

The Controversy of Hymenoplasty in Islamic Law and Saddu Al-Dhara'i Perspective for Contextual Learning

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Abstract: *The medical and social issues surrounding hymenoplasty, a procedure aimed at restoring the hymen, have sparked controversy, particularly within Muslim communities. This practice is often driven by social and aesthetic pressures, with the hymen being viewed as a symbol of a woman's purity and morality. However, the procedure raises complex ethical dilemmas, both medically and socially, that require thorough examination within the context of Islamic law. This study aims to explore the controversy surrounding hymenoplasty from the perspective of Islamic law, with a focus on applying the principle of Saddu Al-Dhara'i as a tool to assess the legitimacy of this practice. The research employs a qualitative approach with a literature review, analyzing relevant texts to explore Islamic viewpoints on the issue. The findings indicate that Islamic law views hymenoplasty as a practice that can lead to misuse, particularly if it is used to conceal behavior contrary to Islamic moral values, such as adultery. Through the principle of Saddu Al-Dhara'i, this procedure can be seen as an action that should be limited in order to prevent greater harm to individuals and society. The study also highlights the importance of integrating this issue into Islamic education to provide a deeper understanding of Sharia values in everyday life. Thus, this research contributes to the formation of a contextual perspective in Islamic education, which combines legal, social, and ethical aspects.*

Keywords: *hymenoplasty, Islamic law, Saddu Al-Dhara'i, Islamic education, medical controversy.*

INTRODUCTION

Health, social, and cultural issues are often interconnected, creating complex ethical dilemmas in modern society. One issue that has gained global attention, especially within Muslim communities, is the practice of hymenoplasty. This procedure aims to restore the hymen, often for aesthetic reasons or to meet social expectations related to virginity (Abdul, 2019; Siti, 2021). In many cultures, the hymen is seen as a symbol of a woman's purity, and its presence is frequently used as a measure of morality (Rahman, 2018). This places immense social pressure on women, particularly when these norms contradict an individual's actual condition (Ismail, 2020). In the



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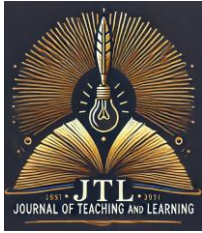
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Islamic world, the issue of hymenoplasty not only reflects medical challenges but also raises questions about moral values and Sharia law (Al-Qudsi, 2021). As a society that upholds integrity, honesty, and respect for human dignity, Islam has a unique approach to controversial issues such as this (Hassan, 2022). In Islamic law, medical actions like hymenoplasty require deep analysis to ensure their alignment with Sharia principles, particularly in the context of maqasid al-shari'ah (the objectives of Sharia) which protect religion, life, intellect, lineage, and wealth (Ahmad, 2019; Sulaiman, 2020).

At the same time, there are significant concerns that hymenoplasty could lead to abuse. This procedure has the potential to be used to cover up behaviors that violate Islamic values, such as adultery, which could cause moral harm to society (Kasim, 2018). This concern leads us to the principle of Saddu Al-Dhara'i, an Islamic legal method aimed at preventing actions that may lead to harm (mafsadah), even if such actions are fundamentally permissible (Nashir, 2020). In the context of hymenoplasty, Saddu Al-Dhara'i is relevant to assess whether this procedure brings more benefit (maslahah) or harm to individuals and society (Zulkarnain, 2021). On the other hand, hymenoplasty also has a psychological dimension that cannot be ignored. Many women who undergo this procedure do so because of social pressure or emotional trauma, such as that experienced by victims of sexual violence (Fitria, 2019). In such cases, hymenoplasty may be seen as a way to restore dignity and self-confidence (Marlina, 2022). However, it is important to analyze whether this procedure truly offers a long-term solution, or simply reinforces social norms that may not always support the well-being of the individual (Imam, 2021). In this context, Islamic law must balance individual interests with their impact on society as a whole (Muhammad, 2023).

