



Strengthening Menstrual-Fiqh Literacy Through Islamic Tutoring Among Vocational High School Students: An Implementation Study at SMK Negeri 1 Jepon

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Abstract:

Islamic Religious Education (PAI) in vocational high schools (SMK) has limited instructional time to address specific and sensitive religious topics such as menstrual jurisprudence (fiqh of haid), so that female students often only understand the prohibition of worship during menstruation without a comprehensive grasp of the related rulings. This study aims to describe and analyze the implementation of Islamic tutoring (bimbingan belajar Islami) as an effort to strengthen menstrual-fiqh literacy among female students at SMK Negeri 1 Jepon, covering students' initial understanding, the materials delivered, the implementation process, the role of the PAI teacher, and the supporting and inhibiting factors. This study used a qualitative approach with a descriptive case study design, involving 300 female students of SMK Negeri 1 Jepon who took part in the tutoring, together with the PAI teacher (Husnul) and a supporting team consisting of the guidance and counseling (BK) teacher, homeroom teachers, and the PIK-R and PMR student units, selected purposively as informants. Menstrual-fiqh literacy was identified through students' responses during discussion and interviews on key indicators, namely the concept of menstruation, the minimum-maximum duration of menstruation, the distinction between menstrual and istihadhah blood, and purification procedures, supported by a review of the tutoring's internal documentation rather than a standardized test instrument. The program was supported by school policy, teacher readiness, and the availability of teaching materials, but still faced obstacles such as students' embarrassment, varying levels of prior understanding, limited time, and inaccurate information circulating on social media. Based on qualitative indicators, such as students' more elaborate responses during discussion and greater willingness to ask questions, rather than a systematic pre- and post-test comparison, the Islamic tutoring appears to be associated with stronger menstrual-fiqh understanding among participating students; this should be read as a qualitative impression rather than a measured effect, and further research using validated pre- and post-test instruments is needed to confirm it.

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Introduction (مقدمة)

Islamic Religious Education (PAI) plays an important role in instilling the values of faith, worship, and good character in students (Daradjat et al., 2006), in line with the goals of national education, which are directed toward building spiritual strength, self-control, and noble character (Republik Indonesia, 2003); PAI should therefore be understood as a process of guidance and habituation of Islamic values, rather than merely a transfer of knowledge (Muhaimin et al., 2001). During adolescence, religious guidance needs to be directed toward practical matters close to students' lived experience, including female adolescents who begin menstruating as part of their biological maturation (Sarwono, 2018; Sofan et al., 2025).

Menstruation in Islam is directly related to the rules of ritual purification (thaharah) and the performance of worship, so that menstrual-fiqh literacy, namely the ability to understand and apply the rulings on menstruation, the period of purity, and the conditions of worship, is important for female students to possess so that they can practice their religion correctly and responsibly (Arifin et al., 2023; Sofan et al., 2025). However, some students still understand menstruation merely as a biological experience without fully grasping its legal dimension (S. Lestari et al., 2021), and this topic is often considered sensitive, making students reluctant to discuss it openly (Sofiyah & Basuki, 2025). This condition is compounded by the limited time allocation for PAI in vocational high schools (SMK), which receives only 90 intracurricular teaching hours and 18 co-curricular hours per year, while the SMK curriculum is dominated by vocational subjects (Kemendikdasmen RI, 2025), so that menstrual-fiqh material is rarely discussed in depth even though students need it to strengthen applicable religious literacy (Purnama, 2023).

Islamic tutoring offers an alternative means of strengthening menstrual-fiqh literacy because it can be delivered flexibly through discussion, question-and-answer sessions, and mentoring (Musholati, 2017), giving students more freedom to ask about matters considered sensitive (Sofiyah & Basuki, 2025), and directing menstrual-fiqh understanding not only toward mastery of the material but also toward awareness in worship (Arifin et al., 2023). Its implementation needs to be examined scientifically, covering the planning, implementation, and evaluation stages, as well as students' responses and the supporting and inhibiting factors, so that it can be understood as a planned mentoring process rather than merely a supplementary activity (A. Lestari, 2024).

