



## Development of Women's Fiqh Learning in State Islamic Senior High Schools: Integration of Islamic Gender Education Theory, Inquiry-Based Learning, and Strengthening of Islamic Character

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### Abstract

This research examines a crucial problem in women's fiqh education at Madrasah Aliyah: the dominance of normative-textual approaches that provide minimal space for critical dialogue on contemporary social dynamics and female identity. The study aims to design an integrated learning model for women's fiqh through a combination of Islamic Gender Education Theory, Inquiry-Based Learning, and Islamic Character Strengthening Philosophy. Data collection methods included online surveys via Google Forms, analysis of Grade XI fiqh textbooks, and examination of the classical text *Risālah al-Mahīd*. Data analysis employed three theoretical frameworks: Sharia contextualism according to Zainah Anwar, inquiry cycle theory by Margus Pedaste, and personality transformation philosophy by Syed Muhammad Naquib al-Attas. Research findings reveal that although the majority of students perceive menstrual regulations as fair, their understanding remains static without critical reflection on cultural and gender contexts. The integration of these three approaches proved effective in creating a more participatory, inclusive, and meaningful learning experience. The study concludes that a paradigm shift is necessary—from information transfer to transformative educational processes. Research limitations include a narrow geographical scope and a predominantly female respondent base. The novelty of this research lies in its multi-dimensional integration approach, which has not been widely explored in academic literature. Recommendations for future research include direct implementation testing across diverse regions and the development of specific Islamic character assessment instruments tailored to women's fiqh education contexts. This model is expected to serve as an



## Introduction

In the State Islamic Senior High School (MAN) Buleleng in Bali and in a MAN Jakarta (not mentioned based on the request of the principal and officials), women's fiqh learning still tends to be normative, textual, and limited to the analysis of static sharia laws without touching on the dynamics of contemporary women's social life. This phenomenon has illustrated the gap between the teaching materials delivered and the reality of students' lives in general and female students in particular who are in a modern society with various gender and multiculturalism challenges <sup>1</sup>. Within the framework of the Sustainable Development Goals (SDGs), especially the fourth point on quality education and the fifth on gender equality, a conventional approach like this is not sufficient to form critical, inclusive, and participatory students. Islamic Gender Education, as an alternative paradigm, has not been systematically integrated into the fiqh curriculum,<sup>2</sup> resulting in minimal space for reflection on issues such as women's leadership, inheritance rights, public roles, and even the issue of menstruation in women thematically and in depth within the framework of sharia. Inquiry-Based Learning, although it has been introduced and taught in adequate portions in several aspects of religious education,<sup>3</sup> has not

<sup>1</sup> Badrah Uyuni et al., "Fiqh Education at Mahad Aly Zawayah Jakarta: A Solution for the Urban Dakwah Needs of Today," *Syaikhuna: Jurnal Pendidikan Dan Pranata Islam* 15, no. 02 SE-Articles (October 2024): 189–209, <https://doi.org/10.62730/syaikhuna.v15i02.7497>; Fitri Liza et al., "Application of Multidisciplinary Perspectives in The Study of Women's Fiqh," *TATHO: International Journal of Islamic Thought and Sciences* 2, no. 1 SE-Articles (January 2025): 36–52, <https://doi.org/10.70512/tatho.v2i1.77>; Tengku Sarina Aini Binti Tengku Kasim, Siti Faliyah Binti Yaakob, and Nor Fahimah Binti Mohd Razif, "Family Influence on Female's Blood Education in the Context of Islamic Practice in Malaysia," *El-Usrah* 7, no. 2 (2024): 623–47, <https://doi.org/10.22373/ujhk.v7i2.26252>; Laeli Aulia Ifani et al., "Fiqh Education for Adolescent Girls: Study of the Latanun Nisa in Temanggung, Indonesia," *Amorti: Jurnal Studi Islam Interdisipliner* 3, no. 2 SE-Articles (April 2024): 71–79, <https://doi.org/10.59944/amorti.v3i2.198>; Nor Ismah, "Women's Fatwa-Making in Indonesia: Gender, Authority, and Everyday Legal Practice," *International Journal of Islam in Asia* 4, no. 1–2 (2024): 75–97; Wilnan Fatahillah, Ririh Krishnani, and Teguh Luhurbudi, "Prediction of the Social Impact of Islamic Family Law on Women's Empowerment in Indonesia and Saudi Arabia: Analysis of Islamic Feminism, Structuralism, and Legal Socialization," *ELS Journal on Interdisciplinary Studies in Humanities* 7, no. 4 SE-Articles (December 2024): 642–54, <https://doi.org/10.34050/els-jish.v7i4.42367>.

<sup>2</sup> Sitti Nadirah, Universitas Islam, and Negeri Alauddin, "Reimagining Islamic Scholarship : Integrating Psychology , Gender , And," no. 3 (2023): 128–42; Musyarrafah Sulaiman Kurdi, "Gender Responsive Values in Fiqh Subjects: Concepts and Practices in Madrasah Ibtidaiyah Levels," *Journal of Gender and Millennium Development Studies* 1, no. 1 SE-Articles (May 2024): 12–23; Nur Rofiq and Universitas Tidar, "Gender , Faith , and Reform : A Narrative Review of Islamic Feminism And," no. 2 (2024): 66–81.

<sup>3</sup> Mujamil Qomar and Agus Zaenul Fitri, "Innovative Learning Strategies for Islamic Religious Education Based on Merdeka Belajar Curriculum in Vocational High Schools," *Al-Hayat: Journal of Islamic Education* 8, no. 3 (2024): 966–81; Lehlohonolo Kurata, "Teaching Methods for Promotion of Social Justice Competences in Religious Studies Among Students in Selected Leribe Secondary Schools," *The Eastasouth Journal of Learning and Educations* 3, no. 01 SE-Articles (March 2025): 87–103, <https://doi.org/10.58812/esle.v3i01.364>; Karima Matar Almazroui, "Project-Based Learning for 21st-Century Skills: An Overview and Case Study of Moral Education in the UAE," *The Social Studies* 114, no. 3 (May 2023): 125–36, <https://doi.org/10.1080/00377996.2022.2134281>; H. D Assem et al., "Identifying and Dispelling Students' Misconceptions about Electricity and Magnetism Using Inquiry-Based Learning in Selected Junior High Schools," *ASEAN Journal for Science Education* 3, no. 1 (2023): 13–32; Arif Ainur Rafiq, Mochamad Bruri Triyono, and Istanto Wahyu Djatmiko, "The Integration of Inquiry and Problem-

penetrated the realm of women's fiqh which has so far been viewed as a technical and definite area. Strengthening Islamic Character is also often separated from the fiqh learning process,<sup>4</sup> resulting in fragmentary understanding without a responsible and in-depth moral dimension. This structural gap opens up space for more holistic, responsible, integrative, impactful, and contextual learning innovations in the development of women's fiqh in madrasas.