Islamic education plays a key role in addressing sensitive issues like hymenoplasty. As a learning platform, Islamic education can provide a deeper understanding of the relevant Sharia principles and how they are applied in daily life (Ali, 2020). Through contextual learning, students can be guided to understand the issue from legal, moral, and social perspectives, and discuss solutions based on Islamic values (Yunus, 2022). This approach not only strengthens students' critical thinking skills but also helps them understand the relevance of Islam in addressing modern challenges (Zain, 2021). The importance of this issue becomes even clearer when we look at how



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social changes and globalization affect cultural norms in Muslim societies. With the increasing access to information and technology, communities are exposed to a wide range of views on virginity and morality (Hasanah, 2020). In this context, hymenoplasty becomes a symbol of the dilemma between maintaining traditional values and responding to social change (Rizki, 2021). Islamic law, as a dynamic legal system, has the ability to provide relevant and responsive guidance on these challenges (Nur, 2023).

This research aims to explore the controversy surrounding hymenoplasty from the perspective of Islamic law, with a focus on applying the Saddu Al-Dhara'i principle to evaluate the legitimacy and ethical implications of this practice (Yuliana, 2022). Using a library research method, the study analyzes relevant literature to provide a comprehensive overview of the issue. Additionally, this research explores how the issue of hymenoplasty can be integrated into contextual learning to provide students with a deeper understanding of the application of Islamic principles in real-life scenarios (Farida, 2021). Ultimately, this research is expected to contribute significantly to our understanding of the relationship between Islamic law, health, and education. By analyzing hymenoplasty through the lens of Saddu Al-Dhara'i, this study offers valuable insights into how Islamic law can serve as a tool for navigating complex social and moral challenges (Amin, 2020; Fauzan, 2023). Furthermore, integrating this issue into Islamic education demonstrates that contextual learning can be an effective means of reinforcing Sharia values in daily life (Zulkarnain, 2022). Through this research, it is hoped that a better understanding will emerge of how Islam, as a comprehensive religion, can provide relevant and meaningful solutions to contemporary issues. It is also hoped that this research can inspire broader discussions on how we, as Muslims, can face modern challenges without neglecting the core values that shape our identity.

METHOD

This study employs a library research approach to explore the controversy surrounding hymenoplasty surgery within the framework of Islamic law, specifically focusing on the application of the Saddu Al-Dhara'i principle. This approach aims to examine relevant literature



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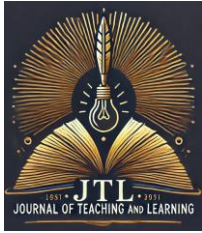
encompassing Islamic law, ethics, and education, and connect these with contextual learning in the context of Islamic education (Creswell, 2014).

This research is classified as qualitative-descriptive in nature. This approach is selected as it is suitable for explaining and analyzing complex issues such as hymenoplasty surgery and its implications from multiple perspectives. Therefore, the goal of this research is not to test a hypothesis, but to develop a deep and comprehensive understanding of the issue at hand (Sugiyono, 2017).

The data sources for this study are secondary data obtained through literature reviews. This data includes two main categories. First, primary sources, such as the Quran and Hadith that are relevant to Islamic law principles and the concept of Saddu Al-Dhara'i, as well as classical and contemporary fiqh books discussing the application of Islamic law in a modern context. Examples of classical sources used include works by Al-Ghazali, Ibn Qayyim al-Jawziyyah, and Ibn Ashur. Second, secondary sources include journal articles, books, and research reports addressing the medical, social, and ethical aspects of hymenoplasty surgery, as well as references related to the application of contextual learning in Islamic education (Singarimbun & Effendi, 2006).

The data collection process involves several stages. The first stage is the identification of literature, which includes searching for relevant sources in libraries and online databases such as Google Scholar, ProQuest, and JSTOR. The researcher filters these sources based on their relevance and authority in the related fields. The second stage is content analysis, where each source is critically read to note relevant arguments, legal principles, and views related to the research topic. The third stage is data classification, where information is grouped based on key themes such as Islamic law, Saddu Al-Dhara'i, hymenoplasty surgery, and contextual learning (Moleong, 2007).

Data analysis in this study is carried out using a descriptive-analytical approach. The first step is description, where the researcher explains the content of literature related to the issue under investigation, such as the definition and legality of hymenoplasty surgery. The next step is analysis, where the collected data is used to evaluate the application of the Saddu Al-Dhara'i principle to the



legitimacy of hymenoplasty surgery from the perspective of Islamic law. In this phase, the researcher also explores the relationship between the issue and contextual learning as a relevant educational method. Finally, the data undergoes a synthesis process, integrating various perspectives and findings to arrive at comprehensive conclusions (Kerlinger, 2006).

