



Fiqh education for adolescent girls: Study of the *latanun nisa* in temanggung, Indonesia

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ABSTRACT

This research falls into the category of field research, utilizing a qualitative research method with a phenomenological approach. Data are drawn from primary sources, namely interview results, as well as secondary sources in the form of observations and documentation. The researcher's data analysis technique encompasses data collection, data reduction, data presentation, and drawing conclusions. Data validity is ensured through source triangulation. Based on the analysis of the research data, the following conclusions can be drawn. First, the practice of women's fiqh education through the study of the *Ianatun Nisa* book among adolescent girls in Brongkol Village, Temanggung Sub-District, is highly significant. Given that the law of studying menstrual bleeding (*haid*) and abnormal vaginal bleeding (*istihadhah*) for women is obligatory (*fardhu 'ain*), this study is closely related to the validity of the daily worship of adolescent girls, such as prayer and fasting. Second, the practice of women's fiqh education through the study of the *Ianatun Nisa* book among adolescent girls in Brongkol Village, Temanggung Sub-District, brings about significant positive impacts. The expository and reflective approaches used by the female religious teacher provide a strong foundation for understanding and space for critical thinking. The integration of lecture and discussion methods has proven effective in enhancing the understanding of women's fiqh among adolescent girls in the context of their daily lives. Third, the practice of women's fiqh education through the study of the *Ianatun Nisa* book among adolescent girls in Brongkol Village, Temanggung Sub-District, provides adolescents with an understanding of the fiqh of worship. However, this study also has some shortcomings, including challenges in its execution, as not all adolescent girls can read the Arabic *pegon* Javanese script. The lack of methodological variation and time constraints make the study less effectively implemented.

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Introduction

In Islam, a pious woman is regarded as a being of the highest rank in the sight of Allah SWT. A woman is likened to a protected pearl, as Islam guarantees the honor of women. (Abd al-Qadir Manshur 2002) Within the family, women are also destined to become mothers to their children, and therefore, they should be respected even more than a father. In the Quran, Surah



Al-Luqman verse 14, Allah SWT says.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ ۖ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصْلُهَا فِي عَامَيْنِ ۖ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ ۖ إِلَىٰ الْمَصِيرِ

The meaning: "And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination.

Without disregarding the natural role of women, they play a crucial part in influencing societal life, particularly within the family. Women are considered vital in the family and bear the responsibility of being mothers. A mother's priority is the education of her children, emphasizing the importance of women acquiring knowledge, especially in women's fiqh (Islamic jurisprudence). (Ahmad Djazuli 2010) Studying fiqh is essential in understanding religious rules, worship practices, and behaviors that align with Allah's will. Fiqh also provides clear guidance on how to navigate life's situations by distinguishing actions that are obligatory, recommended, permissible, disliked, or forbidden.

The study of fiqh encompasses all the words and actions of the mukallaf (those legally responsible under Islamic law) within the framework of Islamic law. Mukallaf refers to individuals who have reached maturity and are obligated to fulfill the commands and avoid the prohibitions set by Islamic law. (Syakir Jamaluddin 2015) One of the criteria for becoming mukallaf is reaching puberty. For boys, puberty typically occurs between the ages of 9 and 15, marked by physical signs such as the emission of semen. For girls, puberty is indicated by the onset of menstruation. (Wardah 2018)

Menstruation is the blood that flows from a woman's private parts, which is a natural condition occurring from the age of 9 and above, not caused by illness, injury, miscarriage, or childbirth. (Nonon Saribanon 2016) According to the Hanafi school of thought, the minimum period of menstruation is three days, and the maximum is 15 days. In contrast, the Shafi'i and Hanbali schools hold that the minimum duration is one day and one night, with a maximum of 15 days. (Jalil Muhammad Abdul Qodir Bafaadhohi 2002)

