



## **APPLICATION OF MULTIDISCIPLINARY PERSPECTIVES IN THE STUDY OF WOMEN'S FIQH**

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### **ABSTRACT**

This research aims to identify the effective role of multidisciplinary perspectives in the study of women's fiqh. Data collection methods included a questionnaire to 112 Madrasah Aliyah Negeri (MAN) Buleleng and one of Madrasahs Aliyah Negeri (MAN) Jakarta (whose name was not mentioned based on the request of the Head of the Madrasah in Jakarta) students, in-depth interviews, and analysis of Fiqh textbook documentation. Data were analyzed using a theoretical framework that combines Ahmed's Islamic feminism, Ainscow's inclusive education, and Crenshaw's intersectionality. Key findings reveal a gap between theoretical acceptance of menstrual rules (91.1%) and their practical implementation (82.1%), as well as the lack of representation of feminist and intersectional perspectives in the official curriculum. This study contributes to the development of a new analytical framework that integrates three theoretical approaches to understand the complexity of teaching women's fiqh. Limitations of the study include a limited sample size and a narrow focus on the issue of menstruation. Further research is recommended to expand the geographic scope, explore other aspects of women's fiqh, and conduct longitudinal studies to understand the long-term impact of women's understanding of fiqh on students' religious and social practices.

**Keyword:** Women's Fiqh, Islamic Education, Islamic Feminism, Inclusive Education, Intersectionality



## A. Introduction

In Southeast Asia, especially in Indonesia, the issue of access to education for Muslim women remains a significant social issue. Despite an increase in educational participation rates, many women in rural and peri-urban areas still face challenges in obtaining equal and inclusive education, especially in Indonesia (Liu, et al., 2020; Christiawan, & Nguyen, 2024; Septiawan, Utomo, & Wiesel, 2024; Oey-Gardiner, 2021; Assefa, et al., 2021). Facts on the ground show that patriarchal culture and conservative interpretations of Islamic law often become barriers for women to obtain their right to education (Öztürk, 2023; Afrianty, 2020; Kloos, & Ismah, 2023; Sya'rani, 2023; Widiyanti, & Firdaus, 2023). This situation is exacerbated by stereotypical views that narrow the role of women in society, both in the education sector and employment (Nur, Komariah, & Wilodati, 2024; Darmayani, et al., 2020; Tabassum, & Nayak, 2021; Arquisola 2020; Gaus, et al., 2023). Thus, studies on fiqh for women in the context of Islamic education need to consider the social and cultural challenges faced by Muslim women in the region. In addition, relevance to students in Senior High Schools (SMA) or Madrasah Aliyah (MA) is needed to understand similar patterns of discrimination and inclusion in various social contexts. Therefore, this study aims to explore more deeply how women's fiqh perspectives can help to realize sustainable development goals (SDGs), especially in the field of quality and inclusive education.

Previous studies have shown various views on women's attitudes and actions in Islam and the relevance of fiqh in education. Several studies have stated that the traditional approach to women's fiqh often places women in a subordinate position in Islamic educational institutions (Aziz, Abdullah, & Prasojo 2020; Gojali, Abdurrohim, & Ali, 2020; Muqtada, Mustapha, & Mufid, 2024; Fahrub, Alhaa, & Achadi, 2023; Rodliyah, 2022). Meanwhile, other studies have tried to integrate the perspective of Islamic feminism in the education curriculum, but have not been able to fully answer the complexity of the challenges faced (Tavassoli, & Teo, 2021; Adiyono, Ni'am, & Akhyak, 2024; Sabc-El-Rayess, 2020; Adriany, Yulindrasari, & Safrina, 2023; Darzi, Ahmadvand, & Nushi, 2021). Studies on inclusive education in Southeast Asia also show a gap in the application of inclusive values in the context of Islamic religious education (Zulaikha, 2023; Afriyanto, & Anandari, 2024; Utami, 2022; Hasan, & Juhannis, 2024; Panjwani, 2020; Khalid, et al., 2023; Roy, Huq, & Rob, 2020). However, there is a knowledge gap in this literature regarding the integration of Islamic feminist theory, inclusive education, and intersectionality theory in the context of fiqh for women. This paper is here to offer a new approach and fill the gap in the literature by emphasizing the importance of interdisciplinary understanding that takes intersectionality into account as a key component in achieving fair and inclusive education for Muslim women in general and female students at the high school/Islamic high school level early.