Previous relevant studies have discussed Islamic Gender Education, Inquiry-Based Learning, and Strengthening Islamic Character separately, but there have been few attempts to integrate the three in one model of women's fiqh learning. Zainah Anwar's thoughts have provided an adequate philosophical basis for reformulating sharia interpretation through the lens of gender equality,<sup>5</sup> but have not touched on practical implementation in formal educational settings such as madrasas. Margus Pedaste's views on the inquiry cycle have offered a methodological framework that can be accounted for to increase active participation of students,<sup>6</sup> but have not been linked to normative and

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Based Learning and Its Impact on Increasing the Vocational Student Involvement,” *International Journal of Instruction* 16, no. 1 SE-Articles (January 2023): 659–84.

<sup>4</sup> Ikhwanul Abrori and Afiful Ikhwan, “Strengthening Islamic Religious Education Values in Developing Independent Character,” *Al-Hayat: Journal of Islamic Education* 8, no. 3 (2024): 1135–57; Hildan Ramadhan, Ummu Izzatul, and Uswatun Khalisah, “Typical Characteristics of Islamic Religious Education and Its Role in Fostering Islamic Character” 3, no. 1 (2025): 69–80, <https://doi.org/10.69526/bir.v3i1.171>; Aep Saepudin et al., “Strengthening Character Education: An Action Research in Forming Religious Moderation in Islamic Education,” *International Journal of Learning, Teaching and Educational Research* 22, no. 12 (2023): 84–105.

<sup>5</sup> Zainah Anwar and Jana S Rumminger, “Justice and Equity in Muslim Family Laws: Challenges, Possibilities, and Strategies for Reform,” *Wash. & Lee L. Rev.* 64 (2007): 1529; Zainah Anwar and Rose Ismail, “Amina Wadud and Sisters in Islam—A Journey towards Empowerment,” *A JIHAD FOR JUSTICE* 63 (2012).

<sup>6</sup> Margus Pedaste et al., “Phases of Inquiry-Based Learning: Definitions and the Inquiry Cycle,” *Educational Research Review* 14 (2015): 47–61, <https://doi.org/https://doi.org/10.1016/j.edurev.2015.02.003>; Margus Pedaste et al., “Improving Students’ Inquiry Skills through Reflection and Self-Regulation Scaffolds,” *Technology, Instruction, Cognition & Learning* 9, no. 1/2 (2012): 81–95; Margus Pedaste and Tago and Sarapuu, “Design Principles for Support in Developing Students’ Transformative Inquiry Skills in Web-Based Learning Environments,” *Interactive Learning Environments* 22, no. 3 (May 2014): 309–25, <https://doi.org/10.1080/10494820.2011.654346>; Margus Pedaste, Geidi Mitt, and Teele Jürivete, “What Is the Effect of Using Mobile Augmented Reality in K12 Inquiry-Based Learning?,” *Education Sciences*, 2020, <https://doi.org/10.3390/educsci10040094>; Margus Pedaste, Aleksandar Baucal, and Elle Reisenbuk, “Towards a Science Inquiry Test in Primary Education: Development of Items and Scales,” *International Journal of STEM Education* 8, no. 1 (2021): 19, <https://doi.org/10.1186/s40594-021-00278-z>; Margus Pedaste et al., “Support for Inquiry through Reflection of Regulative Activities: Experiences in the Learning Environment Young Researcher,” *IADIS International Conference on Cognition and Exploratory Learning in Digital Age, CELDA 2011*, no. Celda (2011): 35–42; Margus Pedaste et al., “Improvement of Inquiry in a Complex Technology-Enhanced Learning Environment BT - New Developments in Science and Technology Education,” ed. Martin Riopel and Zacharoula Smyrniou (Cham: Springer International Publishing, 2016), 55–62, [https://doi.org/10.1007/978-3-319-22933-1\\_6](https://doi.org/10.1007/978-3-319-22933-1_6); Margus Pedaste and Tago Sarapuu, “Web-Based Inquiry Learning Environment ‘Young Scientist’,” *Proceedings of the 6th IASTED International Conference on Web-Based Education, WBE 2007*, 2007, 35–40.

sensitive issues such as women's fiqh. Syed Muhammad Naquib al-Attas' theoretical concepts on the transformation of Islamic character<sup>7</sup> are also rarely used as a pedagogical foundation in fiqh subjects that usually emphasize memorization rather than internalization of values. Most of the literature has focused on general curriculum development or macro Islamic education reform,<sup>8</sup> while specifications for women's fiqh at the secondary school level are still very rare. The absence of studies that explicitly link SDGs, gender education theory, inquiry approaches, and character building in the context of women's fiqh learning has triggered a significant knowledge gap. This is the basis for the urgency of this research as an effort to fill this empty space with a new and integrated approach.

This paper has aimed to design and develop an integrative model of women's fiqh learning by combining the principles of Islamic Gender Education, Inquiry-Based Learning methods, and the philosophy of Islamic Character Strengthening in State Madrasah Aliyah Buleleng in Bali and one State Madrasah Aliyah Jakarta (whose full identity is not mentioned based on the request of the Principal and officials). This study is committed to answering the question "how women's fiqh can be taught not only as a set of legal rules but as a medium for critical dialogue, identity empowerment, and moral formation." Specifically, the main objective is to produce a learning framework that is able to "meet" and even "familiarize" normative understanding with contextual awareness in order to support the achievement of Sustainable Development Goals in the field of education and gender equality. This model is designed to be directly applied in the environment of State Madrasah Aliyah in Bali and the Special Region (DK) of Jakarta by considering cultural diversity and local conditions. One of the focuses is to change the way students view fiqh not as a rigid law, but as a tool to understand and face the challenges of their lives as Muslim women. The final result is intended to provide a pedagogical alternative that is innovative, relevant, and has the potential for replication in other Islamic educational institutions.

