

# Women's fiqh supplements in Islamic religious education for elementary school students

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## Abstract

*The discussion of women's fiqh is a crucial aspect of Islamic Religious Education because it relates to young girls' understanding of biological changes and Sharia law from an early age. This study aims to analyze the concepts, importance, and scope of women's fiqh as a foundation for developing educational supplements for elementary school students. The study employs a qualitative approach using a literature review method, involving the examination of various scholarly sources such as journals, fiqh texts, and relevant educational documents from 2015 to 2024. Data were analyzed using thematic synthesis and critical evaluation techniques to identify patterns, gaps, and instructional material needs. The results indicate that education regarding menstruation, postpartum bleeding, puberty, and purification rituals is crucial to be provided systematically and in accordance with children's developmental stages. Additionally, a gap was identified in teaching materials, specifically the absence of simple, contextual, and practical women's fiqh supplements at the elementary school level. In conclusion, the development of women's fiqh supplements is necessary to support learning that not only enhances religious understanding but also fosters self-awareness, health, and spiritual readiness among students as they navigate puberty in accordance with Islamic teachings.*

**Keywords:** Teaching Materials; Women's Fiqh; Islamic Religious Education; Fiqh Education; Puberty, Elementary School

## Abstrak

Pembahasan fiqh wanita menjadi aspek penting dalam Pendidikan Agama Islam karena berkaitan dengan pemahaman anak perempuan terhadap perubahan biologis dan hukum syariat sejak usia dini. Penelitian ini bertujuan untuk menganalisis konsep, urgensi, serta ruang lingkup fiqh wanita sebagai dasar pengembangan suplemen pembelajaran bagi siswa sekolah dasar. Penelitian menggunakan pendekatan kualitatif dengan metode studi kepustakaan melalui penelusuran berbagai sumber ilmiah seperti jurnal, kitab fiqh, dan dokumen pendidikan yang relevan pada rentang tahun 2015–2024. Data dianalisis menggunakan teknik sintesis tematik dan evaluasi kritis untuk mengidentifikasi pola, kesenjangan, serta kebutuhan bahan ajar. Hasil penelitian menunjukkan bahwa edukasi terkait haid, nifas, pubertas, dan tata cara bersuci sangat penting diberikan secara sistematis dan sesuai perkembangan anak. Selain itu, ditemukan

adanya kekosongan bahan ajar berupa suplemen fiqh wanita yang sederhana, kontekstual, dan aplikatif di tingkat sekolah dasar. Kesimpulannya, pengembangan suplemen fiqh wanita diperlukan untuk mendukung pembelajaran yang tidak hanya meningkatkan pemahaman keagamaan, tetapi juga membangun kesadaran diri, kesehatan, dan kesiapan spiritual peserta didik dalam menghadapi masa pubertas sesuai ajaran Islam.

**Kata kunci:** Bahan Ajar; Fiqh Wanita; Pendidikan Agama Islam; Pendidikan fiqh; Pubertas, Sekolah Dasar

## **Introduction**

In Islam, women play a strategic role as the foundation for shaping the morals and character of future generations. From the very beginning of life, mothers serve as the first school, instilling faith, manners, and moral values in their children (Andryadi et al., 2025). Women's roles span the realms of family and social education, as well as contributions to the progress of the Muslim community. Educated women will be able to raise a generation that is knowledgeable and of noble character (Surachman et al., 2025). Islamic history also highlights exemplary figures of learned women such as Aisha RA and Rabi'ah al-Adawiyah (Ginting et al., 2024). Islam gives special attention to women through fiqh studies that discuss laws related to women's conditions and needs, known as Women's Fiqh (Fadhli et al., 2021). The urgency of education from an Islamic perspective is emphasized in the first revelation revealed to the Prophet Muhammad SAW, namely Surah Al- 'Alaq verses 1-5,

﴿ اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۚ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ ۚ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴾

Read it with the name of your God who created. He created man from a clot of blood. Read on! Your Lord is the Most Exalted, who teaches (mankind) with the pen. He taught man what he did not know.

The above verse contains instructions to read, seek knowledge, and use reason as a form of servitude to Allah SWT. This verse not only marks the beginning of the Prophet's apostolate but also affirms that Islamic civilization is built on a foundation of science, education, and deep intellectual reflection. Thus, education in Islam has a divine dimension that not only aims to educate the life of the ummah but also guide human beings towards the perfection of faith and charity (Munir & Niswati, 2021). One of the manifestations of Islam's concern for women's education is reflected in the study of Women's Fiqh, which is a branch of fiqh that specifically examines sharia laws that are closely related to women in various aspects of their lives (Ghonyiah & Masnawati, 2025).

In the digital age, many women get religious information from social media that does not always have a scientific basis. This poses a risk of misunderstanding of the laws of fiqh, especially related to menstruation, purification, *aurat*, and social roles (Supriatna, 2023). An unbalanced understanding can make a person too loose or too rigid in religion. Therefore, it is necessary to have authentic, comprehensive, and contextual women's fiqh education so that women can worship correctly and avoid deviant religious information (Maharani & Stuart O'Neill, 2024). One of the important phases in a woman's life is puberty, which marks the beginning of the responsibility of worship and the obligation of sharia. This phase is characterized by the arrival of menstruation or reaching a certain age (Hully and al., 2021). Therefore, children need to be guided to understand menstruation, purification, and personal hygiene correctly. Education from an early age can foster a positive attitude and a sense of pride in feminine nature (Yuhani'ah, 2022).

Sharing literature shows that many girls are not adequately prepared to face puberty, especially in terms of knowledge about menstruation and self-fertility. A number of studies have found that this lack of understanding is caused by the lack of formal education about menstrual fiqh and the attachment of teaching materials that are appropriate to developmental age (Fitriyah et al., 2022). Other literature confirms that material on menstruation, purification, and *thaharah* is often delivered in general without considering the cognitive needs of elementary school children, thus giving rise to confusion when they enter the puberty phase (Mansir, 2020). Therefore, Islamic education experts emphasize the importance of preparing women's fiqh teaching materials that are simple, illustrative, and in accordance with the psychological development of children. Learning supplements designed with this approach are expected to be able to provide the correct understanding, build a positive attitude towards femininity, and foster confidence in girls when entering puberty.