Istihadhah is the type of blood that flows outside the menstrual period. Istihadhah may result from illness or poor health and typically occurs after the maximum duration of menstruation has passed. (Nailatus Sa'adah 2020) Understanding fiqh related to menstruation (haid) and istihadhah is also emphasized, as menstruation is a natural phenomenon decreed by Allah for women and has implications for worship. Issues related to menstruation and istihadhah impact daily worship routines, making accurate knowledge of these matters crucial. (Ahmad Djazuli 2010)

Not all young women fully understand the differences between menstruation and istihadhah. Therefore, the researcher believes that it is essential to study women's fiqh, particularly concerning menstruation and istihadhah, for young women in Brongkol Village, Temanggung District. The researcher employs the Focus Group Discussion (FGD) method to explore participants' views and experiences before delving deeper into the study.

The purpose of this research is to examine the urgency, implications, strengths, and weaknesses of implementing women's fiqh education through the study of the I'arat al-Nisa book for young women in Brongkol Village, Temanggung District.

Relevant previous studies include: Erma Yunita (2018) found no significant difference in understanding menstruation and istihadhah between informal and formal female students at Pondok Pesantren Assyafiiyah Durisawo Ponorogo. (Yunita 2018) Nikmatul Saniyah (2019) showed that the girls' program at MAN 1 Madiun successfully improved students' understanding of menstruation, postpartum bleeding, and istihadhah. (Saniyah 2019) Mia Munawarah (2021) studied women's fiqh learning in the ta'lim assemblies in Basawang Village, finding an increase in knowledge and the ability to practice fiqh teachings. (Munawaroh 2021) Chafidhotun Nisa (2022) researched the strengthening of women's fiqh through girls'

study activities at MAN Temanggung, revealing a reinforcement of women's fiqh in these activities. (Chafidhotun Nisa 2022)

The novelty of this research lies in the fact that it will be the first study specifically examining the practice of women's fiqh education through the study of the I'anat al-Nisa book for young women in Brongkol Village, Temanggung District. No previous studies have addressed this topic in this specific context. This research will provide new scientific contributions and can serve as a reference for future studies. Thus, this research has significant novelty in enhancing religious understanding and applying Islamic values in the daily lives of young women in Brongkol Village.

Method

This research falls under the category of field research, utilizing a qualitative research method and a phenomenological approach. Data collection involves primary sources, such as interviews, and secondary sources, including observations and documentation. The data analysis technique includes collecting data, reducing data, presenting data, and drawing conclusions. The validity of the data is checked through source triangulation.

Result and Discussion

The Urgency of Practicing Women's Fiqh Education Through the Study of the Ianatun Nisa Book for Young Women in Brongkol Village, Temanggung District

Based on research conducted with several young women and female religious teachers (ustazah) in Brongkol Village, Temanggung District, answers were found that addressed the research questions previously formulated. These findings highlight the urgency of practicing women's fiqh education through the study of the Ianatun Nisa book for young women in Brongkol Village, Temanggung District.

It is crucial for women to study fiqh, especially concerning women's issues such as menstruation (haid) and istihadhah, in their daily lives. The Ianatun Nisa book can serve as a valuable resource in these studies, particularly for beginners, as it provides clear explanations and addresses common issues related to menstruation and istihadhah that are often encountered in everyday life.

The study of the Ianatun Nisa book is a response to the limited understanding of worship fiqh among young women in Brongkol Village, Temanggung District. The Ianatun Nisa book serves as an important guide for young women in observing their religious duties during menstruation and istihadhah. The study sessions are conducted face-to-face, with the ustazah and young women meeting at the TPQ Darul Ulum in Brongkol Village, Temanggung. The sessions take place after the Maghrib prayer on Saturday nights and are held once a week. These sessions provide solutions for young women who previously experienced confusion when dealing with issues related to menstruation and istihadhah.