<sup>7</sup> Syed Muhammad Al-Naqib Al-Attas, *Islam Dalam Sejarah Dan Kebudayaan Melayu*/Syed Muhammad Naquib Al-Attas (ABIM, 1972); Agus Riwanda, "Comparative Typology of Science and Religion Integration of Syed Muhammad Naquib Al-Attas and Amin Abdullah and Its Implications for Islamic Education," *Journal of Islamic Civilization* 5, no. 1 SE-Articles (November 2023): 91–111; Suroto Suroto and Hanifuddin Jamin, "Actualization of Islamic Education Today in the Perspective of Muhammad Naquib Al-Attas' Thought," *ISTIFHAM: Journal Of Islamic Studies* 1, no. 2 SE- (August 2023): 167–74, <https://doi.org/10.71039/istifham.v1i2.8>; Miftahul Jannah, "The Islamization Process by Syed Muhammad Naquib Al-Attas and Its Relevance on Islamic Science," *Kawanua International Journal of Multicultural Studies* 3, no. 2 (2022): 57–65, <https://doi.org/10.30984/kijms.v3i2.61>.

<sup>8</sup> Rahmat Ryadhush Shalihin, "Enhancing the Islamic Education in Kurikulum Merdeka through International Benchmarking: A Transdisciplinary Study," *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan* 9, no. 01 SE-Review Articles (May 2023): 1–16, <https://doi.org/10.32678/tarbawi.v9i01.7985>; Rifqi Muhammad and Peni Nugraheni, "Sustainability of Islamic Banking Human Resources through the Formulation of an Islamic Accounting Curriculum for Higher Education: Indonesian Perspective," *SAGE Open* 12, no. 1 (2022): 21582440221079840; Mohammad Fahri Husaeni, "Critical Literature Review on Moral Education System in Indonesia: How Islamic Education and Pancasila Education Monopolize Morality in Schools," *Muslim Education Review* 2, no. 1 SE-Articles (July 2023): 65–98, <https://doi.org/10.56529/mer.v2i1.163>; Khalid Arar, Rania Sawalhi, and Munube Yilmaz, "The Research on Islamic-Based Educational Leadership since 1990: An International Review of Empirical Evidence and a Future Research Agenda," *Religions*, 2022, <https://doi.org/10.3390/rel13010042>.

The main argument of this paper is that women's fiqh learning can be reconstructed into a dynamic, critical, responsible, impactful, and transformative educational process through the integration of Islamic Gender Education, Inquiry-Based Learning, and Islamic Character Building. By using Zainah Anwar's contextual approach, fiqh learning can be freed from gender-biased textualistic interpretations and shifted to a more just, impactful, responsible, and relevant understanding of the reality of today's women. Margus Pedaste's inquiry approach has offered a practical mechanism for students to be actively involved in the learning process, asking questions, and exploring solutions to complex and multidimensional fiqh issues. Syed Muhammad Naquib al-Attas' Islamic Character Building Philosophy has identified and ensured that this learning process not only produces knowledge but also internalization of deep spiritual and ethical values. The integration of these three approaches has both epistemological and practical impacts that are able to bridge tradition and modernity, text and context, and norms and reality. The model proposed in this paper is not only a response to the need for Islamic education reform, but also a concrete contribution to achieving the vision of quality and gender-equitable education on the global agenda.

The material object of this research is women's fiqh learning at State Islamic Senior High Schools in Bali and Jakarta, which was selected based on the diversity of cultural, social, and gender contexts in the formal Islamic education environment. Women's fiqh is the main focus because it tends to be taught textually, normatively, and rarely opens up critical space for contextual reflection on the realities of modern Muslim women's lives. Within the framework of the Sustainable Development Goals, especially points four and five, this topic gains new relevance as part of efforts to build a quality and inclusive education system based on gender equality. The selection of this object is also based on the need for pedagogical interventions that integrate Islamic Gender Education, Inquiry-Based Learning, and Strengthening Islamic Character in the process of developing the fiqh curriculum at State Islamic Senior High Schools. The selection process has been carried out through an initial analysis of the fiqh curriculum in several madrasas, direct observation of classroom dynamics, preliminary interviews with teachers, and thematic interviews with students to determine the entry point for integrating these theories. The results of this process reveal that women's fiqh learning is still far from the principles of active participation, critical dialogue, and internalization of moral values that are the foundation of the holistic learning model.

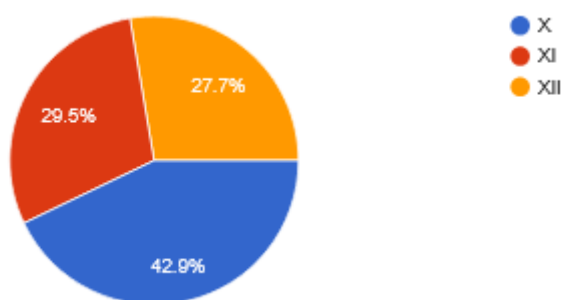
The research design used is a qualitative-analytical approach with an Interdisciplinary Islamic Studies framework that aims to bring together the perspectives of fiqh, education, and gender studies in a synthesis of learning thoughts and practices. This approach was chosen because it is able to capture the complexity of meaning, context, and social dynamics in women's fiqh learning that cannot be obtained through quantitative methods alone. The work process has begun with the collection of primary data in the form of surveys, classroom observations, and in-depth interviews with students at MAN Bali and Jakarta, then analyzed using three theoretical frameworks at once: Islamic Gender Education, Inquiry-Based Learning, and Strengthening Islamic Character. The integration of these disciplines has enabled researchers to identify gaps between conventional fiqh doctrines and the educational needs of today's women that are more inclusive and

relevant. This design has also been designed so that the results can be the basis for developing a Fiqh learning model that is adaptive to various cultural backgrounds and levels of student understanding. Thus, this study not only provides a phenomenological description but also produces pedagogical recommendations that can be implemented directly in the field.

