Understanding the Prophet Traditions" is a seminal work that calls for a paradigm shift in Hadith interpretation, encouraging a renewed commitment to justice and equality for all. Through this scholarly endeavor, Abdul Kodir instills hope and inspiration, as it paves the way towards a more inclusive and just future for Muslim societies and beyond.<sup>13</sup>

Lastly, the seventh literature, is a book with the title "*Woman's Identity and Rethinking the Hadith*" by Nimat Hafez Barazangi. The author takes the crucial first step in a comprehensive endeavor to compare Hadith with the Qur'an, shedding light on unjust practices related to women and gender issues among Muslims. With the aid of specific examples, the author skillfully portrays the magnitude of the problem, enabling readers to grasp its significance. It is contended that the progress of human rights and development for Muslim women

---

<sup>13</sup> Faqihuddin Abdul Kodir, *Hadith and Gender Justice: Understanding the Prophetic Traditions* (Fahmina Institute, 2006).



necessitates a profound and sustainable re-examination of Hadith within the Islamic framework. Such an approach aims to shift the discourse from a dogmatic religious law perspective to a religio-moral rational worldview. Central to this re-evaluation is the active involvement of women, affirming their authority in exegetical and practical leadership within Muslim societies. The author passionately advocates for Muslim women to assert their rights and actively engage in effecting change by understanding the role of Sunnah in their own lives. In essence, this book presents an urgent call for a fresh perspective on Hadith and its compatibility with the Qur'an, aiming to address gender injustices and empower women to play a pivotal role in shaping the future of Islamic discourse. By fostering a religio-moral approach, guided by a comprehensive understanding of Islamic teachings, the author envisions a transformative path that nurtures human rights, equality, and social progress for all.<sup>14</sup>

In conclusion, this literature review sheds light on the scholarly work that focused on gender in the context of Hadiths, or to be exact, within Islamic discourse. There are various academic perspectives and research studies that explore this topic, which focus on several themes. Some literature focuses on writing and analyzing the construction of gender, pointing out the challenges faced by women and more. Other than that, there are also literatures that highlights an explanation about the reinterpretation and reexamination of gender-based verses from the Qur'an and Hadiths such as doing comparison and

---

<sup>14</sup> Nimat Hafez Barazangi, *Woman's Identity and Rethinking the Hadith*, 1st Editio edition (Routledge, 2015).



challenging the traditional interpretations while aiming to reconcile them with contemporary notions of gender equality, social justice, and women's right. While browsing and reading these literatures, the writer find it is easier to find literature in this topic that focuses on context of Al-Quran rather than Hadith context. The writer hopes there will be more future research digging about this topic, particularly within the context of Hadiths.

#### **E. Methods of the Research**

Research methods form the backbone of any scholar research, providing a systematic and structured approach to collect, analyze, and interpret data in order to answer research questions. Choosing the right research methods is very important because it has a direct impact on the quality, reliability, and value of the results. In this section, the writer will introduce and discuss the research method that will be used in this thesis.

##### **1. Type of the Research**

This research is qualitative research and is classified as a type of literature research (library research), which collects data from various books, theses, journals, and articles that discuss matters related to this thesis. By applying descriptive analytics, the writer can objectively review the work, identify strengths and weaknesses, and provide constructive feedback based on the data. This approach can be especially useful in performance evaluations, project reviews, and any situation where data is available to assess someone's work. It provides a

more evidence-based and impartial way of evaluating performance or outcomes.

## 2. Resources of Data

### a. Primary Data

The primary source in this research is books and articles written by Sa'diyya Shaikh herself.

### b. Secondary Data

Secondary sources that the writer used is books, articles, theses, and journals regarding Sa'diyya's thoughts that has been reinterpreted by other people, and other literatures that has relations with gender Hadiths and gender equality in Islamic context.

## 3. Type of Data

As indicated in the data sources references, this research relies on the use of literary data. The selected literary data refers to written works such as books, articles, theses, and journals.

## 4. Technique of Collecting Data

As the writer mentioned in the resources of data, the data collection techniques in this study were based on two sources, the primary data sources and secondary data sources which are obtained through literature research (library research). The writer first documented various data sources, both primary and secondary sources. After the data has been collected, the writer classified, analyzed, and answered the problems of study according to each sub-discussion by using descriptive analytics as

the method.

## 5. Processing of the Data

The data were processed using descriptive analytics, which means that the writer studied and summarized the information from the background of Sa'diyya Shaikh's life and her thoughts about gender Hadiths and gender equality in Islamic context.

