International Journal of Education, Vocational and Social Science
https://e-journal.citakonsulindo.or.id/index.php/IJEVSS
E-ISSN : 2963 4954
IJEVSS

Guidance On The Fiqh Of Menstruation For Boarding School Students: A Qualitative Study On Understanding And Religious Practice

Muhammad Al Fatih
Universitas Islam Negeri Salatiga, Indonesia
Dwi Elsiana Kusuma Yulianti
Universitas Islam Negeri Salatiga. Indonesia
Nanda Dwi Prastiwi
Universitas Islam Negeri Salatiga. Indonesia
Vega Rahayu Septyaningsih
Universitas Islam Negeri Salatiga. Indonesia
Anggun Zuhaida
Universitas Islam Negeri Salatiga. Indonesia

Corresponding Author: *fatihridho010@gmail.com*

Abstract

This study aims to describe the form of menstrual fiqh guidance provided to boarding students at MTsN Salatiga, examine their understanding of menstrual fiqh, and describe their worship practices during and after menstruation, including the factors that support and hinder the guidance. Using a qualitative case study design, data were collected through semi-structured interviews with one boarding supervisor (ustadzah) and three female students, supported by observation and documentation, and analyzed with the interactive model of Miles et al. using source and technique triangulation. The findings show that the guidance is structured and grounded in classical texts, delivered through a weekly madrasah diniyah session using Risalatul Mahid, and reinforced by role modelling, a menstruation calendar, direct reporting, and an end-of-semester boarding examination. Students accurately grasp the core rulings, namely worship prohibitions, ritual bathing (ghusl), and the obligation to make up missed fasts but not prayers, yet struggle to distinguish haid from istihadhah and to calculate intermittent bleeding. This understanding is reflected in their worship practices. Supporting factors include clear explanations, peer support, and adequate facilities, while inhibiting factors include night-time scheduling, most

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

grade 7 students not yet having menstruated, and the absence of parental and subject-teacher involvement. The study concludes that structured, text-based guidance reinforced by habituation fosters sound understanding and worship practice. Institutions are advised to extend the program to higher grades, use case-based discussion, evaluate practice, and involve parents.

Keywords : ***menstrual fiqh, boarding students, religious guidance, worship practice, Islamic education***

INTRODUCTION

Menstruation is a fundamental biological phenomenon in the development of females, carrying significant implications for the performance of acts of worship within the Islamic tradition (Ahmad et al., 2022). From the perspective of fiqh (Islamic jurisprudence), menstruation—referred to as haid—is associated with a set of normative regulations governing religious observances, including ritual prayer (salat), fasting, the obligatory ritual bath (ghusl), and other religious activities (Novira et al., 2025). Consequently, imparting knowledge of fiqh regarding menstruation to adolescent girls is crucial for fostering their understanding of this physiological state and the associated religious requirements. Nevertheless, the level of knowledge among adolescents concerning menstruation remains subject to various challenges and limitations. Research by Hanifa & Dewi (2023) reveals notable disparities in the knowledge and understanding of menstruation among adolescent girls, while Mufti et al. (2025) emphasize the importance of providing accurate information on the subject—information that is tailored to specific needs and can be integrated into the context of their concrete, everyday lives.

Educational institutions and Islamic schools play a crucial role in providing such guidance. Research conducted by Immawanti et al. (2024) indicates that education regarding menstruation can enhance adolescents' knowledge and their ability to navigate the experience of menstruation. Within the context of Islamic education, this guidance is not limited to health-related aspects; it must also lead students toward an understanding of sharia (Islamic legal) principles and the performance of acts of worship (ibadah) (Karjaya et al., 2026). Maharani (2024), for instance, found that a development program for female students at MTs Darul Ulum Waru, Sidoarjo, is used to strengthen their understanding of fiqh (Islamic jurisprudence) concerning women through structured and sustained activities. This research demonstrates that the study of fiqh for women can be directed not merely toward the mastery of theoretical knowledge, but also toward its application in real-life, everyday situations.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

The instruction of fiqh (Islamic jurisprudence) regarding menstruation gains increasing significance within a boarding school environment, given that the educational process is not confined to classroom-based learning but also encompasses the daily life experiences that unfold within the dormitory (Abdurahman et al., 2026). Students reside within an educational ecosystem that enables mentors to provide consistent and sustained guidance, modeling, habituation, counsel, and supervision. This concept aligns with the perspective of Abdullah Nashih Ulwan, who integrates modeling, habituation, counsel, attention, and supervision as essential components in the process of character development. Furthermore, an approach rooted in the mechanism of modeling is consistent with the social learning theory proposed by Bandura (1971), which posits that individuals possess the capacity to acquire specific behaviors through the careful observation of a model or a figure who serves as a point of reference.

