

# Salasika

**INDONESIAN JOURNAL OF GENDER, WOMEN,  
CHILD, AND SOCIAL INCLUSION'S STUDIES**



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# Why Do Women Skip Fasting During Their Period? Integrating Curriculum Ibadah with a Women's Perspective and the Reinterpretation of Menstruation (Haid)

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## **ABSTRACT**

This study examines how female students at the Ahmad Dahlan Institute of Technology and Business Jakarta understand menstruation in relation to the practice of fasting and other acts of worship, which is based on coursework on campus. This study departs from controversies on social media between 2019 and 2020 concerning the permissibility of fasting for menstruating women. This qualitative research employs a grounded theory approach and collects primary data through in-depth interviews as well as open discussions in classroom learning and Gender Equality and Reproductive Health training. The respondents were aged 17–25 years and had backgrounds of activity in two categories, namely those merely active in the organization, and those active in the organization and have involvement in gender studies and women's movements. The results show that first, female students who argue that menstruating women may fast or perform other acts of worship are considered liberal and as opposing the word of Allah Swt and the Qur'an. Second, female students who have not been involved in women's movements tend to view the prohibition of fasting and other acts of worship as a rule based on the assumption that menstruation is "impure." Third, respondents who are active in gender studies and women's movements argue that fasting during menstruation may be permitted depending on a woman's condition, and they reject the assumption that menstruation is something impure.

**KEYWORDS:** *fasting during menstruation, menstruation is not impure blood*

## **INTRODUCTION**

The female reproductive system, unlike the male, undergoes regular cyclic changes known as the menstrual cycle, which serves as the body's periodic preparation for ovulation and potential pregnancy. The most noticeable aspect of the female reproductive system is menstruation, or cyclic vaginal bleeding,

which occurs alongside a series of coordinated hormonal changes.<sup>1</sup> Women's reproduction and health are greatly impacted when there are changes in nature, as well as myths that develop and are believed by society.

When there are natural disasters such as volcanic eruptions, tsunamis, tornadoes, or earthquakes, as well as disasters resulting from human negligence in managing nature, such as floods or landslides, women experience disproportionate impacts compared to men.<sup>2</sup> According to Law No. 24 of 2007, there are three types of disasters: natural disasters (earthquakes, tsunamis, volcanic eruptions, floods, droughts, hurricanes, landslides), non-natural disasters (disease outbreaks, technological failures, modernization failures), and social disasters (social conflict, riots). It is women who experience multiplied impacts compared to men. In contrast, women's reproduction lasts much longer and leaves marks: menstruation that can last seven days or more, pregnancy for nine months, childbirth that typically takes one or two days, and breastfeeding for up to two years.<sup>3</sup> When carrying out reproductive roles, women inevitably experience what is known as the 3M Plus, namely becoming pregnant, giving birth, and breastfeeding, plus menstruation and the postpartum period.<sup>4</sup>

Similarly, the impacts of mining are also experienced disproportionately by women compared to men. In addition to losing economic livelihoods—such as traditional gold mining carried out by Dayak women in South Kalimantan and East Kalimantan prior to the arrival of PT Indo Muro Kencana and PT KEM; palm sugar production that was prohibited by Newmont Nusa Tenggara in Sumbawa; coal mining in South Kalimantan that closed women's access to rubber plantations; Newmont's gold mining in North Sulawesi that resulted in reduced water availability; and fish catches as the main source of income for women fishers that drastically declined due to waste in Buyat Bay, the place where Newmont disposed of its mining waste on the seabed. In addition, Freeport/Rio Tinto mining in West Papua, aside from causing severe impacts on local communities and the environment, has also contributed to the rapid spread of HIV/AIDS, particularly among women in the mining town of Timika, which has the second-highest number of AIDS cases in Papua.<sup>5</sup>

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<sup>1</sup> Dhanalakshmi K. Thiyagarajan, Hajira Basit, Rebecca Jeanmonod. Physiology, Menstrual Cycle. [27 September 2024].

<https://www.ncbi.nlm.nih.gov/books/NBK500020/>

<sup>2</sup> Asako Okai. Women are hit hardest in disasters, so why are responses too often gender-blind? Disaster response and recovery doesn't go far enough in addressing their specific needs. [24 Maret 2022]. <https://www.undp.org/blog/women-are-hit-hardest-disasters-so-why-are-responses-too-often-gender-blind>

<sup>3</sup> Yulianti Muthmainnah, Ilham Mundzir, Yusron Razak, Nasr Muhammad Arif. Lost In Translating The Divine Message: Different Perspectives Of Indonesian Muslim Feminists On Polygamy Verses In The Qur'an. *Journal of Indonesian Islam*. Vol. 19 (2), December 2025. Page.322. <https://ipcis.uinsa.ac.id/index.php/JIIs/article/view/14563>

<sup>4</sup> Yulianti Muthmainnah. 3 M (Mengandung, Melahirkan, Menyusui) Hak Siapa?. *Suara Apik*, Edition 32. APIK Jakarta. (2006).