This research paper aims to address the gap in the existing references by exploring how the perspectives of Islamic feminism, inclusive education, and intersectionality theory can be integrated in Islamic education. This research focuses on understanding how women's fiqh on menstruation for women in general and female students in particular can be aligned with the aspects of gender equality, inclusivity, and social justice within the framework of contemporary Islamic education. Specifically, this paper seeks to answer the question of how the application of women's fiqh can be expanded through an intersectional approach and Islamic feminism to create a more just and inclusive educational environment. Through this study, it is hoped that an educational model can be found that is able to bridge the gender gap and accommodate all individuals, regardless of their differences in background or identity, especially on the issue of menstruation in women.

The important argument of this study is that the traditional approach to women's fiqh in Islamic education needs to be re-examined with a more inclusive and intersectional perspective. The argument put forward is that the integration of Islamic feminism theory, inclusive education, and intersectionality can change the paradigm of Islamic education to be more responsive to women's needs regarding insight and knowledge about menstruation. This study seeks to prove that a more complex understanding of gender and identity, especially in the case of menstruation for women in the context of Islamic education, will not only increase access and participation of Muslim women, but also help to realize sustainable development goals (SDGs), exactly related to quality and inclusive education. Thus, it is hoped that this paper can be a root for the development of Islamic education policies and practices that are more just and equal for all.

The material object of this study is Islamic education for students on the Senior High School (SMA) or Madrasah Aliyah (MA) level, which was chosen as the unit of analysis to describe how the concept of Fiqh for Women is applied in the context of learning. This material object was chosen because the SMA/MA education phase is an key period in the education of students' religious understanding and identity, especially in the context of menstruation experienced by women related to medical-religious understanding and inter-gender relations. This selection also considers the role of education in achieving the SDGs, exactly related to quality education and gender equality that considers knowledge and insight about menstruation. In addition, an understanding of issues such as menstruation and reproductive health related to ethics of care and social sensitivity is important to introduce at this level of education. The selection process for material objects was carried out through an analysis of the context of the curriculum and subject matter in schools as well as interviews with Islamic education teachers. Thus, this material object is relevant to studying the application of Women's Fiqh in a broader educational environment.

The research design is qualitative-descriptive, which was chosen to describe in depth how Islamic education at the high school/Islamic high school level accommodates the concept of Fiqh for Women in the context of menstruation and other gender issues. This design allows for a comprehensive description of the experiences of male and female students and teachers' perceptions of the application of materials related to women's fiqh. Through this approach, the study can reveal various aspects and dynamics of Islamic education related to the concepts of gender, reproductive health, and equality. The work process of this design involves data collection through document analysis, in-depth interviews, and participant observation and related to education policies and curriculum materials. By using a qualitative-descriptive approach, this study seeks to demonstrate a detailed and nuanced picture of the practices and challenges of implementing Fiqh for Women in cases of menstruation in schools. This design also facilitates the reflective analysis needed to understand the connection between Islamic education and sustainable development goals.

The primary source of this paper is the understanding of Fiqh Studies related to menstruation in women, which is linked to the formal object, context, and material object of the study. The selection of these sources aims to explore more deeply how Islamic religious norms, especially fiqh, shape perceptions and practices related to menstruation in the setting of Islamic education at the high school level. These primary sources were selected because they are representative in revealing various views and interpretations related to Islamic law regarding menstruation, as well as its influence on women's welfare and participation in education. The selection process for primary sources was carried out by collecting classical and contemporary literature, including fiqh books, fatwas, and research articles that discuss the topic of menstruation from an Islamic perspective. Thus, this study has a strong foundation for understanding the cultural and religious contexts that influence the teaching of women's fiqh, especially about menstruation in Islamic schools.

