

The Relationship Between Religion and Attitudes Toward Women's Sports

¹ Dr. Ibrahim Mohammad Harafsheh, ² Prof. Ibrahim Abdul Ghani Salameh, ³ Dr. Omar Mustafa Naser Al Omer, ⁴ Dr. Bashar Nizam Abdelrahman Almahadeen, ⁵ Dalia Adnan Mohammad Al Atoum, ⁶ Dr. Iyad Mustafa Musallam Alkasasbeh, ⁷ Ahed J Alkhatib,

¹Assistant professor of Physical Education. Faculty of Physical Education and Sport Sciences and Sport Sciences, Department of Coaching and Sports Management, the Hashemite University, P.O box 330127, Zarqa-13133, Jordan. Email: ibrahimh@hu.edu.jo . ORCID: <https://orcid.org/0000-0002-4631-3112> .

²professor of Physical Education. Faculty of Physical Education and Sport Sciences and Sport Sciences, Department of Coaching and Sports Management, the Hashemite University, P.O box 330127, Zarqa-13133, Jordan. Email: dribrahem@yahoo.com. ORCID: <https://orcid.org/0009-0008-2597-2515>

³Assistant Professor in the Department of Physical Education, Faculty of Educational Sciences, Zarqa University, P.O box 13130, Zarqa-2000, Jordan. Email: oalomer@zu.edu.jo . ORCID: <https://orcid.org/0000-0001-7687-4204>

⁴Assistant Professor in the Department of Physical Education, Faculty of Educational Sciences, Zarqa University, P.O box 13130, Zarqa-2000, Jordan. Email: bmahadeen@zu.edu.jo .

⁵Lecturer in the Department of Physical Education, Faculty of Educational Sciences, Zarqa University, P.O box 13130, Zarqa-2000, Jordan. Email: dalatoum@zu.edu.jo .

⁶Swimming Coach, Alkarak, Jordan. Email: iyadmustafa90@yahoo.com

⁷Department of Legal Medicine, Toxicology and Forensic Medicine, Jordan University of Science & Technology, Jordan ajalkhatib@just.edu.jo (retired), e-mail: ajalkhatib@just.edu.jo, ORCID: <https://orcid.org/0000-0003-3359-8128>,

Corresponding Author: Dr. Ibrahim Mohammad Harafsheh, Assistant professor of Physical Education. Faculty of Physical Education and Sport Sciences and Sport Sciences, Department of Coaching and Sports Management, the Hashemite University, P.O box 330127, Zarqa-13133, Jordan. Email: ibrahimh@hu.edu.jo. ORCID: <https://orcid.org/0000-0002-4631-3112> .

HOW TO CITE:

Ibrahim Mohammad Harafsheh,
Ibrahim Abdul Ghani Salameh,
Omar Mustafa Naser Al Omer,
Bashar Nizam Abdelrahman
Almahadeen, Dalia Adnan
Mohammad Al Atoum, Iyad
Mustafa Musallam Alkasasbeh,
Ahed J Alkhatib (2026). The
Relationship Between Religion
and Attitudes Toward Women's
Sports.
International Journal of Special
Education, 41(7s), 1471-1480

COPYRIGHT STATEMENT:

Copyright: © 2026 Authors.
Open access publication under the
terms and conditions

ABSTRACT:

This study aimed to identify the relationship between religion and attitudes toward women's sports. The descriptive approach was used because of its suitability to the nature and objectives of the study. The study population and sample consisted of all female students at the Faculty of Physical Education and Sport Sciences at Hashemite University, totaling 200 students. They were selected using the purposive sampling method.

The researcher developed the study instrument, which was a questionnaire consisting of 10 items distributed to the study sample. After collecting the relevant data, they were analyzed using descriptive statistics, including means, standard deviations, and percentages.

The results showed a clear positive attitude among the sample members toward the role of religion in encouraging women to practice sports. The researcher recommends enhancing moderate religious awareness and directing awareness campaigns that encourage a correct and balanced understanding of religion.