<sup>5</sup> Down to Earth Nr 56. Perempuan Menderita Dampak Terburuk dalam Pertambangan; Kasus-kasus di Indonesia. [Februari 2003] <https://www.downtoearth-indonesia.org/id/story/perempuan-menderita-dampak-terburuk-dalam-pertambangan-kasus-kasus-di->

Women also experience impacts on their reproductive lives, resulting in disrupted health. In situations such as natural disasters, social disasters, or mining activities, there are always women who are menstruating, giving birth, or in the postpartum period after childbirth. At the same time, access to clean water is limited. In other situations, women’s menstruation is also overshadowed by myths.

Menstruation is a daily reality for millions of women and girls around the globe. A natural biological process, which should dignify women and girls, has become a subject of shame that is rarely discussed. This silence is largely connected to the many myths and stigmatization surrounding menstruation. Despite advances in globalization, several cultures around the world still vilify menstruation and see menstruating women and girls as “dirty” and “impure.” It is evident that most women and girls face several challenges during menstruation, such as the inability to afford sanitary pads, lack of sanitation and handwashing facilities in schools, stigmatization from male peers, and discrimination due to certain taboos and myths attached to menstruation.<sup>6</sup>

The following is a UNICEF<sup>7</sup> report that documents myths surrounding menstruation among women, collected from various countries:

Myth	Fact
Girls become impure during their period.	Periods are a natural occurrence that signals growth
Girls should not cook or visit sacred places during their period.	There is nothing impure about periods.
Sanitary products should be kept private and covered in paper when purchasing.	Buying sanitary products is similar to buying soap or toothpaste. They are all personal hygiene products.
Girls having their periods should not touch or go near plants. The plant will die if they do so.	Plants do not discriminate. They thrive on good care, like all of us, regardless of who it comes from.
Foods like curd, tamarind, and pickles disturb the menstrual flow.	The food you eat does not decide the flow of your periods.
Girls having their periods should sleep in a separate shed or different room.	Menstruation is not contagious and causes no harm to anyone else in the same room.
Any form of physical activity can disturb the menstrual flow.	Exercise and playing sports can actually help relieve period pain.
A girl should not talk about her	Do you think twice before you talk about

indonesia#:~:text=Perempuan%20menanggung%20tekanan%20fisik%20sekali%20menderita%20atas%20meningkatnya%20resiko%20HIV%2F

<sup>6</sup> Breaking the Silence: Demystifying Menstruation Myths and Taboos.

<https://endwaterpoverty.org/breaking-the-silence-demystifying-menstruation-myths-and-taboos/>

<sup>7</sup> UNICEF South Asia. 7 Alarming Myths About Periods We Have to End Now Let's Break the Silence. UNICEF ROSA 2018. <https://www.unicef.org/rosa/stories/7-alarming-myths-about-periods-we-have-end-now>

periods in public. If she does so, she will be shamed publicly.	your hair, that eyeliner, the shade of your nail paint? Talking about periods is no different.
Girls who get their periods should drop out of school. <sup>8</sup>	While dropping out from school due to periods is common for girls around the world, it should not be. UNICEF and partners are working to support menstruating girls by providing sanitation facilities and educational resources. We are encouraging the community to support girls who need to stay in school and feel good about their bodies and themselves.

Table 1.

Other myths that are still strongly believed by women, taught by mothers to their daughters, and practiced by them in almost all parts of the world include:<sup>9</sup>

No	Myth
1.	Women who have their tubes tied experience a decrease in menstrual flow.
2.	Using an IUD (intrauterine device) reduces menstrual flow.
3.	Using birth control pills reduces menstrual flow.
4.	Using tampons during menstruation is unhealthy.
5.	Using a menstrual cup during menstruation is unhealthy.
6.	It is not possible to get pregnant during menstruation.
7.	Having sexual intercourse during menstruation is not appropriate.
8.	Cleaning body hairs (e.g. armpits, legs, vaginal area, etc.) during the menstrual period is not appropriate.
9.	Cutting nails during the menstrual period is not appropriate.
10.	Cutting hair during the menstrual period is not appropriate.
11.	Taking a shower with hot water during menstruation reduces/stops menstrual bleeding.
12.	Taking a shower with cold water during menstruation reduces/stops menstrual bleeding.
13.	To reduce odor during menstruation, the vaginal area (vulva) should be cleaned with scented genital hygiene products.
14.	It is sufficient to change sanitary pads twice a day during menstruation.
15.	The inside of the vagina (vulva) should be washed during menstruation.
16.	Bathing is not recommended during the menstrual period.
17.	Breastfeeding is not allowed during the menstrual period.
18.	Taking painkillers during menstruation causes a decrease or cessation