The results of the literature review of previous research show that studies on women's Fiqh education for elementary school age children are mostly still oriented towards socialization, counseling, or mentoring activities. For example, the research of Azhim Muntholib, Imas Kania Rahman, and Budi Handrianto focuses on the development of Islamic sex education materials in general and has not specifically developed a comprehensive Women's Fiqh supplement. Meanwhile, the research of Sudarsri Lestari, Rosidin, Ubaidillah Ridwanulloh, and Doni Saputra focuses more on improving understanding through informal activities, without producing learning products that can be used systematically in the context of elementary schools. The research of Alfiyatul Azizah, Retno Walyunita, and other researchers also tends to be descriptive, such as the

development of menstrual fiqh or *aqil* puberty education through daughterhood and training activities, but it has not produced a structured and tested learning supplement model. This literature review shows that there is *a research gap*, namely the lack of women's Fiqh supplements that are designed based on literature analysis, adapted to the development of elementary school children, and can be used continuously in formal learning. Therefore, this literature research contributes by providing a theoretical and conceptual foundation for the preparation of Women's Fiqh supplements that are systematic, contextual, and relevant to the needs of elementary school students.

This study aims to analyze the concept, urgency, and scope of Women's Fiqh from an Islamic perspective, especially related to the educational needs of elementary school-age girls through the study of classical and contemporary literature. In addition, this study aims to identify problems in girls' understanding of menstruation, purification, and puberty based on the results of studies on previous studies, to obtain a comprehensive picture of their educational readiness and needs. Based on these findings, this study formulates a theoretical basis and conceptual basis for the preparation of a women's Fiqh learning supplement that is valid, simple, illustrative, and in accordance with the cognitive and psychological development of elementary school students. This research also aims to find research gaps related to women's Fiqh education in elementary school children as a pipeline to develop a more systematic and applicable learning supplement model in the context of formal education. Thus, this research produces conceptual recommendations that can be used as a reference by educators, researchers, and developers of teaching materials in increasing students' understanding of the nature of womanhood, menstruation, and the responsibilities of sharia that confiscate it.

## **Research Methods**

This study uses a qualitative method with a literature research approach to examine the needs, theoretical foundations, and scientific foothold in the development of Women's Fiqh Supplements for Elementary School students. This approach was chosen because it allows researchers to trace and analyze various scientific sources that have been published, so that a comprehensive understanding of women's fiqh, the education of Asian children in elementary schools, and the importance of teaching materials that are appropriate to the development of students. Literature research is also a space for researchers to evaluate trends, shortcomings, and opportunities for the development of teaching materials without the need for complex field data collection at an early stage.

Data collection is carried out through the search of credible secondary sources, such as scientific journals, fiqh books, research reports, theses, dissertations, and official documents related to Islamic education and child development. Literature searches are conducted through databases such as Google Scholar, Publish or Perish, Elicit.org, and Open Knowledge Maps with cutting-edge topic and publication suitability criteria (2015–2024). Literature is then classified based on subthemes such as the concept of women's fiqh, menstruation in Islam, puberty education, and previous research related to women's fiqh education in elementary school.

Data analysis was carried out through thematic synthesis and critical evaluation of the content of the literature. The results of the analysis show that there is a common view of experts regarding the importance of menstruation and puberty education from an early age as well as the need for teaching materials that are simple and appropriate to the stage of child development. The analysis also found research gaps in the form of the unavailability of women's fiqh learning supplements that are systematically designed and relevant for formal learning in primary schools. These findings are the theoretical basis for the development of learning supplements that are more targeted and according to the needs of students.

## Results and Discussion

### A. Fiqh education

#### 1. *The concept of fiqh*

Fiqh is linguistically derived from the Arabic word *faqiha-yafqahu-fiqhan* which means "to understand" or "to understand deeply". Thus, fiqh means a form of understanding obtained through the appreciation and optimal use of reason on a matter in terms of fiqh, fiqh is defined as the science that discusses practical *shari'i* laws (*amaliyah*), which are excavated from detailed postulates in the Qur'an and hadith through the process of *istinbāt* and *ijtihad*. This means that fiqh is the result of structured and rational human reasoning in understanding the provisions of Allah SWT related to human behavior (Aulia, 2023).

The term fiqh is often combined with the word "science", so the term fiqh was born, which is a discipline that explains the basic norms and legal provisions in the Qur'an and Sunnah related to human deeds (Anita, et al., 2022). *Shari'a* is a divine law that is fixed and universal, while fiqh is the result of human interpretation of sharia and can be adjusted to certain contexts. In the study of Islamic law, sharia has three forms of understanding: first, laws that are permanent and do not undergo changes; second, the law that allows changes

according to the times; and third, the laws established through the process of *istinbāt* against the Qur'an and Sunnah (Nurhayati, 2016). Therefore, the *shari'a* is absolute, while fiqh is dynamic and can differ between sects because it is influenced by culture, social conditions, and the development of time (Kurniawan, 2021).

The purpose of learning fiqh is so that students can understand, appreciate, and practice Islamic laws in their daily lives. Through fiqh learning, students are expected to grow as pious Muslim individuals, have noble character, and have a strong legal awareness. The understanding of fiqh also encourages students to obey the teachings of Allah SWT, think rationally in understanding the wisdom of sharia, and carry out religious obligations with full responsibility. In this case, teachers play the role of role models who show religious practices in real terms, so that students can see concrete realities in daily life. Positive habits such as prayer, good manners, and worship discipline are important parts of forming religious character (Yasin, 2025). Although the structure of fiqh learning in madrassas and public schools is different, they have the same goal, which is to form a generation of Muslims who are knowledgeable, faithful, and moral (Mansir, 2020).