Previous studies on menstrual fiqh have generally focused on measuring the effect or level of understanding through religious instruction or outreach in pesantren and higher-education settings, such as the effect of internalizing the religious values of the Risalah Al-Mahid text on santri's understanding of women's fiqh (Mustafida & Hosna, 2021), mentoring to improve mosque youths' understanding of women's fiqh (Kaharuddin et al., 2019), and the effectiveness of the Buya Yahya method in explaining menstrual-blood fiqh to university students (Tsalis et al., 2024). Meanwhile, studies of religious literacy in SMK through PAI have not specifically examined menstrual-fiqh literacy (Purnama, 2023), and research on menstrual fiqh at the school level has more often been conducted in MI or MTs settings, focusing on improving understanding of the material within formal instruction (Nurkasanah & Fathurahman, 2023; Yuniarti, 2022). A research gap therefore exists in the SMK context for studies that examine menstrual-fiqh literacy through Islamic tutoring using an implementation-study approach, rather than merely measuring effect or level of understanding.

The novelty of this study lies in conceptualizing Islamic tutoring as a mentoring space that integrates three dimensions of menstrual-fiqh literacy, namely conceptual, applicative, and informational literacy, through dialogical learning, practice, discussion, and question-and-answer sessions that provide a safe space for students (A. Lestari, 2024), differing from previous

research that emphasized measuring understanding of women's fiqh within formal instruction alone (Nurkasanah & Fathurahman, 2023). This study is expected to provide a picture of strategies for strengthening menstrual-fiqh literacy in vocational schools, to offer an alternative model of Islamic tutoring encompassing planning, implementation, and evaluation, and to serve as a reference for future studies on menstrual-fiqh literacy and the Islamic education of female adolescents (Purnama, 2023; Arifin et al., 2023). This study therefore aims to examine the implementation of Islamic tutoring in strengthening menstrual-fiqh literacy among female students of SMK Negeri 1 Jepon, with a focus on the planning, implementation, and evaluation process of the activity (A. Lestari, 2024).



Method (منهج)

Research Approach and Design

This study employed a qualitative approach with a descriptive case study design to gain an in-depth understanding of the implementation of Islamic tutoring, since the strengthening of menstrual-fiqh literacy is a process more appropriately understood through students' experiences, responses, and attitude change than through numbers alone (Aspers & Corte, 2019). SMK Negeri 1 Jepon was selected as the research site because it is the actual venue where the Islamic tutoring takes place, so that the data obtained reflect genuine practice in the field (Crowe et al., 2011).

Research Period

The study was conducted over two months, from July to August 2025, coinciding with the regular cycle of Islamic tutoring held every Friday, covering initial observation, interviews, document tracing, and data triangulation.

Research Subject and Object

The research subjects were 300 female students of SMK Negeri 1 Jepon who took part in the Islamic tutoring, from whom 25 students were purposively selected as the main informants based on the following criteria: having actively participated in the activity from the beginning, being willing to be interviewed openly, and representing variation in initial level of understanding (low, moderate, high). Supporting participants included the PAI teacher (Mrs. Husnul) and a supporting team of the guidance and counseling (BK) teacher, homeroom teachers, and the PIK-R and PMR units, who were directly involved in planning and implementing the activity (Maharani & Tamin AR, 2024). The object of the research was the process of strengthening menstrual-fiqh literacy itself (Romdlon, 2015).

Ethical Considerations

This study applied a number of ethical principles, namely informed consent from the school and from the students prior to the interviews, concealment of informants' identities using initials, informants' freedom to decline to answer or to stop an interview at any time, and the confidentiality of data, which was used solely for academic purposes.

Data Collection Technique

Data were collected purposively through observation, interviews, and documentation, which complemented one another: observation recorded the activity as it took place, interviews elicited students' and teachers' experiences, and documentation reinforced both forms of data with written and visual evidence (Hennink & Kaiser, 2022). Interviews were conducted in a semi-structured manner, lasting 10 to 15 minutes per session, with students interviewed individually to protect their privacy, while the PAI teacher and the supporting team were interviewed in the

teachers' room. The researcher served as the main instrument, assisted by an observation guide, an interview guide, and a documentation sheet (Maharani & Tamin AR, 2024).

Indicators and Assessment Procedure for Menstrual-Fiqh Literacy

Menstrual-fiqh literacy was traced through four indicators, namely understanding of the concepts of menstruation, postpartum bleeding (nifas), and istihadhah; the minimum and maximum duration of menstruation; the distinction between menstrual and istihadhah blood; and the procedures of ritual purification along with the conditions of worship afterward. Students' initial understanding was recorded qualitatively as "already" or "not yet" understood for each indicator, based on observation and preliminary interviews. Most students had understood only two of the four indicators, limited to the prohibition of worship during menstruation, corresponding to an initial understanding equivalent to 50 percent, a descriptive-qualitative figure derived from the recapitulation of field notes, not the result of a psychometric test.