In the study of women's fiqh, the ustazah plays a crucial role in helping young women understand the content of the Ianatun Nisa book. They must be able to clearly and easily explain the core content of the material so that the young women can understand the topics of menstruation and istihadhah in the Ianatun Nisa book and practice women's fiqh teachings correctly and consistently.

With a proper understanding of women's fiqh practice in the study of the Ianatun Nisa book on the topics of menstruation and istihadhah, young women can feel at ease when facing issues related to women's fiqh, particularly menstruation and istihadhah. They will not be confused in applying this knowledge in their daily lives, enabling them to clearly distinguish between menstrual and istihadhah blood.

By studying the content of the Ianatun Nisa book in depth, young women in Brongkol Village, Temanggung District, can correctly understand it and avoid making mistakes when performing religious duties according to true Islamic teachings. This is extremely important because errors in performing worship can invalidate one's intentions or even lead to other sins. Considering that the study of menstruation and istihadhah is fardhu 'ain (an individual

obligation) for women, this study directly impacts the validity of young women's daily worship, such as prayer and fasting. Through this study, young women in Brongkol Village can enhance their understanding of menstruation and istihadhah, particularly in distinguishing between the types of blood, when it can be considered menstruation or istihadhah, and they can perform their worship according to Islamic law.

Studying women's fiqh through the *Ianatan Nisa* book provides young women with an understanding and knowledge not only to perform worship correctly but also to strengthen spiritual and religious values in their daily lives. Proper understanding of menstruation and istihadhah in the *Ianatan Nisa* book has significant urgency in the worship fiqh comprehension of young women in Brongkol Village, Temanggung. This is important because it not only relates to religious aspects but also affects the physical and mental health of young women. By studying the *Ianatan Nisa* book, young women can perform their religious duties with confidence and proper adherence.

Praktik Pendidikan Fikih Kewanitaan Melalui Kajian Kitab *Ianatan Nisa* Pada Remaja Putri di Desa Brongkol Kecamatan Temanggung

In their daily lives, the young women in Brongkol Village, Temanggung District, naturally engage in religious routines such as prayer and fasting. However, during menstruation (haid) or abnormal bleeding (istihadhah), some of these religious practices must be postponed due to the fiqh rules that every Muslim must adhere to (Jalil Muhammad Abdul Qodir Bafaadholi, 2002).

When a woman is menstruating or experiencing istihadhah, she is prohibited from performing certain religious activities like prayer and fasting. This is due to specific fiqh rules regarding women's issues that every Muslim, including the young women in Brongkol Village, Temanggung District, must follow. Interviews revealed that they usually make up the fasting days they miss during menstruation by fasting on the recommended Sunnah days of Monday and Thursday.

Field research shows that the study material covers the definition of haid, the characteristics of haid, the conditions for haid, the rules for menstrual blood, the different colors of menstrual blood, calculating the duration of haid and the purification period, as well as the concept of istihadhah and the types of mustahadhah.

Interviews with the young women revealed that they generally begin menstruating at the age of 12-13 years. Comparisons with the views of some scholars show differing opinions. Imam Shafi'i believes that the earliest age a girl can start menstruating is 9 years, minus 16 days, while Imam Hanafi considers the minimum age to be 7 years (Muhammad Jawad Mughniyah, 2007). Comparing these scholarly views with field data shows discrepancies, as no young women were found to have menstruated before the age of 10, let alone 7 years. This difference between theory and reality could be influenced by geographical factors. The majority of classical scholars lived in regions with hotter climates than Indonesia, which could affect the age at which girls begin menstruating.

Apart from geographical factors, these differences may also be influenced by the young women's environment and psychological factors. Their hormonal response and maturity may be delayed, causing them to menstruate later. This could explain why the field findings do not align with the theoretical views.