### **F. Discussion Framework**

Discussion framework works like a roadmap for organizing and presenting the research findings which can help to evaluate the extent to which the research objectives have been achieved or the research questions have been answered. The discussion framework in this thesis is divided into five chapters that are interrelated and systematically arranged. The following is an explanation of each chapter:

The first chapter is for the introduction of the thesis, which includes the background of the study. Next, the problems of this study that will be answered in this thesis. There are also literature reviews as a reference to distinguish previous research of the same topic from this research. Then, the research methodology where the writer explains the types and approaches of the research, the data sources, the collecting methods, and the data processing techniques that have been used for collecting data. Finally, the discussion framework which contains the discussion in every chapter that has been written in this thesis research.

The second chapter is for the biography, and more background information about Sa'diyya Shaikh.

The third chapter is for Sa'diyya Shaikh's thoughts about gender Hadiths and gender equality, and other related information from her books and journals that the writer has analyzed using descriptive analytic as the methodology.

The fourth chapter is for the fundamental construction of Sa'diyya Shaikh's reinterpretations of gender Hadiths according to this thesis writer and what other scholars' thoughts about Sa'diyya Shaikh and her works.

The fifth chapter is the last chapter, which means it is a chapter where the writer concluded all the contents in this thesis especially the problems of the study. In this chapter, there are also suggestions from the writer about this topic for future researchers who will be interested in researching related topics.

## **CHAPTER V**

### **CONCLUSION**

#### **A. CONCLUSION**

Dr. Sa'diyya Shaikh is indeed a prominent figure in the field of Islamic feminism, and her contributions have had a significant impact on scholarship and activism related to gender equality within Islam. Through her writings, she challenges patriarchal interpretations of Islamic law and offers alternative perspectives on women's rights that are rooted in the Islamic framework.

One of the key aspects of Sa'diyya Shaikh's approach is her use of feminist hermeneutics as a method for interpreting Hadiths. This theory allows her to critically analyze the gender ideology embedded in the Hadith texts, highlight neglected themes, and present counter-narratives that challenge traditional notions of masculinity and femininity. By doing so, she aims to foster a more nuanced understanding of gender constructs within the wider Islamic heritage.

Moreover, Sa'diyya Shaikh emphasizes the need for contemporary Muslim scholarship to include women's experiences and realities in religious thought. She advocates for a transformative approach that goes beyond mere inclusion, but instead, reimagines and reconstructs the entire framework to encompass the full diversity of human experiences. This holistic understanding of humanity rejects hierarchical distinctions and promotes an egalitarian perspective. In addition to her scholarly

contributions, Sa'diyya Shaikh actively engages with feminist organizations and initiatives both nationally and internationally. Through her advocacy work, she strives to dismantle oppressive systems and promote gender equality. Her dedication to interfaith dialogue further highlights her commitment to fostering religious tolerance and understanding.

Regarding Sa'diyya Shaikh's reinterpretations of the gender hadiths, the writer found the aspect of gender that she includes in her interpretations of the Hadiths, which are the representation of Women in the Hadith discourse, the gender roles and expectations, the power dynamics between gender, gender equality and justice, and the intersectionality of gender with different identities (race class, nationality) in shaping the diversity of women's voices in the Hadith tradition. Incorporating the gender aspect means acknowledging how gender norms, expectations, and inequalities can shape and influence various aspects of life. It involves analyzing how societies construct and perceive gender roles, the impact of these roles on individuals' opportunities and experiences, and how gender intersects with other social identities like race, ethnicity, class, and sexuality.

By examining the gender aspect, researchers, policymakers, and activists seek to address gender disparities and promote gender equality. It involves understanding the challenges faced by individuals of different genders, advocating for gender-inclusive policies and practices, and creating opportunities for empowerment and participation for all gender

identities. The writer of the thesis recognizes the immense value of Sa'diyya Shaikh's scholarly contributions, particularly for researchers and feminists studying the intersection of Sufism and gender. The writer emphasize that her extensive body of work provides profound insights into the complex dynamics of gender within the context of Sufism, making her writings an invaluable resource for those seeking in-depth understanding and analysis. By studying her works, scholars and activists can further advance their own research and contribute to progress in the field of gender equality.

## **B. SUGGESTION**

Future researchers interested in exploring the intersection of gender and Islamic study, particularly within the context of Sufism, can build upon the valuable insights provided by Dr. Sa'diyya Shaikh's scholarship. To further advance the understanding of gender equality within Islamic study particularly in Hadith context, the following avenues of research could be explored:

1. **Comparative Analysis:** Conduct a comparative analysis of Sa'diyya Shaikh's interpretations of gender-related Hadiths with other prominent scholars and feminist thinkers within Islamic studies. Compare and contrast their approaches, methodologies, and outcomes to gain a broader understanding of the diverse perspectives on gender and Hadiths within the field.