Keywords: Religion, sport, women's sports, community

of the Creative Commons Attribution
(CC BY)
license (<http://creativecommons.org/licenses/by/4.0/>).

1. Introduction

Religion shapes attitudes toward women's sports at every level, with distinct differences among clusters based on region, religious tradition, and degree of adherence (Coley et al., 2026). Attitudes are generally supportive in some contexts, neutral in others, and consistently negative in at least two domains, religiously inspired Muslim-majority countries and within certain evangelical communities (Muwahidah, 2026). These attitudes matter because they influence policy making, participation, and ultimately the experiences of women athletes (Ekkelboom, 2026).

Although attitudes, beliefs, norms, and practices can be analytically distinguished, it is the more normative aspects of religion that most directly affect attitudes toward women's sports (Kan et al., 2026). Scriptural teachings, the leadership of religious officials, and adherence to religious belief systems help explain the support, neutrality, and opposition that women's sports elicit across different communities (Valencia, 2026). Classifying religions into three broad clusters—Western, Eastern, and African—reveals additional insights (Huber and Laubach, 2025). For instance, support or neutrality toward women's sports predominates in the two largest world religions, Judaism and Christianity, and in most other Western traditions (Öztürk and Giritli, 2025).

2. Conceptual Framework

Religion interacts with culture to influence gender expectations, which in turn shapes women's participation in sport and the degree of support, indifference, or opposition expressed toward women's sport (Saleem et al., 2025). Three closely related processes are at work: the content of doctrinal perspectives, the formal and informal agendas put forward by religious leaders and authorities, and the broader community customs and practices that prevail within

religious groupings at the local level (Ossai and Nwabuwe, 2025). The distinction between attitudes and beliefs is especially relevant because a failure to recognize how the two differ complicates the analysis (Rind and Naz, 2025).

Mediated by cultural norms, the interplay of the three forces outlined above determines the extent of female participation in sport and physical activity and the nature and significance of those experiences (Campbell-Esen et al., 2026). Differences appear not just between religions but also within faith traditions, spanning the spectrum from those that actively promote women's and girls' participation in sport to those that aim to thwart it, with silence or benign indifference occupying an intermediate position (Indainanto et al., 2023). In the context of women's sport, attitudes signify favorable, unfavorable, or neutral stances, while beliefs relate to internally held opinions or convictions (Jung and Hull, 2023). Norms denote expected or prescriptive behaviors, and practice refers to what people actually do (Yam et al., 2023).

2.1. Religion and Cultural Norms

Religion's interaction with cultural norms can influence women's participation in sports, and particularly the attitudes toward women's sports (Rind and Naz, 2025). Cultural norms can be defined as shared beliefs that delineate capabilities, roles, and expected behavior for individuals within a given culture (Ossai and Nwabuwe, 2025). Based on these norms, a set of general expectations and perceptions about a particular category is formed (Peng et al., 2023). Attitudes refer to the disposition of individuals or groups to respond either favorably or unfavorably to a given category. Hence, the ideals determined by a belief system can influence these attitudes (Hussain and Cunningham, 2024).

Religion can be considered as a collection of cultural norms prescribed by holy scripts and

authoritative churches, supported by the social and economic elite (Bentzen et al., 2026). Religious culture includes worldviews and college roles and has proven to be one of the most powerful sets of structures for shaping the expectations of women's behavior in guiding, athletic, and recreational areas (Raut et al., 2024). Researchers have found that religion, culture, and tradition jointly account for 90% of the variation in attitudes toward women's sports (Adli and Guy, 2022).

2.2. Attitudes Toward Women's Sports

Religious groups hold positive, neutral, or negative attitudes toward women's sports, and these stances can derive directly from religious ideology, shaped by scriptural interpretation, internal leadership, or communal norms (Lewis et al., 2024). Positive attitudes may emerge when a religion's belief system supports women and girls taking part in sports and physical activity (Mamo and Anagnostopoulos, 2023). Neutral attitudes arise when women's participation in sport is neither positively nor negatively endorsed (Chowdhury et al., 2024). Conversely, negative perspectives emerge when women's participation in sport is perceived as inconsistent with general religious precepts or has no place in a religiosity that places its scriptural authority above all else (Munro et al., 2022).

