



WOMEN'S FIQH ASSISTANCE ON MENSTRUATION TO INCREASE THE UNDERSTANDING OF MUSLIMS IN LARANGAN BADUNG VILLAGE PAMEKASAN

Abdul Gaffar^{*1}, Moh Hafidurrahman², Fadlillah³, Moh. Sholehuddin⁴

^{*1,2,3,4}Institut Agama Islam Al-Khairat Pamekasan

Email: ^{*1}masgaffar1@gmail.com, ²hafidzbarizi@gmail.com, ³fadlilah@gmail.com, ⁴sholeh@gmail.com

Abstract: Women's fiqh assistance covers topics ranging from the definition of menstruation, puerperium, and istihadhah, to fiqh practices and applicable laws, carefully arranged to ensure that participants get complete and easy-to-understand information. The use of reference books such as *Fiqh An-Nisa* as a reference helps participants understand complex topics more clearly. This assistance has a significant impact on participants' understanding of their daily fiqh practices, especially in the implementation of prayer, fasting, and other worship that are influenced by menstruation, puerperium, and istihadhah conditions.

Keywords: Women's Fiqh, Muslimat, Larangan Badung

INTRODUCTION

Larangan Badung Village is a village located in Palengaan District, Pamekasan Regency, East Java. The total population of Larangan Badung village is 10,482 people with details of 5,297 men and 5,169 women and the number of heads of families 2,952 people. The potential for assistance to improve the understanding of women's fiqh owned by the village of Larangan Badung is an important aspect that receives special attention in various cultures and traditions, especially in the area of Larangan Bedung Pemekasan, the understanding of women's fiqh is often influenced by local traditions and religious teachings. Women's jurisprudence, as one of the branches of science in Islamic studies, offers guidance and guidelines related to women's health following Sharia principles.

In an excerpt taken from the book *Risalah Ad-Dima* by Abu Rani Ach. Hosen Sari stated "There are several benefits and wisdom related to menstrual blood, including; *First*, the discharge of *menstrual* blood for health. Because *menstrual* blood is dirty blood, as stated by Allah SWT. in surah Al-Baqarah verse 222. *Second*, Increase the sense of affection between married couples. *Third*, menstrual *blood* is the baby's food supply while in the womb through his navel, (Noorhaidi Hasan, 2020).

Assistance in women's fiqh, especially regarding *menstrual* blood, is a very important issue to increase the understanding of women's health among Muslim mothers and adolescents in the village of Larangan Badung. Such as the procedure of worship during *menstruation* and maintaining personal hygiene, because this topic is often considered taboo in society. As a result, Muslims and teenagers tend to be reluctant to ask questions or discuss it openly. To overcome this problem, assistance that focuses on fiqh education about *menstrual* blood, reproductive health education, and increased access to health products is needed. By creating

an open discussion space and involving seminar speakers, Muslims, and adolescents can better understand and manage *menstruation* in a way that follows Islamic teachings.

METHOD

The purpose of the mentoring is to increase understanding and apply the principles of women's health in Islam in a more in-depth and practical way. In this context, the village of Larangan Badung Pamekasan is a relevant location to study how this assistance can improve the understanding and practice of women's health. This study aims to evaluate the effectiveness of mentoring programs in increasing women's knowledge and awareness of women's fiqh according to Islamic teachings and its impact on their overall health.

Through this assistance, it is hoped that Muslims and adolescents in Larangan Badung Pamekasan village can obtain accurate and practical information about women's jurisprudence from an Islamic perspective so that they can implement this knowledge in their daily lives. In addition, increasing knowledge and providing a deeper understanding to Muslims and adolescents in the Larangan Badung Village of Pamekasan about the principles of female fiqh in Islam, including aspects relevant to physical and mental health.

Integrating the teachings of women's fiqh, so that they can live a style and lifestyle that is per Islamic teachings. Provide accurate, practical, and sharia-compliant information regarding women's fiqh, including menstruation, pregnancy, and reproductive health. Increasing Awareness and Willingness to Change Increasing the awareness of Muslims and adolescents in the Badungan Ban Village of Pamekasan about the importance of women's jurisprudence and encouraging them to apply new knowledge in their life routines.