Primary sources in this study include an online survey via Google Form, class XI fiqh teaching materials, and the book "Risālah al-Maḥīd" as the main normative reference in women's fiqh learning. The survey was conducted on 112 respondents consisting of class X students (48 people), class XI (33 people), and class XII (31 people), with gender details of 82 female students and 30 male students, thus providing a variety of perceptions and learning experiences as well as responding to certain cases of women's Fiqh. Class XI Fiqh teaching materials were chosen because they are the core of the women's fiqh curriculum at MAN Buleleng in Bali and one of the MANs in Jakarta (whose full identity was not mentioned due to the request of the Principal and officials), and are a direct reference for teachers in delivering material based on the education curriculum approved by the Ministry of Religion of the Republic of Indonesia. The book "Risālah al-Maḥīd", written by Sayyid Muhammad Husain al-Dhahabi, is a normative source that is often used in learning Fiqh for Women in Islamic educational institutions in Indonesia. The source selection process has been carried out through validity and reliability tests on the content of the lesson material and the relevance of the book to the gender and character themes being studied. The combination of these three sources has ensured that the analysis is not only based on empirical data but is also connected to a strong normative and pedagogical framework.

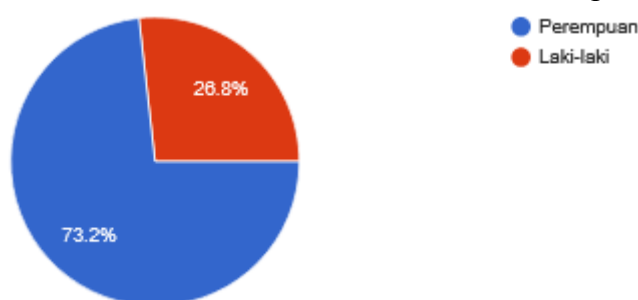
**Picture 1.**

Number of respondents by class



**Picture 2.**

Number of respondents by gender



The data collection technique in this study was conducted through an online survey via Google Form and a literature study of the 11th grade fiqh textbooks used at the Buleleng

State Islamic Senior High School in Bali and one of the State Islamic Senior High Schools in Jakarta. The online survey was designed to explore students' perceptions of women's fiqh learning methods, including their interests, motivations, and challenges they experienced during the learning process. Literature studies were conducted systematically on fiqh books that were the main teaching materials, with a focus on the presentation structure, methodological approach, and potential integration with the principles of gender education and active learning. The selection of this technique was based on the need to combine subjective data from students with objective analysis of curricular documents that were used as teacher references. The data selection process from these two techniques was carried out through thematic coding and cross-checking for conformity with the theoretical framework of gender education, inquiry, and strengthening Islamic character. With this combination, the study was able to produce a comprehensive picture of the real conditions of women's fiqh learning and its potential for transformation through an integrative approach.

The data analysis in this study was conducted in three separate but interrelated stages, namely: first, interpretation based on Islamic Gender Education Theory by Zainah Anwar which emphasizes contextualism in sharia interpretation and rejects a gender-biased textualistic approach.<sup>9</sup> Second, the application of Margus Pedaste's inquiry cycle model consisting of five phases – orientation, conceptualization, investigation, conclusion, and discussion<sup>10</sup> – to evaluate the extent to which Women's Fiqh learning encourages active participation and deep understanding. Third, the utilization of Syed Muhammad Naquib al-Attas' holistic educational vision which emphasizes the importance of personality transformation ("takhalluq") and purification of the soul ("tazkiyyah al-nafs") in the process of forming Islamic character that is not only physical but also spiritual.<sup>11</sup> All data from the survey, teaching materials, and books have been reviewed within a textual and contextual framework to produce an in-depth and meaningful analysis. This process has enabled the identification of inconsistencies between normative narratives in fiqh and the educational needs of students in a multicultural and modern context. The results of the analysis have then been formulated into a learning model that integrates the three approaches to be tested in the Women's Fiqh curriculum development scheme at the Madrasah Aliyah level.

<sup>9</sup> Anwar and Rumminger, "Justice and Equity in Muslim Family Laws: Challenges, Possibilities, and Strategies for Reform"; Anwar and Ismail, "Amina Wadud and Sisters in Islam—A Journey towards Empowerment."

<sup>10</sup> Pedaste et al., "Phases of Inquiry-Based Learning: Definitions and the Inquiry Cycle"; Pedaste et al., "Improving Students' Inquiry Skills through Reflection and Self-Regulation Scaffolds"; Pedaste and Sarapuu, "Design Principles for Support in Developing Students' Transformative Inquiry Skills in Web-Based Learning Environments"; Pedaste, Mitt, and Jürivete, "What Is the Effect of Using Mobile Augmented Reality in K12 Inquiry-Based Learning?"; Pedaste, Baucal, and Reisenbuk, "Towards a Science Inquiry Test in Primary Education: Development of Items and Scales"; Pedaste et al., "Support for Inquiry through Reflection of Regulative Activities: Experiences in the Learning Environment Young Researcher"; Pedaste and Sarapuu, "Web-Based Inquiry Learning Environment 'Young Scientist'."

<sup>11</sup> Syed Muhammad Naquib, "Islamic Philosophy: An Introduction \*" 1 (2005): 11–43; Al-Attas, *Islam Dalam Sejarah Dan Kebudayaan Melayu*/Syed Muhammad Naquib Al-Attas.



## Development of Women's Fiqh Learning Based on Islamic Gender Education Theory

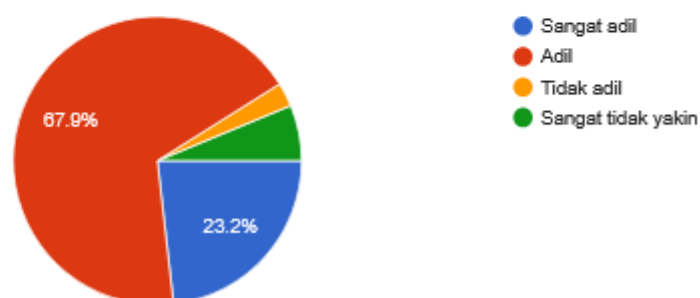
Data obtained from Google Form shows that most students view the rules of menstruation in fiqh as providing the principle of gender justice, with 67.9% answering fair and 23.2% stating very fair, while only 9% feel that the rules are unfair. However, the normative interpretation of the definition of menstruation, menstrual period, and signs of the end of menstrual blood as stated in *Risālah al-Mahīd* is still dominated by textual constructions that tend to be static without accommodating the social dynamics of modern women. This book uses the Hijri year system to calculate the minimum age of menstruation, which is nine qomariyah years or equivalent to 354 days plus 8 hours and 48 minutes, a parameter that is historically relevant but now needs to be reviewed in the medical and psychological context of today's children. The nature and color of menstrual blood that are described in detail are also often the basis for sharia decision-making without involving critical reflection on the differences in physiological individuality between women. Such a literal understanding of fiqh texts opens up the possibility of gender bias that is not immediately visible because it places women in a passive position as objects of religious regulation, not active subjects in the process of understanding the law. With Zainah Anwar's approach that emphasizes contextualism in sharia interpretation, women's fiqh learning needs to be reconstructed in order to be able to bridge traditional doctrine with the reality of Muslim women's lives in changing socio-cultural conditions.