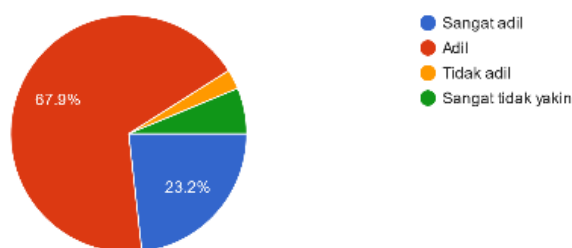
The data collection technique in this paper involves the use of questionnaires and documentation to obtain varied and comprehensive perspectives on the application of Fiqh for Women in Islamic education. Questionnaire was used to collect quantitative data on students' understanding of the understanding of fiqh for women, especially in terms of menstruation and other gender roles. Documentation, such as curricula, syllabi, and textbooks, was analyzed to understand how these concepts are represented in formal education materials. These techniques were chosen because they allow for data triangulation, which provides reliability and validity in the study results. Process of selecting data collection techniques was carried out by considering the need to obtain rich and comprehensive data.

Data analysis technique in this paper was carried out using three separate stages, which include: 1) Islamic Feminism by Ahmed, which explains how the feminist perspective is applied in Islam to elevate the role and rights of women, especially in the setting of education and fiqh law (Ahmed, 2020a; 2023; 2020b; 2021; 2019). 2) Inclusive Education by Ainscow, which emphasizes the importance of education that accommodates all individuals regardless of gender differences, so that it was relevant to the discussion of inclusive Islamic education for women (Ainscow, Slee, & Best, 2019; Ainscow, 2020a; 2021; Ainscow, & Viola, 2023; Azorín, & Ainscow, 2020; Ainscow, 2020b). 3) Intersectionality by Crenshaw, which analyzes how various forms of discrimination, including gender and religion, are interrelated and impact Muslim women in education (Crenshaw, 2019a; 2019b). This research paper uses data analysis techniques that involve: 1) Data Reconciliation to reveal, explain, and describe the results of data from certain data collection techniques, 2) Data Presentation to identify taxonomies, trends, and patterns of data, and 3) Data Construction to interpret explicit and implicit meanings and relationships between data and the research context. Data are carefully analyzed within a textual and contextual framework to produce in-depth and nuanced insights into Islamic education that is responsive to gender issues.

## B. Fiqh for Women through Islamic Feminism

Questionnaire data collected from 112 respondents provides an interesting picture of their concept of gender justice in the setting of menstrual rules in Islam. When asked about whether menstrual rules provide gender justice, the results showed that 23.2% of respondents felt very fair, while 67.9% thought the rules were fair. Meanwhile, only 2.7% felt unfair and 6.3% were not sure about their opinion, indicating that the majority of students believe that menstrual rules can promote gender justice. This illustrates that there was a positive impression and awareness regarding the role of fiqh in creating equality. A follow-up question highlighted how important it is for respondents to understand the feminist perspective on menstrual rules, with 49.1% stating that it is very important.

Berdasarkan pengertian haid, masa haid, sifat darah haid, dan tanda-tanda berhentinya darah haid; maka, apakah menurut Anda aturan haid dalam Isla...gai aspek kehidupan) dalam konteks pendidikan?  
112 responses

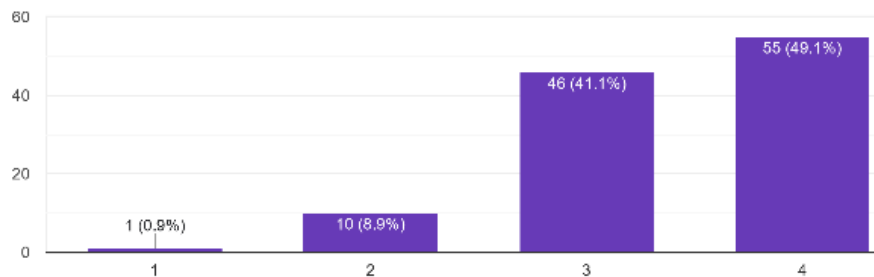


**Figure 1. Menstrual Rules in the context of Gender Justice**

This indicates a rising awareness among students of the need for a gender perspective in Islamic education. This finding is in streak with the aim of the research to integrate a feminist perspective in explaining menstrual rules, strengthening the argument that education must include aspects of gender justice and equality.