Data Analysis and Validity

Data were analyzed descriptively and qualitatively through data reduction, data display, and conclusion drawing to identify patterns of students' understanding, responses, difficulties, and change with respect to the four menstrual-fiqh literacy indicators (Nowell et al., 2017). Evidence from observation, interviews, and documentation was cross-checked across sources so that a finding was considered established only if supported by more than one source, and the validity of the data was further examined through source and method triangulation (Carter et al., 2014).

Result and Discussion

1. Female Students' Menstrual-Fiqh Literacy at SMK Negeri 1 Jepon Before Participating in Islamic Tutoring

Based on the results of interviews, observation, and documentation study, female students' menstrual-fiqh literacy at SMK Negeri 1 Jepon before participating in the Islamic tutoring was found to be low. Most students only understood that a woman who is menstruating is not permitted to perform the obligatory prayer and fasting, without understanding the minimum and maximum duration of menstruation, the distinction between menstrual blood and istihadhah, the procedures of ritual purification, or the related conditions of worship.

Interviews with teachers showed that this low level of understanding was influenced by the limited amount of instruction specifically devoted to menstrual fiqh, as well as by the perception that the topic is a private matter, making students reluctant to ask questions. The difficulty teachers encountered most often was students' inability to distinguish menstrual blood from istihadhah and to determine the duration of menstruation according to fiqh rulings. This was reinforced by an interview with one student, who stated that before participating in the tutoring she only knew that prayer and fasting were prohibited during menstruation, while her understanding of other fiqh rulings remained very limited.

This finding is consistent with the observation results, namely that students were not yet able to explain the duration of menstruation or distinguish menstrual blood from istihadhah when asked by the mentor, and tended to be passive and lacking in confidence during discussion. This was also reflected in the initial assessment of the four menstrual-fiqh literacy indicators used in this study, as explained in the Method section, namely the concepts of menstruation-nifas-istihadhah, the minimum-maximum duration of menstruation, the distinction between menstrual blood and istihadhah, and the procedures of ritual purification. Based on the

recapitulation of observation notes and preliminary interviews with the 25 informants, most students had met only two of these four indicators, limited to knowledge of the prohibition of worship during menstruation, so that their initial understanding was described as equivalent to 50 percent. This figure is descriptive-qualitative, based on the researcher's assessment of informants' responses during observation and interviews, rather than a score from a standardized test instrument.

Theoretically, this finding indicates that menstrual-fiqh literacy is not merely the ability to memorize rulings, but also to understand, analyze, and apply the provisions of sharia in daily life, in line with UNESCO's (2005) concept of literacy as the ability to identify, understand, interpret, and use information to solve life's problems.

From a fiqh perspective, understanding of menstruation is part of the knowledge that every Muslim woman is obligated to learn (*farḍu 'ain*), as it is directly related to the validity of her daily worship (az-Zuhaili, 1989). Sabiq (1990) adds that mistakenly distinguishing menstrual blood from *istihadhah* can lead to serious legal consequences, such as abandoning a prayer that was in fact obligatory, or conversely performing a prayer during a period when it should have been abandoned. Related to the field findings, students' difficulty in distinguishing these two types of blood has the potential to affect the validity of their daily worship if not promptly addressed through guidance. The findings of Ifani et al. (2024) and Mutiara et al. (2024) further confirm that similar difficulties are widely experienced by female adolescents elsewhere, and that systematic women's-fiqh education based on discussion and direct practice is considered more effective than lecture-based instruction alone.

Mapped onto Bloom's (1956) cognitive taxonomy, students' condition can be read as having stopped at the remembering stage without advancing to understanding, let alone applying: students remember the rule that "prayer is not permitted during menstruation," but are not yet able to explain the reason for it, its limits, or how to distinguish it from *istihadhah* (Wardijah, 2025). This reading helps explain students' passive attitude when questioned by the mentor, as recorded in the observation results.

The perception that menstruation is a private matter, making students reluctant to ask questions, is consistent with studies in Islamic guidance and counseling, which show that topics considered taboo are in fact the least openly discussed, even though accurate information on such topics is greatly needed (Faqih, 2001). The personal and dialogical approach used in Islamic tutoring is relevant to the concept of the zone of proximal development (Vygotsky, 1978), namely the gap between what a student can understand independently and what she can understand with the help of a more competent other, as well as to the preventive function of guidance and counseling (Prayitno & Amti, 2004), which emphasizes the importance of preventing misunderstanding early through mentoring rather than through one-way lecturing.