2. **Textual Analysis:** Conduct a close textual analysis of the specific Hadiths that Sa'diyya Shaikh has examined in her work. Explore the linguistic, historical, and socio-cultural contexts of these Hadiths to uncover the underlying gender constructs and power dynamics embedded within them. Critically engage with the traditional interpretations and seek to highlight alternative interpretations that challenge patriarchal readings.
3. **Historical Context:** Situate Sa'diyya Shaikh's work within the broader historical development of feminist scholarship on Hadiths. Trace the evolution of feminist thought and methodologies applied to Hadith literature and assess the contributions and unique insights offered by Sa'diyya Shaikh's research in this field. Consider the historical challenges faced by women scholars in engaging with Hadiths and the impact of their work on contemporary discourse.
4. **Conduct comparative studies** across different regions and historical periods to examine variations in gender roles, norms, and practices within diverse Islamic communities. Analyze how local cultural contexts and historical factors intersect with Islamic teachings to shape gender dynamics, shedding light on the multiple expressions of Islam and their implications for gender equality.



By pursuing research in these areas, future scholars can contribute to the ongoing dialogue on gender equality within Islamic studies, building upon the foundations laid by Dr. Sa'diyya Shaikh and expanding the knowledge and understanding of gender dynamics within Islamic spirituality.



## BIBLIOGRAPHY

- Al-Ju'fi, Abu Abdullah Muhammad Bin Al-Bukhari,  
 'Knowledge', in *Shahih Al-Bukhari*, ed. by Dr. Mustafa  
 Deeb Al-Bugha, Damascus: Dar Ibn Kathir et al, 1993, p.  
 No.81 (Accessed Through Maktabah Syamilah).
- , 'Knowledge', in *Shahih Al-Bukhari*, ed. by Dr. Mustafa  
 Deeb Al-Bugha, Damascus: Dar Ibn Kathir et al, 1993, p.  
 No. 130 (Accessed through Maktabah Syamilah).
- , 'Knowledge', in *Shahih Al-Bukhari*, ed. by Dr. Mustafa  
 Deeb Al-Bugha, Damascus: Dar Ibn Kathir et al, 1993, p.  
 No. 97 (Accessed Through Maktabah Syamilah).
- , 'Knowledge', in *Shahih Al-Bukhari*, ed. by Dr. Mustafa  
 Deeb Al-Bugha, Damascus: Dar Ibn Kathir et al, 1993, p.  
 No. 101 (Accessed Through Maktabah Syamilah).
- , 'Knowledge', in *Shahih Al-Bukhari*, ed. by Dr. Mustafa  
 Deeb Al-Bugha, Damascus: Dar Ibn Kathir et al, 1993, p.  
 No. 103 (Accessed Through Maktabah Syamilah).
- An-Naysaburi, Abu al-Husayn Muslim ibn al-Hajjaj ibn  
 Muslim al-Qushayri, *Shahih Muslim*, ed. by Ahmed bin  
 Rifaat bin Othman Helmy Al-Qara Hisari, Turkey: Dar al-  
 Tiba'ah al-'Amirah, 1925, p. No.332 (Accessed Through  
 Maktabah Syamilah).
- Bailey, April H., Marianne LaFrance, and F. John Dovidio, 'Is  
 Man the Measure of All Things? A Social Cognitive  
 Account of Androcentrism', *Personality and Social*

*Psychology Review*, vol. 23, no. 4, 2019, p. 25  
[<https://doi.org/10.1177/1088868318782848>].

Barazangi, Nimat Hafez, *Woman's Identity and Rethinking the Hadith*, 1st Editio edition, Routledge, 2015.

Brush, Lisa D., 'Androcentrism', *The International Encyclopedia of Human Sexuality*, 2015, pp. 1–2.

Department of Arabic and Islamic Studies (Georgetown University), *Meet the Scholar: Snapshots of Intellectual Journeys*, <https://arabic.georgetown.edu/meet-the-scholar/>, accessed 23 Jun 2023.

Global Citizen Staff Writer, *Islam and Patriarchy - and why it's important to understand*, 7 Mar 2015,  
<https://www.globalcitizen.org/en/content/islam-and-patriarchy-and-why-its-important-to-unde/>, accessed 6 Jun 2023.

H. Yunahar Ilyas, 'PERSPEKTIF GENDER DALAM ISLAM, Pendekatan Tafsir Al-Qur'an Dan Kritik Hadits', *Mimbar No. 3 Th.XVII*, no. 3, 2001, pp. 238–51.