### Picture 3.

The rules of menstruation in fiqh as providing the principle of gender justice

Berdasarkan pengertian haid, masa haid, sifat darah haid, dan tanda-tanda berhentinya darah haid; maka, apakah menurut Anda aturan haid dalam Islam memberikan keadilan gender (pembagian hak dan kewajiban antara pria dan wanita pada berbagai aspek kehidupan) dalam konteks pendidikan?

112 responses



From the results of an online survey, the majority of students (90.2%) consider it important or very important to understand the feminist perspective on menstruation rules because it is closely related to women's rights in a more inclusive and participatory Islamic education. Although textual arguments such as the Qur'an and Hadith remain the main framework, their interpretations have often been presented monolithically without a space for dialogue that takes into account changes in the social and cultural context. Data from grade XI fiqh teaching materials show that issues such as marriage and divorce are presented with an emphasis on the role and responsibilities of women within normative boundaries without touching on the emancipatory aspect or self-awareness as individuals



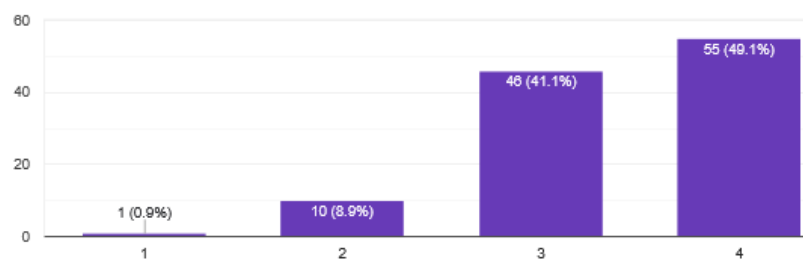
who have spiritual and intellectual autonomy. A more progressive learning model must be able to provide space for female students to ask questions, discuss, and reflect on how the principle of gender justice can be applied in understanding sharia laws related to women's bodies and identities. The integration of Zainah Anwar's approach into the women's fiqh curriculum will allow teachers to bring students out of the paradigm of receiving information into active subjects who contribute to the reading and application of Islamic law. Thus, fiqh is no longer just a collection of technical provisions but becomes an instrument of social transformation that supports equality and justice.

#### **Picture 4.**

##### **Women's rights in a more inclusive and participatory Islamic education**

Berdasarkan pengertian haid, masa haid, sifat darah haid, dan tanda-tanda berhentinya darah haid; maka, seberapa penting bagi Anda untuk memahami perspektif feminis (kewanitaan) dalam aturan haid dan bagaimana hal ini memengaruhi hak-hak perempuan dalam pendidikan Islam?

112 responses



The fiqh textbooks for grade XI used in State Islamic Senior High Schools in Bali and Jakarta still present the topic of marriage and divorce with narratives that are descriptive, normative, and rarely open up space for critical discussion or contextual analysis. The sub-chapter on the rights and obligations of husbands and wives, for example, emphasizes the wife's obligations to her husband rather than the protection of women's rights in a harmonious and equal marital relationship. This reflects the dominance of textual interpretations that are not fully in line with the principle of gender justice as underlined by Zainah Anwar's approach. Within the framework of Inquiry-Based Learning, women's fiqh learning strategies need to be developed so that female students not only receive information but are also invited to ask questions, study, and criticize how the rules are understood and applied in real situations. Teachers must transform from conveyors of material to facilitators who encourage interactive dialogue, strengthening the identity of Muslim women, and the application of takhalluq values in the teaching and learning process. The integration of this approach will create a more inclusive educational environment, where female students feel heard, valued, and involved in the formation of a more proportional and relevant understanding of religion with their current life challenges.

#### **Picture 5.**

The topic of marriage and divorce with narratives

1. Pengertian pernikahan .....	95	<b>BAB VI. PERCERAIAN .....</b>	130
2. Hukum pernikahan .....	97	<b>PETA KONSEP .....</b>	131
<b>B. MEMINANG ATAU KHITBAH .....</b>	98	<b>PRAWACANA .....</b>	132
1. Cara mengajukan pinangan .....	98	<b>A. PERCERAIAN .....</b>	132
2. Perempuan-perempuan yang boleh dipinang .....	98	1. Pengertian .....	132
3. Melihat calon istri atau suami .....	99	2. Dasar hukum perceraian .....	133
<b>C. MEMAHAMI MAHRAM .....</b>	100	3. Rukun dan syarat talak .....	134
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## **Development of Women's Fiqh Learning Based on Inquiry-Based Learning Theory**

Data from Google Form shows that the majority of students (92.9%) feel that the rules of menstruation in Islam have been understood well or quite well in their educational environment, although there is a minority who state that this understanding is not taught adequately. Within the framework of “Inquiry-Based Learning”, women's fiqh learning needs to go beyond the normative delivery of prohibitions during menstruation such as praying, fasting, and reading the Qur'an, as well as detailed procedures for taking a major bath in the book “Risālah al-Mahīd”. Students should be encouraged to ask big questions such as: are all these provisions still relevant to the physical, psychological, and social realities of today's women? What is the relationship between women's biological conditions and universal sharia regulations? Survey data also shows a tendency that students are more comfortable receiving information without actively engaging in seeking answers based on primary or secondary sources. Margus Pedaste's inquiry cycle model – consisting of orientation, conceptualization, investigation, conclusion, and discussion – provides a methodological framework to transform this learning pattern into a more participatory and reflective one. Thus, women's fiqh can be developed as an educational space that not only transfers knowledge but also trains analytical skills, dialogue, and the application of religious values contextually.