In summary, the three perspectives above complement one another in explaining students' low menstrual-fiqh literacy before the tutoring: from the perspective of literacy theory, students had only reached the stage of recognizing information; from a fiqh perspective, misunderstanding at this level risks affecting the validity of worship; and from a pedagogical perspective, embarrassment and the lack of space for dialogue prevented students from advancing from remembering to understanding. This gap forms the basis of the argument that Islamic tutoring, through its personal and gradual approach, has the potential to bridge all three perspectives simultaneously within the vocational-school context.

2. Menstrual-Fiqh Material in the Islamic Tutoring Activity

Based on the results of interviews, observation, and document study, the menstrual-fiqh material delivered in the Islamic tutoring activity at SMK Negeri 1 Jepon was developed

according to students' learning needs, covering the definition of menstruation, its conditions and rulings, the duration of menstruation and the period of purity, the distinction among menstrual blood, nifas, and istihadhah, the signs marking the end of menstruation, prohibitions during menstruation, the procedure of the obligatory ritual bath, and the conditions of worship after becoming pure. The material not only addressed basic concepts but was also directed toward their application to situations students might encounter in daily life. Teachers delivered the material in simple language through discussion and question-and-answer sessions, while giving students the opportunity to raise matters they had not yet understood.

Theoretically, the scope of this material affirms the important place of menstrual fiqh for Muslim women: az-Zuhaili (2004) explains that a woman needs to know the rulings concerning women's bleeding in order to determine her obligations of worship according to her condition, which is also in line with the concept of menstrual health (Hennegan et al., 2021) that emphasizes access to accurate information, the ability to care for one's body, support, and freedom from fear or shame. Menstrual-fiqh literacy in this study is thus understood not merely as memorizing rulings, but as encompassing the ability to obtain information, understand the rulings, distinguish between conditions, assess the accuracy of information, and apply it.

The provision of material on the distinction between menstrual blood and istihadhah corresponds to the real needs of female adolescents: Muhamad et al. (2025) found that adolescents generally already understand the basic concept of menstruation, but that understanding of the distinction between menstrual blood and istihadhah remains uneven, with the main difficulty lying in the ability to identify and classify conditions that do not match a normal pattern. This condition is consistent with the findings at SMK Negeri 1 Jepon, namely that students already knew the general prohibitions during menstruation but still had difficulty when faced with unusual bleeding patterns.

Mentors also directed students not to accept information directly from peers or social media, in line with the concept of digital religious literacy, which requires the ability to assess the credibility of sources and to use religious information responsibly (Rusadi & Aripin, 2023). This is relevant because menstrual fiqh is part of the discussion of ritual purification (taharah), which is directly related to the validity of worship; az-Zuhaili (2010) situates the discussion of menstruation, nifas, and istihadhah within the context of purification, with differing legal consequences for each type of blood, so that material on the characteristics of blood and various examples of its conditions becomes relevant in helping students connect their biological state with the rulings of Islamic law.

Pedagogically, the pattern of delivering material linked to real-life cases is consistent with the principles of case-based learning, which, according to the systematic review by Fatimah et al. (2023), can help develop understanding, problem-solving, and critical thinking. The effectiveness of menstrual education in improving knowledge has also been demonstrated by Nisa and Komalasari (2016) and Fitriani et al. (2024) through digital flipbook media; although both studies were oriented toward menstrual health rather than fiqh, their results strengthen the argument that structured, easily understood information is important for adolescents' knowledge of menstruation.

Menstrual-fiqh literacy in this context also needs to include the ability to evaluate sources of information, as emphasized by studies of digital religious literacy (Kosim et al., 2024) amid the large volume of religious content circulating on social media. UNICEF Indonesia (2019) positions menstrual and puberty education for adolescents, teachers, parents, and religious figures as an important part of this effort; Islamic tutoring at SMK Negeri 1 Jepon serves a more specific function by integrating understanding of menstruation with the rulings on purification and worship in Islam. It should be underlined that, methodologically, conclusions regarding change

in understanding in this study are limited to qualitative indicators, such as students' ability to re-explain the material or to distinguish menstruation from *istihadhah*, rather than to statistical measurement.