Halim, Abd, 'Wahdat Al Wujud Dalam Pemikiran Ibnu Arabi', *Ulul Albab*, vol. 13, no. 2, 2010, pp. 131–41.

Hall, Pedro Conceição Jon, '2020 Human Development Perspective. Tackling Social Norms: A game changer for gender inequalities', *Tackling Social Norms: A game changer for gender inequalities*, 2020, pp. 1–36.

Hermawati, Tanti, 'Budaya Jawa dan Kesetaraan Gender',

*Jurnal Komunikasi Massa*, vol. 1, no. 1, 2007, pp. 18–24.

Hidayatullah, Aysha A., *Feminist Edges of Qur'an*, Oxford University Press; 1st edition, 2014.

Hoel, Nina and Sa'diyya Shaikh, 'Sexing Islamic Theology: Theorising Women's Experience and Gender through 'Abd-Allah and Khalifah', *Journal for Islamic Studies*, vol. 33, no. 1, 2013, pp. 127–50.

Islami, Athoillah, 'Gender Mainstreaming dalam al-Qur'an Hadis dan Relevansinya Terhadap Epistemologi Hukum Islam', *Jurnal Hukum Islam*, vol. 15, no. 1, 2018, pp. 181–9 [<https://doi.org/10.28918/jhi.v15i1.974>].

Kodir, Faqihuddin Abdul, *Hadith and Gender Justice: Understanding the Prophetic Traditions*, Fahmina Institute, 2006.

Laura Comstock, 'Women and the Qur'an: Feminist Interpret Authority?', *The Pardee Atlas Journal of Global Affairs*, 2021, pp. 1–15, <https://sites.bu.edu/pardeeatlas/back2school/women-and-the-quran-feminist-interpretive-authority/>.

Mahomed, Nadeem, *Book Reviews: Sufi Narratives of Intimacy: Ibn Arabi, Gender, and Sexuality*, 2012, pp. 115–20.

Muhtadin, Ade Marhamah, 'Hadits Misoginis Perspektif Gender Dan Feminisme', *At-Tibyan*, vol. 2, no. 2, 2019, pp. 16–34 [<https://doi.org/10.30631/atb.v2i2.1>].

Sadiyya Shaikh (*LinkedIn Page*),

<https://www.linkedin.com/in/sadiyya-shaikh-49578217/>,  
accessed 23 Jun 2023.

Safi, Omid, *Progressive Muslims: On Justice, Gender, and Pluralism*, Oneworld Publications, 2003.

Saloni Dattani, Lucas Rodés-Guirao, Hannah Ritchie, Max Roser and Esteban Ortiz-Ospina, *Suicides - Our World in Data*, 2023, <https://ourworldindata.org/suicide>, accessed 23 Apr 2023.

Schubel, Vernon James, 'Book Reviews: Sufi Narratives of Intimacy: Ibn Arabi, Gender, and Sexuality', *The American Journal of Islamic Social Sciences*, p. 3 [https://doi.org/10.1080/13558358.2017.1296698].

Shaikh, Sa'diyya, 'Knowledge, Women and Gender in the Hadīth: A Feminist Interpretation', *Islam and Christian-Muslim Relations*, vol. 15, no. 1, 2004, pp. 99–108 [https://doi.org/10.1080/09596410310001631849].

----, *Sufi Narratives of Intimacy: Ibn 'Arabi, Gender, and Sexuality*, The University of North Carolina Press, 2012 [https://doi.org/10.1080/13558358.2017.1296698].

----, 'CONVERSATIONS, CRITIQUE AND CONVIVIALITY', in *Wissenschaftskolleg zu Berlin INSTITUTE FOR ADVANCED STUDY JAHRBUCH 2016/2017*, 2017, pp. 191–2.

Susanto, Nanang Hasan, 'Tantangan Mewujudkan Kesenjangan Gender', *Muwazah*, vol. 7, no. 2, 2015, pp. 120–30,

<https://e-journal.iainpekalongan.ac.id/index.php/Muwazah/article/view/517>.

University of Cape Town, 'Associate Professor Sa'diyya Shaikh', *Department for the Study of Religions*, <http://www.religion.uct.ac.za/religion/staff/academicstaff/sadiyyashaikh>, accessed 23 Jun 2023.

**Other Sources:**

Al-Maktabah al-Syamilah. Global Islamic Software, 1991-1997

Ensiklopedia Hadis Kitab 9 Imam. Lidwa Pustaka -Software.

