



Strengthening Fiqh Literacy among Adolescent Girls through Islamic Education in the Digital Era

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Article Information:

Received June 10, 2026

Revised July 18, 2026

Accepted August 10, 2026

Keywords: *Fiqh literacy, adolescent girls, digital era, religious digital literacy*

Abstract

The development of the digital era has brought significant changes to adolescents' learning patterns and religious understanding, including fiqh literacy among adolescent girls. The increasing access to religious information through social media and various digital platforms provides greater opportunities to acquire Islamic knowledge, but it also presents challenges concerning the validity and credibility of the information received. This study aims to analyze the challenges of fiqh literacy among adolescent girls and examine the role of Islamic Education in strengthening their religious understanding in the digital era. This study employed a qualitative approach using content analysis. Data were obtained from scientific journals, books, academic articles, and previous studies relevant to Islamic education, digital literacy, and women's fiqh. The analysis was conducted by identifying, categorizing, and interpreting themes related to fiqh literacy among adolescent girls and Islamic Education in the digital era. The findings show that the main challenges include adolescent girls' limited ability to verify religious information, the dominance of social media as a source of learning, limited guidance from teachers and parents, and the cultural reluctance to discuss women's issues openly. Islamic Education plays an important role in strengthening fiqh literacy through contextual, communicative, and digitally supported learning, as well as through the development of information verification skills. Strengthening fiqh literacy needs to be integrated with religious digital literacy so that adolescent girls are able to understand and evaluate religious information critically and responsibly.

INTRODUCTION

The development of digital technology has brought significant changes to various aspects of human life, including education and the ways in which religious knowledge is acquired. The availability of the internet, social media, and various digital platforms enables students to access information quickly, extensively, and flexibly. In the context of Islamic Education, technological development provides new opportunities for the learning process because religious materials can

How to cite:

Fikri, A. N., Pahrudin, A., Supriadi, N., Murtado, A. (2026). Strengthening Fiqh Literacy among Adolescent Girls through Islamic Education in the Digital Era. *Ahlussunnah: Journal of Islamic Education*, 5(2), 939-947.

E-ISSN:

2827-9573

Published by:

The Institute for Research and Community Service

be accessed through educational videos, online articles, podcasts, and social media. However, this ease of access also presents challenges, particularly regarding students' ability to select, understand, and verify the religious information they encounter (Defriyanto et al., 2026; Rahman et al., 2025).

Adolescent girls are among the groups that are closely connected to the development of digital media and actively use various platforms, such as TikTok, Instagram, YouTube, and internet-based search engines. On the one hand, digital media provides flexible and accessible learning opportunities, including opportunities to obtain information about religious issues related to everyday life. On the other hand, not all religious information circulated in digital spaces comes from valid sources, has sufficient scholarly authority, or can be academically justified. This condition may lead to misunderstandings of religious teachings, particularly in areas that require contextual and in-depth explanations, such as women's fiqh (Alawiyah et al., 2020).

Women's fiqh is an important component of Islamic Education because it concerns various religious issues experienced by Muslim women in their daily lives, including menstruation, postnatal bleeding, irregular bleeding, ritual purification, covering the body, and women's religious practices. Understanding women's fiqh is not limited to knowledge of legal provisions but also involves the ability to understand and apply these provisions according to the circumstances encountered. For adolescent girls, this need becomes increasingly important because adolescence is a period characterized by physical and psychological changes as well as the development of an understanding of identity and religious life. Therefore, the teaching of women's fiqh requires accurate, contextual, and developmentally appropriate instruction (Rosyida, 2022).

Previous studies have examined the relationship between digital literacy and Islamic Education. These studies indicate that digital literacy contributes to shaping the ways in which students access, understand, and use information amid technological development. Other studies have emphasized the importance of strengthening digital literacy in Islamic education so that students are able to evaluate religious information critically and avoid accepting information without verification (Abdul Haris & Jazilurrahman, 2026; Latifah, 2025). Meanwhile, studies on women's fiqh have highlighted the importance of providing adolescent girls with an understanding of women's fiqh as part of religious education (Epstein et al., 2016; Wang & Ngai, 2021). These findings indicate that digital literacy and fiqh literacy are both important components in developing adolescents' religious understanding.

Nevertheless, studies that specifically connect Islamic Education, women's fiqh literacy, and the challenges faced by adolescent girls in the digital era remain relatively limited. Previous studies have tended to examine digital literacy in Islamic Education in general or women's fiqh within particular religious education settings (Aulia et al., 2026; Ismah et al., 2026). The relationship between adolescent girls' ability to understand women's fiqh and their ability to evaluate religious information obtained through digital media has not been widely examined in an integrated manner. Therefore, there remains a research gap concerning how the expansion of digital spaces creates challenges for women's fiqh literacy and how Islamic Education can respond to these challenges.