### **Picture 6.**

The rules of menstruation in educational environment

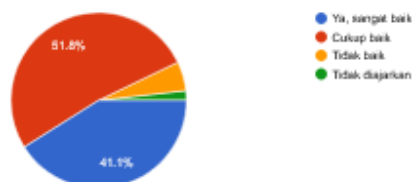
Pendidikan inklusif berusaha menciptakan lingkungan yang mendukung semua siswa, termasuk dalam mempelajari Fiqih Wanita. Dalam kitab *Risalatul Mahid* telah disebutkan bahwa hal-hal yang dilarang ketika seorang perempuan sedang haid dalam kitab *risalatul mahid* ini diantaranya; Sholat (baik wajib maupun sunnah), puasa (baik wajib maupun sunnah), membaca Al-qur'an, membawa dan menyentuh Al-qur'an, berdiam diri di masjid, thawaf, jima' (hubungan suami-istri), istimta' (bersenang-senang antara puser dan lutut), sujud syukur dan sujud tilawah.

Setelah perempuan mengetahui haidnya sudah berhenti, maka wajib melaksanakan mandi besar atau mandi suci yang dimulai dengan; membaca basmalah disertai dengan niat mandi suci dari hadats besar yakni haid. Meratakan air ke seluruh tubuh seperti halnya lipatan-lipatan badan, kerutan-kerutan badan, lubang telinga yang nampak dari luarnya, persendian-persendian badan serta daerah farji saat berjongkok dan masrubah (tempat menutupnya lubang dubur). Selanjutnya yakni tertib atau sesuai dengan urutan-urutannya.

Kuesioner ini berfokus pada bagaimana aturan haid dipahami dalam konteks pendidikan inklusif.

Berdasarkan hal-hal yang dilarang bagi perempuan yang ber-haid dan aturan mandi besar atau mandi suci, apakah Anda merasa bahwa aturan haid dalam Islam dipahami dengan baik di sekolah Anda?

112 responses

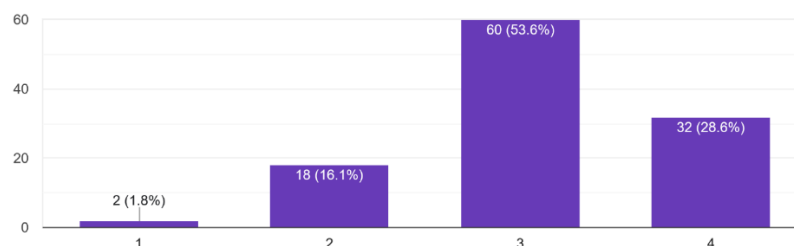


In the inquiry-based learning process, students are guided to conduct direct exploration of legal sources such as the Qur'an, Hadith, classical fiqh books, and contemporary literature to answer critical questions about women's fiqh, including the topic of menstruation and rituals related to it. The survey results showed that as many as 82.2% of students felt that their educational environment was inclusive in discussing menstrual rules, with the majority stating that the material was delivered with intensive guidance to ensure deep understanding. However, student involvement in the process of finding answers is still very limited due to the dominance of lecture and memorization methods that do not encourage active participation. For this reason, group discussion methods, case studies, and simulations of real situations are used so that students can relate fiqh theory to their life experiences directly. For example, students are asked to reconstruct how a Muslim teenager who is menstruating can still be active in collective worship activities without violating sharia provisions. With this approach, learning women's fiqh is no longer a one-way process but becomes an interactive space that involves critical interpretation and intellectual responsibility for the beliefs held.

### **Picture 7.**

The direct exploration of legal sources about women's fiqh

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



In the final phase of the inquiry cycle, students are asked to draw conclusions based on the results of their investigations and present them in the form of group presentations or reflective essays explaining how the new understanding can be applied in everyday life. The survey showed that 82.2% of students felt that their educational environment tended to be inclusive in discussing women's fiqh themes, although a small number still experienced obstacles in accessing information or lack of critical facilitation from teachers. This process not only aims to improve cognitive competence, but also trains students' ability to connect religious doctrine with their personal and social realities. Through reflective discussions, students are invited to review old assumptions about menstruation, for example, whether the prohibition on reading the Qur'an for menstruating women is absolute or whether there are alternative interpretations that are more appropriate to the modern context. This learning model allows students to not only become recipients of information but active subjects in the transformative learning process. Thus, the integration of Inquiry-Based Learning in women's fiqh is able to create a more participatory, inclusive, and meaningful educational dynamic in order to support the development of holistic and progressive Islamic character.

### **Development of Women's Fiqh Learning Based on Islamic Character Strengthening Theory**

Survey data shows that as many as 61.6% of students feel that the rules of menstruation in fiqh sufficiently or very much take into account social identities such as gender and family background, while 38.4% stated that they were not sure or did not take into account. Within the framework of Syed Muhammad Naquib al-Attas' theory, women's fiqh learning must go beyond the technical understanding of prayer times and the provisions for combining prayers to explore the moral values contained therein, such as patience, responsibility, and meaningful obedience. The case example of a woman who finished menstruating when it was time for Maghrib but still had the obligation to perform Dzuhur and Asyar prayers opens up space for reflection on how sharia provides flexibility without reducing the principle of the obligation of worship. This model encourages students to not only understand the laws of fiqh as a formal instrument but also as a means of personality transformation (*al-Takhalluq*) and purification of the soul (*Tazkiyah al-Nafs*). This kind of understanding is important so that fiqh does not become just a list of prohibitions and obligations but becomes part of a deep and contextual Islamic character maturation

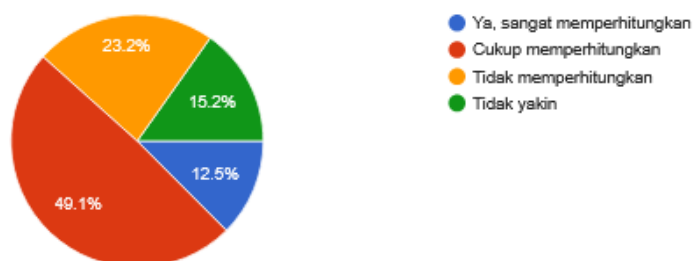
process. With this approach, students are invited to see menstruation not only as a biological condition, but also a spiritual moment to practice patience, self-control, and awareness of ritual and social responsibility.