In contrast to other theories that state the onset of adolescence occurs between 13-16 years (Elizabeth B. Hurlock, 2003) or 10-12 years (Jhon W. Santrock, 2002), the field data aligns with the views of Hurlock and Santrock, showing that the onset of menstruation typically occurs between 12-13 years. This is influenced by the psychological development of the young women, where physical changes indicate the maturation of their reproductive organs. Understanding the age at which young women begin menstruating is relevant in the study of women's fiqh, particularly haid and istihadhah.

Scholars of the Shafi'i school of thought have categorized the colors of menstrual blood according to their intensity. They state that there are five colors of menstrual blood: black (the strongest), red, brown (between red and yellow), yellow, and muddy (between yellow and white) (Jalil Muhammad Abdul Qodir Bafaadhohi, 2002). The characteristics of menstrual blood are fourfold, with the strongest being thick and odorous, followed by thick, odorous, then neither thick nor odorous (Muhammad Ardani bin Ahmad, 2011).

Interviews with the young women revealed that they are aware of the colors black, red, brown, and yellow for menstrual blood. However, menstrual blood can also appear muddy (between yellow and white). Thus, when approaching the end of their period, if the blood discharged is muddy, they should not rush to perform a major ritual bath (ghusl) because it may still be menstrual blood. If the discharge is clear white, then purity can be assumed, and the bleeding has stopped.

The *Ianatun Nisa* book explains that according to the Shafi'i school of thought, the maximum duration for haid is 15 days and nights. If bleeding continues beyond the 16th day, it is considered a state of purity, obligating the woman to resume religious duties like prayer, fasting, and other forms of worship, albeit with certain conditions (Jalil Muhammad Abdul Qodir Bafaadhohi, 2002).

As outlined in Chapter Two, there are several criteria for identifying menstrual blood (LBM-PPL, 2002):

1. It must come from a woman who is at least 9 years old, minus 16 days.
2. The bleeding must last for at least one full day and night if it is continuous, or 24 hours in total if intermittent, as long as it does not exceed 15 days.
3. The bleeding must not exceed 15 days and nights if it is continuous.
4. It must occur after the minimum period of purity, which is 15 days and nights from the previous menstruation.

If a woman experiences bleeding that does not meet these criteria, the blood is not considered menstrual blood but is instead classified as *istihadhah*.

The material on *istihadhah* revealed only one difference that the young women in Brongkol Village were aware of, which is the duration of bleeding. If they experience bleeding for more than 15 days, it is considered *istihadhah*. In terms of timing, *istihadhah* refers to bleeding that lasts more than 15 days and nights and also occurs before the completion of the 15-day and 15-night period of purity.

However, the young women have not yet been able to distinguish between haid and *istihadhah* based on the characteristics of the blood, such as its color and smell. Therefore, it is recommended that women always record the date and time when their menstruation starts and ends so that they can recall it later. If they forget when their last period and period of purity occurred, it may cause confusion in determining whether the blood is haid or *istihadhah*.

Based on research findings regarding the practice of teaching women's fiqh through the study of the book *Ianatun Nisa* among young women in Brongkol Village, Temanggung District, several key observations were made. The study of the *Ianatun Nisa* book has had a positive impact on the active participation of the young women in the learning process. These study sessions typically last around 30 minutes each, and the approach used by Ustazah Siti Badriyah is both expository and reflective.

The expository approach is evident in how Ustazah Siti Badriyah clearly and systematically explains the concepts of women's fiqh in the *Ianatun Nisa* book. The information provided is detailed and integrates religious understanding with the real-life experiences of the young women. Additionally, a reflective approach is also employed by allowing the young women to discuss, ask questions, and share their understanding. This discussion connects the material to real-life situations, provides examples, and encourages critical thinking.

In this method of study, the lecture and discussion approaches are effectively integrated. The lectures provide a strong foundation of understanding, while the discussions offer the young women opportunities to interact, share their views, and deepen their understanding. The combination of these two methods has resulted in positive outcomes, such as an increase

in the young women's understanding of the concepts of women's fiqh. They have become more confident in speaking, asking questions, and applying this knowledge in their daily lives.