Technical Implementation

In the implementation of women's fiqh seminar assistance to improve the understanding of women's health according to Islam in the village of Larangan Pamekasan involves several strategic stages:

a. Seminar Planning:

The determination of the main objectives of the seminar, such as increasing the understanding of the community in the village of Larangan Badung Pamekasan about women's health from the perspective of Islamic jurisprudence, brought in speakers of jurisprudence, or academics who have a deep understanding of women's health issues and Islamic law. And the material that has been designed that covers topics such as *menstruation*, *postpartum* period, pregnancy, and health in the context of Islamic jurisprudence.

b. Preparation:

The location at the Larangan Badung village hall is comfortable and accessible and the

seminar schedule is appropriate at the predetermined time. Registration Seminar participants collaborate with village heads, kasun, and community leaders of Larangan Badung village to register to participate in the seminar. Prepare the necessary playbooks, presentation materials, and audiovisual equipment.

c. Implementation:

Opening: Opening the event with remarks from the village head, and starting the seminar with an introduction and explanation of the purpose of the event Women's Fiqh Assistance to Improve Understanding of Women's Health According to Islam in Badung Pamekasan Prohibited Village. The first session was a presentation from the speaker, followed by a discussion, and a question and answer. As well as involve participants in group discussions or case studies to improve the understanding and application of the material.

d. Design Evaluation

NO	Evaluation of Activities	Achievement Indicators
1	Implementation coordination Maximized	Provide copies of additional materials and references to Muslim mothers and adolescents.
2	Quality of presentation of presenters	The enthusiasm of Muslims and teenagers to participate in seminars on menstruation
3	Interaction and involvement of Muslims and teenagers	Muslims and teenagers are very satisfied with the speaker's presentation and are easy to understand

RESULT AND DISCUSSION

The presentation from the speaker about *Menstruation*, *Puerperium* and *Istihadhoh* is a productive assistance for the study of women's fiqh seminars. The next assistance was discussion and question and answer activities where Muslims and teenagers were very enthusiastic. The results of the presentation of material in the seminar activities are as follows: according to the language, the meaning is flowing. The term is blood that comes out of a woman's genitals after the age of 9 years, in a healthy state (open due to illness), but it is indeed a woman's disposition/nature and not because of childbirth. The age of a woman is said to be menstruating, namely:

- a. At least 9 years old with a count of hijri years or less than 9 years but the minimum must not be more than 16 days. If the blood comes out 16 days before the age of 9 years, then it is not punished by blood but by *istihadhoh* blood. If some of the blood comes out for 16 days in a woman aged 9 years Hijri for less than 16 days in a

woman aged 9 years Hijri for less than 16 days, then the first day is punished by *Istihadhoh* and the second day to the sixteenth day is punished by *menstruation*.

- b. The normal age of *menstruating* women according to Sulaiman Ibn Umar in his book known as *Hasyitu al-Jamali* is 20 years.
- c. The maximum (maximum) age of *menstruating women* is that there is no limit as long as they are alive.

The color of menstrual blood black or thick red is the color of menstrual blood according to the agreement of scholars. Menstrual blood that is yellow or cloudy in color is said *to be menstruation*, only when it comes on menstrual days. If on other days it is not considered *menstruation*. This opinion is based on a hadith from Ummu. Athiyahr.a. As a reference for determining the minimum and maximum limits of *menstruation*, some of it is marfu“, but not saheeh. Therefore, it cannot be used as a handle but can still be used as a reference in determining the rhythm of regular *menstruation*. As for the irregular ones, it can refer to the evidence and (*qorinah*) obtained from the blood that comes out.

Adolescent girls at puberty have several problems including the development of feminine attitudes, physical changes, menstrual cycle conditions, acne, obesity and diseases. Bleeding during puberty rarely comes as regularly as it does in adulthood. Irregularity in the menstrual cycle can cause anxiety in adolescents themselves. Most women who are experiencing menstrual cycle irregularities are very prone to depression because the situation creates uncertainty that results in anxiety. The factors that affect anxiety are both internal and external. Internal factors include: potential stressors, maturity, physical state, age difference, gender, knowledge and socio-economy, while external factors include: threats to physical integrity and threats to the self-system. One of the internal factors that cause anxiety is knowledge (Zubaidilah & Husin, 2020).