Beyond the developmental process, the dimension of student understanding requires a deeper and more comprehensive examination. Anderson and Krathwohl (2001) explain that "understanding" is not merely manifested through the ability to recall information, but also through the capacity to construct meaning, provide descriptions, offer concrete examples, classify, draw conclusions, conduct comparative analyses, and reformulate knowledge. This conceptual framework is highly suitable for evaluating the level of understanding among boarding school students regarding the fiqh (Islamic jurisprudence) of menstruation—specifically in terms of defining menstruation and its characteristics, distinguishing it from other types of bleeding, outlining the procedures for the obligatory ritual bath (ghusl), and grasping the requirements for making up (qadha) missed fasts and prayers. These indicators have also served as the basis for developing the research interview instrument.

Academic inquiry into menstruation has largely focused on dimensions such as menstrual health, personal hygiene practices, levels of knowledge, and behavioral patterns among adolescents (Immawanti et al., 2024; Mufti et al., 2025; Hanifa & Dewi, 2023). Meanwhile, research concerning fiqh (Islamic jurisprudence) for women within the context of madrasahs and Islamic boarding schools has generally centered on programs for the guidance of female students or the broader teaching of fiqh (Fitri et al., 2025). Studies on haid (menstruation) and istihadhah (irregular vaginal bleeding) have also explored the extent to which female students (santriwati) understand the relevant fiqh rulings (Ritonga et al., 2025). Nevertheless, there remains a research gap regarding a comprehensive analysis of how the instruction of fiqh related to menstruation is organized, the mechanisms through which students develop their understanding, and how this understanding is subsequently applied to acts of worship within the boarding school environment.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

This gap serves as the foundation for the research conducted within the boarding program at MTsN Salatiga. The environment of the MTsN Salatiga boarding program offers a significant context for analyzing how guidance on fiqh (Islamic jurisprudence) regarding menstruation is integrated into the students' educational experiences and daily activities. This study goes beyond merely examining the content being taught; it also analyzes the guidance process, the sources from which students derive their understanding, the application of fiqh rulings in acts of worship, and the factors that either facilitate or hinder this guidance. Consequently, this research possesses a unique, original quality by simultaneously integrating three dimensions—guidance, understanding, and the practice of fiqh related to menstruation—within the context of a boarding environment.

Based on the explanation above, the scope of this research encompasses: (1) What forms of instruction regarding the fiqh (Islamic jurisprudence) of menstruation are implemented for students in boarding settings? (2) What is the level of understanding among boarding students regarding the fiqh of menstruation? (3) How do boarding students carry out acts of worship during and after menstruation, and what factors facilitate or hinder this instructional process? This scope aligns with the research framework, which covers planning and content, instructional strategies, the role of modeling and habituation, guidance and supervision, the understanding of the fiqh of menstruation, and the students' actual practice of worship.

This study aims to describe the approach to instruction on the fiqh (Islamic jurisprudence) of menstruation provided to students at the MTsN Salatiga boarding school, examine the students' understanding of this subject, and outline their religious practices during and after menstruation, as well as the factors that facilitate or hinder such instruction. From an academic perspective, this research is expected to broaden the scope of Islamic educational studies concerning the instruction of fiqh for adolescent girls. From a practical perspective, the findings may serve as a reference for boarding educational institutions in designing fiqh instruction on menstruation that is contextually relevant, sustainable, and capable of being integrated into the students' daily lives.

THEORETICAL FRAMEWORK

Abdullah Nashih Ulwan's Development Concept

According to Ulwan, the upbringing of children is the responsibility of educators—whether parents or teachers—and is founded on two primary principles: instruction and habituation (Parina et al., 2021). These two principles are further developed into five educational methods: modeling (setting an example), habituation, counsel, attention or supervision, and discipline

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

(punishment). Modeling is an effective method because children tend to imitate the speech and behavior of their educators, whether consciously or unconsciously. Habituation, meanwhile, is achieved through the consistent repetition of positive behaviors under the guidance of an educator, eventually integrating these actions into the child's daily routine. The method of counsel can be highly influential when delivered by an authoritative figure, supported by consistent personal conduct, and offered at an appropriate time. Attention and supervision involve monitoring a child's development across spiritual (faith-based), moral, mental, and social dimensions, while addressing behavioral issues with wisdom and compassion. Discipline—or punishment—serves as a final resort; it should be applied incrementally, always keeping the ultimate educational objectives in mind (Saleh et al., 2018). Ulwan's ideas remain highly relevant to contemporary education. Mardhiyyah et al. (2020) explain that, in Ulwan's framework, modeling encompasses six key areas: faith, acts of worship, personal character, social life, intellect, and emotional development. When teachers apply these educational methods consistently and tangibly, they can effectively help shape good character and instill positive habits in their students.