The validity of the data is ensured through several steps, such as confirming the credibility of the sources used. All literature analyzed comes from recognized references with authority in the fields of Islamic law, ethics, and education. Furthermore, the researcher uses data triangulation, comparing various opinions and arguments from different sources to ensure the accuracy and objectivity of the research findings. Adequate references are also provided to support all arguments and conclusions drawn (Sugiyono, 2017).

The research steps begin with the preparation phase, where the focus is defined on the controversy of hymenoplasty, the Saddu Al-Dhara'i principle, and contextual learning. In the data collection phase, the researcher accesses and organizes relevant literature and takes systematic notes on key points from each source. In the analysis phase, the researcher links Islamic law and Saddu Al-Dhara'i concepts with the hymenoplasty issue and evaluates how contextual learning can be applied to teach this issue in Islamic education. Finally, the writing phase involves compiling a structured research report and discussing the findings within the context of Islamic law, ethics, and education (Creswell, 2014).

RESULTS AND DISCUSSION

This study aims to analyze the controversy surrounding hymenoplasty from an Islamic legal perspective using the Saddu Al-Dhara'i approach, and to relate this issue to contextual learning. Based on a literature review, several key points emerge as the focus of the discussion:

Islamic Legal Perspective on Hymenoplasty

In Islamic law, medical procedures such as hymenoplasty, which aims to restore the hymen, are not explicitly mentioned in the Qur'an or hadith (Al-Qaradawi, 1997). As a relatively new medical procedure, scholars have applied fiqh principles, including Saddu Al-Dhara'i, to assess its permissibility. Saddu Al-Dhara'i is a legal principle in Islam that seeks to close doors that could



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lead to harm (mafsadah) or negative consequences for individuals or society, even if the action itself is not prohibited by the shari'ah (Kamali, 2003). In other words, although the procedure may not be inherently prohibited, it can be forbidden if it is seen as likely to cause greater harm. Hymenoplasty is primarily a medical procedure intended to repair or restore a hymen that has been damaged or lost, often due to non-medical reasons such as accidents or sexual violence. In many cultures, including Muslim societies, the hymen is often seen as a symbol of virginity and female purity, though this view does not fully align with the broader Islamic teachings on respecting the dignity and integrity of women (El Fadl, 2001). In this context, the procedure is frequently seen as a solution to meet social and cultural expectations that view virginity as a crucial condition for marriage or social acceptance.

Some women undergo hymenoplasty to address feelings of shame or anxiety due to the loss of virginity, whether from an accident or sexual violence. They may feel pressured to meet societal expectations tied to the physical symbol of virginity. Therefore, the procedure can be seen as an attempt to improve the psychological and social well-being of these women, enabling them to feel accepted in a society that highly values virginity as a symbol of female purity. From an Islamic legal perspective, concerns arise about the potential misuse of this procedure. One major concern is that hymenoplasty could be used to conceal actions that violate Islamic law, such as adultery. Although the procedure might be done for valid medical or psychological recovery reasons, there is a significant risk that it could be exploited to cover up moral transgressions, which could ultimately undermine the social and religious norms within Muslim societies. If the purpose of the procedure is to hide sinful acts such as adultery, it could be seen as an attempt to disregard shari'ah and violate the morality taught in Islam.

Due to this potential for misuse, some scholars argue that hymenoplasty is haram. They believe that although the procedure might not directly violate Islamic law, its social and moral consequences could lead to greater harm. Emphasizing the purity of the hymen as a symbol of virginity may impose excessive social pressure on women, particularly those unable to meet these standards. This, in turn, could damage women's honor and dignity and exacerbate gender inequality in society (Hassan, 2013). There are alternative views that are more permissive toward

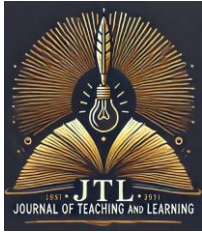


hymenoplasty under certain conditions. Some scholars permit the procedure if it is performed for legitimate medical reasons, such as recovery from physical trauma due to sexual violence. In such cases, hymenoplasty may be seen as a way to help sexual violence victims recover physically and psychologically. This approach focuses on the maqasid al-shari'ah, which includes the protection of religion, life, intellect, offspring, and property (Al-Saadi, 2008). If hymenoplasty helps a woman recovering from sexual violence, it may be permitted as long as the procedure aligns with broader Islamic principles.