The questionnaire results also revealed that the majority of students believe that the rules of menstruation in Islam are quite fair from a gender perspective, where 23.2% of respondents stated that the rules were very fair and 67.9% called them fair. This data shows a positive consensus regarding the implementation of menstrual rules which are expected to provide gender justice in the context of education.

Berdasarkan pengertian haid, masa haid, sifat darah haid, dan tanda-tanda berhentinya darah haid; maka, seberapa penting bagi Anda untuk memahami...hi hak-hak perempuan dalam pendidikan Islam?  
112 responses



**Figure 2. Feminist Perspective on Menstrual Rules**

In addition, when asked about the importance of understanding the feminist perspective on menstrual rules, 49.1% of respondents considered this understanding very important. This finding creates a clear demand to include a more gender-sensitive perspective in the Islamic education curriculum related to women's fiqh. The increasing awareness and attention from respondents shows that there is a real need to make this learning more inclusive and responsive. Thus, this data illustrates the importance of this study to challenge existing norms and involve feminist views. The integration of this knowledge is expected to make a more reasonable learning environment for all individuals, especially women.

In analyzing the relationship between gender justice and understanding of menstrual regulations, the data shows that 23.2% of students feel that menstrual regulations are very fair, while 67.9% choose the word fair. This indicates that there is a strong belief among students that the regulation contributes to justice for both genders. However, there are still 2.7% who think that the regulation is unfair, indicating that critical views of this policy still exist. Considering the importance of understanding the feminist perspective, 49.1% of respondents emphasized that this is very important, indicating that students want to be more involved in discussions about women's rights. These results emphasize the need for critical

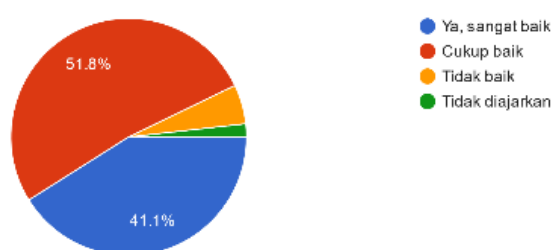


thinking involving a feminist approach to enrich the understanding of women's fiqh. By connecting this questionnaire data, we can see that there is hope for formulating an inclusive education model that not only educates but also empowers women. Therefore, it is imperative to translate the results of this study into educational practices that are more responsive to current dynamics.

### C. Fiqh for Women through Inclusive Education

In the implementation of inclusive education, it is important to observe the extent to which educational materials accommodate gender justice, especially in the context of women's fiqh. Documentation data on Fiqh books (for Classes X, XI, and XII published by the Directorate General of Islamic Education) revealed that there was no presentation of materials related to gender justice and feminist perspectives, especially on the issue of menstruation. This is a significant issue because of the relevance of education that should cover various aspects of women's rights. On the other hand, the results of a questionnaire from 112 Madrasah Alyah students showed that 41.1% of respondents felt that menstrual rules were understood very well in their school, while 51.8% felt that they were quite good. However, 5.4% considered the understanding to be poor and 1.8% stated that this material was not taught. In addition, when asked about the inclusiveness of the educational environment in discussing menstrual rules, 1.8% said that they did not teach it at all, while 16.1% felt that they did not teach it.