The scope of fiqh is very broad because it regulates all aspects of a Muslim's life, both human relations with Allah and human relations (Zali et al., 2021). Broadly speaking, fiqh is divided into five main areas. First, the fiqh of worship, which regulates the procedures for the implementation of worship such as prayer, fasting, zakat, and hajj in accordance with the guidance of sharia (Aris, 2016). Second, fiqh *muamalah*, which discusses social and economic interactions, such as buying and selling, lending, and borrowing, cooperation, and the principle of justice in transactions. Third, fiqh *munakahat*, which regulates family law including marriage, divorce, alimony, and inheritance. Fourth, fiqh *jinayah*, which is criminal law in Islam that aims to serve security and uphold justice. Fifth, fiqh *siyasa*, which discusses governance and the responsibility of leaders to the people. With this coverage, fiqh serves as a comprehensive guideline for life, helping Muslims to live a balanced life between worship and social responsibility.

## 2. Women's fiqh

Fiqh is a science that discusses Islamic laws that govern human life, ranging from worship, *muamalah*, to social relationships. This knowledge helps Muslims understand how to worship correctly and live their lives according to the guidance of the *Shari'a*. From this broad scope of fiqh, a special study was born that discussed the provisions of sharia for women, known as women's fiqh. Women's fiqh is present because women have different conditions and needs,

such as menstruation, postpartum period, pregnancy, and roles in the family and society. Through the understanding of women's fiqh, a Muslim woman can carry out her religious obligations correctly, maintain her self-respect, and understand her nature as a woman.

Women's fiqh is one of the branches of fiqh that specifically studies various Islamic laws and provisions related to women in various aspects of their lives. The word fiqh comes from the Arabic word *al-fahmu*, which means deep understanding. Terminologically, fiqh is defined as the science that discusses the laws of Islamic sharia which are sourced from the postulates of *tafsili* (detailed), both related to human relations with Allah SWT (worship) and relations between fellow humans (*muamalah*). Thus, Women's Fiqh (Talented, 2017) (*Fiqh an-Nisā'*) can be understood as a branch of fiqh that focuses on the interpretation of Islamic laws that specifically regulate women's lives, both in aspects of worship, social, and family, based on the instructions of the Qur'an, Hadith, *ijmak*, and *qiyas*.

The study of women's fiqh is very important because in Islam there are a number of laws whose application is different between men and women, biological and social conditions of women. For example, laws that regulate menstruation, puerperium, *istihadhah*, pregnancy, childbirth, breastfeeding, *aurat*, marriage, and inheritance. Each of these provisions has its own legal basis and wisdom that shows the justice and compassion of Allah SWT for women. More than that, women's fiqh also teaches high moral and spiritual values, such as holding self-respect, fulfilling obligations according to nature, and balancing the role of women in the domestic and public spheres.

Through a good understanding of women's fiqh, a Muslim woman will be able to live her life with full awareness, respect herself as a noble being, and carry out her social role without violating the boundaries of sharia. Therefore, women's fiqh learning is very relevant to be given from an early age, so that the generation of Muslim women grows up with a correct understanding of their religious identity and responsibilities.

## **B. Signs of *balig* and maturity**

### **1. Signs of *balig***

Puberty is one of the most important phases in a Muslim's life journey, as it marks the transition from childhood to spiritual and legal maturity. In Islam, a person is considered to have reached puberty when certain physical and biological signs have appeared, which indicate the readiness of his body and soul to assume religious responsibilities.

The signs of puberty between men and women have quite clear differences as explained in the teachings of Islam. In men, puberty is usually marked by the

occurrence of *ihtilam* or wet dreams, which is the discharge of semen as a sign that the reproductive organs have functioned perfectly. Meanwhile, for women, puberty is marked by the arrival of menstruation (menstruation), which indicates that their body has undergone biological changes towards adulthood.

In addition to these physical changes, Islam also sets the measure of maturity legally through a certain age limit. In the view of most scholars, a person is considered puberty when he has reached the age of fifteen, even though he has not shown physical signs. This provision is important because since then, a child has been burdened with sharia responsibilities, such as the obligation to pray, fast in the month of Ramadan, and protect oneself from things that are prohibited by religion. Thus, the puberty phase not only marks biological changes, but also the starting point of the transition of moral and spiritual responsibilities. At this time, children need to get the right guidance in order to understand the meaning of maturity in Islam, not only physically, but also in terms of morals, worship, and social responsibilities as a Muslim who has been *mukallaf*, exposed to the obligations of sharia law (Ruzaipah et al., 2021).

The puberty phase is not just a biological phenomenon, but also a spiritual milestone that marks the beginning of a Muslim's full responsibility for all his deeds before Allah SWT. Since then, a child has been obliged to carry out religious orders, such as prayer, fasting, and maintaining manners, and begins to bear the sin for every violation committed. Therefore, understanding the age of puberty is very important to be taught to students so that they understand self-change and its legal consequences correctly.

The concept of puberty in Islam has been an important concern for scholars since classical times because puberty is the first sign that a person is subject to legal responsibility (*taklif*) for all his deeds. A child who has reached the age of puberty is considered to have the ability to think and be responsible for religious obligations such as prayer, fasting, and other moral and social obligations. Therefore, the determinant of age and signs of puberty have become deep language in various schools of fiqh. Scholars differ in setting the age limit for puberty, both for men and women. This difference arises due to methodological factors in understanding the postulates of sharia as well as differences in the social and biological conditions of society at the time of each scholar.

#### a. Hanafi School

According to Imam Abu Hanifah's view, a person's maturity limit (puberty) is determined by two main factors, namely biological signs, and a certain age limit if these signs have not yet appeared. In the Hanafi madhhab, a man is considered puberty when he reaches the age of eighteen, while a woman is considered puberty after the age of seventeen. This provision arises from a

realistic consideration of the differences in physical and psychological development between males and females, where females mature more quickly than males.