This view also underscores the importance of intention in medical actions. If the goal of the procedure is to restore the psychological and physical well-being of a sexual violence victim, the procedure may be acceptable within the framework of Islamic law. This reflects the need to consider the social and medical context of each action, rather than judging it purely based on its isolated characteristics without regard for the conditions and needs of the individuals involved. The Islamic legal perspective on hymenoplasty depends heavily on the intention, context, and potential social and moral impacts of the procedure. Islamic law offers flexibility in this matter, provided that core principles protecting human dignity—especially that of women—are maintained and the potential for greater societal harm is avoided (Kamali, 2003; Hassan, 2013).

Saddu Al-Dhara'i as an Evaluation Framework

The Saddu Al-Dhara'i principle plays a crucial role in analyzing the controversy surrounding hymenoplasty in Islamic legal terms. Saddu Al-Dhara'i is a concept used in Islamic jurisprudence to prevent potential harm (mafsadah) that could arise from an action, even if the action is not explicitly prohibited. This principle is based on the idea that any action that may open the door to greater harm or evil should be avoided, even if initially it does not seem directly related to the problem. In the case of hymenoplasty, this principle is highly relevant because the procedure may lead to more significant social and moral consequences in society, which are often not immediately apparent in initial analyses. Saddu Al-Dhara'i is employed as a preventive method against actions that may not directly appear harmful but can lead to behavior that contradicts moral and social norms. In this case, hymenoplasty—while seemingly a legitimate medical procedure—can create opportunities for manipulation or misuse of virginity norms. Virginity, in many societies, is seen



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as a symbol of female purity and dignity. When this procedure is carried out to meet excessive social expectations or conceal actions that contradict Islamic law, such as adultery, it not only damages societal moral values but also opens the door for dishonest behavior, which goes against the principles of honesty and integrity taught in Islam.

This view aligns with the opinions of prominent scholars, including Imam Al-Ghazali and Ibn Qayyim al-Jawziyyah, who emphasized the importance of avoiding actions that may lead to harm, whether directly or indirectly. Imam Al-Ghazali, in his works, stated that any action that may bring danger to individuals or society should be avoided, even if it initially appears harmless. In this case, while hymenoplasty may be considered permissible under certain conditions, such as for medical or trauma recovery reasons, it must be approached with caution to avoid greater negative effects. If this procedure risks leading to social deception or intensifying social pressures on women to meet rigid virginity standards, it could be considered harmful and should be prevented. Ibn Qayyim al-Jawziyyah also stressed the principle of maintaining individual honor and dignity, and in this context, he emphasized that actions that could harm moral values should be avoided, even if they do not directly relate to legal matters. The Saddu Al-Dhara'i concept, therefore, teaches us to consider the broader implications of an action, looking beyond its direct impact to assess potential social and moral risks. This is especially important in the case of hymenoplasty, where, despite the intention to improve a woman's psychological condition, the risk to societal integrity and morality cannot be overlooked.

the Saddu Al-Dhara'i principle ensures that medical procedures, including hymenoplasty, are not used for purposes contrary to fundamental Islamic principles, such as honesty and transparency. In this case, the procedure can only be justified if there is a clear and legitimate medical need, such as recovery for victims of sexual violence or other physical trauma, and not to conceal behavior that violates shari'ah. Thus, it is essential to evaluate not only the medical reasons for the procedure but also the social and moral consequences that may arise from it. the Saddu Al-Dhara'i principle serves as a useful evaluation framework for determining whether hymenoplasty is acceptable under Islamic law. If this procedure potentially brings about more significant negative impacts, such as social deception or violations of Islamic morality, it should be avoided, even if it



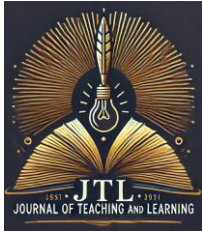
could be performed in certain medical conditions. This principle ensures that any medical action taken considers not only physical or medical aspects but also broader social, moral, and religious implications.