3. Implementation of Islamic Tutoring in Strengthening Menstrual-Fiqh Literacy

Based on the results of interviews, observation, and document study, the Islamic tutoring activity on menstrual fiqh is held on a scheduled basis every Friday, coinciding with the Friday congregational prayer attended by male students. The activity involves the PAI teacher as the main mentor, supported by the BK teacher, homeroom teachers, PIK-R, and PMR according to the needs of religious and psychological mentoring as well as the provision of menstrual-hygiene information. Its implementation covers the stages of opening, stating objectives, posing initial questions, explaining the material, discussing cases, group discussion, question-and-answer, evaluation, and closing, using interactive lecturing for basic concepts, discussion and case studies for applying fiqh rulings, demonstration for the steps of the obligatory ritual bath, and question-and-answer sessions as a space for students to raise matters they have not yet understood.

Interviews with students showed that the activity took place in a relatively relaxed atmosphere, with the material delivered gradually from the most basic concepts, using case examples close to students' lives, and providing the opportunity to ask questions anonymously. After participating in the tutoring, students reported understanding the menstrual-fiqh material better, feeling less confused when facing matters related to menstruation, and feeling more confident about asking questions. Because detailed post-test data were not available in the processed data documents, this change is understood as a qualitative finding based on students' self-reports, rather than as an improvement expressed in statistical terms. The observation results revealed active interaction between mentors and students, in the form of posing questions, responding to answers, re-explaining difficult material, and discussing case examples, which was reinforced by documentary evidence such as schedules, attendance lists, activity photographs, and implementation reports.

In relation to previous studies, the systematic review by Evans et al. (2022) shows that menstrual education interventions in general can improve adolescent girls' knowledge, attitudes, and skills, and that interventions providing space for discussion tend to better support self-confidence than instruction relying solely on written materials; this pattern is consistent with the use of discussion, question-and-answer, and case discussion in the Islamic tutoring at SMK Negeri 1 Jepun, although this study itself did not measure such improvement quantitatively. The principle of active engagement is also supported by the meta-analysis of Freeman et al. (2014) covering 225 studies in STEM fields, which found that active learning produces better learning performance than conventional lecturing, a principle that remains relevant even though it originates from a different academic domain.

Providing an anonymous question facility is an important aspect, since matters concerning menstruation and menstrual fiqh are personal in nature, so that some students may not feel comfortable asking questions directly in front of their peers (Roffman, 1983). The scheduled implementation gives mentors the opportunity to deliver material gradually and to follow up, although its implementation could still be strengthened through more systematic pre- and post-activity evaluation (Evans et al., 2022). Based on data triangulation, the implementation of Islamic tutoring on menstrual fiqh at SMK Negeri 1 Jepun can be concluded to have four main characteristics, namely being structured, interactive, contextual, and responsive to students' needs.

4. The Role of the PAI Teacher in Strengthening Menstrual-Fiqh Literacy

Based on the results of interviews, observation, and document study, the PAI teacher serves

as educator, mentor, facilitator, companion, and evaluator in strengthening menstrual-fiqh literacy. The teacher provides explanations, corrects inaccurate understanding, gives examples, and guides students to be able to apply fiqh rulings in daily life, while creating an open learning atmosphere that values every question and protects the confidentiality of students' personal matters. Interviews with students showed that the teacher helped explain matters they had not previously understood and corrected misunderstandings using easily accessible language. The observation results showed mentoring adapted to students' level of understanding: students who had already understood the material were given the opportunity to analyze cases, while students who were still struggling received re-explanation and simpler examples, as further confirmed by documentary study of the PAI teacher's work program and mentoring records.

This pattern of mentoring can be explained through the concept of scaffolding, namely the temporary support provided so that learners are able to understand a concept or complete a task they have not yet mastered independently, which is gradually withdrawn as their ability develops (van de Pol et al., 2010). The forms of scaffolding observed included re-explanation, simplification of terminology, provision of case examples, guiding questions, and correction of inaccurate understanding.

An open, polite, and non-judgmental attitude is important because menstrual material relates to women's personal experiences. The concept of psychological safety, namely a shared belief that an environment is safe for individuals to take interpersonal risks such as asking questions or admitting a lack of knowledge (Edmondson, 1999), is relevant in explaining why students became more willing to ask questions when teachers did not mock or judge them. Hattie and Timperley (2007) add that feedback helps learners understand where they stand in their learning and what steps are needed for improvement; in this study, teachers' feedback helped students identify the points at which their understanding of menstrual fiqh was mistaken.

The PAI teacher also performs the function of a literacy facilitator by directing students to be more critical of sources of information and not to determine rulings based on a friend's experience or brief information from social media (Rusadi & Aripin, 2023). Based on data triangulation, the PAI teacher's role in strengthening menstrual-fiqh literacy can be grouped into five main functions, namely planner, educator, facilitator, companion, and evaluator, the success of which is determined by the teacher's ability to combine mastery of the material, pedagogical skill, sensitivity to students' personal matters, and the ability to build a relationship grounded in trust.