The main characteristic of male maturity, according to Abu Hanifah, is the discharge of semen through wet dreams (*ihtilam*), which indicates that reproductive functions have been activated. As for women, signs of puberty can be in the form of menstruation (menstruation), wet dreams, or the possibility of pregnancy. These signs are an indicator that a person is ready to assume the full responsibility of worship and sharia laws. However, if these biological signs have not appeared until a certain age, then a person is still considered puberty legally (puberty *hukmi*) when he reaches the age of fifteen. This provision is enacted to ensure that no one is spared from the responsibility of the sharia simply because of the delay in physical development.

b. Madhhab Maliki

According to the view of scholars of the Maliki School, a person's maturity or puberty is not only determined by biological signs but can also be measured based on a certain age if these physical signs have not yet appeared. Maliki clerics stipulate that a person is considered to have reached legal maturity when he turns eighteen, both male and female. This provision shows that there is concern for variations in human biological development that are not always the same from one individual to another. The characteristics of puberty that are the main indicators according to Maliki scholars include the growth of hair around the armpits and genitals, the arrival of menstruation or pregnancy for women, and the occurrence of *ihtilam* or wet dreams for men. These signs indicate that a person's reproductive organs are perfectly functioning and ready to accept religious responsibilities.

The determination of the age of 18 years as the limit of maturity also has a social and pedagogical basis, because it is considered the age when a person has reached a level of physical and mental maturity that is stable enough to accept the burden of *taklif* (sharia obligations). In this context, Maliki clerics provide space for those who may experience delays in physical development, to still get legal recognition as *mukallaf* after reaching a certain age.

In addition, this view shows the breadth and flexibility of Islamic fiqh in understanding human development. Islam through the Maliki school not only associate's puberty with individual biological changes but also considers the social and psychological dimensions of humans. Thus, the concept of puberty according to the Maliki school is not solely physiological but also oriented towards a person's readiness to carry out moral, spiritual, and social responsibilities as part of an adult Muslim.

c. Madhhab Shafi'i

In the view of the Shafi'i madhhab, as explained by Imam Nawawi al-Jawi, a man is said to be puberty when he has reached the age of 15 years or if he has experienced *ihtilam*, which is the discharge of semen as a sign that the male reproductive system has functioned biologically. In other words, male maturity in Shafi'i's perspective can be determined both in terms of age and physical signs of sexual development. Meanwhile, for a woman, there are three main signs that indicate that she has reached maturity. First, the age of 15 years, which is used as the minimum limit of puberty according to the Shafi'i madhhab. Second, experiencing *ihtilam*, although this is less of a major indicator in women than men. Third, the arrival of the first menstruation (menarche), which is the clearest biological marker that a woman has entered puberty. Thus, *Shafi'iyah* emphasizes that a person's maturity can be identified through a combination of age and physical signs, which differ between men and women, but both aim to mark the readiness of the individual in carrying out religious obligations.

d. Hanbali school

The view of madhhab *Hanabilah* stipulates that there are three main indicators that indicate maturity or puberty in a man. The first indicator is when a man has experienced *ihtilam*, which is the discharge of semen which indicates the biological functioning of the reproductive system. The second indicator is characterized by the appearance of coarse hairs around the genitals, which is a physical sign of sexual development. While the third indicator is the achievement of the age of fifteen, which is considered the minimum limit a person is considered puberty even though previous physical signs have not appeared.

Meanwhile, for a woman, signs of maturity include all three indicators, but also have additional special markers that are more relevant to a woman's biological condition, namely the arrival of the first period (menarche) or pregnancy. Thus, *Hanabilah* emphasizes that an individual's maturity can be determined through a combination of physical signs and age, each of which has different relevance between males and females (Khusurur, 2021). The difference of views between the four schools shows that Islam does not only look at maturity from a biological perspective but also pays attention to the psychological and social context. Even so, many scholars agree that the minimum age limit of puberty is 15 years, for both men and women, if other biological signs have not yet appeared.

## 2. *Signs of maturity*

When entering adulthood, a woman's body undergoes various physical changes as a sign that she is starting to go through puberty. These changes include weight and height, the growth of fine hair in the pubis and armpits area,

as well as the members of the breasts and hips. Skin and hair also begin to appear oilier, sweat increases, and arms and legs become longer. In addition, the hands and feet also enlarge, the facial bones lengthen so that the shape of the face appears more mature, and the buttocks develop larger. Organs in reproduction, ovaries begin to enlarge, vagina secretes fluid as a form of biological preparation, until finally a girl experiences menstruation for the first time. All these changes are natural processes that indicate that the body is developing towards adulthood. (Sri Rahayu & Djamilus, 2020)

a. Breast growth

During puberty, breasts begin to grow as a sign of the maturity of a woman's body. The growth takes place gradually, starting from the appearance of small protrusions in the nipple area, then the breasts and areolas get bigger until they finally look like adult breasts. The difference in size between right and left is normal because every child has different developments. Breasts are also a sensitive part of the body and later function to produce breast milk when a woman becomes a mother.

As this grows, girls usually start to need a bra to make it more comfortable and neater. Bras help support the chest, maintain posture, and make children feel more confident. To choose the right bra, choose the right size, soft and sweat-wicking material, and a simple and age-appropriate model. Bras also need to be well cared for, such as being changed daily, gently washed, and dried in the shade. If there are pain, itching, or changes that make it uncomfortable, the child is encouraged to immediately let the members know their parents. An ill-fitting bra usually feels even, leaving red marks because it is too tight, or the straps are young sagging because they are too loose. If the bra often shifts when moving or feels uncomfortable to wear for a long time, it is a sign that the size or material is not suitable.

b. Smell karmemorom

When entering puberty, many children begin to experience sweat that smells stronger than usual. This happens due to an increase in hormones, especially androgen hormones, which make the apocrine glands in the armpit and groin area work more actively. These glands produce a type of sweat that contains protein and fat. When the sweat comes out to the surface of the skin, the natural bacteria that live in the skin break down the protein and fat content, causing an unpleasant odor. Hormones are the combination of changes, the activity of the apocrine glands, and the role of bacteria are the main causes of body odor at the beginning of puberty. These changes are completely normal, but they can be managed by maintaining body hygiene, showering regularly, and using deodorant if needed to stay comfortable and confident.