Social, Psychological, and Ethical Aspects of Hymenoplasty Surgery

Hymenoplasty surgery, which aims to repair a woman's hymen, carries significant social, psychological, and ethical complexities. In many societies, particularly within Muslim cultures, virginity is often regarded as a symbol of honor and purity, with a direct connection to a woman's moral and social status. Virginity is seen as an indicator of a woman's integrity, and losing it, for some, brings shame or dishonor, particularly in conservative communities. As a result, many women feel pressured to maintain or restore their "virginity status," even though there may be personal or medical reasons behind such procedures. Hymenoplasty is often performed to avoid the social stigma that may arise from losing virginity, which, in some circles, is considered a disgrace or a blemish on the family's honor (Hassan & Al-Riyami, 2008). However, this practice has deeper and often unrecognized social and psychological implications.

In conservative Muslim contexts, there is a strong tendency to view virginity as the defining factor of a woman's worth. This creates the belief that a woman who has lost her virginity—whether due to sexual violence, a romantic relationship, or other reasons—becomes less valuable or dishonored. This is where hymenoplasty emerges as an attempt to "restore" a woman's social status, ensuring she is still viewed with respect in the eyes of society (Abu-Odeh, 2003). However, this creates profound psychological tension, as women who undergo this procedure often feel trapped by unrealistic or demanding social norms. They experience pressure to conform to societal standards that ignore the reality that human dignity should not depend on a physical condition like virginity.

From a psychological perspective, the social pressure surrounding virginity expectations can lead to emotional and psychological distress, such as low self-esteem, anxiety, and depression (Mackie, 1996). Women who feel "left behind" or who fail to meet societal expectations of virginity may experience intense feelings of shame or even deep regret. While hymenoplasty may



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offer a temporary solution to these problems, it does not address the root cause: the societal and cultural pressures that continue to treat virginity as the ultimate measure of a woman's worth. Furthermore, the surgery might give the impression that physical restoration could solve much deeper psychological issues, such as trauma or insecurity (El-Alami & Kassis, 2011). hymenoplasty raises important questions about honesty and integrity. Islam places great importance on values such as honesty and transparency in all aspects of life, including personal and social relationships. In this context, hymenoplasty can be seen as a form of dishonesty to both oneself and society. Women who undergo this procedure might create the illusion that they are still virgins, even though they are not. While it is understandable that some women may feel the need to undergo this procedure to avoid social pressures or protect their family's reputation, this action could lead to moral dilemmas regarding honesty. Islam teaches that individuals should accept and respect their physical condition without concealing or hiding the truth. Taking medical action solely to meet social expectations or to conceal the truth is considered deceitful, which conflicts with Islamic moral teachings (Tariq & Choudhury, 2014).

from a social and ethical perspective in Islam, the decision to undergo hymenoplasty should consider the broader impact on social relationships. If the surgery is seen as a means of "restoring honor," it could reinforce societal views that women are valued solely based on their virginity status. This can exacerbate patriarchal norms, prevalent in many Muslim societies, where women are viewed more as family honor objects than as individuals with full rights over their bodies and lives. In this regard, Islamic teachings on the respect for human dignity are highly relevant, as Islam emphasizes that every individual, regardless of gender, should be honored as a creation of Allah, with value independent of their physical condition. while hymenoplasty may appear as a solution to social issues related to virginity pressures, this approach cannot be separated from broader questions regarding social norms, ethics, and morality in society. In Islam, the primary focus should not be on physical actions to fulfill social expectations but on a deeper understanding of human dignity, honesty, and respect for oneself and others

