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**TEOLOGI MENSTRUASI: ANTARA MITOLOGI DAN KITAB SUCI
NASARUDDIN UMAR**

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Abstract

Menstruation—called haid in Islamic fiqh- is not seen as merely physical, biological function of women's bodies. According to most traditional societies, this very exclusive women's experience is apparently perceived to be a symbol signifying specific meaning and myth. Unsurprisingly almost all societies have conceptualized what so called menstrual taboo in an antropological tradition within their cultural systems. One of the major implications of these ideas of menstrual taboos is the emergence of devices signifying the event of menstruation, such as cosmetics, high heel footwear, ad jilbab. Another significant impact is the restriction of women's social role and engagement. This article is addressing these two mythical and social implications of menstrual taboos and compare them with Islamic doctrines of haid.

**MEMBONGKAR MITOS MENSTRUAI TABOO
(Kajian Tafsir Tematik Pendekatan Hermeneutik)**

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**Dosen Jurusan Tafsir—Hadis Fakultas Ushuluddin UIN Sunan Kalijaga
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Abstract

The concept of menstruation has both theological and mythological meanings, and is usually perceived with negativity. Such construction is partly caused by the transmission of Isra'iliyyat ideas in the Qur'anic exegesis books without any criticism. Therefore it is necessary for Muslims to deconstruct the misogynist mythologies of menstruation (haid), and then re-interpret it using the theological perspective as stated in Qur'anic verses dealing with the issues. By applying a thematic-hermeneutical method and historical approach to analyze the concept of menstruation in the Qur'an, this present study concludes that it has more humanistic view to menstruating women than those offered by the Jewish and Christian traditions. Al-Qur'an requires Muslims to be moderate in giving treatment to menstruating women. There are at least three main issues of menstruation addressed in the Qur'an. Firstly, issue concerning with the ways Muslims must treat their women when they menstruate. Secondly, problems related to 'iddah (women's time to wait before entering a new marriage after divorce), and the last is the idea of the obligation for menstruating women to wear jilbab.

ISLAM DAN MENSTRUAL TABOO
EVI MU'AFIAH
Dosen STAIN Ponorogo

Abstract

Menstrual taboo has been historically conceptualized by most societies as a curse for women. Such concept of menstruation deteriorates the social position and status of women in community. This article aims to discuss how Islam deals with the menstrual taboo. This is important, because all the ideas permeates by the menstrual taboo influence they way people deal with their women through the development of frame of thought, value system as well as behavioral system. Islam states that the misogynist myth of menstrual taboo and negative view toward menstruating women is contradictory to Islamic values which respect the equality of men and women before God. Unlike the doctries believed in other religions which say that menstruation is a symbolic curse for women because of mother Eve's mistake, Islam considers it is a natural function decreed by God to maintain the life of human race.

**RE-INTERPRETASI MENSTRUAL TABOO DALAM AL-QUR'AN:
MENGGAGAS FIQIH EGALITAS-HUMANIS**

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Abstract

This article is intended to re-examine and offer a new interpretation to the Qur'anic verses dealing with the issues of menstruation. One of the major problems in the Qur'an is the fact that it is the basic maraji' and mashadir (references) for the formulation of Islamic law and advices on religious matters. In many cases people fail to differentiate between the Qur'an and books of Qur'anic interpretation; the Qur'an has been equated with exegesis of the Qur'an. Further, the Muslim scholars who wrote tafsir are mostly male and live in a patriarchal society, accordingly patriarchal values penetrates into their thoughts. Besides this patriarchal bias in the interpretation, the social realities of Muslims have changed too, in a speed pace. Consequently, the formulation of Islamic fiqh should be changed appropriately to address the current issues, including the idea of menstrual taboo by re-interpreting the Qur'an. This article is therefore not only offering a new light to the interpretation of the text which promotes humanitarian and egalitarian values but also identifying the patriarchal biases in the process of interpreting the Qur'an.

**MENOLAK
MENSTRUAL TABOO DAN “ANGAN-ANGAN” FIQH KESETARAAN
HUDAN MUDARIS**

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Abstract

Women's issues have always stimulated discussion; and amongst the most debated issues is about menstruation or popularly known as haidh in Islamic literature. This signifies that although menstruation is a routine event for most adult women, it has significant consequences for their lives. The debates on the issues of menstruation is heated when they are not only seen within the context of women's reproductive and sexual health, but also put into the theological frame, such as in the event related to religious rituals of prayers and hajj (pilgrimage to the holy land Mecca), in which menstruating women are prohibited to engage with.

**SIKLUS DAN TERJADINYA MENSTRUASI SERTA PANDANGAN ISLAM DI
DALAMNYA**

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Abstract

Women have experienced various discriminations in most part of humans' history. We have witnessed violence against women portrayed and reported through mass media. Such violence also occurs in Muslim states, including Indonesia. Surprisingly there is also violence against women committed on the basis of their biological realities, namely monthly period. Menstruation has been conceptualized a curse for women so that they feel and endure the consequences of the primordial sin committed by Eve 'the symbolic woman'. This article will argue that such understanding of menstrual taboo is rooted in ancient story, and not from Islamic teaching.

**DARI MITOS MENSTRUAL TABOO KE DUNIA KECANTIKAN DAN
FASHION**

YUSWATI

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Abstract

Menstrual taboo is a never ending phenomenon. We can study about it from different points of view: medical, psychological, anthropological, mythological, theological as well as ideological perspective. Talking about the popular myth of menstrual taboo, there

are “evil eyes”, “huts” etc, that protect women in her monthly period. Right now, the myth of menstrual taboo has deviated into the forms of menstrual creations such as the present of cosmetology like Kohl, eye liner, shoes and fashion. Jilbab, as a code of women’s dress has actually been widely practiced far before emergence of Islam. Nevertheless, when Islam come to be spread, jilbab was associated with several superstitions, one of them is menstrual taboo. In the last ten years, Jilbab for teenagers and young women has been booming in Indonesia. Many schools from elementary to university, and governmental offices as well have made jilbab as part of their official uniforms.