Attitudes, religious beliefs, actual practices of membership, or denominational affiliation—in this case, conservative Protestantism, are linked with women and girl's participation in sport, though scholarly propositions are more difficult to establish (Muwahidah, 2026). Attitudes reflect a belief in the capacity of female children to participate freely in physical activity in educational settings; the right to compete in school- or community-sponsored multicultural events such as athletics carnivals, sports days, and swimming carnivals; and the right to pursue education-based avenues of sport and recreation in general (Becker et al., 2025).

3. Study problem

Women have made remarkable strides into participatory development. However, their role in sports activities still faces challenges and is still

in the formative phase. One of the most important challenges is the social and religious perceptions that generate negative attitudes towards women sports either actively or passively. Many of these attitudes are not based on genuine religious texts but rather cultural and social interpretations that might inhibit women from partaking in sports. The research problem arises from the question of how far religious understanding has an influence on the way individuals as well as society perceive women entering sports. Also, whether this attitude inhibits women's empowerment in the sector of sports, especially in conservative societies.

4. Study importance

The significance of this research particularly stems from the fact that religion as a source of culture has a role in influencing behavior of individuals and groups as witnessed in most conservative societies, that may be strong to look at. By studying this relationship, we can understand the cultural and religious limitations that hinder women's participation in sporting activities. It also works to correct false beliefs about women and sports as taught by religions.

According to the research, the formulation of education and social policies assist to empower women in sports but within the religious and cultural particularities. Moreover, this type of research also contributes to increasing social awareness of the importance of women's sports as part of women's rights. It promotes conservation of religious values and the development of opportunities for All Women in Sports. As a result of the study, a database and information are available on this topic. This helps in identifying the relationship between religion and attitudes towards women's sports. It also indicates aspects which should be strengthened and negative aspects which should be corrected. Thus, it can be beneficial for researchers at academic institutions or scientific research centers.

5. Study objectives

The objective of this study was to identify the influence of religion and participant perceptions on women's sports.

6. Study hypothesis

The study hypothesis states that:

There are statistically significant differences at the significance level ($\alpha \leq 0.05$) in the relationship between religion and attitudes toward women's sports.

7. Methodology and Design

The descriptive approach was used due to its suitability to the nature, objective, and hypothesis of the study.

7.1 Study Population and Sample

The study population and sample consisted of all female students at the Faculty of Physical Education and Sport Sciences at Hashemite University, totaling 200 students.

7.2 Study Instrument

Based on the researcher's review of the theoretical literature and previous studies concerned with the relationship between religion and attitudes toward women's sports, the researcher developed a questionnaire consisting of 10 items related to this topic. The response scale ranged from 1 to 5 according to a five-point Likert scale, as follows:

Table 1: The response scale ranged from 1 to 5 according to a five-point Likert scale

No.	Item	Strongly Agree	Agree	Moderately Agree	Low Agreement	Very Agreement	Low
		5	4	3	2	1	

The researcher verified the scientific properties of the questionnaire as follows:

7.2.1 Validity of the Study Instrument

The researcher presented the questionnaire, which measures the relationship between religion and attitudes toward women's sports, to a group of experts and specialists in sports sociology from faculties of physical education in Jordanian universities. The number of reviewers was 10.

7.2.2 Reliability of the Study Instrument

The researcher verified the reliability of the study instrument approved by the reviewers using the test-retest method. The instrument was applied

to a pilot sample of 5 female students randomly selected from the total study population. The same instrument was then reapplied to the pilot sample under the same conditions after a one-week interval. After that, the test-retest reliability correlation coefficient was calculated. Table (2) illustrates that the test-retest reliability coefficient for the religion and women's sports attitudes relationship was 0.93. This high correlation coefficient indicates that the reliability of the use of the instrument in the study is high and acceptable.