### Picture 8.

Students' social identities such as gender and family background on menstrual rules in Islamic jurisprudence

Berdasarkan waktu berhentinya haid bagi wanita dan aturan menjamak shalat, apakah menurut Anda, aturan haid dalam Islam memperhitungkan berbagai identitas sosial seperti gender (laki-laki atau perempuan) dan status sosial (latar belakang keluarga berpendidikan atau tidak; maupun latar belakang keluarga agamis atau tidak)?

112 responses



From the survey results, 58% of students stated that it is important or very important to understand how social identity influences the interpretation of menstrual rules in Islam, including factors of religious, economic, and educational family background. In the practice of Islamic character-based learning, the \*storytelling\* method, examples of female figures in Islamic history, and simulations of real situations can be used to link fiqh material with students' direct life experiences. For example, the story of Aisyah RA who is not only known as the Prophet's wife but also a cleric who actively issues fatwas can be an inspiration for students to understand their position as subjects of learning and enforcers of sharia. In addition, self-reflection and self-assessment are used to increase students' awareness of the importance of being honest, patient, and responsible in carrying out sharia provisions. This process creates a relationship between normative knowledge and internalization of values that are the main foundation of Islamic character. Thus, women's fiqh learning is not only aimed at mastering sharia laws but also at forming Muslim women who are aware of their spiritual and social responsibilities in society.

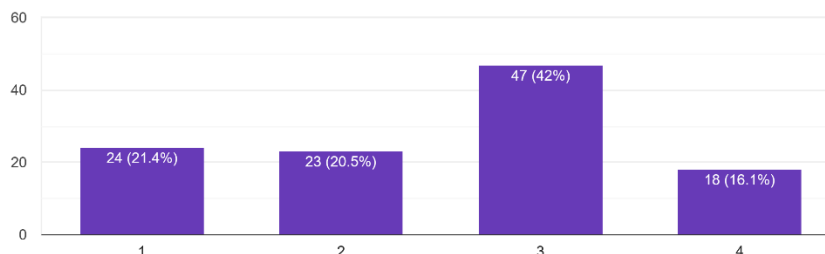
To evaluate the effectiveness of the Islamic character-based learning model, observations were made on changes in students' attitudes in everyday life after participating in women's fiqh learning developed using the theory of Syed Muhammad Naquib al-Attas. Survey data showed that more than half of the students (58%) recognized the importance of understanding the influence of social identity on the interpretation of menstrual law, an early indicator that female students are beginning to be sensitive to contextual dynamics in reading sharia. Character-based assessments were carried out through an ethics rubric that measures behaviors such as politeness, empathy, and discipline of worship, a self-reflection portfolio that records the development of students'

understanding during the learning process, and feedback from teachers and parents as external indicators. The results of the observations showed a significant increase in the ability of female students to connect fiqh doctrine with universal values such as honesty, patience, and personal responsibility. This method has succeeded in creating an educational environment that not only emphasizes mastery of the material but also the internalization of values that are the essence of takhalluq in the tradition of Islamic Sufism. Thus, the integration of Islamic character strengthening theory in women's fiqh learning has been proven to be able to create a real transformative impact both in the academic realm and in everyday behavior.

### Picture 9.

The changes in students' attitudes in everyday life after participating in women's fiqh learning

Berdasarkan waktu berhentinya haid bagi wanita dan aturan menjamak shalat, seberapa penting bagi Anda memahami bagaimana identitas sosial ...emengaruhi pemahaman aturan haid dalam Islam?  
112 responses



## Discussion

This study successfully identified the great potential of integrating Islamic Gender Education Theory, Inquiry-Based Learning, and Strengthening Islamic Character in reformulating women's fiqh learning in State Madrasah Aliyah in Bali and Jakarta. The data shows that most students view menstrual rules as something fair and relevant, but their understanding still tends to be normative without critical reflection on the social and cultural context. Zainah Anwar's approach opens up space for a more inclusive reinterpretation of sharia, by rejecting gender-biased textual interpretations and encouraging reading based on the principle of gender justice. Margus Pedaste's inquiry cycle model provides a methodological framework to increase students' active participation in the learning process, especially in contextual fiqh themes such as menstruation and its related rituals. The integration of Syed Muhammad Naquib al-Attas' theory emphasizes that fiqh is not only a realm of technical law but also a means of personality transformation (takhalluq) and purification of the soul (tazkiyat al-nafs), so that religious education not only creates knowledge but also a deep Islamic character. The results of the analysis of online surveys, classroom observations, and review of teaching materials indicate that the proposed learning model has high potential to be applied directly in the madrasah environment. Thus, this study answers the main question of how women's fiqh can be developed into a more holistic, participatory, and transformative educational space.



The findings of this study indicate that women's fiqh learning has so far been in a normative tradition that does not involve critical reflection and dialogue between students, especially on issues related to the body, identity, and role of women in Islam. Interpretation of data from Google Form implies that although students feel that the rules of menstruation are well understood, the majority have not been able to connect them to broader social dynamics or moral aspects. Zainah Anwar's approach provides an alternative reading that replaces hierarchical views with an awareness of gender equality within the framework of sharia. Margus Pedaste's inquiry model proves that when students are given space to ask questions, investigate, and discuss, they find it easier to understand the complexity of fiqh law in the context of real life. Meanwhile, Syed Muhammad Naquib al-Attas' philosophy provides a spiritual and ethical dimension that makes fiqh no longer just a matter of prohibitions and obligations but also a means of self-development. These results indicate the need for a paradigm shift in women's fiqh teaching, namely from information transfer to an active, reflective, and meaningful educational process. Thus, the interpretation of these findings confirms that the integration of the three approaches is not just a curriculum modification but an epistemological transformation in Islamic education.

The social and cultural context of State Islamic Senior High Schools in Bali and Jakarta presents unique challenges in implementing more inclusive and progressive women's fiqh learning. In Bali, with a multicultural background and religious heterogeneity, female students are more vulnerable to identity conflicts when studying sharia laws that are often conveyed in an absolute manner. Meanwhile, in Jakarta, although the level of family education is higher, the dominance of textual interpretation in fiqh learning results in minimal space for dialogue and critical reflection. Within the framework of Islamic Gender Education Theory, these differences in context are important because they determine how female students understand their position as Muslim individuals in modern society. The use of Inquiry-Based Learning helps teachers to design learning activities that take into account differences in student backgrounds, including economic factors, family education, and level of religious understanding. This model also allows students to use primary sources such as the Qur'an and Hadith as well as contemporary literature in answering critical questions about menstruation, prayer, and social responsibility. The integration of Islamic Character Strengthening Theory ensures that learning outcomes are not only in the form of knowledge but also internalization of values such as empathy, patience, and spiritual responsibility. Thus, the contextualization of the results of this study shows that the development of women's fiqh learning must be carried out adaptively, referring to local realities without reducing the normative foundations of sharia.