In this study, the five educational methods proposed by Ulwan serve as an analytical framework for examining how instruction on the fiqh (Islamic jurisprudence) of menstruation is implemented at the MTsN Salatiga boarding facility. The female instructors (ustadzah) at the boarding facility are viewed as educators who fulfill a developmental role, much like parents or teachers. The method of modeling (keteladanan) is analyzed through the concrete examples provided by the ustadzah to the students. The method of habituation (kebiasaan) is examined through the use of menstrual calendars and the practice of performing the obligatory ritual bath (ghusl) after the menstrual period ends. The method of counseling or advice (nasihat) is reviewed based on the explanatory sessions regarding religious texts and the discussions held on Wednesday evenings. Meanwhile, the methods of attention and supervision are analyzed through the students' direct reporting to the ustadzah and the monitoring of the students' menstrual calendars. The method of punishment, however, is not a focus of this analysis, as no instances of its application were found in the field data.

Bandura's Social Learning Theory

Bandura (1971) explains that the learning process can occur through the observation of others' behavior and the consequences that follow. Through this process, an individual can learn new behaviors without having to experience them firsthand through repeated trial and error. This

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

observational learning process involves four interrelated stages. First, attention—the individual's ability to focus on the behavior exhibited by a model. This attention is influenced by the individual's proximity to the model, the intensity of their interaction, as well as the appeal and perceived utility of the observed behavior. Second, retention—the process of remembering the model's behavior through mental imagery and verbal representations. Symbolic encoding of information and mental rehearsal can help strengthen the memory of such behavior. Third, motor reproduction—the ability to translate the behavior that has been observed and stored in memory into actual action. Success at this stage depends on the individual's skills and can be enhanced through feedback. Fourth, reinforcement and motivation—factors that encourage an individual to exhibit the behavior they have learned. The presence of rewards or the expectation of positive outcomes can influence a person's willingness to enact that behavior. Furthermore, Bandura distinguishes between the acquisition of knowledge or behavior and its actual execution (performance). Consequently, an individual who has understood or learned a behavior does not necessarily demonstrate that behavior immediately in their daily life.

In this study, Bandura's social learning theory is employed to understand the processes through which students receive, comprehend, and apply the guidance provided to them. The ustadzah (female religious teacher) serves as the primary model, while peers act as both models and sources of feedback during the attention phase. Furthermore, student notes, menstrual calendars, and repeated explanations function as tools to assist in recalling and storing information (retention). The performance of the obligatory ritual bath and the qadha (making up missed) fasts represent the application of the behaviors that have been learned (behavioral reproduction). Meanwhile, the acceptance of student reports—handled in a way that avoids causing embarrassment—along with assessments related to boarding life, are viewed as forms of reinforcement that encourage students to apply the knowledge they have acquired. The application of this theory is also supported by the findings of Sari and Setiawan (2025), which indicate that ustadz or ustadzah (religious teachers) and peers play a significant role as behavioral models for students within the pesantren (Islamic boarding school) environment.

Anderson and Krathwohl's Revised Bloom's Taxonomy

Anderson and Krathwohl (2001) revised Bloom's taxonomy into two dimensions. The cognitive process dimension consists of six levels—remembering, understanding, applying, analyzing, evaluating, and creating—while the knowledge dimension comprises factual, conceptual, procedural, and metacognitive knowledge. Understanding is defined as constructing

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

meaning from oral, written, or graphic messages through interpreting, exemplifying, classifying, summarizing, inferring, comparing, and explaining. Applying means carrying out or implementing a procedure.

In this study, student understanding is interpreted through the ability to explain, provide examples, and differentiate—going beyond mere recall—while the practice of acts of worship is viewed as the application of procedural knowledge. This distinction aligns with Syafitri et al. (2025), who argue that the application of Bloom's taxonomy in Islamic religious education should not stop at the attainment of competencies; rather, it must bridge the connection between knowledge, internalized values, and practice. The following table maps aspects of fiqh (Islamic jurisprudence) concerning menstruation to specific cognitive processes and types of knowledge.

Jurisprudential aspects of menstruation	Cognitive processes	Types of knowledge
Definition and characteristics of menstruation	Remembering, interpreting	Factual
Prohibitions and permissibility during menstruation	Recalling, providing examples	Factual, conceptual
The reason for fasting is qadha but prayer is not	Explaining, concluding	Conceptual
Differentiate between menstruation and istihadhah	Classifying, comparing	Conceptual
Procedures for the obligatory bath (ghusl)	Apply	Procedural
Calculating intermittent menstrual periods	Applying, analyzing	Procedural

Menstruation Jurisprudence and the Development of Women's Jurisprudence

Menstruation in jurisprudence has consequences for the implementation of worship: the prohibition on praying, fasting and touching the Koran, the obligation to take a mandatory bath after being holy, as well as the obligation to make up for fasting but not pray. In the Syafi'i school of thought which is commonly used in Islamic boarding schools, the menstrual period is at least one day and a night and a maximum of fifteen days. This limit determines whether blood is classified as menstrual or istihadhah and is the basis for calculating intermittent menstruation. Guidance at the research location comes from the book Risalatul Mahid.