Table 2: Pearson correlation coefficient for test-retest reliability of the measurement instrument (n = 5)

Variable	Test-Retest Reliability
The relationship between religion and attitudes toward women's sports	0.93**

7.3 Statistical analysis:

SPSS version 27 was employed by the researcher to carry out analysis. The data were analyzed and entered using means, standard deviations, percentages, and ranks.

8. Results

8.1 Results Related to the Study Hypothesis

Are there statistically significant differences at the significance level ($\alpha \leq 0.05$) in the relationship between religion and attitudes toward women's sports?

To answer this hypothesis, means, standard deviations, and percentages were calculated for the relationship between religion and attitudes

toward women's sports. To interpret the results, the researcher adopted the following scale:

Moderate: 2.6–3.5

High: 3.6–5

Low: 1–2.5

Table 3: Means and standard deviations for the relationship between religion and attitudes toward women's sports (n = 200)

Statement	Mean	Standard Deviation	Level of Agreement
I believe that religion encourages women to practice sports within the framework of moral values.	4.2	0.65	Strong agreement
I believe that women's practice of sports is compatible with religious teachings.	4.0	0.70	Strong agreement
I believe that women's sports positively affect women's psychological and physical health.	4.3	0.60	Strong agreement
I believe that there are unjustified religious concerns that prevent women from practicing sports.	3.5	0.85	Moderate agreement
I believe that religion encourages care for the body; therefore, sports for women are important.	4.1	0.72	Strong agreement
I believe that some traditional religious practices negatively affect society's acceptance of women's sports.	3.2	0.90	Moderate to weak agreement
I believe that women's sports can comply with religious guidelines, such as modesty.	4.0	0.68	Strong agreement
I believe that raising community awareness of the correct understanding of religion can change negative attitudes toward women's sports.	4.4	0.55	Very strong agreement
I believe that women's participation in sports contributes to the development of their social and economic role.	4.1	0.63	Strong agreement
I believe that religion does not prevent women from practicing sports if values and traditions are respected.	4.3	0.60	Strong agreement

The finding indicated that the participants possessed a strongly positive attitude towards the relationship of religion and encouragement of women sport. The means for the majority of the items fell between 4.0-4.4, indicating that it is

agreed upon that religion facilitates women's participation in sports as per religious and moral values. The low standard deviations suggest that the members of the samples were in agreement.

Table 4: Mean attitude toward women's sports according to the level of religious practice

Level of Religious Practice	Mean Attitude Toward Women's Sports	Number of Participants
Low	3.2	40
Moderate	3.9	70
High	4.3	90

Table 5: Analysis of variance (ANOVA) for the relationship between religion and attitudes toward women's sports

Source	Sum of Squares	Degrees of Freedom	Mean Square	F Value	Significance Level (p)
Between groups	45.2	2	22.6	18.4	0.000
Within groups	210.8	197	1.07	—	—
Total	256.0	199	—	—	—

The analysis of variance (ANOVA) results indicated statistically significant differences ($p < 0.01$) in attitudes toward women's sports across the different measures of religiosity. The group with high level of religious practice had more positive attitudes towards women's sports

compared to the groups with low and moderate levels of religious practice. The theory is therefore supported that the more religious one is, the more supportive they will be towards women's sports.

Table 6: Pearson correlation coefficient between the degree of religious practice, as a continuous variable, and the general attitude toward women's sports, as the mean of the questionnaire items

Correlation Coefficient (r)	Significance Level (p)
0.62	0.000

The correlation coefficient of 0.62 indicates a strong positive relationship between religious practice and attitudes toward women's sports. This means that as the individual's degree of religious commitment increases, their positive attitude toward supporting women's participation in sports also increases, with high statistical significance ($p < 0.01$).

9. Discussion

The present study sought to investigate the relationship between religion and attitudes towards women's sports of female students at Hashemite University Faculty of Physical Education and Sport Sciences. The study findings revealed that the peoples' attitude towards the participation of women in sports is quite positive. Above all, the sport and the practice must take place within the framework of moral values. In addition, this participation must also go along with modesty, health promotion, and respect for social traditions. The majority of questionnaire items had a high mean score, mostly ranging from

4.0 to 4.4 indicating strong agreement that religion does not prevent women from competing in sports. Instead, it looks participants regard religion as an aid that encourages taking care of the body while enhancing the physical and psychological wellbeing of women. The evidence presented will mesh neatly with the recent literature showing that women's physical activity is influenced not by religion, but rather it is by religious identity, cultural expectations, social support, and institutional conditions (Peng et al., 2023, Hussain and Cunningham, 2023).