Menstruation is a biological-natural cycle experienced by women in the continuity of women's reproductive health. Menstruation is actually a biological process related to the achievement of sexual maturation, fertility, body health, and changes (growth) of the female body. Menstruation is the starting point of a sign of a teenage girl coming of age. Menstruation is a natural process that every woman will experience. In reality, the discussion of female fiqh about *menstrual blood*, *puerperium* and *istihadhah* is the most frequently asked question by Muslims and teenagers and is the most difficult discussion. Although it has been studied many times in theory, what happens in the field is often different from the existing theory. The reason is, sometimes the blood that comes out of the woman's groin is different from the theory that has been established in the book of female fiqh both in terms of time or cycle and color. This

often causes confusion among women, especially those who cannot distinguish between these blood types. This confusion also has implications for the implementation of women's daily worship (*ta'abbudi*) such as prayer, fasting, hajj, as well as things related to marriage and so on. Based on this, knowledge and understanding of women's fiqh related to women's bleeding (*dhimmah al-mar'ah*) is very important to have, both by men and especially by women. The urgency of understanding female fiqh about vaginal bleeding using the term used in the medical field is because it is related to the implementation of worship. A woman is obliged to carry out or leave worship depending on the understanding of the feminine fiqh (Wimra dkk., 2023).

It is not uncommon for us to hear news of girls who have not been in a state of chastity for several years, because of their ignorance of the legal responsibilities of menstruation and *the jinnah* that comes to them. The holy state of hadast (menstruation) is a mandatory requirement to carry out prayer (Mohamad & Arizan, 2021). If young women are not aware of themselves who have carried hadast for a long time while they still feel that they have fulfilled their obligations to Allah, then this is certainly a problem. This problem of course must also be faced with psychological problems, there is the first puberty, which is lack of preparation when facing changes by a puberty, because the attitude of parents is too normative for each child to change, minimal knowledge of puberty, trauma and feelings of shame, deliberately attending questions and pretending to understand about the change because of feelings of shame. Islam is the religion of rahamatan lilalamin, the changes that continue to occur in adolescents are noticed by Islam (Rohmah, 2024).

Teenagers are the successors of parents and religion and as Muslim people with good morals. Islam as a religion that touches all joints of human life essentially provides direction and education about menstruation experienced by women. The issue of menstruation according to Islamic teachings is very important to be taught so that young women can carry out routine worship to carry out Allah's commands correctly and under their nature as a woman in the life of a young woman, menstruation is an important event. For this reason, it is necessary to recognize her body for young women and what will happen, so that at the first moment of menstruation she is not surprised or scared. It is necessary to consider the stages and information provided, according to their level of maturity to calm and make them comfortable. In a woman's reproductive health, the aspect of menstrual health is an important part where reproductive health not only includes physical health aspects but also aspects of mental, spiritual, and mental health. The pattern and distance of (Chaidi & Drigas, 2020) need to be known by each woman, so that if things happen out of the ordinary, they can be known.

The issue of *menstruation, puerperium, istihadhah* in female fiqh has received

extraordinary attention from the fukaha. Many books have been written specifically to address this issue. Among the scholars who produced a large volume on the issue of *menstruation*, *puberty*, and *istihadhah* were Imam Haromain and Abu Al Faroj Ad-Darini. In general, it can be leveled that the fiqh scholars about menstruation, puerperium, and istihadhah are a continuation of the teachings contained in the Qur'an and Hadith. In the perspective of fiqh, hadas both large and small (performing the filling requires a person to perform ablution before performing certain worship such as urination, defecation, and sleep) considered access as something natural, temporal, and incidental experienced by every human being, so that hadas is not at all a negative thing (Jalili dkk., 2024). With the placement of postpartum menstruation and istihadhah in parallel with other conditions of hadas, fiqh has placed the process of female re-induction as part of the nature of women that needs to be given legal solutions. Although in general fiqh views menstruation, puerperium, and *istihadhadah* proportionately, there are still signs of negatf towards women who *menstruate* and *puerperium*. In the book *al hayawan* by al-Jahid, for example, it is said that there are 4 animals that experience menstruation, namely women, rabbits, bats, and coyotes (Parmujianto & Supardi, 2023).