2. Inclusive Education oleh Ainscow Pendidikan inklusif berusaha menciptakan lingkungan yang mendukung semua siswa, termasuk dalam mempelaj... Islam dipahami dengan baik di sekolah Anda?  
112 responses



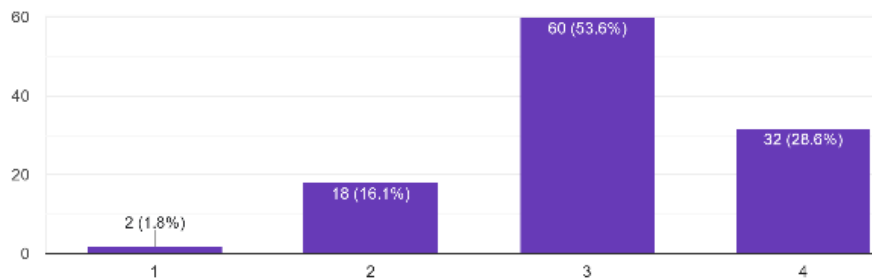
**Figure 3. The Relevance of Education to Aspects of Women's Rights**

These findings underscore the need for revisions in the curriculum to be more responsive to the needs of inclusive education and in line with the sustainable development goals.

The data collection through the questionnaire provides a clear picture of the understanding and inclusiveness of women's fiqh education among students. Although the Fiqh textbooks for Grades X, XI, and XII do not discuss gender equity and feminist perspectives, 41.1% of students considered that the rules of menstruation in Islam were very well understood in school. In addition, another

51.8% felt that the material was explained quite well, indicating some positive understanding among students. However, 5.4% considered the understanding of the rules of menstruation inadequate, indicating discrimination in the interpretation of the material.

Berdasarkan hal-hal yang dilarang bagi perempuan yang ber-haid dan aturan mandi besar atau mandi suci, seberapa inklusif (terbuka) lingkungan...an Anda dalam membahas aturan haid dalam Islam?  
112 responses



**Figure 4. Inclusivity of the Educational Environment in Discussing Menstrual Rules**

When asked about how inclusive the educational environment was in discussing the rules of menstruation, 53.6% of respondents said that their school taught it, while 28.6% indicated that the teaching was accompanied by intensive guidance. On the other hand, 1.8% of respondents felt that this discussion did not exist at all. These findings suggest that despite awareness, there is still a need to improve the quality of more inclusive teaching to strengthen the understanding of gender justice in Islamic education.

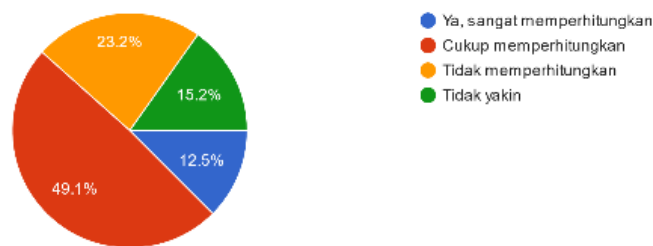
The analysis of the questionnaire data provides in-depth insights into the understanding of menstrual rules in the context of fiqh for women. Of the 112 respondents, the results showed that 41.1% of students considered that menstrual rules in Islam were very fair and well understood, while 51.8% felt that their understanding was quite adequate. However, there were still 5.4% of students who felt that their understanding of this material was inadequate and 1.8% said that it had never been taught. In addition, when an evaluation of the inclusiveness of the educational environment was carried out, only 1.8% of respondents felt that there was no teaching at all, while 16.1% indicated that discussions about menstruation were lacking. In contrast, 53.6% stated that discussions were carried out, and 28.6% felt very open to intensive guidance. This shows that there is room for improvement in women's fiqh teaching to accommodate more inclusive perspectives. With this data in mind, it is important to formulate better education policies, support gender equity, and align with sustainable development goals in the setting of Islamic education.



#### D. Fiqh for Women through Intersectionality

On the study of Fiqh for Women, understanding intersectionality is essential to recognize how various social identities impact Muslim women in the context of education. A survey using a Google Form questionnaire involving 112 respondents yielded interesting results. The first question asked, regarding the influence of social identity in menstrual rules, showed that 12.5% of respondents felt that the rules took social identity into account. Meanwhile, almost half of the respondents, namely 49.1%, thought that the rules took these aspects into account enough. These results reflect an awareness among the public of the importance of social context in the application of fiqh. However, there were also a number of respondents who expressed doubts, with 15.2% being unsure about the relevance of social identity in this rule.