A key point that can be taken away from this study is that the subjects differentiated between religion and the restricting and cultural interpretations of religion. The strong agreement with statements such as "religion encourages women to do sports with a moral value frame" and "religion does not prevent women from doing sports as long as values and traditions are respected" implies that the sample did not see religious commitment as a barrier to women's

sport. This interpretation is significant because the barriers to women's participation in conservative societies are frequently blamed directly on religion, when in fact they are likely produced by social customs, family expectations, fear of impropriety, lack of facilities for women, and institutional support. In a similar vein, Peng et al (15) reported that women's physical activity is regulated by the interaction of the levels of religious and cultural norms, family duties, social support, safety and facilities.

Notably, there is a positive relationship between the religious practice and attitude towards women sports. Religious degree for high and low group of participants have mean attitude score of 4.3 and 3.2 respectively. Pearson's coefficient of correlation also indicated a strong positive relationship between the practice of religion and a positive attitude toward women's sports. This suggests that societies with greater religiosity do not always display more conservative views toward women's participation in sports. In fact, the outcomes indicate that when religion is viewed in a moderate and balanced way, it may help to reinforce support for participation of women in sports. In accordance with Hussain and Cunningham (25), they claimed that a religious identity can be positively associated with physical activity for Muslim women, especially when associated with health consciousness.

The most robust item in the questionnaire was about the belief that increasing community awareness about the correct understanding of religion can change the negative attitude towards women's sports. This finding constitutes one of the most essential contributions of the research. The participants acknowledged a discrepancy between fundamental authenticity acknowledged and socially inherited perceptions that may inhibit women's involvement. In this way, the study is not only supportive of educational awareness and religious awareness programs that correct misconceptions but also effective in promoting women's sports suitably. Chen and Qiao (26) found that the extent of sporting activities being engaged by Muslim women was significantly predicted on social support. Furthermore, psychological adjustment mediated

the relation between social support and sporting activities.

The moderate scores for items related to "unjustified religious concerns" and "traditional religious practices" also deserve careful interpretation. These items received lower agreement than the items emphasizing religion's support for women's sports. This suggests that although participants generally supported women's sports, they were still aware of existing social and cultural barriers. In other words, the sample appeared to accept women's sports in principle, but also recognized that some traditional interpretations may negatively affect community acceptance. This finding is consistent with Zhou and Liu (27), who identified religious-cultural norms, gender stereotypes, modesty requirements, male-dominated facilities, and lack of social support as important barriers to sports participation among female university students.

The findings of the ANOVA produce additional confirmation that attitudes towards women's sports diverge by level of religious practice. Participants who engaged in religious practices to a high degree reported more positive attitudes than those with lower or moderate practices. The current finding might be explained by the fact that the students who are highly religious are likely to see the sport through the prisms of values like health preservation, discipline, modesty and moral conduct. As such, when sports are organized in ways that respect privacy, modest dress, and gender-sensitive environments, religious doctrine is likely to become a motivational rather than restrictive factor. Similar results have been found in Islamic women studies where physical barriers, private exercise space, female instructor, culture-sensitive facility and family or peer support were identified as practical strategies to reduce barrier to participation (Koa et al., 2024; Laar et al., 2025).

The results support a social-ecological understanding of women's sports participation in a broader perspective. Women's participation in sport does not depend on only her own attitudes but rather a positive interplay between her own

beliefs; religious interpretation; family support; institutional facilities; peer support and community attitudes to increase women's sports participation, interventions at more than one level are required. Women need to have confidence and knowledge about the health benefits of sport at an individual level. Family and community levels need social support and positive religious messaging for good health. In terms of the institutional level, universities and sports centers must provide spaces and timings in campus, which are woman-friendly, privacy at these places and a trained female staff. A study on gender equality in sport revealed that attitude impacts towards women's sport are not cause driven but are influenced by society, interpersonal level, and individual (Wicker and Cunningham, 2025).