This question feels less humane to women because even though there are animals that experience menstruation, it involves women in their group like equating women with animals. In *Hawl* there is information that menstruation is called dirty because the color of blood is ugly, smells bad, unclean and dangerous. The reasons given imply a sense of disappointment and at the same time disproportionate because it does not contain more important things, namely the reason for women's reproductive health, such as if menstrual blood is not expelled, it will become feces that bring diseases to women. Fortunately, this opinion does not represent the opinion of the majority of scholars (Inayah dkk., 2022). When women experience *menstrual* cycles, there is something that must be avoided during the menstrual cycle. If something is done during *menstruation*, the woman gets a sin, because at the time of *menstruation* something is haram for women who are *menstruating*.

CONCLUSIONS

This mentoring activity emphasizes the importance of a deep understanding of female fiqh, especially related to the issues of menstruation, puerperium, and istihadhah. In this modern era, a correct understanding of fiqh is very necessary to avoid mistakes in the practice of worship and to strengthen faith and obedience to Islamic law. This seminar provides essential knowledge for Muslims on how to identify and deal with various blood conditions that can affect their worship. Through mentoring, participants are expected to be able to carry out worship more appropriately and in accordance with religious guidance, and be able to overcome various confusions that may arise related to women's fiqh issues.

BIBLIOGRAPHY

- Chaidi, I., & Drigas, A. (2020). Parents' Involvement in the Education of their Children with Autism: Related Research and its Results. *International Journal of Emerging Technologies in Learning (iJET)*, 15(14), 194–203.
- Inayah, S., Amalia, N. T., & Krismono. (2022). TINJAUAN AKSI KESETARAAN GENDER (UII CAREER CENTRE) TERHADAP KARIR ALUMNI DENGAN PENDEKATAN SUSTAINABLE DEVELOPMENT GOALS DAN FIQH MUAMALAH. *At-Thullab : Jurnal Mahasiswa Studi Islam*, 4(2), Article 2. <https://doi.org/10.20885/tullab.vol4.iss2.art7>
- Jalili, I., Firdaus, M., & Fahm, A. O. (2024). The Role of Qawā'id Fiqhiyyah in Strengthening Waqf Law: A Review of Challenges and Solutions in Indonesia. *Al-Qadha : Jurnal Hukum Islam Dan Perundang-Undangan*, 11(2), 226–250. <https://doi.org/10.32505/qadha.v11i2.9424>
- Mohamad, N. M., & Arizan, A. T. (2021). [APPLICATION OF THE FIQH METHOD “NO HARM TO ONESELF AND NOT HARMFUL TO OTHERS” (LA DARAR WA LA DIRAR) IN DEALING WITH THE PANDEMIC ISSUE OF COVID-19 IN MALAYSIA]: *Malaysian Journal Of Islamic Studies (MJIS)*, 5(2), Article 2. <https://doi.org/10.37231/mjis.2021.5.1.157>
- Noorhaidi Hasan, -. (2020). *New Media, Post-Islamist Piety, and Cyber Islam Islamic Knowledge Production in Modern Indonesian Society* (hlm. 1–17). Centre for Multicultural Studies, College of Liberal Arts National Cheng Kung University. <https://digilib.uin-suka.ac.id/id/eprint/48354/>
- Parmujianto, P., & Supardi, S. (2023). TINJAUAN FIKIH MUAMALAH TERHADAP PRAKTIK JASA ENDORSE KOSMETIK MS GLOW DI MEDIA SOSIAL. *Hidmah : Jurnal Penelitian Dan Pengabdian Masyarakat*, 1(4), Article 4. <https://doi.org/10.55102/hidmah.v1i4.6011>
- Rohmah, A. N. (2024). Strategi Pengembangan Profil Pelajar Rahmatan Lil Alamin dalam Implementasi Kurikulum Merdeka di Madrasah Ibtidaiyah. *IBTIDA'*, 5(1), Article 1. <https://doi.org/10.37850/ibtida'.v5i1.613>
- Wimra, Z., Huda, Y., Bunaiya, M., & Hakimi, A. R. (2023). The Living Fiqh: Anatomy, Philosophical Formulation, and Scope of Study. *JURIS (Jurnal Ilmiah Syariah)*, 22(1), Article 1. <https://doi.org/10.31958/juris.v22i1.9491>

Zubaidilah, M. H., & Husin. (2020). *The Impact of Quranic Therapy in Treatment of Psychological Disease and Spiritual Disease for Adolescents of Divorce Parents*. 567–575. <https://doi.org/10.2991/assehr.k.201219.086>