This issue is important to examine because the sources of religious knowledge available to adolescent girls are no longer limited to teachers, textbooks, and formal educational environments but also include various forms of information encountered through digital media. The expansion of learning sources provides students with greater opportunities to obtain knowledge, while simultaneously increasing the need for them to examine sources, compare information, and understand religious contexts accurately (Ma'arif et al., 2025). In this situation, Islamic Education can

serve as a space that connects fiqh knowledge with religious digital literacy. Contextual and communicative learning supported by digital media can help students not only understand women's fiqh but also develop the ability to evaluate religious information encountered in digital spaces.

Based on the foregoing discussion, this study aims to analyze the challenges of women's fiqh literacy among adolescent girls in the digital era and to analyze the role of Islamic Education in strengthening women's fiqh understanding among female students. This study is expected to provide a theoretical contribution to the development of Islamic Education, particularly concerning the relationship between women's fiqh literacy and religious digital literacy. Practically, the study is expected to provide considerations for teachers, parents, and Islamic education practitioners in developing learning practices that are relevant to the needs of adolescent girls and the changing landscape of religious information in the digital era.

METHODS

This study employed a qualitative approach using content analysis to examine the challenges of women's fiqh literacy among adolescent girls in the digital era and the role of Islamic Education in strengthening their understanding of women's fiqh. A qualitative approach was selected because the study focuses on understanding and interpreting themes, concepts, and patterns identified from relevant academic literature. Qualitative research is used to understand phenomena in depth through descriptive and interpretive analysis (Engkizar et al., 2026; Kyngäs, 2020).

The data consisted of written academic sources relevant to the focus of the study, including scientific journal articles, academic books, conference proceedings, and other scholarly documents related to Islamic Education, digital literacy, women's fiqh, and adolescent girls. The sources were selected purposively based on thematic relevance, academic credibility, and publication recency. Publications from 2020 to 2026 were prioritized to reflect recent developments in Islamic education and religious literacy in the digital era. Sources that did not directly address the research focus were excluded from the analysis (Lindgren et al., 2020; Renz et al., 2018).

Data collection was conducted through document analysis. The process involved identifying, collecting, screening, and organizing relevant literature according to the research focus. The documents were examined to identify information related to women's fiqh literacy, the use of digital media as a source of religious information, challenges in verifying religious information, and the role of Islamic Education in addressing these challenges. The collected literature was subsequently organized according to emerging themes to facilitate systematic analysis.

Data analysis employed qualitative content analysis. The analysis was conducted by identifying meaningful information within the selected documents, categorizing the information according to relevant themes, comparing findings across sources, and interpreting the relationships among the identified themes. The analysis focused on three main areas: (1) challenges of women's fiqh literacy among adolescent girls in the digital era, (2) the role of Islamic Education in strengthening women's fiqh literacy, and (3) the relationship between fiqh literacy and religious digital literacy. The analytical process involved data reduction, thematic organization, interpretation, and conclusion drawing. The findings were then synthesized to develop an integrated understanding of the research focus (Engkizar et al., 2019; Preiser et al., 2021; Renz et al., 2018).

The credibility of the findings was maintained through source triangulation by comparing information obtained from different academic sources that addressed similar themes. Comparisons were conducted across journal articles, books, conference proceedings, and previous research to identify consistencies, differences,

and complementary findings. This process was intended to strengthen the consistency and comprehensiveness of the interpretation.

RESULT AND DISCUSSION

Challenges of Women's Fiqh Literacy among Adolescent Girls in the Digital Era

The findings indicate that the development of digital technology has changed the ways in which adolescents acquire religious knowledge. Information that was previously obtained primarily through classroom learning, religious study sessions, and Islamic books can now be accessed more quickly through social media and various digital platforms. This development provides adolescent girls with greater opportunities to obtain information about women's fiqh in a more accessible and flexible manner. However, the openness of information access also creates challenges when students' ability to assess the quality and accuracy of information has not developed adequately. In the context of education, digital literacy is important because it involves not only the ability to access information but also the ability to understand and evaluate the information obtained. Open access to religious information may lead to misunderstandings when the information received is not properly verified (Pratiwi et al., 2024).