<sup>8</sup> UNICEF Australia. Busted. Eight Myths About Periods Let's Break the Silence. <https://www.unicef.org.au/stories/busted-eight-myths-about-periods?srsltid=AfmBOooeJ1MifB9TOra5zdAjPsXwYmS6fM0pxU-DOC2nl8B9hsVbecmb>

<sup>9</sup> Şeyma Kilci Erciyas, Ebru Cirban Ekrem, and Şirin Çetin. Menstruation Myths Scale: A Scale Development Study. *Gynecology and Obstetrics*. [01 May 2025]. [Volume 170, Issue 3, September 2025, Pages 1233-1242.](https://obgyn.onlinelibrary.wiley.com/doi/full/10.1002/ijgo.70122)

	of menstrual bleeding.
19.	Consuming dairy products such as cheese and yogurt causes delays or stops menstruation.
20.	Consuming hot foods/drinks reduces/stops menstrual bleeding.
21.	Consuming cold foods/drinks reduces/stops menstrual bleeding.
22.	Even if a tampon or menstrual cup is used during menstruation, swimming in the sea is not allowed.
23.	Exercising (walking, pilates, fitness, etc.) during menstruation increases menstrual pain.
24.	Topics related to menstruation should not be discussed in public settings where everyone can hear.
25.	Hygienic products (pads, tampons, etc.) should be concealed to prevent others from seeing them.
26.	Women cannot enter places such as mosques, shrines, temples, etc. during menstruation.
27.	Women should sleep in separate rooms from their spouses during the menstrual period.
28.	Women should sleep in separate beds from their spouses during the menstrual period.
29.	Menstrual pain decreases after giving birth.
30.	Menstrual pain decreases after the first sexual intercourse.
31.	Menstrual bleeding should last exactly one week.
32.	Women are considered unclean during their menstrual periods.
33.	Menstrual blood is considered unclean.

Table 2.

Based on the myths or widespread misconceptions regarding menstruation, as illustrated in Tables 1 and 2 above, educational institutions can play an active role in eliminating negative stigma, discriminatory myths against women, and issues related to women’s reproductive lives. In the formulation of Indonesia’s SDGs Roadmap, which serves as the National Medium-Term Development Plan (RPJMN), this issue is particularly relevant to Goal 4 (quality education), Goal 5 (gender equality), and Goal 6 (clean water and proper sanitation). Moreover, the government is also focusing on goals and targets that are most relevant to Indonesia’s development challenges, where key issues in this roadmap converge on sectors such as health, education, social protection, and basic infrastructure, including water and sanitation.<sup>10</sup>

In line with this, Muhammadiyah–‘Aisiyah Higher Education Institutions (Indonesian: Perguruan Tinggi Muhammadiyah–‘Aisiyah; hereinafter referred to as PTMA) have the potential to contribute to the eradication of discrimination and violence against women, starting from the immediate environment around the campus or the students’ place of residence. As one of the PTMAs, the Ahmad Dahlan Institute of Technology and Business (ITB-AD) Jakarta holds the vision of “becoming an excellent and competitive higher education institution in the field of technology and business, based on the values of Progressive Islam with international reputation” (Vision and Mission ITB-AD, 2017). Hamim Ilyas further states that the Islam conveyed by Muhammadiyah is

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<sup>10</sup> Peta Jalan SDGs Indonesia.

[https://lmsspada.kemdiktisaintek.go.id/pluginfile.php/765421/mod\\_resource/content/1/Roadmap\\_Bahasa-Indonesia\\_File-Upload.pdf](https://lmsspada.kemdiktisaintek.go.id/pluginfile.php/765421/mod_resource/content/1/Roadmap_Bahasa-Indonesia_File-Upload.pdf)

oriented toward rahmatan lil 'alamin, which translates to spreading happiness and goodness to all humans, not only Muslims but all people.<sup>11</sup> Islam rahmatan lil 'alamin is intended for the development of a humane civilization. Moreover, KH. Ahmad Dahlan founded Muhammadiyah as a movement of Islam that embodies rahmatan lil 'alamin.<sup>12</sup> Currently, rahmatan lil 'alamin has been transformed into Progressive Islam; according to Biyanto (2022), this is implemented through five values: (1) pure monotheism (*tauhid*), (2) a deep understanding of the Qur'an and Sunnah, (3) institutionalizing functional and solution-oriented righteous deeds (*amal shalih*), (4) future-oriented thinking, and (5) practicing tolerance, moderation, and collaboration.

Therefore, one of the Al-Islam and Kemuhammadiyah (AIK) curricula at ITB-AD Jakarta as a PTMA focuses on discussing issues of cleanliness and reproductive health in relation to an Islamic perspective, namely Praktikum Ibadah. As a compulsory course or General Basic Course (Mata Kuliah Dasar Umum / MKDU), Praktikum Ibadah is offered in the second semester across all study programs at ITB-AD Jakarta. At ITB-AD, Praktikum Ibadah is very specific and has a distinctive characteristic, namely Ibadah yang Berperspektif Perempuan (IBP).