Contextual Learning on Hymenoplasty in Islamic Education



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The issue of hymenoplasty, though sensitive and controversial, offers a valuable opportunity to integrate contextual learning in Islamic education. Contextual learning, in this context, means linking Islamic theories with real-life problems that individuals face in society. By discussing topics like hymenoplasty, educators can guide students to understand how Islamic principles can be applied in relevant and contemporary situations, which may not always be explicitly addressed in classical texts (Abdul-Rahman, 2014). This offers an opportunity for students to learn not only from a religious legal perspective but also from social, ethical, and psychological viewpoints related to such issues (Nasr, 2009; Ripplin, 2006). One of the methods that can be used in contextual learning is case study. Through case studies, students can be presented with real or hypothetical situations related to hymenoplasty and be encouraged to analyze them from various perspectives. For instance, the teacher can begin by providing background information about the hymenoplasty procedure, including its goals, medical indications, and potential social and psychological impacts. Students can then be divided into groups to discuss the issue, analyze it using Islamic principles, and present their viewpoints based on religious values (Al-Qaradawi, 2003). This discussion can cover multiple dimensions, including the Islamic legal perspective on the validity of this medical procedure. Students can learn about the principle of *Saddu Al-Dhara'i* (blocking the means to harm) and how it is used in Islamic law to prohibit or restrict actions that might cause greater harm, even if the action itself is not explicitly forbidden (Khan, 2012). In the context of hymenoplasty, this principle can be used to analyze whether the procedure could lead to abuse or distort existing social norms, such as manipulating society's view of virginity. Additionally, students can explore *maqasid al-shari'ah* (the objectives of Islamic law), which include the protection of religion, life, intellect, progeny, and wealth. A discussion on the social impact of hymenoplasty could focus on how this medical decision potentially affects society and whether it aligns with the goals of Islamic law.

This contextual learning also provides an opportunity for students to deepen their understanding of Islam in daily life. In this approach, students not only learn about Islamic legal theory but also engage directly with societal issues, such as developing social norms, cultural pressures, and moral challenges individuals face. This allows them to see Islam as a complete way



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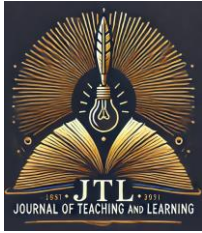
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of life, offering guidance not only for worship but also for social interaction and decision-making in daily life (Nasr, 2009). by using a contextual learning approach, students can be trained to develop critical thinking skills. They are encouraged not only to accept a particular viewpoint but to explore different perspectives and consider their implications. Discussions on hymenoplasty, for instance, can raise important questions about honesty, integrity, and individual rights, which must be carefully analyzed according to Islamic principles (Rippin, 2006). Through open and honest discussion, students are encouraged to seek solutions that align with the values of Islamic law, helping them make wise decisions when faced with similar issues in real life.

Teachers play a crucial role in facilitating this contextual learning. As guides, they must create a safe and open learning environment where students feel comfortable expressing their opinions without fear of judgment. Teachers should also ensure that discussions remain rooted in Islamic principles, ensuring that the understanding developed does not stray from religious teachings. Through this wise approach, contextual learning can help students better understand the complexities of modern life and how Islam provides guidance for addressing social and moral challenges. contextual learning about hymenoplasty in Islamic education can offer students a more holistic understanding of how Islamic principles are applied in everyday life. It also provides an opportunity for them to develop critical thinking skills, which are essential for addressing complex moral and social issues and encourages them to make decisions based on the values of Islamic law.

Implications for Islamic Education and Legal Policy

Research findings on hymenoplasty in the perspective of Islamic law and the *Saddu Al-Dhara'i* principle provide valuable insights for both Islamic education and the development of legal policies relevant to contemporary issues. This research can serve as a reference for the development of more practical curricula, as well as offering guidance for decision-making in Islamic legal policies that are adaptable to the changing times (Kamali, 2008; Al-Raysuni, 2006). Learning about hymenoplasty in the context of Islamic education can provide a more contextual and relevant learning experience for students. Teaching students about contemporary issues related to Islamic law, such as hymenoplasty, enables them to understand how the principles of *fiqh* can be applied in real-life situations (El Fadl, 2001). This learning can also cultivate awareness of the



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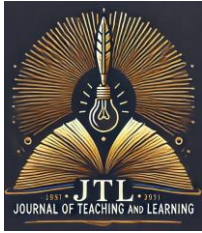
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importance of balancing religious values with the social realities present in society. teachers can use issues like hymenoplasty to teach students critical thinking skills. Education should not only rely on memorizing religious texts but also encourage students to think about how Islamic law can be applied to complex and sensitive situations. This approach allows students to understand moral values in Islam, such as honesty, dignity, and the protection of human dignity, which are highly relevant in modern society (Rahman, 1982). Introducing such issues in education prepares students to face the moral and ethical challenges they encounter in their environment.