One of the main challenges identified is the limited ability of adolescent girls to verify religious information obtained through digital media. Issues related to women's fiqh, such as menstruation, postnatal bleeding, irregular bleeding, ritual purification, and women's religious practices, often require detailed explanations because they involve different biological conditions and experiences. In practice, adolescent girls tend to seek answers through social media because information can be obtained quickly and conveniently without having to disclose matters that they consider personal to others. This pattern indicates that digital media has assumed an increasingly important position in shaping adolescents' religious knowledge.

However, ease of access does not always correspond to the quality of the information received. Not all religious content available through digital media is based on adequate scholarly sources. Hasanah & Sukri (2023) explain that the development of digital literacy in Islamic education needs to be accompanied by critical thinking skills so that students do not accept information uncritically without a process of clarification. This finding indicates a gap between the ability to access information and the ability to evaluate it. Thus, the main issue does not lie in the presence of digital media as a source of information but in students' ability to determine which information is trustworthy and consistent with established fiqh scholarship.

These challenges become more complex because social media has become part of adolescents' everyday lives. Platforms such as TikTok, Instagram, and YouTube are used not only for entertainment and communication but also as spaces for acquiring religious knowledge (Difa & Suriani, 2025; Engkizar et al., 2026). Research on the influence of social media on adolescents' religious behavior indicates that digital media also influences the ways in which adolescents understand and practice religious teachings (Pratiwi & Hidayat, 2021). This condition indicates that the formation of adolescents' religious understanding no longer takes place only through formal educational institutions and families but also through a digital environment characterized by highly diverse information.

The dominance of social media as a source of information also has implications for the formation of women's fiqh understanding. Short content presented in simplified forms may make certain issues easier for students to understand, but such simplification may also remove important contexts and differences of scholarly opinion within fiqh studies. In matters concerning women,

overly simplified explanations may lead to misunderstandings when determining the status of a particular biological condition or the religious practices associated with it. Therefore, students' ability to compare information, identify sources of reference, and seek clarification constitutes an important component of women's fiqh literacy in the digital era.

In addition to concerns about information credibility, the characteristics of women's fiqh as a subject also influence the ways in which adolescent girls seek information. Women's fiqh involves sensitive issues because it concerns the body, religious practices, and women's biological experiences. Kustina (2023) explains that education on women's fiqh is important for adolescent girls as preparation for understanding everyday religious practices, particularly those related to menstruation, postnatal bleeding, and ritual purification. However, discussions of these issues do not always take place openly within the social environment.

This condition is reflected in the persistence of social discomfort or reluctance to discuss women's issues. Research on women's fiqh education programs for adolescent girls indicates that many students do not yet have a sufficiently safe space to discuss women's issues openly with teachers or family members (Rosyida, 2022). Limited opportunities for dialogue may encourage adolescent girls to turn to the internet as an alternative source of answers. On the one hand, the internet provides a space that may be perceived as more private; on the other hand, the information obtained may not have a clear scholarly basis.

Based on these patterns, the challenges of women's fiqh literacy among adolescent girls can be understood as an interconnected issue rather than an isolated problem. These challenges emerge from the interaction between easy digital access, the dominance of social media, limited verification skills, and restricted opportunities for dialogue about women's issues. This indicates that strengthening women's fiqh literacy is not sufficient through the provision of additional religious materials alone. It also requires a learning environment that enables adolescent girls to ask questions, seek clarification, and obtain explanations from sources with appropriate scholarly competence.

The Role of Islamic Education in Strengthening Women's Fiqh Literacy

The findings indicate that Islamic Education plays an important role in responding to these challenges. Learning does not function merely to convey knowledge of fiqh rulings but can also provide a space for students to develop their ability to understand, question, and clarify religious issues encountered in everyday life. In this context, teachers of Islamic Education have a role that extends beyond simply delivering instructional materials.

Teachers of Islamic Education can serve as facilitators who help students understand religious teachings contextually and critically. (Balqis, 2026) emphasize that teachers of Islamic Education in the digital era have a responsibility to develop students' religious character while guiding them in dealing with the challenges arising from technological development. This role is particularly relevant to the teaching of women's fiqh because students need not only knowledge of fiqh rulings but also the ability to apply such knowledge to situations they encounter.

Islamic Education also provides opportunities to utilize digital media as part of strategies for strengthening women's fiqh literacy. The use of educational videos, infographics, interactive media, and online learning platforms can help present sensitive materials in a more systematic and accessible manner. Research on digital media in Islamic Education indicates that the integration of digital media can support the learning process while expanding students' access to religious learning resources (Hidayati & Hafidz, 2025). A similar finding was reported by Maulana, who showed that the use of digital technology in Islamic Education contributes to increased student learning interest in the millennial era (Maulana, 2023: 61).