c. Hair growth

In addition to other physical changes, hair growth is also one of the common things that occur during puberty. In some girls, hair can grow thicker than usual, including the appearance of thin mustaches, and this condition is still normal. In fact, hair that falls out more than usual can also occur and will usually turn on its own. However, if hair growth feels excessive for a long time or makes the child feel uncomfortable, there is nothing wrong with consulting a doctor. The most important thing to pay attention to is the development of hair in the pubic area, as this is one of the signs of maturity. Its growth usually goes through several years, starting from the appearance of fine hairs that have not yet spread to the abdominal wall, then growing thin, longer, slightly darker hairs along the labia. Subsequently, the hair becomes darker, coarser, and begins to curl until it reaches the public limit. After that, the hair increasingly resembles adult hair even though it has not spread to the inside of the thighs. In the final stage, pubic hair grows in an inverted triangular pattern like an adult and its spread has already reached the inside of the thigh. All these changes are a natural part of the process of puberty and growth toward adulthood.

### C. Women's obligations after puberty

The puberty phase is an important point in the life of a Muslim because it marks the beginning of full responsibility for all deeds before Allah SWT. Since then, a child no longer just practices religious teachings, but has the obligation to bear it in its entirety. He is obliged to carry out the commandments of Allah, such as establishing prayers, fasting in the month of Ramadan, maintaining manners in society, and covering the awrah perfectly. In Islamic teachings, *aurat* is a part of the human body that is not appropriate to be shown to others except to parties permitted by the sharia.

#### 1. Limitations of women's awrah

According to most scholars, as explained in, a woman's awrah must be covered from the view of others if she is able to do so, even when she is alone. However, the scholars of jurisprudence have differences of opinion regarding the limits of women's *aurah*, and these differences are usually influenced by who the woman appears or confronts to. One of the important words related to the limits of women's awrah is when carrying out prayers. Scholars from various schools give slightly different explanations about which parts of the body must be covered when women perform the worship. (Purkon, 2023)

The *Al-Hanafiyah* school of opinion that a woman's entire body is awrah except for the face, inner palms, and outer soles of the feet. In fact, according to the stronger opinion in this madhhab, the palms and soles of the feet are not

absolute *aurat*. Meanwhile, the madhhab *Al-Malikiyah* and *Al-Shafi'iyah* state that the entire body of a woman is *awrah* when praying, except for the face and both palms. The *Al-Hanabilah* madhhab has a stricter view, which considers the entire female body as *awrah* in prayer except for the face. This difference of opinion shows that there is a variation in the interpretation of scholars in understanding the postulates of sharia, but they all agree that maintaining the *aurat* is part of the *adab* and perfection of the implementation of worship.

2. *The arguments of al-Hanafiyah, al-Malikiyah and al-Shafi'iyah are verses of the Qur'an surah al-Nur verse 31*

وَقُلْ لِلْمُؤْمِنَاتِ بَعْضُنَّ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنَاتِ أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّبَاعِينَ عِوَى الْأَرْبَابَةِ مِنَ الرِّجَالِ أَوْ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

"Tell the believing women that they should guard their eyes, guard their genitals, and do not show their ornaments (body parts), except what is visible. They should cover the veil to his chest. Nor should they show their ornaments except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers' sons, their brothers' sons, their sisters' sons, their daughters, their daughters, their servants, their male servants who have no desire (for women), or children who do not understand women's *awrah*. They should not stomp their feet so that the ornaments they hide may be known. Repent to Allah, all of you, O you who have believed, that you may be blessed."

This verse explains Allah's command to believing women to hold their views, maintain respect, and not show relationships or body parts that can cause *fitnah*, except for those that are commonly seen according to needs. Allah commanded them to cover the veil to cover the chest as a form of the perfection of the *hijab*. This verse also explains that the *awrah* should only be seen by certain people who are *mahrams*, such as husbands, fathers, sons, brothers, nephews, fellow women, male servants who have no desire, and small children who do not understand the *awrah* of women. In addition, women are prohibited from doing actions that can attract attention, such as tapping their feet to hear hidden conversations. At the end of the verse, Allah commands all believers to repent, showing that maintaining one's *aura* and self-honor is part of obedience to Him. This verse is an important guideline in the manners of dressing and interacting for Muslim women.

## D. Various blood females

### 1. Menstrual blood

Menstruation in language means something that flows and radiates. In sharia terms, menstruation is:

دَمٌ طَبِيعَةٌ يَخْرُجُ مِنْ قَعْرِ الرَّجْمِ يَعْتَادُ الْأُنْثَى إِذَا بَلَغَتْ فِي أَوْقَاتٍ مَعْلُومَةٍ

"Character blood that comes out of the inside of the uterus, becomes a habit of women when they reach puberty at a certain time." (*Minhah Al-'Allam fii Syarh Bulugh Al-Maram*, 2:111) (Al-Asqalani, 2012)

Character blood means that menstrual blood is a woman's nature. It is not the blood of the façade (damaged) that comes out of illness, cuts, or anything like that. This blood is the blood that God has decreed for women. As the Prophet (peace and blessings of Allah be upon him) said to A'isha when she was menstruating during Hajj,

هَذَا شَيْءٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ

"This is something that God ordained for women." (HR. Bukhari, no. 305 and Muslim, no. 1211).

Menstrual blood is blood that flows from a woman's genitals naturally without any cause, such as pain, injury, falling or hitting objects, or due to childbirth and becomes a habit on days that are known. Every woman has a different time, usually comes once a month. In contrast to menstruation, *istihadhah* blood is the blood of disease, not menstrual blood. Menstruation is a gift from Allah that signifies the body is starting to mature, so it must be grateful and kept clean (Amani and al., 2023).