Practical implications of the findings are for universities, policymakers, and religious or community leaders. Physical education programs should first deliver health promotion messages that are sensitive to culture and that stress the compatibility of sport and religion and women's right to participate in sport. Also, the awareness campaigns must not pose a dichotomy in religion and women's rights rather the emphasis must be made that women sports can be practiced within religious and ethical value. Third, institutions should provide practical measures like women-only facilities, modest sports clothing, privacy, female coaches, and family awareness campaigns. Based on recent research that indicates culturally appropriate and supportive social environment can reduce barriers for Muslim women and female students (Chen and Qiao, 2024; Zhou and Liu, 2025).

There are a few limitations of the study. Two factors affected the study: first, the sample was limited to female students from the Faculty of Physical Education and Sport Sciences at Hashemite University, who, *prima facie*, are expected to possess more favorable attitudes toward sports than students from other faculties or women in the wider community. Next, the descriptive cross-sectional study of the design associated with the result but could not prove causation. In the third place, the reliability test

was carried out on a small pilot sample and the authors suggest using Cronbach's alpha and factor analysis on a large sample in future research. To begin with, the analysis of variance (ANOVA) results yielded significant difference but in future analysis the analysis can include post hoc tests to find out exactly which difference differ with each other. Future studies should include male students, their parents, religious educators, coaches, and women other than those on sport-related faculties, if the goal is to have a more comprehensive understanding of social attitudes toward women's sports.

In a moderate and balanced understanding, religion may promote women's participation in sports and not inhibit their participation, as this study shows. Religious practice was positively associated with attitudes towards women's sports. This suggests that religious commitment and participation in women's sport do not have to be at odds with each other. It seems that religion itself may not be to blame, but restrictive cultural interpretations and lack of awareness or enabling conditions. In sum, promoting women's sports in conservative societies requires an integrated approach where correct religious awareness is adopted and culturally sensitive with institutional support and practical opportunities for women to safely and respectfully participate in sports.

Conclusion:

Among the sample members, a manifest positive attitude predominates toward religion's role in encouraging women sports participation. There are significant differences between religious groups concerning attitudes towards women's sport based on their level of participation in religious practices. Religious practices have a strong and positive correlation with attitudes toward women's sports. To eradicate the misconceptions of associating religiosity with the rejection of women's sports, awareness, education and moderate religious guidance is mandatory.

Recommendations:

- 1- Encourage the moderate awareness of religion and the carrying out of awareness

- campaigns which encourage balanced awareness of religion.
- 2- Religious discourse must integrate sports culture and religious scholars and preachers must also highlight positive aspects of Islamic law that facilitate women's participation in sports.
 - 3- It includes inclusion of various concepts related to women sports in the school curricula. The topics must also be included in the national curriculum and the religious education curriculum. These topics must lay emphasis on the need for woman sports. Also, the sports must help in the enhancement of women health and in empowering women in the society. At no instance, the inclusion of the topic should contradict any religious or cultural ethos.
 - 4- Organize exclusive sports facilities for women considering privacy and religious concerns to provide a safe, respectful, healthy environment where they can freely practice sports.
 - 5- Using sporting event as a platform and try to change the negative societal perceptions around women in sport and its moral association.