Previous research indicates that the study of fiqh (Islamic jurisprudence) concerning women can

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

be developed in a structured and contextual manner. Khoidah et al. (2025) reported that the (Ngaji Kitab Uyunul Masailinnisa') program at MI Al-Hikam—which incorporates seven components of contextual learning—enabled female students to better distinguish between haid (menstruation), nifas (postpartum bleeding), and istihadhah (irregular vaginal bleeding), and prompted them to begin tracking their menstrual cycles. Mukaromah et al. (2026) found that Risalatul Mahid training at SDN 02 Kemiri helped female students understand the fundamentals of menstruation, the associated fiqh regulations, and how to maintain personal hygiene and perform acts of worship during menstruation. In Islamic boarding schools for girls, Widhiarti and Maksum (2025) assessed that risalah-based fiqh instruction—conducted through musyawarah kubra (large-scale group deliberation)—was effective across the cognitive, affective, and psychomotor domains, supported by clear planning, implementation, and evaluation phases. Putri (2022) observed a significant improvement in the knowledge and attitudes of female students at a pesantren in Makassar following the introduction of a module on menstrual hygiene management. These findings serve as a point of comparison for the development of fiqh education regarding menstruation at the MTsN Salatiga dormitory.

RESEARCH METHODS

This study employs a qualitative approach with a case study design to examine the instruction on the fiqh (Islamic jurisprudence) of menstruation, students' understanding, and their religious practices within a boarding environment. The research was conducted at MTsN Salatiga, Central Java, specifically within its boarding program. The researcher was present on-site, serving as the primary instrument for conducting observations, interviews, and documentation.

The research subjects are female students participating in a boarding program. Informants were selected using purposive sampling and include a boarding program mentor—who teaches fiqh (Islamic jurisprudence) concerning menstruation—as well as three female students. The number of informants was determined based on data requirements, ensuring that sufficient information was obtained.

Data were collected through observation, semi-structured interviews, and documentation. Observations focused on the students' religious guidance activities and their religious practices. Interviews were conducted to explore the nature of the guidance provided, the students' understanding of fiqh regarding menstruation, and their religious observances. Documentation served as supporting data, consisting of programs, schedules, instructional materials, and records of activities.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

Data validity was established through the triangulation of sources and techniques. Informants were selected purposively based on the following criteria: (a) instructors who lead studies on fiqh (Islamic jurisprudence) concerning women, and (b) female boarding students who participate in these sessions. This resulted in the selection of four informants—one instructor and three students—complemented by data gathered through observation, interviews, and documentation. Data analysis followed the interactive model proposed by Miles et al. (2014), which encompasses data condensation, data display, and the drawing and verification of conclusions. The analysis was conducted continuously throughout the research process to gain a comprehensive understanding of the instruction on fiqh related to menstruation and the religious practices of female boarding students at MTsN Salatiga.

RESULTS AND DISCUSSION

Research data were collected through semi-structured interviews with four participants from the boarding program at MTsN Salatiga. The participants included one instructor, Ustadzah A—who facilitates study sessions on fiqh (Islamic jurisprudence) for female students—and three female students (identified as M, L, and L; see Table 1). The presentation of the research findings is organized according to the three research questions, with each section providing an in-depth analysis that connects empirical findings to the conceptual framework and existing literature.

Table 1. Research informants

Informant	Role	Data Collected
Ustadzah A	Boarding mentor/supervisor; facilitator for fiqh (Islamic jurisprudence) studies for female students	Planning, methods, guidance, evaluation, challenges, and observed changes in the students
Students M, L, L.	Boarding students	Understanding of fiqh regarding menstruation, religious practices, reporting, and personal experiences with the guidance program

Forms of Menstruation Jurisprudence Development

An interview with Ustadzah A reveals that the instruction on the fiqh (Islamic

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

jurisprudence) of menstruation is structured systematically and grounded in classical religious texts (kitab klasik). The primary objective is to ensure that boarding students (santri) understand the fiqh pertaining to women, specifically matters related to menstruation. This instruction is integrated into the madrasah diniyah (Islamic religious school) program, which takes place in the evening—specifically every Tuesday night—under the direct guidance of Ustadzah A. According to the source, this particular program is reserved exclusively for seventh-grade students. The curriculum covers topics such as menstruation, nifas (postpartum bleeding), methods of ritual purification, and various issues concerning women's health, with Risalatul Mahid serving as the primary reference text.