Menstruation is one of the main signs that a woman has entered adulthood. During menstruation, the body secretes blood that functions in the uterus and vagina from the cells that do the use. This process is the body's natural mechanism to maintain the health of the reproductive organs and help balance hormones, so that the body feels more stable. The arrival of menstruation regularly also shows that the condition of the woman's body is in good health. In Islam, menstruation is not something dirty, but a decree of Allah SWT as part of the nature of women. When menstruating, women are given relief not to perform prayers and fasting so that their bodies can rest, but they are still allowed to dhikr and pray. Therefore, menstruation is not something that needs to be degraded or humiliated but is a gift of Allah that indicates the growth and health of women (Widad, 2017).

The scholars explained that the minimum limit of menstrual blood is one day and one night (24 hours). If the blood comes out less than 24 jams, it is not

punished as menstruation, but *istihadhah*, so that women are still obliged to pray, fast, and other worship. Women experience menstruation for 6-7 days, although some can experience less or more than that depending on their body condition. The maximum limit of menstruation is 15 days and 15 nights. If the blood comes out beyond that time, then the status is no longer menstrual blood, but *istihadhah*.

The holy period or the distance between two periods also has provisions. The minimum holy period is 15 days and 15 nights. There is no maximum limit of the holy period; A woman can be holy for a long time. In general, the holy period lasts about 23–24 days before the next menstruation. This period is the reference for calculating the menstrual cycle regularly. The step of calculating menstruation can be done by recording the date of the first blood coming out as the beginning of the menstrual period. After that, count a full day or 24 hours from the start of the bleeding to make sure that it meets the minimum menstrual limit. Then, record the date of the cessation of the blood as a sign that the holy period has begun. This holy period must last at least one day and one night before being punished as the beginning of the next menstruation. If after the minimum holy period or after 15 days and 15 nights of blood comes out again, then the blood can be punished as menstrual blood. With these simple steps, women can understand and recognize the pattern of their menstrual cycle more precisely.

## 2. The blood of *istihadhah*

*Istihadhah* is a condition when blood comes out of a woman's genitals continuously outside of menstruation or exceeds the usual menstrual duration. This blood is different from menstrual blood, so the laws and worship related to it are also different. If the blood comes out so much or does not stop except for a short time, then it is called *istihadhah* blood. This condition is an exception to the general rule that blood that comes out during menstruation is usually considered menstruation. In women who already have a regular menstrual pattern, if the blood comes faster, longer, or changes in number, then its status follows a familiar menstrual habit: as long as the blood comes out within the usual time, it is punished menstruation, and if it stops, it is considered sacred. The law of *istihadhah* blood for those who do not have the habit of the 138th Hadith.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: - إِنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ كَانَتْ تُسْتَحَاضُ، فَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - "إِنَّ دَمَ الْخَيْضِ دَمٌ أَسْوَدُ يُعْرَفُ، فَإِذَا كَانَ ذَلِكَ فَأَمْسِكِي مِنَ الصَّلَاةِ، فَإِذَا كَانَ الْآخِرُ فَتَوَضَّئِي، وَصَلِّي" - رَوَاهُ أَبُو دَاوُدَ، وَالتَّسَائِي، وَصَحَّحَهُ ابْنُ جِبَّانَ، وَالْحَاكِمُ، وَاسْتَنْكَرَهُ أَبُو حَاتِمٍ

From 'Aisha (may Allah be pleased with her), she said: "Fatimah bint Abi Hubaisy is *istihadhah*. So, the Messenger of Allah (peace and blessings of Allah be upon him) said to him: 'Indeed, menstrual blood is black blood that has a distinctive smell. If it is indeed the blood that comes out, one should not perform

the prayer. However, if it is other blood, perform ablution and pray." (Narrated by Abu Daud, An-Nasai, authenticated by Ibn Hibban and Al-Hakim. Abu Hatim denied this hadith).

Between menstrual blood and *istihadah* blood is different, the difference between menstrual blood and *istihadah* Menstrual blood is natural blood that comes out at a certain time according to a woman's monthly cycle. Menstrual blood is usually darker or blacker, has a distinctive odor, and has a thicker texture. This blood comes out for a few days and stops when the menstrual period is over. During menstruation, a woman should not perform certain worship such as prayer and fasting and wait until the menstrual period is over to return to holiness.

Meanwhile, *istihadah* blood is blood that comes out outside of menstruation or when the blood discharge does not follow the normal cycle pattern. *Istihadah* blood is bright red, yellow, or cloudy, and does not have a distinctive smell like menstrual blood. The texture is more diluted or liquid. This condition does not prevent a woman from performing worship; he is still obliged to pray, fast, read the Qur'an, and carry out other worship as usual. Thus, the main difference between menstrual blood and *istihadah* lies in the physical characteristics of the blood, the time of its discharge, and the consequences of the law of worship for women who experience it.

Women who experience *istihadah*, that is, the discharge of blood not during menstruation, are still counted as in a state of purity. This means that he is still obliged to carry out worship such as prayer and fasting. After her period is over, she can only take a shower once. Even though the blood of *istihadah* is still coming out, he still must pray as usual. To maintain purity, every time it enters prayer time, women who experience *istihadah* are obliged to perform ablution again before praying. In addition, cloudy fluid or yellow fluid that comes out after menstruation is over is not counted as menstruation, so worship is still mandatory. A sign that a woman is pure from menstruation is the cessation of blood and the discharge of white or completely dry discharge. By understanding this rule, we know that *istihadah* women can still worship and get closer to Allah as usual.

### 3. *Blood of the fetus*

Postpartum blood is blood that comes out of a woman's uterus after delivery, both normal and surgical delivery. This blood is still called puerperium even though the amount is very small, even if it is only a drop or in the form of a clot of blood. Each woman has a different postpartum period, depending on her body condition and childbirth pros.