IBP is a practicum of worship that includes purification (*thaharah*), obligatory prayer, fasting, zakat, hajj, umrah, as well as the care of the deceased, which are discussed and practiced through women's perspectives, experiences, and histories. IBP has become a distinctive feature of learning at the ITB-AD Jakarta campus. It is also possible that it is not taught at other PTMAs. IBP has been a curriculum implemented through AIK at ITB-AD Jakarta since 2017 by the AIK lecturer, Yulianti Muthmainnah. One of the main topics in Praktikum Ibadah examined in this study is fasting (*puasa*). This issue is analyzed from women's perspectives, particularly whether women who are menstruating are prevented from fasting and carrying out other activities.

This is important to study because discussions of menstruation, as outlined in Table 2, are influenced by strong myths in society that are intertwined with religious perspectives that can be gender-biased, as we often hear, such as:

Menstruation prohibits women from cutting their nails, trimming their hair, or washing their hair. If hair falls out, it must be collected and bathed together during the obligatory bath ( <i>mandi wajib</i> or <i>mandi besar</i> ) after menstruation has ended or after becoming ritually pure.
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Women who are menstruating are prohibited from holding or reading the Qur'an.
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<sup>11</sup> Hamim Ilyas. *Fikih Akbar: Prinsip-Prinsip Islam Rahmatan Lil 'Alamin*. Pustaka Alvabet. Jakarta: 64, (2018).

<sup>12</sup> Zakiyudin Baidhaw, Azaki Khoirudin, Mohd Nor, M.R.: "Exploring Muhammadiyah's Historical Civilizational Dimension of Education in Indonesia: Philosophy and Ethos of Humanitarian and Cosmopolitan," *Journal of Al-Tamaddun*. 15(1), 183-197, (2020).

Menstruating women are prohibited from entering mosques or mushalla because menstrual blood is considered najis (impure) and is believed to contaminate the mosque or mushalla.
Menstruating women are prohibited from performing prayer, tawaf, i'tikaf (remaining in the mosque for worship), and fasting.
Menstruating women are prohibited from adorning themselves or using fragrances because it is believed to invite Satan.
Women who are menstruating (referred to as cuntaka in Hinduism) are prohibited from preparing religious rituals and from entering sacred religious spaces, such as temples (pura) or Hindu places of worship in Bali. <sup>13</sup>

Table 3.

As shown in Table 3 above, we are reminded that prohibitions on menstruating women performing religious rituals are influenced by religious perspectives. These perspectives are practiced by women in the form of refraining from or not performing religious rituals, not only among Muslim women but also within Hinduism and other religions. Therefore, the attitudes of women who continue to refrain from religious practices or rituals due to menstruation are important to be appreciated and respected. This is in accordance with the Constitution of the Republic of Indonesia, namely Article 29 paragraphs (1) and (2).

For this reason, referring to the 2021 Community Sexual and Reproductive Health (CSRH) Curriculum training module from the College of Sexual and Reproductive Healthcare (CoSRH), the article on personal beliefs recognizes that within a diverse body of trainees, some may experience a conflict between their personal beliefs and one or more aspects of the CSRH curriculum, in theory and/or in practice.<sup>14</sup> IBP-AIK recognizes that the personal beliefs of individual participants (students at ITB-AD Jakarta) may change during the course of their training or career. It is recommended that participants review their personal beliefs and their impact.

Previous research has examined whether women who are menstruating are permitted to fast or not, accompanied by explanations of the definition of menstruation from an Islamic perspective, including interpretations in tafsir and fiqh. The research respondents were young women aged between 20 and 42 years who were active in Muhammadiyah and women's movements. The first finding showed that women in the KUPI Network who agreed that menstruating

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<sup>13</sup> Amira Ain binti Ag Damit. Wanita Menstruasi Dalam Pandangan Dan Praktek Agama Islam Dan Hindu (Studi Komparatif Penganut Agama Islam Di Mesjid Pusdai Dan Penganut Agama Hindu di Pura Agung Wira Loka Natha).  
[https://digilib.uinsgd.ac.id/7172/2/2\\_abstrak.pdf](https://digilib.uinsgd.ac.id/7172/2/2_abstrak.pdf)