During the instructional sessions, Ustadzah A reads from Risalatul Mahid, a text written in the Javanese language using the Pegon script. Students take notes on sections that require further clarification, after which Ustadzah A provides a comprehensive explanation and interprets the content of the text. This pedagogical strategy was adopted based on empirical experience from the previous two years, during which the program utilized a version of the text that had been translated into Indonesian. In Ustadzah A's view, the use of the translated version proved less effective in achieving learning objectives; the explanations provided were inadequate, and the substance of the content differed significantly from the original Risalatul Mahid in Javanese Pegon. Consequently, the program reverted to using the original Pegon text, supplemented by direct explanations provided by the ustadzah.

In terms of setting an example, Ustadzah A demonstrates learning principles through concrete illustrations, enabling the students to gain a profound understanding of the material presented. Regarding the cultivation of habits, the dormitory facilities include a menstrual calendar or tracking log that records the identity of each student experiencing menstruation, along with the start and end dates of her cycle. This record serves a dual purpose as a monitoring tool: Ustadzah A explains that oversight is conducted "through reporting or the menstrual calendar," while students who are uncertain about their ritual purity status "typically approach the ustadzah (female teacher) directly for consultation." Additionally, the Wednesday evening discussion sessions provide a platform for students who may still lack clarity to ask questions directly to the ustadzah.

Assessment takes place at the end of the academic term through a boarding-program examination, which evaluates the various texts studied—including Risalatul Mahid—by requiring students to read directly from the texts and undergo an oral examination on their content. Regarding the involvement of parents, guardians, or subject-matter teachers, Ustadzah A notes

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

that "thus far, there has been no such involvement; it is handled solely by the ustadzah." These findings are summarized in Table 2.

Table 2. Summary of the forms of instruction on the jurisprudence of menstruation

Aspect	Findings
Planning and materials	Objective: Students (santri) gain knowledge of Islamic jurisprudence (fiqh) concerning women, specifically menstruation. Held during evening Islamic classes (Madin) on Tuesday nights for 7th-grade students. Topics: menstruation (haid), postpartum bleeding (nifas), ritual purification, and female-specific health/hygiene. Reference text: Risalatul Mahid.
Methodology	The pegon (Javanese-Arabic script) text is read aloud; students note down parts they do not understand, which the ustadzah (female instructor) then explains and translates. Translated versions of the text are not used, as they have proven less effective.
Modeling and habituation	The ustadzah provides concrete examples; students maintain a menstruation log/calendar (recording start and end dates).
Guidance and supervision	Monitoring is conducted through reports and menstruation calendars; students who are unsure about any aspect can consult the ustadzah directly.
Evaluation and collaboration	End-of-semester boarding-based assessments (involving reading the text and oral examinations). There is currently no involvement from parents/guardians or other subject teachers.

The results of this study reveal that the guidance program conducted at the MTsN Salatiga dormitory has integrated most of the elements of instruction as outlined in the perspective of Abdullah Nashih Ulwan. These include: modeling through practical demonstration, habituation through a structured schedule, guidance through the explanation of religious texts, and supervision and support through reporting mechanisms and mentoring. This approach—relying on modeling—aligns with Bandura's (1971) social learning theory, which posits that behavior is acquired through the observation of a model; in the dormitory context, the ustadzah (female instructor) serves as a model whom the students can observe directly. The decision to utilize

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

pegon texts (religious texts written in the Javanese language using Arabic script) accompanied by verbal explanations indicates that the instructors prioritize the clarity of the explanation over the linguistic accessibility of the written text itself.

The inclusion of specific objectives, schedules, materials, reference sources, and assessment mechanisms aligns with the findings of Maharani (2024), which show that instruction on fiqh (Islamic jurisprudence) for girls at MTs Darul Ulum Waru, Sidoarjo, is carried out through well-organized and sustained activities. Furthermore, the use of a menstrual calendar resonates with the concept proposed by Mufti et al. (2025), who argue that information regarding menstruation should be integrated into the context of real, everyday life. Nevertheless, three significant points warrant consideration. First, the sustainability of the program is limited; according to informants, these activities are conducted exclusively for 7th-grade students. Second, the end-of-semester assessment measures the mastery of religious texts solely through oral examination, failing to comprehensively evaluate the practical application of acts of worship. Third, the lack of involvement from parents and other subject-matter teachers means that the guidance process rests entirely on a single instructor, whereas consistency across different environments—home and school—would significantly strengthen the processes of habituation and supervision.