5. Supporting and Inhibiting Factors in the Implementation of Islamic Tutoring

Based on the results of interviews, observation, and document study, the implementation of Islamic tutoring was supported by school policy, teacher involvement, the availability of a venue, the availability of teaching materials, varied teaching methods, and students' interest in material directly related to their lives and worship. The inhibiting factors identified included embarrassment, differing levels of initial understanding, difficulty understanding fiqh terminology, limited time, and inaccurate information from the internet or social media. The observation results showed that student engagement was not yet fully even, with some students actively responding while others remained passive, a finding reinforced by documentary study of facilities and infrastructure as well as activity evaluation reports.

In relation to previous studies, the combination of supporting factors above is consistent with the findings of Plesons et al. (2021) that meeting adolescents' menstrual needs requires a combination of access to accurate information, social support, a supportive environment, adequate facilities, and the involvement of various parties, components that at SMK Negeri 1 Jepon are reflected in school support, teacher mentoring, teaching materials, and a learning space that is relatively safe for students.

The embarrassment identified is related to social views that position menstruation as a sensitive and taboo topic, consistent with the study by Barrington et al. (2021) showing that menstrual experience is influenced by knowledge, social norms, interpersonal support, environment, and the stigma and shame that accompany it. This obstacle indicates that embarrassment cannot be adequately addressed simply by asking students to be more active, but needs to be handled by creating a safe atmosphere, respecting privacy, and providing various ways of asking questions, such as anonymous questions and personal consultation. The study on women's fiqh by Nasrulloh et al. (2023) further confirms that mentoring activities can provide participants with space to gain a more specific understanding of matters of women's fiqh, similar to the function played by Islamic tutoring in this study.

In summary, the supporting factors include school support, teacher readiness, the availability of teaching materials and facilities, interactive methods, and students' awareness of the importance of the material, while the inhibiting factors include embarrassment, differences in initial ability, difficulty with terminology, limited time, and unverified digital information. The implications and follow-up actions concerning these obstacles are elaborated further in the Conclusion section.



Conclusion (خاتمة)

This study concludes that, before participating in the Islamic tutoring, female students' menstrual-fiqh literacy at SMK Negeri 1 Jepon was limited to general knowledge of the prohibition of worship during menstruation, without a comprehensive understanding of the duration of menstruation, the distinction between menstrual blood and istihadhah, the signs of purity, or the procedures of ritual purification, corresponding to roughly half of the literacy indicators set in this study.

Islamic tutoring was implemented in a structured, interactive, and contextual manner through material developed according to students' needs and through lecturing, discussion, case studies, and question-and-answer sessions conducted on a scheduled basis. The PAI teacher played a central role in this process through the functions of educator, facilitator, mentor, companion, and evaluator, the success of which was determined not only by mastery of the material but also by the ability to build trust, protect students' privacy, and provide a safe space for dialogue.

The implementation of the activity was supported by school policy, teacher readiness, the availability of teaching materials, and student motivation, but was also confronted with obstacles such as embarrassment, differing levels of initial understanding, limited time, and unverified digital information. These obstacles appear to be minimized through gradual instruction, the provision of a consultation space, and anonymous questions.

Overall, the qualitative findings of this study indicate that Islamic tutoring contributes as one relevant mentoring model for strengthening menstrual-fiqh literacy among female adolescents, not only in terms of understanding the rulings on menstruation, but also in terms of the courage to ask questions and the capacity to make religiously grounded decisions based on accountable sources. This conclusion should be read as a qualitative contribution based on observation, interview, and documentation data from a single school and a single program, rather than as evidence of a causal effect measured statistically, given that this study did not use a validated pretest-posttest instrument or a comparison group. This contextual limitation also restricts the generalization of the findings to other schools, programs, or levels of education with different characteristics.

In light of these limitations, future research is recommended to employ a quantitative or mixed-methods approach with a validated pretest-posttest instrument and a wider and more diverse group of participants, including at other levels of education, in order to measure the effectiveness of Islamic tutoring more systematically. Schools are also encouraged to develop this activity into an ongoing program of religious mentoring, and PAI teachers are encouraged to continue enriching their teaching strategies through a combination of discussion, case studies, practice, and personal consultation, accompanied by periodic evaluation.

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