<sup>14</sup> The College of Sexual and Reproductive Healthcare (CoSRH). Community Sexual and Reproductive Health (CSRH) Curriculum 2021. Page.62-63.  
<https://www.cosrh.org/Common/Uploaded%20files/documents/csrh-definitive-document-v2.pdf>

women could fast were attacked for their opinions, their expertise was undermined, and they were seen as being more associated with their bodies than men in the KUPI Network. Second, young women who are active in Muhammadiyah but not involved in the women's movement argue that the prohibition of fasting and sexual relations during menstruation is because it is considered "dirty." Third, respondents who are active in Muhammadiyah and the women's movement believe that fasting during menstruation is permissible, depending on the woman's ability, and that menstruation is not something dirty. Fourth, women who are active in the women's movement and KUPI but not involved in Muhammadiyah state that women can fast during menstruation because it is a normal reproductive cycle for women.<sup>15</sup>

## **METHODS**

This study examines the paradigms of young people, specifically female students at ITB-AD Jakarta who participated in the IBP-AIK class at ITB-AD Jakarta. In particular, it explores the question of whether women who are menstruating are permitted to perform acts of worship, along with reasons behind their views, after they received explanations about the history of menstruation, the definition of menstruation, Islamic perspectives on menstruation, and the prohibitions for women who are menstruating.

This study employs a qualitative research approach, combining a literature review and analysis of students' final projects. The literature review focuses on the Al-Islam and Kemuhammadiyah (AIK) curriculum, which serves as the ideologization of Muhammadiyah, and the practical Ibadah yang Berperspektif Perempuan (IBP), or Worship with a Women's Perspective. IBP was developed by Yulianti Muthmainnah as a lecturer at ITB Ahmad Dahlan Jakarta. IBP was established after the Praktikum Ibadah-AIK curriculum which lacks women's perspectives failed to understand the involvement and experiences of women in the history of Islamic religious rituals.

## **RESULTS AND DISCUSSION**

Lectures and discussions on the chapter of fasting in the course Ibadah yang Berperspektif Perempuan (IBP) were initially opened with the question, "Are women's experiences and histories acknowledged by Allah Swt?" This was followed by a second question: "Why are discussions about women's bodies often dominated by men rather than women themselves?" In religious contexts, this role is often taken by ustadz or kyai; in health contexts, by male doctors.

To strengthen this second question, examples were introduced and presented to show that discussions about menstruation are often dominated by men, with male-only panels. One example was a flyer discussing "Nanti Kita Cerita tentang Nyeri Haid" (Later We Will Talk about Menstrual Pain), organized by GMITS, Manyar Medical Center, and the Menstrual Pain Clinic on

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<sup>15</sup> Yulianti Muthmainnah. Menstruation and Fasting in Islamic Discourse: A Study of Muhammadiyah Youth and KUPI Interpretations. *Jurnal Millati*. Vol. 9 (2), 2024.  
<https://ejournal.uinsalatiga.ac.id/index.php/millati/article/view/2280>

21 April 2024, which featured four male doctors without a single female doctor or female speaker.<sup>16</sup> As shown in the example below:



Picture 1.

Additionally, when the issue became widespread on social media and is turned into a trending topic, the male-only panel changed into five speakers, with one female doctor included. As shown in the YouTube display (Picture 2) below.

After the evidence above was presented, it was followed by an open discussion on important facts related to women's issues in worship. This began with definitions, by comparing the meaning of menstruation from the perspectives of medical science and Islam. First, from the scientific or medical perspective, menstruation is a natural physiological process in women that occurs as part of the reproductive cycle. Medically, menstruation is defined as periodic bleeding from the uterus due to the shedding of the endometrial lining (uterine wall) because fertilization does not occur. Thus, menstruation occurs as follows: (a) every month, a woman's body prepares for pregnancy by thickening the uterine lining; (b) if the egg cell is not fertilized by sperm, hormone levels (estrogen and progesterone) decrease; (c) as a result, the uterine lining sheds and exits through the vagina in the form of menstrual blood. The medical characteristics of menstruation include a cyclical occurrence (i.e. on average every 21–35 days), a duration of approximately 3–7 days, its indication that the reproductive system is functioning normally, and the fact that it is not a disease but a natural biological process.

<sup>16</sup> Yulianti Muthmainnah. 'Perempuan-perempuan Pejuang, Penakluk Korona'. 2020, dalam Wajah Kemanusiaan di Tengah Wabah. David Krisna, dkk (Ed). Yogyakarta: Jaringan Intelektual Berkemajuan. Link <https://jibpost.id/perempuan-pejuang-penakluk-korona/>.