In general, the postpartum period lasts about 40 days, and it is the most common measure experienced by many women. However, the scholars also explained that the minimum postpartum period of *Batas* can be very short even in the form of only one drop of blood. Meanwhile, the maximum limit of postpartum can reach 60 days, although not all women experience it (Dahri, 2012)

#### **4. Blood of the region**

Regional blood is blood that comes out of a woman's womb right during the mating process, which is when the baby comes out of the mother's body. This blood is still called regional blood even if the baby is not yet perfect, as in the case of miscarriage or a fetus that has not yet reached the full human form. Unlike postpartum blood that can continue to come out after delivery, regional blood only occurs at the same time as the baby is discharged. Because this discharge of blood marks the occurrence of childbirth, a mother is required to take a mandatory bath (regional bath) after the process of breastfeeding is completed. This obligation applies even if there is no postpartum blood that comes out afterwards. By taking a regional bath, a mother returns to a holy state so that she can carry out worship such as prayer, reading the Qur'an, and other worship activities according to the provisions of sharia.

#### **E. Premenstrual Syndrome (PMS)**

Premenstrual Syndrome (PMS) is a set of physical, emotional, and psychological symptoms that usually appear about 6–10 days before menstruation and subside when menstruation begins. All women of childbearing age can experience STDs, but the severity varies from person to person. Symptoms of PMS that often appear include angry anger or unstable emotions, feeling anxious or tired, having difficulty concentrating, painful or swollen breasts, and flatulence and cramps. This condition occurs due to hormonal changes in the body before menstruation.

The causes of PMS are influenced by several factors. Hormonal changes, especially increased estrogen and decreased progesterone, can affect mood and physical condition. In addition, changes in serotonin levels (the brain chemical that regulates feelings) also play a role, because low serotonin levels can make a young person anxious, sad, or quick. Genetic factors also play an influence, with women who have identical twins tending to have twice the risk of STDs. Stress and prolonged emotional burden can also aggravate PMS symptoms. A less active lifestyle also contributes, because lack of exercise can make menstrual pain (dysmenorrhea) more severe, while regular physical activity helps to release endorphins (happy hormones), reduce stress levels, and improve mood.

To help relieve STDs, the body needs the right nutritional support. Calcium is one of the essential nutrients that is useful for reducing anxiety, depression, and mood swings. An intake of about 1,000 mg of calcium per day from foods such as milk, yogurt, and cheese is highly recommended. To be optimally absorbed, the body also needs 400–800 IU of vitamin D per day. In addition, magnesium also plays a role in relieving PMS complaints. With a requirement of about 250 mg per day, magnesium can be obtained from foods such as spinach, nuts, oatmeal, yogurt, bananas, avocados, and soybeans. Another nutrient that is no less important is vitamin B6, which helps with depression and anxiety. This vitamin can be obtained from cereals, vegetables such as carrots and spinach, peas, eggs, and meat. By maintaining a nutritious and balanced diet, PMS symptoms can be reduced so that the body is more comfortable ahead of menstruation.

#### **F. Mandatory Bathing Procedures**

Mandatory bathing or *junub* bath is a bath that is done to remove the big *hadas* so that a person returns to a state of purity. For women, bathing is mandatory after menstruation is over, the area is over, and the postpartum period is over so that the body is clean again and she can carry out worship such as prayer and fasting. If she is still menstruating, a woman is punished as unholy, so she is not allowed to perform certain worship. Therefore, after the menstrual blood has completely stopped, she is obliged to take a *junub* bath as a condition for being able to worship again. (Revelation & Snack, 2023)

The procedure for obligatory bathing after menstruation begins with the intention in the heart to eliminate the big *hadas* due to menstruation. After that, it is sunnah to recite the *basmalah* before starting the bath. Women then cleanse their bodies from dirt or uncleanness, then perform ablution like ablution when they want to pray. Next, he pours water all over the body, starting from the right and then left, and making sure that all parts of the body are exposed to air without any parts left behind or dry. As for harmony in the bath, there must be two. The first is intention, the second is to spread water throughout the body. With the completion of these steps, women have returned to purity and are ready to carry out worship as they should.

#### **G. Things not to do during menstruation**

When a woman reaches puberty (adulthood), Allah gives a sign with the arrival of menstruation or menstruation. During menstruation, the body is excreting dirty blood, so women are considered not yet pure. Therefore, during menstruation there are some worships that should not be done, until menstrual

blood stops and she takes a mandatory bath. Worship that is prohibited during menstruation includes:

### 1. Prayer

Women who are menstruating are not allowed to pray, both mandatory prayers (such as the five-time prayer) and sunnah prayers.

The Prophet PBUH said:

فَإِذَا أَقْبَلَتْ حَيْضَتِكَ فَدَعِي الصَّلَاةَ، وَإِذَا أَدْبَرَتْ فَأَغْسِلِي عَنْكَ الدَّمَ وَصَلِّي

"When your period comes, stop praying. And when your period has passed, then take a bath and pray." (HR. Bukhari no. 320 and Muslim no. 333)

But do not worry, women are not sinful because they do not pray during menstruation, because it is indeed a command from Allah. If he is sincere and patiently waiting until he is pure, then he will still be rewarded like a person who is obedient to Allah.

### 2. Fasting

Women who are menstruating are also not allowed to fast, both mandatory fasting (Ramadan) and sunnah.

The Prophet PBUH said:

أَلَيْسَ إِذَا حَاصَتْ لَمْ تَصَلِّي وَلَمْ تَصُومِ؟

"Isn't it true that if a woman is menstruating, she does not pray and does not fast?" (HR. Bukhari and Muslim)

The reason fasting is prohibited during menstruation is because during menstruation a woman's body is weak, and if she continues to fast, it will make her body even more tired. Islam always maintains the health and safety of its people.

In contrast to prayer, mandatory fasting for menstruating women must still be *qadha'* whose fasting is abandoned due to menstruation in the month of Ramadan, while prayer is not obligatory to *qadha'*.

### 3. Reading the Qur'an

Women who are menstruating or postpartum are haram to read the Qur'an, even if it is only part of the verse.