3. Intersectionality oleh Crenshaw Teori interseksionalitas melihat bagaimana berbagai identitas sosial saling terkait, termasuk dalam pembahasan ...upun latar belakang keluarga agamis atau tidak)?  
112 responses

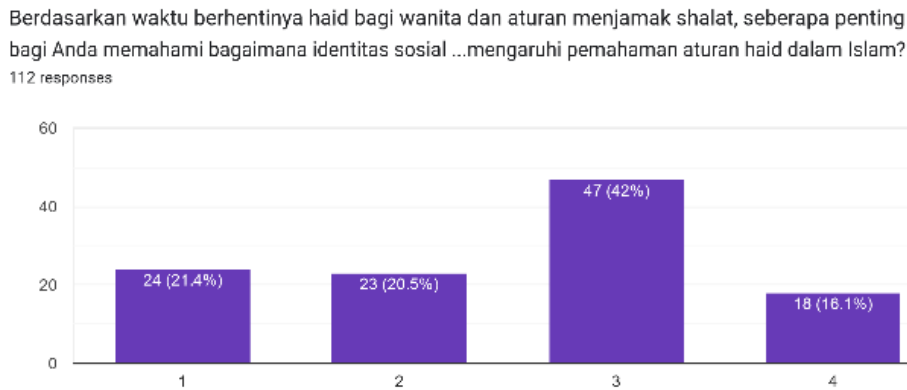


**Figure 5. The Influence of Social Identity in Menstrual Rules**

This suggests that there is room for further discussion regarding how social aspects interact with religious law in practice. Overall, these data illustrate that understanding of fiqh cannot be separated from the broader context of social identity.

The presentation of data from this questionnaire provides a clearer insight into how Muslim women understand menstrual rules in the context of intersectionality. In the question of how much influence social identity has on viewing menstrual rules, 12.5% of respondents felt that these aspects were highly considered. Quite high appreciation was also seen from 49.1% of respondents who felt that social identity was sufficiently considered. However, 23.2% of respondents stated that these rules did not take into account existing social aspects, reflecting a more critical view. These data show that there has been a long journey in achieving an inclusive understanding of fiqh. Society seems to still be trying to understand the relationship between religious norms and diverse social identities. Thus, the results of this survey not only provide a statistical picture, but also create a basis for in-depth reflection on how fiqh can be more widely accepted

in an inclusive social context. Along with the growth of this awareness, further education is needed to involve all levels of society.



**Figure 6. Social Identity for Understanding Menstrual Regulations**

Further data from the questionnaire highlighted the rank of impression and awareness various social identities in the context of menstrual regulations. In a follow-up question on how important understanding social identities is for understanding menstrual regulations, 42% of respondents considered this important. On the other hand, 21.4% of respondents considered it not important at all, indicating some doubt about the relevance of this issue. Only 15.1% of respondents felt it was very important to explore these aspects, reflecting that views on intersectionality are still diverse in society. Even with 20.5% considering it not important, it is clear that this understanding still needs strengthening. These data indicate that there is an unevenness in knowledge and awareness of the social context and its impact on Islamic law. Digging deeper into the relationship between social identities and fiqh practices needs to be a major focus in further research. Thus, overall, these data indicate that understanding of Islamic education must be developed to encompass the diversity and complexity that exists, contributing to a more inclusive and equitable education for Muslim women.