Second, from the Islamic perspective, menstruation is known as *haid*. From the perspective of Islamic law (syariat), haid is defined as natural blood that comes out of a woman's uterus at certain times, not due to illness or injury. This definition is explained by ulama fiqh based on the Qur'an and hadith. Discussions of haid are found in the word of Allah Swt in QS. al-Baqarah verse 222, which explains that haid is a natural condition in women and has specific legal provisions. Islam views haid as *fitrah* (a natural disposition) of women, not something that is morally impure. However, haid is classified as *hadas besar* or big hadas, so some scholars base rules of worship on this classification, namely that menstruating women do not perform prayer and fasting; obligatory fasting (Ramadan) must be made up on other days; and after menstruation ends, women are required to perform the major ritual bath (i.e. a major bath or janabah bath) to resume worship. Furthermore, Islam emphasizes that haid is not viewed as a disgrace, but as a biological condition that is respected and regulated for the benefit of women. Therefore, other activities are permitted by some scholars, as shown in the table below:



Picture 2.<sup>17</sup>

<sup>17</sup> Nanti Kita Cerita Tentang Nyeri Haid, GMITS Zoominar. <https://www.youtube.com/watch?v=mOAjbSsqlKY>

Fact
Thaharah or purification in the chapter of fiqh ibadah emphasizes cleanliness and purity; therefore, cutting hair, trimming hair, or washing hair for the purpose of cleanliness is not prohibited, but rather encouraged.
Menstruation does not prevent women from learning religion, including reading or listening to the recitation of the Qur'an.
Even though menstruating women do not perform prayer, other acts of worship can still be carried out, such as dzikir (remembering and mentioning Allah Swt).

Table 4.

The discussion then continued with a comparison of menstruation or haid presented in the form of a table to facilitate understanding.

Aspect	Science/Medical Perspective	Islamic Perspective
Term	Menstruation	Period (Haid)
Definition	Shedding of the uterine wall due to failure of fertilization.	Natural blood that comes out of a woman's uterus at certain times.
Cause	Hormonal changes (estrogen & progesterone).	Natural provisions (fitrah) determined by Allah SWT.
Character	Normal biological processes.	A natural state that has legal consequences.
Body status	Considered to be medically healthy.	Experiencing major impurity.
Impact in worship	Does not affect worship activities medically.	Not praying, fasting, tawaf, and having sex with your wife.
Cycle	Average of 21–35 days.	There are minimum and maximum limits according to Islamic jurisprudence, which can cause differences in the rules.
After the menstrual period ends	The body returns to its normal phase.	Women are obligated to take a major bath to become pure.
Value assessment	Does not contain moral values	Not a sin or a disgrace.

Table 5.

The discussion then proceeded to debunk myths related to menstruation and to provide explanations or clarifications. First, the myth that menstruation is personally dirty or najis, so that menstruating women must be avoided or even isolated from their families or homes. The fact is that menstrual blood is indeed najis, but menstruating women are not dirty or degraded, and the Prophet Muhammad ﷺ continued to interact normally with his wives during menstruation. Second, the myth that menstruating women are not allowed to engage in any activities. In fact, medically, light to moderate activities can actually be helpful, and Islam only restricts certain acts of worship, not social activities. Third, the myth that women should not wash their hair or bathe during menstruation. The fact is that there is no medical or religious

prohibition, and bathing actually maintains cleanliness and comfort. Fourth, the myth that drinking ice causes menstrual blood to clot. In fact, there is no scientific evidence linking drinking ice to the clotting of menstrual blood, and the temperature of beverages does not affect the menstrual process. Finally, fifth, the myth that menstruation is always painful. In fact, menstrual pain (dysmenorrhea) varies from person to person and cannot be generalized. Therefore, if the pain is excessive, a medical examination is necessary.

In relation to the aspect that menstruation can involve pain, this issue was then discussed in more detail during the lectures. It referred to QS. al-Baqarah verse 184, which mentions the parties who are permitted not to fast, namely:

أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ  
يُطِيفُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۚ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُ ۗ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ ۖ إِن كُنتُمْ  
تَعْلَمُونَ

Fasting is for a fixed number of days, and if one of you is sick, or if one of you is on a journey, you will fast the same number of other days later on. For those who are capable of fasting (but still do not fast), there is a redemption: feeding a needy man for each day missed. Whoever voluntarily does more good than is required will find it better for him; <sup>a</sup> and that you should fast is better for you, if you only know.<sup>b</sup> (a) This act of extra merit could either be feeding more than the one person required or both fasting and feeding the poor. (b) Here ends the early injunction with regard to fasting, which was revealed in 2 A.H. prior to the Battle of Badr. The verses that follow were revealed about one year later and are linked with the preceding verses since they deal with the same subject.