The results of this study have significant implications both at the level of educational practice and curricular policy in formal Islamic educational institutions. At the level of practice, the learning model developed can be a reference for fiqh teachers in designing more interactive, participatory, and contextual teaching methods. With an inquiry approach, students are not only invited to receive information but also to criticize, review, and reconstruct the meaning of fiqh law in a contemporary perspective. Another implication is the need for intensive training for teachers to be able to implement gender and character approaches in learning effectively. At the policy level, these results can be



used as a basis for revising the women's fiqh curriculum to be more inclusive, responsive to social dynamics, and support the achievement of the Sustainable Development Goals, especially points four and five. In addition, the integration of these theories can be a reference for the development of fiqh textbooks that are more relevant to the needs of today's students. The final implication is the need for collaboration between education stakeholders, including parents, communities, and religious institutions, in creating an educational ecosystem that supports women's empowerment within the framework of sharia. Thus, this study not only produces academic recommendations but also has the potential for real impact in Islamic education reform.

Compared to previous studies that tend to focus on only one aspect – such as Islamic Gender Education or Inquiry-Based Learning – this study offers a multidimensional approach that integrates three theoretical frameworks at once in the context of women's fiqh learning. Zainah Anwar's previous study has paved the way for a gender-equality-based reinterpretation of sharia, but has rarely been applied in formal educational settings such as madrasahs. Similarly, Margus Pedaste's research on the inquiry cycle has been widely used in general education but has not touched on the normative and sensitive realm of fiqh. Likewise, Syed Muhammad Naquib al-Attas' theory of takhalluq is more discussed in the context of educational philosophy than direct pedagogical application. This study successfully fills this gap by designing a learning model that is not only theoretical but also operational in the classroom. In addition, the survey results show a positive shift in the way female students view fiqh as a dynamic discipline that is relevant to the reality of their lives. Thus, this study not only complements previous studies but also develops a new, more holistic and applicable approach in developing women's fiqh learning.

Based on the findings and implications of the study, several policy steps can be proposed to support the implementation of a more inclusive and participatory women's fiqh learning model in Madrasah Aliyah. First, the Directorate of KSKK Madrasah and the Directorate General of Islamic Education need to revise the women's fiqh curriculum to include the principles of gender justice, inquiry approaches, and strengthening Islamic character as part of a holistic educational vision. Second, teacher professional training must be conducted periodically to ensure their ability to apply new pedagogical approaches. Third, the preparation of women's fiqh textbooks that are more contextual, inclusive, and based on critical reflection needs to be encouraged by involving experts from various disciplines. Fourth, an evaluation system must be developed to measure not only mastery of the material but also the development of students' character in terms of patience, responsibility, and empathy. Fifth, strengthening partnerships between madrasahs, families, and communities is very important to create an educational environment that supports women's empowerment within the framework of sharia. Sixth, further research needs to be conducted to test the effectiveness of this model in various regions of Indonesia with different socio-cultural backgrounds. Seventh, the results of this study can be the basis for developing national policies in order to support quality and gender-equitable education in accordance with the global SDGs agenda.

## **Conclusion**

One of the most significant findings of this study is that most female students at Madrasah Aliyah in Bali and Jakarta view the menstrual rules in fiqh as fair, but their understanding remains within a normative framework without critical reflection on the broader social context or moral aspects. The data shows that although students feel that the rules are well understood, they are not actively involved in the process of interpretation or critical dialogue about how the law can be reconstructed according to the realities of women's lives today. An unexpected fact is the low participation of female students in asking questions or voicing alternative perspectives, even though the inquiry learning model has been designed to encourage their activeness. This indicates that the class culture that is still authoritative and the dominance of a textual approach in delivering material are the main obstacles to the transformation of learning to be more inclusive and participatory. Thus, this finding opens up new space to re-question the effectiveness of pedagogical methods that have been assumed to be relevant in women's fiqh learning.

This study makes an important contribution to the realm of Islamic education by integrating three theoretical frameworks—Islamic Gender Education, Inquiry-Based Learning, and Strengthening Islamic Character—into a systematic and applicable model of women's fiqh learning. The novelty of this study lies in its effort to transform women's fiqh from a normative discipline into a dynamic, critical, and transformative educational space, an approach rarely found in previous studies. The learning model developed is not only a curriculum revision but also an epistemological reformulation that replaces the paradigm of information transfer with the paradigm of active participation and internalization of values. In addition, these results offer a new analytical framework that connects sharia doctrine with global agendas such as the Sustainable Development Goals, especially points four and five, thus paving the way for synergy between Islamic education and contemporary world issues. The integration of the theories of Zainah Anwar, Margus Pedaste, and Syed Muhammad Naquib al-Attas in the context of formal madrasahs is a methodological innovation that has not been widely explored in international and national academic literature. Thus, this study has strong potential to be a reference in developing religious education that is more progressive and responsive to changes in the times.

As an initial study, this study has several limitations that need to be noted for further research development. First, the scope of the study is limited to two geographical areas, namely Bali and Jakarta, so that the results do not yet reflect the broader social and cultural dynamics throughout Indonesia. Second, the survey data is dominated by female respondents (82 out of 112 students), so that the male perspective in women's fiqh learning has not been fully touched in depth. Third, the implementation of the proposed learning model is still in the form of simulations and theoretical studies, without direct trials in a full semester learning scheme. Therefore, further research is needed to test the validity and adaptability of this model in various regions with different cultural, economic, and educational backgrounds. Recommendations for further research directions include the development of Islamic character-based assessment instruments that are specific to women's fiqh and tracking the long-term impact on female students' gender identity and awareness. By involving wider stakeholders, including teachers, parents, and religious

figures, this research can be developed into a more inclusive, holistic, and sustainable educational movement in the context of modern Islamic education.

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