### **E. Reflection of Multidisciplinary Perspectives in Women's Fiqh**

The findings of this research paper reveal several important findings related to the application of fiqh for women in the context of Islamic education. First, the majority of respondents (91.1%) consider menstrual rules in Islam to be fair from a gender perspective, indicating widespread acceptance of traditional fiqh teachings. Second, there is significant awareness (49.1%) of the importance of understanding the feminist perspective on menstrual rules, indicating openness to more progressive interpretations. Third, although the majority of respondents (92.9%) feel that menstrual rules are well understood in schools, there is still a gap in the implementation of inclusive education, with 17.9% of respondents feeling that the educational environment is less open to discussing this issue. Fourth, in

the context of intersectionality, 61.6% of respondents consider menstrual rules to take social identity into account, but there are still 38.4% who doubt or do not see such consideration. Fifth, only 57.1% of respondents consider it important to understand social identity in the context of menstrual rules, indicating that there is room for increased awareness of intersectionality. Finally, the analysis of the documentation of the Fiqh textbooks for Grades X, XI, and XII revealed the absence of explicit discussion of gender justice and feminist perspectives in the material on menstruation, indicating the need for a curriculum revision that is more responsive to contemporary issues.

The interpretation of these findings leads to several important conclusions. The high level of acceptance of the rules of menstruation as something fair indicates that traditional fiqh teachings still have strong legitimacy among students. However, awareness of the importance of feminist perspectives indicates a paradigm shift among the younger generation of Muslims, who are beginning to question and re-examine traditional interpretations. The gap between theoretical understanding and practical application in educational settings indicates the challenges in transforming insights into real inclusive practices. The varying perceptions of intersectionality in the rules of menstruation reflect the complexity of understanding the interaction between religion and social identity. The lack of awareness of the rank of understanding social identity in the setting of women's fiqh indicates the need for further education on intersectionality. The absence of explicit discussion of gender justice and feminist perspectives in the Fiqh textbooks underscores the urgency to revise the curriculum to be more relevant to contemporary discourses on gender in Islam.

Contextualizing these findings within the theoretical framework used provides a deeper understanding. From Ahmed's Islamic Feminism perspective, the high acceptance of menstrual rules as something fair, along with the awareness of the importance of feminist perspectives, suggests the potential for integrating feminist thought into the interpretation of fiqh without causing significant resistance (Ahmed 2020a; 2023; 2020b; 2021; 2019). Ainscow's Inclusive Education Theory highlights the importance of bridging the gap between theoretical understanding and practical implementation, given that some students still feel that the educational environment is less open to discussing the issue of menstruation (Ainscow, Slee, & Best, 2019; Ainscow, 2020a; 2021; Ainscow, & Viola, 2023; Azorín, & Ainscow, 2020; Ainscow, 2020b). Crenshaw's intersectionality analysis is particularly relevant in understanding how diverse social identities influence perceptions and experiences related to menstrual rules, given the variation in respondents' views on this matter (K. W. Crenshaw, 2020; Kimberle Crenshaw, 1989; 2019; Kimberlé Crenshaw, 2019). These three theoretical perspectives synergize in underscoring the importance of a holistic approach in teaching women's fiqh, which considers not only aspects of Islamic

law, but also social context, gender justice, and diverse identities. This contextualization also emphasizes the urgency to revise the curriculum and teaching methods of fiqh to be more responsive to complex and dynamic social realities. Thus, this study provides an empirical basis for developing a more inclusive, feminist, and intersectional approach to women's fiqh education in Indonesia.

Based on the findings and implications of this study, several concrete action plans can be proposed to improve the quality and relevance of women's fiqh education in Indonesia. First, a comprehensive revision of the fiqh curriculum and textbooks for senior high school/vocational high school levels is needed, by explicitly including feminist and intersectional perspectives, especially in discussions on issues related to menstruation and reproductive health. Second, the development of teacher training programs that focus on inclusive and gender-sensitive teaching methods, as well as a deeper understanding of intersectionality in the context of Islam. Third, the initiation of regular discussion forums in schools that facilitate open dialogue between students, teachers, and fiqh experts on contemporary interpretations of women's fiqh. Fourth, collaboration between the Ministry of Religious Affairs, the Ministry of Education and Culture, and civil society organizations to develop practical guidelines on the application of the principles of gender justice and social inclusion in religious education. Fifth, the formation of a multidisciplinary working team consisting of fiqh experts, Muslim feminists, educators, and psychologists to design holistic and contextual learning modules on women's fiqh. Sixth, the launch of a public education campaign aimed at raising public awareness of the importance of an inclusive and intersectional perspective in understanding and practicing women's fiqh. Finally, the initiation of longitudinal research to monitor the long-term impact of implementing a more progressive approach to teaching women's fiqh on the religious attitudes and practices of the younger generation of Muslims in Indonesia.