References:

- Coley, J. S., Adler, G. J., Mayrl, D., Plutzer, E., Sager, R., & Gomez, G. (2026). Governing During a Culture War: Religion and Local Government Officials' Attitudes Toward Transgender Rights Policies in the United States. *Journal for the Scientific Study of Religion*. <https://doi.org/10.1111/jssr.70055>
- Muwahidah, S.S. (2026). Interfaith Peacebuilding and the Making of "Good Muslims" in Mindanao: Navigating Texts, Power, and Authenticity in Dialogue. In: Suaedy, A., Hoesterey, J.B., Mudzakir, A., Huda, A.N. (eds) *Islam, Conflict, and Political Transformation in Southeast Asia*. Springer, Singapore. https://doi.org/10.1007/978-981-95-5473-7_2
- Ekkelboom, M. (2026). Voices of Change: A Qualitative Analysis of the Motivations Behind Female Athlete Activism at Tokyo 2020. *Sociology of Sport Journal*, 1(aop), 1-10. <https://doi.org/10.1123/ssj.2025-0019>
- Kan, E., Talha Han, M., Branquinho, L., Orhan, B. E., Forte, P., Teixeira, J. E., ... & Ketim, M. E. (2026). The Moderating Role of Sports Attitudes in the Association Between Attitudes Toward Violence and Sexual Harassment. *Behavioral Sciences*, 16(5), 656. <https://doi.org/10.3390/bs16050656>
- Valencia Candalija, R. (2026). Religious Freedom and Neutrality in Belgian Education: About the Ban on Islamic Headscarves in Flanders. *Religions*, 17(1), 82. <https://doi.org/10.3390/rel17010082>
- Huber, S., & Laubach, T. (2025). Demokratie und Religion: Ein prekäres Verhältnis?: Über einen vielstimmigen Diskurs. Braucht Demokratie Religion?: Auseinandersetzungen mit Hartmut Rosa. <https://doi.org/10.20378/irb-109887>
- Öztürk, E., & Giritli Nygren, K. (2025). Exploring the Christian Nationalism within the Secularized Swedish Public Opinion. *Religions*, 16(6), 703. <https://doi.org/10.3390/rel16060703>
- Saleem, T., Khan, W., & Khan, S. N. (2025). Gender, culture and female sports participation in Pakistan. *Research Consortium Archive*, 3(2), 164-173. <https://doi.org/10.62019/5f3a8c21>
- Ossai, J. N., & Nwabuwe, S. N. (2025). The Effects of Social and Cultural Barriers on Sports Participation in Tertiary Institutions in Nigeria. *Advances in Law, Pedagogy, and Multidisciplinary Humanities*, 3(1), 270-284. <https://jurnal.fs.umi.ac.id/index.php/alpamet/article/view/915>
- Rind, I. A., & Naz, A. (2025). Challenging the norms: an exploration of socio-cultural influences and women's agency in shaping female participation in sports within Pakistan. *Managing Sport and Leisure*, 1-17. <https://doi.org/10.1080/23750472.2025.2561974>
- Campbell-Esen, R., Mahoney, J., & Talhouk, R. (2026, April). Co-Designing Islamic AI Ethics: Insights from the UK Muslim Community. In *Proceedings of the 2026 CHI Conference on Human Factors in Computing Systems* (pp. 1-18). <https://doi.org/10.1145/3772318.3790413>
- Indainanto, Y. I., Dalimunthe, M. A., Sazali, H., & Kholil, S. (2023). Islamic Communication in Voicing Religious Moderation as an Effort to Prevent Conflicts of Differences in Beliefs. *Pharos Journal of Theology*, 104(4). <https://doi.org/10.46222/pharosjot.104.415>