The study material in these sessions covers various important aspects related to women's fiqh, such as haid, istihadhah, signs of puberty, and more. This material offers a deeper understanding of Islam within the context of women's lives. The use of the *Ianatun Nisa* book as the primary source of study material provides a systematic guide.

In conclusion, the practice of teaching women's fiqh through the study of the *Ianatun Nisa* book among young women in Brongkol Village, Temanggung District, has had a positive impact on their understanding and participation. The expository and reflective approaches used by the ustazah provide a strong foundation and space for critical thinking. The combination of lecture and discussion methods has effectively enhanced the young women's understanding of women's fiqh within the context of their daily lives.



Figure 1. Study Session of the *Ianatun Nisa* Book



Figure 2. Content of the *Ianatun Nisa* Book Study

Praktik Pendidikan Fiqh Kewanitaan Melalui Kajian Kitab Ianatun Nisa Pada Remaja Putri di Desa Brongkol Kecamatan Temanggung

Based on the research conducted, there are both strengths and weaknesses in the practice of women's fiqh education through the study of the Ianatun Nisa book among young women in Brongkol Village, Temanggung District. As outlined in the theory from Chapter Two, several strengths of this educational practice were identified during the field study, which align closely with what is stated in the theory (Jalil Muhammad Abdul Qodir Bafaadhohi, 2002). The strengths observed include the following:

Awareness and Understanding of Fiqh Issues: Particularly in the study of menstruation (haid) and abnormal bleeding (istihadhah). The Ianatun Nisa book provides detailed guidance on how to cleanse oneself from menstrual blood to resume prayers and fasting, as well as how to calculate specific times during menstruation or istihadhah (Muslimah.or.Id, 2020). This allows young women to deepen their understanding of how to perform religious rituals correctly during these conditions, without fear of making mistakes or violations.

On the other hand, there are also some weaknesses in the practice of women's fiqh education through the study of the Ianatun Nisa book among young women in Brongkol Village, Temanggung District. As mentioned in Chapter Two, there are some shortcomings in teaching about menstruation and istihadhah (Mumtaz Syafii, 2013). However, only one significant weakness was found in the field: **Difficulty Understanding Arabic Texts:** Since the Ianatun Nisa book uses Arabic Pegon (Javanese script) as its primary argument, the teaching of menstruation and istihadhah also relies on Arabic Pegon. This makes it challenging for all young women to understand the text.

Additionally, two other weaknesses were observed in the practice of women's fiqh education through the study of the Ianatun Nisa book among young women in Brongkol Village, Temanggung District:

1. **Lack of Variety in Teaching Methods:** The teaching of menstruation and istihadhah through the Ianatun Nisa book primarily relies on text reading, without incorporating varied teaching methods such as audiovisual aids or other supportive media. This can lead to boredom and a lack of interest among young women in the material being taught.
2. **Limited Study Time:** The study sessions are held only once a week, from 6:30 to 7:00 PM. This limited time is deemed insufficient for effective teaching and learning. The majority of young women in Brongkol Village are students engaged in school activities from morning until late afternoon, resulting in them attending the study sessions while tired and often feeling sleepy.

Here are some potential solutions to address the weaknesses in the practice of women's fiqh education through the study of the Ianatun Nisa book among young women in Brongkol Village:

1. **Use of Translated Texts and Local Language Explanations:** Given that Arabic Pegon might be difficult for most young women to understand, a possible approach is to provide translations of the Ianatun Nisa book into Indonesian or the local language. Additionally, it is essential to include explanations or interpretations that are easy to understand, enabling the young women to grasp the meaning and context of the text.
2. **Incorporation of Diverse Teaching Methods:** Varying teaching methods is crucial to maintaining the interest and engagement of young women in the learning process. Besides conventional teaching methods, instructors can utilize supportive media such as audiovisual presentations, group discussions, or interactive simulations. These tools can make the material more engaging and help students understand it better.
3. **Flexible Study Schedules:** Modifying the study schedule to be more flexible can help address time constraints. Consider organizing several study sessions at different times, perhaps on weekends or in the late afternoon after school activities. Offering a wider range of time options will make it easier for young women to participate and stay focused during the learning process.
4. **Integration of E-Learning Technology:** Incorporating e-learning technology can help

overcome physical and time limitations. Study materials can be uploaded to an online platform accessible to the young women, allowing them to study the material independently at a pace that suits their schedule.