## **F. Conclusion**

This study revealed important and unexpected findings related to the dynamics of understanding women's fiqh among Indonesian Muslim students. First, there is a significant gap between theoretical acceptance of menstrual rules (91.1%) and their practical implementation in educational settings (82.1%). Second, although the majority of respondents considered menstrual rules to be fair, almost half (49.1%) acknowledged the importance of a feminist perspective, indicating the potential for a synthesis between tradition and modernity. Third, awareness of intersectionality in the context of women's fiqh was lower than expected, with only 57.1% of respondents considering it important. Fourth, the absence of explicit discussion of gender justice in Fiqh textbooks contrasts with students' openness to progressive interpretations. Fifth, variations in

understanding of social identity in the context of menstrual rules indicate the complexity of applying intersectionality theory in fiqh. Sixth, the high percentage of students who felt that the educational environment was quite open in discussing menstruation issues (82.2%) contradicts the lack of gender-sensitive material in the official curriculum. Finally, these findings collectively indicate a gap between students' aspirations for a more inclusive understanding of fiqh and the reality of education that is still fixated on traditional interpretations.

This study makes a significant scientific contribution in integrating the perspectives of Islamic feminism, inclusive education, and intersectionality theory into the study of women's fiqh in the context of Islamic education in Indonesia. First, this study offers a new analytical framework that combines the three theoretical approaches to understand the complexity of women's fiqh teaching in the contemporary era. Second, this study uncovers unprecedented empirical data on Muslim students' perceptions of menstrual rules in relation to gender justice and social identity. Third, the findings on the gap between theoretical acceptance and practical implementation provide new insights into the challenges of transforming conceptual understanding into inclusive educational practices. Fourth, the intersectional analysis applied in the context of women's fiqh broadens the understanding of how various social identities interact with the interpretation of Islamic law. Fifth, this study highlights the untapped potential in Islamic education curricula to integrate feminist and intersectional perspectives. Sixth, this study provides an empirical basis for the reformulation of pedagogical approaches in teaching women's fiqh that are more responsive to the needs and realities of contemporary students. Finally, this scientific contribution paves the way for the development of a more holistic, inclusive, and sustainable development goal-aligned Islamic education model in Indonesia. Despite providing valuable insights, this study has several limitations that need to be acknowledged. First, the study sample was limited to Madrasah Aliyah students in urban areas, thus not fully representing the diversity of perspectives across Indonesia. Second, the focus on the issue of menstruation may overlook other aspects of women's fiqh that are also relevant to gender equity and intersectionality. Third, this study did not include the perspectives of teachers and policymakers, which could provide a more comprehensive understanding of implementation challenges. Fourth, the documentation analysis was limited to official textbooks, without considering informal learning sources that may influence students' understanding. Fifth, this study did not explore in depth how socio-economic and geographical backgrounds influence students' perceptions of women's fiqh. Sixth, this study did not examine the long-term impact of women's understanding of fiqh on students' religious and social practices after graduation. To address these limitations, further research is recommended to: (1) expand the geographic and demographic scope of the sample; (2) explore other aspects of women's fiqh such as marriage and

inheritance; (3) engage the perspectives of teachers, scholars, and policymakers; (4) analyze informal learning sources and social media; (5) conduct longitudinal studies to understand the evolution of women's understanding of fiqh over time; (6) use mixed qualitative-quantitative methods to gain a more nuanced understanding; and (7) develop and test the effectiveness of women's fiqh learning modules that integrate feminist and intersectional perspectives.

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