The use of digital media in teaching women's fiqh may provide advantages because materials can be presented in forms that are more closely aligned with adolescents' learning patterns. Materials that were previously considered difficult or sensitive can be presented through illustrations, explanatory videos, or interactive learning resources while maintaining appropriate ethical considerations and boundaries in presenting the subject matter. Through this approach, technology is not used merely as a means of delivering information but also as a medium for creating a more communicative learning experience.

Nevertheless, the use of digital media cannot be separated from teacher guidance. Information available on the internet varies in quality, requiring students to develop the ability to distinguish information supported by scholarly foundations from information based merely on personal opinions. Sulisty & Ismarti (2022) explains that strengthening media literacy and digital literacy in Islamic religious learning is an important strategy for developing students who are critical, reflective, and responsible in receiving information.

Thus, the role of teachers in teaching women's fiqh does not end with providing answers to religious questions. Teachers also need to develop students' abilities to locate sources, examine references, compare information, and seek clarification before reaching conclusions. Such learning practices may reduce students' dependence on information obtained spontaneously through social media. At the same time, learning becomes more relevant to the information environment encountered by adolescents in their everyday lives.

Religious Digital Literacy as a Preventive Approach

The findings further indicate that strengthening women's fiqh literacy needs to be accompanied by strengthening religious digital literacy. In this context, digital literacy is not limited to the ability to use digital devices and platforms but also includes the ability to understand, evaluate, and use information wisely. These abilities are important because adolescent girls live in an information environment that enables them to access various explanations concerning fiqh issues without limitations of space and time.

In Islamic education, these abilities are closely related to the application of the principle of *tabayyun*, or careful verification. Students need to be accustomed to not immediately accepting religious information found on the internet but instead examining its source, content, and underlying basis before accepting or sharing it. In this way, religious digital literacy can function as a preventive mechanism for reducing the risk of misunderstandings arising from unverified religious information.

Nurpriatna et al (2025) explain that digital literacy in Islamic education plays an important role in addressing misinformation and negative content among Muslim adolescents. This is further supported by Rosyid et al (2026) who emphasize that digital literacy based on Islamic values needs to be developed in response to the challenges of globalization and technological development in the modern era. These findings indicate that digital competence needs to be situated within a framework of religious values and responsibility so that students are not only capable of using technology but also able to use it critically and ethically.

When connected to women's fiqh literacy, strengthening religious digital literacy serves a more specific function. Adolescent girls need to be able to identify religious sources that can be academically justified, distinguish between general information and fiqh-based explanations, and recognize when an issue requires clarification from a teacher or another person with appropriate scholarly competence. These abilities are important because not every fiqh issue can be adequately addressed by reading brief information on social media.

Based on the overall findings, strengthening women's fiqh literacy among adolescent girls in the digital era requires an approach that combines fiqh knowledge,

critical thinking skills, digital literacy, and safe opportunities for dialogue. The challenges identified do not arise solely from the large amount of religious information available in digital spaces but also from students' limited ability to verify information and the continuing social barriers to discussing women's issues. Therefore, Islamic Education needs to be developed in an adaptive, communicative, and responsive manner according to the needs of adolescent girls.

Overall, this study indicates that women's fiqh literacy and religious digital literacy are closely interconnected. Knowledge of fiqh without the ability to evaluate digital information may leave students vulnerable to inaccurate information. Conversely, the ability to use digital media without adequate fiqh understanding is insufficient to ensure accurate understanding of women's religious issues. Therefore, Islamic Education needs to integrate both dimensions through contextual fiqh learning, the development of information verification skills, guided use of digital media, and teacher support. Such an approach can provide a preventive foundation for developing more critical, accurate, and responsible understanding of women's fiqh among adolescent girls in the digital era.

CONCLUSION

This study concludes that the main challenges of women's fiqh literacy among adolescent girls in the digital era are the limited ability to verify religious information, the dominance of social media as a learning source, and limited opportunities for open discussion of women's issues. These challenges indicate that access to religious information alone is insufficient; adolescent girls also need the ability to evaluate sources and understand fiqh issues appropriately.

Islamic Education can address these challenges by integrating contextual fiqh learning with religious digital literacy. Teachers can guide students in verifying sources, comparing information, and discussing women's fiqh in a supportive learning environment. The findings therefore suggest that the integration of fiqh knowledge, digital information verification, guided use of digital media, and teacher support can strengthen women's fiqh literacy among adolescent girls. Future research should examine these findings through empirical studies involving students, teachers, and parents in specific educational contexts.

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Ahlussunnah: Journal of Islamic Education

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