5. Formation of Study Groups: Organizing small study groups among young women with varying levels of understanding can help them support each other in learning the material. They can discuss, exchange explanations, and solve difficulties together.
6. Provision of Incentives or Rewards: Offering small incentives or rewards to young women who actively participate in the study sessions can increase their motivation. This approach can encourage them to stay focused and engaged in the study.
7. Provision of Concise and Focused Materials: Given the limited study time, it is important to design learning materials that are concise, focused, and relevant. By presenting the key points of the material, young women can more effectively understand and apply the concepts.

By implementing a combination of these solutions, it is hoped that the practice of women's fiqh education through the study of the *Ianatun Nisa* book among young women in Brongkol Village can become more effective, engaging, and positively impact the students' understanding and participation in the learning process.

Conclusion

Based on the research findings on the practice of women's fiqh education through the study of the *Ianatun Nisa* book among young women in Brongkol Village, Temanggung District, the following conclusions can be drawn; The urgency of women's fiqh education through the study of the *Ianatun Nisa* book among young women in Brongkol Village, Temanggung District, is highly significant. This is because learning about menstruation (*haid*) and abnormal bleeding (*istihadhah*) is considered *fardlu 'ain* (an individual obligation) for women. By thoroughly understanding *haid* and *istihadhah*, young women can perform their religious duties correctly and avoid errors that could affect their religious intentions, The practice of women's fiqh education through the study of the *Ianatun Nisa* book among young women in Brongkol Village, Temanggung District, includes the following:

Positive Impact on Active Participation: The study of the *Ianatun Nisa* book has a positive impact on the active participation of young women in the learning process. With sessions lasting about 30 minutes each, the young women can engage intensively with the material. The approach used by the *ustazah* combines expository and reflective methods.

Effectiveness of the Expository Approach: The expository approach has proven effective through *Ustazah Siti Badriyah's* clear and systematic explanation of women's fiqh concepts. In delivering the material, she integrates information with religious understanding and real-life situations faced by the young women. Additionally, the reflective method provides opportunities for the young women to discuss, ask questions, and share their understanding. These discussions allow them to connect the concepts with real-life situations, illustrate concrete examples, and encourage critical thinking.

Effective Combination of Lecture and Discussion Methods: The combination of lecture and discussion methods in this study has resulted in an effective synergy. The lecture forms a strong foundational understanding, while the discussion allows the young women to actively participate, share views, and deepen their understanding. This combination has led to positive outcomes, such as increased comprehension of women's fiqh concepts. The young women have become more confident in speaking, asking questions, and even applying this knowledge to their daily lives.

Comprehensive Coverage of Key Aspects: The study also covers various important aspects of women's fiqh, such as menstruation (*haid*), *istihadhah*, signs of puberty, and more. This material not only provides a deep understanding of Islam in the context of women but also links religious values with the daily lives of the young women. The use of the *Ianatun Nisa* book

as the primary source of material offers a systematic structure.

The strengths of the women's fiqh education practice through the study of the *Ianaton Nisa* book among young women in Brongkol Village, Temanggung District, include providing the young women with an understanding of how to perform religious duties during menstruation and *istihadhah*. However, the weaknesses identified include a lack of variety in teaching methods, insufficient time for learning sessions, and the fact that not all young women can read the *Ianaton Nisa* book, which uses Arabic Pegon (Javanese script).

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