- Jung, C. G., & Hull, R. F. C. (2023). Psychological Factors Determining Human Behaviour 1. In *Collected works of CG Jung* (pp. v8_114-v8_126). Routledge. <https://doi.org/10.4324/9781032652047>
- Yam, K. C., Tan, T., Jackson, J. C., Shariff, A., & Gray, K. (2023). Cultural differences in people's reactions and applications of robots, algorithms, and artificial intelligence. *Management and Organization Review*, 19(5), 859-875. <https://doi.org/10.1017/mor.2023.21>
- Peng, B., Ng, J. Y., & Ha, A. S. (2023). Barriers and facilitators to physical activity for young adult women: a systematic review and thematic synthesis of qualitative literature. *International Journal of Behavioral Nutrition and Physical Activity*, 20(1), 23. <https://doi.org/10.1186/s12966-023-01411-7>
- Hussain, U., & Cunningham, G. B. (2024). The Muslim community and sport scholarship: A scoping review to advance sport management research. *European Sport Management Quarterly*, 24(2), 536-558. <https://doi.org/10.1080/16184742.2022.2134434>
- Bentzen, J. S., Knudsen, A. S. B., Sperling, L. L., & Norenzayan, A. (2026). Cultural diversity of religion across 117 countries. *Nature Communications*. <https://doi.org/10.1038/s41467-025-67671-y>
- Raut, S. K., Alon, I., Rana, S., & Kathuria, S. (2024). Knowledge management and career readiness: a review and synthesis. *Journal of Knowledge Management*, 28(7), 1821-1866. <https://doi.org/10.1108/JKM-02-2023-0140>
- Adli, A., & Guy, G. R. (2022). Globalising the study of language variation and change: A manifesto on cross-cultural sociolinguistics. *Language and Linguistics Compass*, 16(5-6), e12452. <https://doi.org/10.1111/lnc3.12452>
- Lewis, D. C., Flores, A. R., Haider-Markel, D. P., Miller, P. R., & Taylor, J. K. (2024). Cultural threat, outgroup discrimination, and attitudes toward transgender rights. *Political Behavior*, 46(4), 2401-2426. <https://doi.org/10.1007/s11109-024-09924-y>
- Mamo, Y. Z., & Anagnostopoulos, C. (2023). Stakeholders' "voice" through social media: the case of corporate social responsibility in sport. *International Journal of Sports Marketing and Sponsorship*, 24(5), 1002-1020. <https://doi.org/10.1108/IJSMS-05-2023-0084>
- Chowdhury, R. M., Arli, D., & Septianto, F. (2024). How Religiosity Affects Attitudes Toward Brands That Utilize LGBTQ-Themed Advertising: Rafi MMI Chowdhury et al. *Journal of Business Ethics*, 193(1), 63-88. <https://doi.org/10.1007/s10551-023-05578-8>
- Munro, A. K., Keep, M., Hunter, E. C., & Hossain, S. Z. (2022). Confidence to manage menstruation among university students in Australia: Evidence from a cross-sectional survey. *Women's Health*, 18, 17455065211070666. <https://doi.org/10.1177/17455065211070666>
- Becker, S. O., Bentzen, J. S., & Kok, C. C. (2025). Gender and religion: a survey. *Journal of Demographic Economics*, 1-42. <https://doi.org/10.1017/dem.2025.10014>
- Hussain, U., & Cunningham, G. B. (2023). Physical activity among Muslim women: The roles of religious identity, health consciousness, and Muslim population density. *Cogent Social Sciences*, 9(2), 2244839. <https://doi.org/10.1080/23311886.2023.2244839>
- Chen, N., & Qiao, F. (2024). Effect of social support on Muslim women's sporting activities: mediating effect of psychological adjustment. *Frontiers in Psychology*, 15, 1335886. <https://doi.org/10.3389/fpsyg.2024.1335886>
- Zhou, J., & Liu, C. (2025). A narrative review of barriers to and promotion strategies for female college students' sports participation in a cross-cultural context. *Frontiers in Public Health*, 13, 1658796. <https://doi.org/10.3389/fpubh.2025.1658796>
- Koa, A. J. A. F., Chou, C. C., Lindayani, L., & Wang, C. J. (2024). Exploring barriers to physical activity participation among female nursing students adhering to specific social-cultural norms in Indonesia: A qualitative study. *Belitung nursing journal*, 10(4), 438-447. <https://doi.org/10.33546/bnj.3370>
- Laar, R. A., Liu, R., & Zhang, Q. (2025). Barriers to Female Participation in Physical Activity in Pakistan: A Feminist Sport Theory Perspective. *International journal of women's health*, 17, 2715-2727. <https://doi.org/10.2147/IJWH.S533492>
- Wicker, P., & Cunningham, G. B. (2025). Attitudes toward gender equality in sport among Europeans. *Frontiers in psychology*, 16, 1529003. <https://doi.org/10.3389/fpsyg.2025.1529003>