Based on the verse above, it is stated that those who are permitted not to fast are those who are in a state of illness or undertaking a long journey. In discussing this issue, in collaboration with the Center for Islamic Studies, Women, and Development (PSIPP) ITB-AD Jakarta and the 'Aisyiyah Community of ITB-AD Jakarta, discussions and training related to the issue of fasting and menstruation were conducted. These activities were carried out three times, namely:

**#StayAtHome**

*Diskusi Online*

"HAK-HAK KESEHATAN REPRODUKSI PEREMPUAN; AYAT-AYAT AL-QUR'AN/AL-HADIST DAN KEBIJAKAN NASIONAL"

Bersama

**DR. ATYATUL ULYA, MA**  
Ketua Majelis Hukum dan HAM PP. Aisyiyah

**ZUMROTIN**  
Yayasan Kesehatan Perempuan

**YULIANTI MUTHMAINNAH**  
Ketua Komunitas 'Aisyiyah ITB Ahmad Dahlan Jakarta dan Ketua PSIPP ITB Ahmad Dahlan Jakarta

*Moderator*

**TSANI ITSNA ARIYANTI**  
Ketua IMMawati DPD IMM DKI Jakarta Periode 2017 - 2019

Jumat, 1 Mei 2020  
14.00 - selesai

**zoom**

0896 7996 0639 (Fina)

*Save The Date!*

Picture 3.

**DISKUSI ONLINE**

PUSAT STUDI ISLAM PEREMPUAN DAN PEMBANGUNAN ITB AHMAD DAHLAN  
KOMUNITAS AISIYIYAH ITB AHMAD DAHLAN JAKARTA

**New Normal; Membentengi Diri Agar Sehat Secara Fisik, Psikis, dan Seksual, serta Terhindar dari Corona**

**Dr. Alexia Kusuma**  
(Dokter Umum di Kementerian)  
-Kesehatan fisik; meningkatkan imun dan asupan gizi

**Dr. Rohimi Zamzami, S.Psi, S.H, M.Pd**  
(Pakar Pendidikan Karakter, Dosen Universitas Muhammadiyah Jakarta)  
-Kesehatan Psikis; Taati Protokol Kesehatan, Respon Otak dan Tubuh

**Dr. Dewi Rumiris, SpOG**  
(Dokter Spesialis Kandungan Rumah Sakit Muhammadiyah Taman Puring Jakarta)  
-Kesehatan reproduksi; kehamilan direncanakan atau tanpa perencanaan dimasa Pandemi

**Yulianti Muthmainnah**  
(Dosen, Ketua Komunitas Aisyiyah ITB Ahmad Dahlan Jakarta)

**Rosita Moderator**  
(Dosen dan Sekretaris Komunitas Aisyiyah ITB Ahmad Dahlan Jakarta)

**Via Zoom Meet**

**Pukul 10.00 WIB**  
**Ahad, 05 Juli 2020**

Picture 4.

ITB AHMAD DAHLAN  
Social Technopreneur University

Kampus Merdeka  
INDONESIA JAYA

Komunitas 'Aisyiyah  
ITB Ahmad Dahlan Jakarta

Yayasan  
Kesehatan  
Perempuan

Dalam rangka songsong  
Muktamar 'Aisyiyah ke-48 di Surakarta

# PELATIHAN KESEHATAN REPRODUKSI PEREMPUAN

SABTU, 12 NOVEMBER 2022 | 09.00 - 16.00 WIB  
Ruang Syahrir Nurut, Lt. 2, ITB Ahmad Dahlan Jakarta - Kampus Ciputat  
(Jl. Ir. H. Juanda No. 77, Cirendeui, Ciputat Timur, Tangerang Selatan, Banten 15419)

**Nanda Dwinta**  
Direktur Yayasan Kesehatan Perempuan

**Ayu Anggaritno Proboningdyah**  
Bidang & Aktifis Yayasan Kesehatan Perempuan

**MATERI PELATIHAN**

Pengantar : Kontrak Pelatihan  
Materi 1 : Kesehatan Reproduksi Perempuan - Sesi 1  
(Oleh Dokter dan Bidan Kesehatan Reproduksi Perempuan)  
Materi 2 : Kesehatan Reproduksi Perempuan - Sesi 2  
Materi 3 : Kesehatan Reproduksi dan Kekerasan Terhadap Perempuan dan Anak

Fasilitas:  
Sertifikat &  
Ilmu yang bermanfaat

Narahubung:  
089637586963 (Dinda)  
0895328078198 (Ana)

ITB Ahmad Dahlan itb\_ahmaddahlan itbahmaddahlan itb-ad.ac.id

Picture 5.

Female students were asked to participate in all three activities. Based on these activities, female students at ITB-AD Jakarta were invited to critically discuss the idea that menstrual blood is not impure. Kyai Faqihuddin Abdul Kodir refers to the opinion of Bayandir, an expert in Islamic studies and former Deputy Mufti of Turkey (1976–1997), who believes that a menstruating woman may fast if she is physically strong. According to him, the existing prohibition against menstruating women fasting stems from fiqh being influenced by the social context of its time, rather than from the Qur'an or Hadith. The Qur'an obliges all adult Muslims to fast during Ramadan, unless they are sick or traveling.<sup>18</sup> Kyai Imam Nakhai' also agrees with Kyai Kodir's view that menstruating women may fast.<sup>19</sup>

Furthermore, I argue that my writing draws strength from the experiences of menstruating women and maintains that menstruation should not be viewed as dirty blood that bars women from fasting, but rather as a natural biological

<sup>18</sup> Faqihuddin Abdul Kodir. (2020). *Bolehkah Perempuan Haid Berpuasa? Polemik Tafsir Ayat 185 dan 222 Surat al-Baqarah*. Mubadalah.id; [5 Mei 2020].