Understanding of Menstrual Jurisprudence (Fiqh) Among Boarding School Students

The female students describe menstruation as the process of releasing blood from the female reproductive tract which occurs every month for a duration of approximately seven days. The early phase of menstruation can be identified by symptoms of abdominal pain and white discharge; When the white fluid stops, bleeding begins, while the end of menstruation is generally indicated by the appearance of blood spots. Regarding activity restrictions, they mention prayer, fasting, and bin-nadzor (which they associate with memorizing the Koran in Islamic boarding schools) as worship practices that are not permitted to be carried out. They also have an understanding that during the menstrual period, it is best not to have direct contact with the Koran and not to enter the mosque to carry out sunnah worship activities.

Mandatory bathing procedures need to be outlined with the intention of spreading the water evenly over the surface of the body; If there is any doubt, the female students carry out a thorough examination of the body and repeat the process until they reach perfection. Regarding the replacement of worship, the female students stated that not all worship requires replacement: Ramadan fasting must be made up, while prayer is not the case, because the number of fasting

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

days is limited and is not comparable to the prayers that are performed five times a day. The source of their knowledge comes from dormitory ustadzahs and educators at educational institutions. The aspect that is considered the most challenging is menstruation calculation, namely determining whether the blood that comes out is classified as menstruation or istihadhah and how to calculate intermittent menstruation (Table 3).

Table 3. Understanding of female students regarding the jurisprudence of menstruation

Aspect	Understanding of female students	Analytical notes
Definition and characteristics of menstruation	Blood discharge occurs monthly, lasting about 7 days; accompanied by abdominal pain and vaginal discharge; cessation is marked by spotting	Definition is accurate; specific time limits and criteria for cessation according to fiqh (Islamic jurisprudence) are not yet mentioned
Prohibitions and permissions	No performing prayers, fasting, or bin-nazar (reciting the Quran by looking at the script); no direct touching of the Quran; no remaining inside a mosque	Consistent with fiqh regulations
Obligatory ritual bath (ghusl)	Involves setting an intention and ensuring water reaches the entire body; must be repeated if in doubt	Includes the two essential elements
Making up (qada) missed fasts and prayers	Ramadan fasts must be made up, but prayers do not; reasoning: the number of days is limited, unlike the five daily prayers	Ruling is correct; reasoning is rational, though no specific scriptural evidence (dalil) is cited
Sources and challenges	Boarding school instructors (ustadzah) and school teachers; difficulties arise regarding istihadah (irregular/non-menstrual bleeding) and intermittent menstruation	Challenges exist concerning specific, complex cases

Overall, the responses from the female students (santriwati) demonstrate alignment with fiqh (Islamic jurisprudence) principles regarding the aspects they have been taught—specifically

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

the prohibitions against performing prayers, fasting, and reciting the Quran; the requirements for the obligatory ritual bath (ghusl); and the obligation to make up (qadha) missed fasts. Their reasoning regarding why missed fasts must be made up while missed prayers do not—explaining the rationale and drawing inferences—reflects a level of understanding that, according to Anderson and Krathwohl's (2001) taxonomy, goes beyond mere recall. Their argument—that because prayers are performed five times daily, making them up would impose undue hardship—aligns with the principle of ease (taysir) often cited by Islamic scholars. However, the students did not explicitly reference specific scriptural evidence (nas), such as the hadith narrated by Muslim from Aisha, which states that women are commanded to make up missed fasts but not missed prayers. Thus, while their understanding is grounded in rational explanation, it could be further strengthened by anchoring it in formal scriptural evidence.

A more limited level of understanding is evident in their ability to distinguish and classify types of menstrual/vaginal bleeding—two other competencies within the same taxonomy. The students acknowledged difficulty in differentiating between haid (menstruation) and istihadhah (irregular/non-menstrual vaginal bleeding), as well as in calculating the duration of intermittent menstrual bleeding. Their reference to a duration of "around seven days" reflects a common, habitual pattern; however, the fiqh of the Shafi'i school—typically taught in Islamic boarding schools—establishes a minimum duration of one day and one night (24 hours) and a maximum of fifteen days. It is this range that determines whether the bleeding is classified as haid or istihadhah. Furthermore, their reliance on the appearance of "spotting" as an indicator that menstruation has ended is based on personal experience rather than formal fiqh criteria. These specific challenges align with the focus of the study by Ritonga et al. (2025) regarding the understanding of female students (santriwati) concerning menstruation (haid) and irregular uterine bleeding (istihadhah), as well as the findings of Hanifa and Dewi (2023) on the variations in knowledge among adolescent girls regarding menstruation. The role of the ustadzah (female religious teacher) as the primary source of knowledge underscores the significance of guidance; this aligns with Immawanti et al. (2024), who demonstrate that menstrual education enhances both the knowledge and the capacity of adolescents to navigate menstruation. Ustadzah A also noted that, on average, 7th-grade students have not yet begun menstruating; consequently, much of their understanding is developed anticipatorily and is only truly tested when the actual experience occurs.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