The Prophet PBUH said:

لَا يَقْرَأُ الْجُنُبُ وَالْحَائِضُ شَيْئًا مِنَ الْقُرْآنِ

"It is forbidden for a person who is a *junub* and a menstruating woman to recite the Qur'an." (HR. Abu Dawud and Tirmidhi)

However, if reading is in the context of recitation (for example, just looking at letters or intending to learn), the ruling is permissible.

#### 4. *Touching and carrying the mushaf*

A person who is in *junub*, menstruation, or *nifas* haram touches the *mushaf*, based on the words of Allah SWT:

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

"No one touches it (the Qur'an) except those who are holy." (QS. Al-Waqi'ah: 79)

*Mushaf* is the writing of the Qur'an that is meant to be read. But touching the book of tafsir is permissible according to the number of scholars, if the text of the tafsir is more than the verses of the Qur'an. The law of bringing *mushaf* depends on a person's intention. If the intention is only to bring *mushaf*, then the law is haram. If the intention is to bring other goods, and the *mushaf* is carried with it, then the ruling is permissible. If a person has two intentions at the same time carrying *mushaf* and other goods, then according to a strong opinion, the law is still permissible. In emergencies such as fires or floods, carrying *mushaf* is allowed and can even be an obligation to maintain the honor of the Qur'an.

#### 5. *Entering or staying silent in the mosque*

Menstruation and puberty women are haram in the mosque, as the Prophet PBUH said:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي لَا أُجِلُّ الْمَسْجِدَ لِحَائِضٍ وَلَا جُنُبٍ. رَوَاهُ أَبُو دَاوُدَ وَابْنُ خَزِيمَةَ وَغَيْرَهُمَا

It was narrated from 'Aisha (may Allah be pleased with him) that Rasulullah (peace and blessings of Allah be upon him) said, "Indeed, I do not make it permissible for a woman who is menstruating and a person who is in menstruation."

However, it is allowed to pass through the mosque if it is certain that blood will not drip is permissible, even if it is *makruh*.

#### 6. *Tawaf*

Menstruating women are not allowed to perform *thawaf*, both *fardu* and *sunnah*. The Prophet PBUH said:

افْعَلِي مَا يَفْعَلُ الْحَاجُّ ، غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ حَتَّى تَطْهُرِي

"Do as a pilgrim do except tawaf, until you are pure." (HR. Ash-Syaikhani)

## **H. Bandages and other alternatives to bandages**

Sanitary napkins are an important tool for women during menstruation or menstruation. Its function is to absorb the blood that comes out to keep it clean and comfortable. Now there are many types of sanitary napkins to choose from according to your needs and convenience.

### **1. Disposable bandages**

These pads are only used once, then discarded after use. It is made of soft cotton and absorbent material and has an adhesive at the bottom so that it can stick to the underwear. There are also those that have wings on their sides so that they do not leak easily. The advantages are practical and easy to use, comfortable to wear and easy to carry on the go. After it is full, just replace it with a new one. This disposable sanitary napkin also has different sizes, namely: Regular: for daytime or medium blood, Super: thicker, for a lot of blood, and Overnight: longer, used while sleeping to prevent leakage.

### **2. Cloth wrapping**

These pads are made of soft fabric, can be washed and reused. It is usually made of cotton, bamboo, or other soft materials that can absorb blood well. The outside is waterproof, so that blood does not leak into the clothes. The advantage is that it is environmentally friendly and economical because it can be used repeatedly. While the disadvantage is that it must be washed and dried in the sun after use, so it takes time and effort.

### **3. Thin bandage (pantyliner)**

Pantyliners are small, thin sanitary pads. It is usually used not when menstruating a lot, but to maintain daily hygiene. usually used during vaginal discharge, at the beginning or end of menstruation (little blood). Keep underwear dry and clean. Because it is thin, pantyliners are comfortable to wear and do not feel thick like regular pads.

### **4. Buffer**

A tampon is a small device made of solid cotton and is worn by inserting it into the body in the vagina. Tampons work by absorbing menstrual blood from within the body. It is small in shape so it is easy to use, comfortable, and suitable for women who move a lot, such as when exercising or swimming, as it can help prevent leaks.

### **5. Menstrual cup**

In addition to tampons, there are also menstrual cups or menstrual cups. It is shaped like a small cup that is also inserted into the vagina, but it works differently. If the tampon absorbs blood, the menstrual cup holds menstrual blood in it. Menstrual cups are usually safe, soft, and can be used for several

hours or even up to 12 hours before they need to be emptied and cleaned. This tool can also be used repeatedly, making it more environmentally friendly.

## **Conclusion**

The discussion of women's fiqh shows that understanding of women's biological changes, such as physical growth, menstruation, puerperium, region, and the obligation to purify, is an important aspect that needs to be studied from elementary school age. Fiqh as a science that explains sharia law serves to provide practical guidance on how a Muslim woman responds to these changes based on the provisions of the Qur'an and hadith. Explanations of the menstrual cycle, how to calculate holy periods, mandatory bathing procedures, and personal hygiene ethics aim to help students recognize themselves, maintain their health, and carry out worship correctly. With the delivery of simple, scientific, and developmentally appropriate material for children, women's fiqh learning not only provides religious understanding, but also fosters confidence, a positive attitude towards body changes, and spiritual awareness in undergoing puberty. This study emphasizes that women's fiqh education needs to be carried out systematically and continuously so that the generation of Muslim women grows up with a strong understanding of religion, is physically healthy, and is ready to carry out sharia obligations.

## **Suggestions**

Women's fiqh learning needs to be delivered gradually, contextually, and adjusted to the development of students. Teachers are expected to use interactive learning strategies and provide supporting media to make the material easier to understand, while parents are expected to provide open and educational assistance related to the biological changes experienced by girls. Students are also encouraged to start getting used to recording the menstrual cycle and understanding the provisions of sharia correctly. In addition, educational institutions need to provide additional relevant learning resources, while researchers are further advised to develop learning media innovations to strengthen women's fiqh literacy achievements at the elementary school level.

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