<https://mubadalah.id/bolehkah-perempuan-haid-berpuasa/>

<sup>19</sup> Imam Nakhai. (2020). 3 Alasan Perempuan Haid Boleh Puasa. Mubadalah.id [26 April 2021]. <https://mubadalah.id/3-alasan-perempuan-haid-boleh-berpuasa/>

process that should not discriminate against women or marginalize them, which is in line with the spirit of Islam.<sup>20</sup> The Qur'an views menstruation as a natural biological cycle for women, which can cause pain, weakness, and other forms of discomfort. For women who are menstruating or are experiencing postpartum and are unable to fast due to their vulnerable condition, there is a form of ease or relief in worship (rukhsah) available to them, as mentioned in QS. al-Baqarah [2]: 184–185. However, for those who feel healthy and strong even during menstruation, they may choose to fast or not, and make up for missed fasts on another day. Those who believe that menstruating women may fast must be consistent in their stance. They should not fast only during Ramadan, but, in accordance with principles of Islamic jurisprudence, maintain consistency and avoid mixing different schools of thought or scholarly opinions. Therefore, beyond Ramadan, voluntary fasting (puasa sunnah) may also be practiced even during menstruation.

Ultimately, female students hold different perspectives on fasting and menstruation. Some are active only in Islamic organizations, such as Muhammadiyah or the Muhammadiyah Student Association (Ikatan Mahasiswa Muhammadiyah), while others are active in Islamic organizations and also involved in gender studies and women's movements. Based on the results of all lectures and training activities, the findings show that, first, female students who believe that menstruating women are permitted to fast or engage in other religious activities are considered liberal and are seen as contradicting the word of Allah Swt and the Qur'an. Second, female students who have not been involved in women's movements tend to view the prohibition of fasting and other forms of worship as a rule based on the assumption that menstruation is "dirty." Third, respondents who are active in gender studies and women's movements believe that fasting during menstruation is permissible depending on the woman's condition, and they reject the notion that menstruation is something dirty.

## CONCLUSION

Science and medicine views menstruation as a natural biological process in the female reproductive system, while Islam views menstruation as a natural blood flow, which is part of a woman's natural disposition, but with certain religious consequences. However, both agree that menstruation is not a disease, but rather a normal and natural process.

Based on the results of all lectures and training, the research results show that female students who believe that menstruating women are permitted to fast or engage in other religious activities are considered liberal, thus contradicting the word of Allah SWT and the Quran. Second, female students who have not been involved in women's movements tend to view the prohibition on fasting and other forms of worship as a rule based on the assumption that menstruation is "dirty." Third, respondents who are active in gender studies and women's

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<sup>20</sup> Yulianti Muthmainnah. Mendiskusikan Darah Haid. Media Indonesia [Sabtu, 9 Mei 2020]. <https://mediaindonesia.com/opini/311659/mendiskusikan-darah-haid>

movements believe that fasting during menstruation is permissible depending on the woman's condition, and reject the notion that menstruation is dirty.

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## ABOUT

SALASIKA etymologically derived from Javanese language meaning 'brave woman'. SALASIKA JOURNAL (SJ) is founded in July 2019 as an international open access, scholarly, peer-reviewed, interdisciplinary journal publishing theoretically innovative and methodologically diverse research in the fields of gender studies, sexualities and feminism. Our conception of both theory and method is broad and encompassing, and we welcome contributions from scholars around the world.

SJ is inspired by the need to put into visibility the Indonesian and South East Asian women to ensure a dissemination of knowledge to a wider general audience.

SJ selects at least several outstanding articles by scholars in the early stages of a career in academic research for each issue, thereby providing support for new voices and emerging scholarship.

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There are other journals which address those topics, but SJ approaches the broad areas of gender, sexuality and feminism in an integrated fashion. It further addresses the issue of international collaboration and inclusion as existing gaps in the area of academic publishing by (a) crossing language boundaries and creating a space for publishing and (b) providing an opportunity for innovative emerging scholars to engage in the academic dialogue with established researchers.

## STRUCTURE OF THE JOURNAL

All articles will be preceded by an abstract (150-200 words), keywords, main text introduction, materials and methods, results, discussion; acknowledgments; declaration of interest statement; references; appendices (as appropriate); table(s) with caption(s) (on individual pages); figures; figure captions (as a list); and a contributor biography (150 words). Word length is 4,000-10,000 words, including all previous elements.

## TIMELINE AND SCHEDULE

Twice a year: December and June.

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