Religious Practices of Boarding School Students During and After Menstruation

The female students (santriwati) explained that while menstruating in the dormitory, they do not perform obligatory (fardhu) prayers, the optional mid-morning (dhuha) prayers—which are a routine practice at the institution—or the Monday–Thursday fasts that are part of the boarding program. They continue to engage in certain acts of worship, such as the regular recitation of salawat (prayers/salutations upon the Prophet). The fasts missed during this time are typically made up during subsequent Monday–Thursday fasting periods. Regarding hygiene, they change their sanitary pads consistently and perform the ghusl (obligatory ritual bath) immediately after their menstruation ends. In their view, dormitory facilities do not pose any challenges, as they feel they are "well-provided for."

In the context of Quranic studies, students who have finished their menstrual period strive to catch up on their memorization by utilizing any available free time. According to Ustadzah A, students who are currently menstruating are assigned specific tasks, such as cleaning the dormitory rooms. Regarding the reporting process, the students speak directly to the ustadzah (female teacher/mentor); they expressed a sense of relief at receiving clear information and emphasized that they have never felt any embarrassment during these interactions. Following the guidance program provided, the students reported a deeper understanding of the rules surrounding menstruation, how to calculate their menstrual cycles, and the correct timing for performing the ghusl. Ustadzah A has observed a similar shift: the students have gained greater knowledge regarding various aspects of menstruation and are more proactive in asking questions whenever they feel uncertain.

The alignment between theoretical understanding and practical application indicates that the mentoring process extends beyond mere knowledge transfer. The use of menstrual calendars, a direct reporting system, and the practice of performing the obligatory ritual bath (ghusl) immediately upon the conclusion of menstruation serve as mechanisms for habituation and supervision—within the framework of Ulwan's methodology—that transform fiqh (Islamic jurisprudence) norms into daily habits. The openness of the female students (santriwati) toward their female mentors (ustadzah), and the absence of embarrassment in these communications, reflect a mentoring relationship that is both conducive and secure. Drawing on Bandura's (1971) social learning theory, the social norm—whereby reporting one's menstruation is treated as a routine matter—is acquired through the observation of mentors and peers. This norm holds particular significance, given that many new students experience their first menstruation while living in the boarding school environment.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

Three key aspects warrant attention in this context. First, the practice of making up (qadha) missed fasts on Mondays and Thursdays serves as an efficient strategy, reflecting a serious commitment to fulfilling these religious obligations—though mentors must ensure that the specific intention (niyyah) for qadha is stated clearly and explicitly. Second, alternative activities, such as cleaning their rooms, provide a constructive use of time for students who are menstruating; meanwhile, the continued practice of dhikr (remembrance of God) and salawat (invoking blessings upon the Prophet) demonstrates that menstruation does not sever a student's connection to acts of worship. This scope for spiritual development could be further expanded to include other activities permitted during the menstrual period. Third, as the data regarding religious practices in this study are derived from the accounts of informants, they require further substantiation through direct observation and comprehensive documentation of the activities.

Supporting and Hindering Factors in Development/Guidance

The supporting factors identified by the female students include the presentation of easily digestible material and collaborative support from peers. The educational activities have proven effective in facilitating their understanding of fiqh (Islamic jurisprudence) concerning women, utilizing methods such as guidance, structured instruction, and interactive discussions. The dormitory infrastructure is also considered sufficient to meet the requirements for performing purification rituals. Conversely, Ustadzah A noted several challenges—specifically, managing student fatigue and drowsiness resulting from the fact that some activities take place at night, as well as difficulties in grasping the material, particularly among seventh-grade students, most of whom have not yet begun menstruation. To address any gaps in their understanding, students who fall behind employ a strategy of consulting peers who have kept thorough notes (Table 4).