integrating topics like hymenoplasty into contextual learning gives students an opportunity to explore *Saddu Al-Dhara'i* (Hashim, 2010). This teaches them to analyze potential harm or damage that may arise from certain actions, even if those actions are not explicitly prohibited by law. This helps them understand that, in Islam, preventing harm (whether to the individual or society) is of higher priority, even if it means limiting individual freedoms in some aspects. Learning about hymenoplasty can also serve as a starting point to promote open discussions about social norms and Islamic values concerning morality and honor. Students can reflect and discuss how these norms can evolve and be applied in the context of modern society, where social pressure on women can be overwhelming. In this way, Islamic education can contribute significantly to shaping individuals who not only master religious theory but also navigate complex social challenges with integrity and a strong sense of responsibility.

This research also has significant implications for Islamic legal policy, particularly in issuing fatwas or legal decisions related to medical and social issues emerging in society. Regarding hymenoplasty, Islamic legal policy must address the challenges faced by individuals and society while remaining grounded in deep Islamic principles but flexible enough to meet the needs of the times. Fatwas or legal decisions on hymenoplasty should consider two important aspects: legitimate medical needs and potential social impacts. the decision must take into account the medical context, i.e., whether the procedure is being performed for legitimate purposes, such as physical and psychological recovery for victims of sexual violence, or for more pragmatic reasons, like maintaining social honor without a medical emergency. Islamic legal policy should regulate that this procedure may only be performed in genuine emergency situations, ensuring that it does



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not cause social harm or manipulate societal norms about virginity to cover up behavior that contradicts Islamic teachings. Second, Islamic legal policy should also include education for society about the social impact of this procedure. Hymenoplasty can worsen social pressures on women, who view virginity as a symbol of honor and morality. Islamic legal policy can educate society on the importance of respecting human dignity, maintaining integrity in social relations, and avoiding harmful judgments against individuals, particularly women.

Islamic legal policy can introduce the concept of respecting individual and family rights, free from narrow views on morality. Therefore, the development of Islamic legal policy in addressing such issues should be carried out with a more humanistic and contextual approach. Fatwas and legal decisions should maintain a balance between individual interests and broader Islamic moral values. The policy should also consider the important role of education in shaping societal and individual perspectives on moral issues related to medical technology and evolving social norms. the findings of this study suggest that learning about hymenoplasty and applying relevant Islamic legal policies is essential in addressing social and medical challenges in the modern world. In the educational context, this topic can help students understand Islamic law in real-life contexts, while in legal policy, it provides a strong foundation for making wise decisions that align with the principles of *shari'ah*.

CONCLUSION

The discussion on hymenoplasty in the perspectives of Islamic law, social issues, and education reveals that this topic is complex and multifaceted. In the context of Islamic law, the principle of *Saddu Al-Dhara'i* (blocking the means to harm) is highly relevant when assessing the validity of medical procedures like hymenoplasty. This principle emphasizes preventing greater harm, even when the act itself is not explicitly prohibited. In the case of hymenoplasty, although the procedure might be intended for medical or psychological purposes, the potential for misuse, such as covering up behavior that contradicts Islamic principles, is a valid concern. Therefore, applying the *Saddu Al-Dhara'i* principle provides an important framework for evaluating whether



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this procedure is acceptable under Islamic law. this study highlights the importance of integrating issues like hymenoplasty into contextual learning within Islamic education. Contemporary issues such as this allow students to understand how Islamic legal principles can be applied to real-life situations, offering them opportunities to develop critical thinking skills. Through such learning, students can gain a deeper understanding of the significance of Islamic values such as honesty, integrity, and respect for human dignity. Education on sensitive issues like hymenoplasty also raises awareness about evolving social norms and their impact on individuals and society, while introducing students to the application of Islamic law in addressing the challenges of the modern world. It is important to note that Islamic legal policy regarding hymenoplasty must remain flexible and based on *shari'ah* principles, prioritizing the protection of life, honor, and family, while considering legitimate medical needs and the potential social consequences. Therefore, legal decisions regarding hymenoplasty must be made with careful consideration, upholding moral principles that align with Islamic teachings. this study makes a significant contribution to understanding how Islamic law can address contemporary medical issues, and demonstrates how Islamic education can incorporate such topics to help shape a generation with a more holistic understanding of religion, ethics, and social responsibility.

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