Table 4. Supporting and hindering factors for development efforts

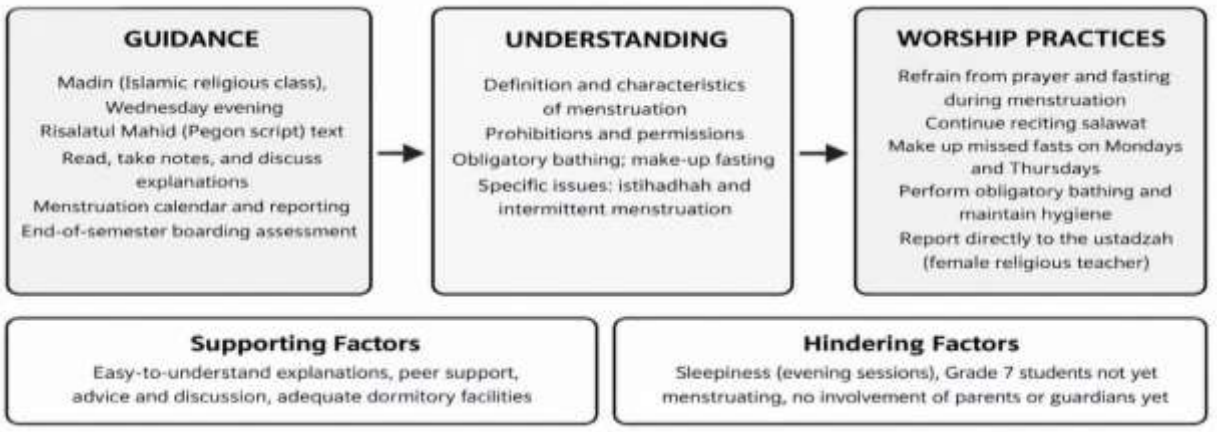
Category	Findings
Supporting factors	Explanations from the ustadzah (female teacher/mentor) that are easy to understand; support from peers; advice, instruction, and discussions; adequate dormitory facilities
Obstacles	Students feeling sleepy during the night hours; some students not yet understanding the topic because they have not yet experienced menstruation; lack of involvement from parents/guardians and subject teachers
Solutions adopted	Asking peers who have taken notes; asking the ustadzah directly

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

Peer support and the role of ustadzah (female religious teachers) as primary points of reference demonstrate that the learning process within the boarding environment is inherently social—a concept consistent with the theory proposed by Bandura (1971). Challenges that arise during the evening hours suggest a need for temporal adaptation or a diversification of pedagogical approaches—such as case-based discussions—to help students maintain their concentration. Given that the majority of seventh-grade students have not yet reached menarche, learning materials should be revisited at higher educational levels or at the time students begin menstruating, ensuring that their understanding extends beyond mere theory. The involvement of parents and subject-matter educators aligns with the perspective of Mufti et al. (2025) regarding the provision of information that is responsive to specific needs and integrated into daily life; it is also consistent with the findings of Fitri et al. (2025), who identified the girls' development/guidance program as an initiative with significant potential for further expansion.

Overall, the research reveals an interconnection among three dimensions: structured, periodic guidance—grounded in religious texts and reinforced through consistent daily practice—fosters an accurate fundamental understanding. This understanding is subsequently manifested in the students' performance of acts of worship. Nevertheless, there remain notable shortcomings in addressing complex cases related to menstruation, as well as limitations regarding the continuity of the program and the engagement of external stakeholders beyond the boarding environment (Figure 1).

Figure 1:



The interconnection between guidance, understanding, and the practice of fiqh (Islamic jurisprudence) regarding menstruation among boarding school students

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

CONCLUSION

Instruction on the fiqh (Islamic jurisprudence) of menstruation for boarding students at MTsN Salatiga is conducted in a structured manner, drawing upon classical texts—specifically through madin (supplementary religious) study sessions held on Tuesday evenings. These sessions utilize the book Risalatul Mahid, written in Pegon script (Javanese language in Arabic script), which is read and explained in depth by a female instructor (ustadzah). This educational effort is reinforced through the modeling of behavior, the habituation of using a menstrual calendar, intensive guidance, direct reporting to the instructor, and a boarding-life assessment conducted at the end of each semester. Nevertheless, the program's sustainability faces limitations: it is currently restricted to 7th-grade students, evaluations do not yet comprehensively address practical application, and there is a lack of active participation from parents and teachers of other subjects.

Students have demonstrated a satisfactory grasp of fundamental principles, including the definition of menstruation; the prohibitions against performing prayers, fasting, and reciting the Quran; the requirements for the obligatory ritual bath (ghusl); and the obligation to make up (qadha) missed fasts—a requirement that does not apply to missed prayers. Difficulties arise in situations requiring quantitative analysis, such as distinguishing menstruation from istihadhah (irregular/non-menstrual bleeding) and calculating the duration of intermittent menstrual cycles, as well as in understanding the specific legal sources (dalil) for these rulings. This understanding is reflected in the students' religious practice: they cease prayers and fasting during menstruation, perform qadha for missed fasts, carry out ritual purification immediately upon the end of their period, catch up on Quranic memorization, and report their status to the instructor without hesitation. Supporting factors include accessible, easy-to-understand explanations, peer support, and the availability of boarding facilities. Conversely, challenges include evening study schedules that lead to fatigue, the fact that many 7th-grade students have not yet reached puberty (menarche), and the absence of parental involvement in the learning process. Future research should broaden the scope of informants and integrate interviews with observational methods and document analysis. For boarding institutions, it is recommended to extend educational programs into higher levels of study, deepen the understanding of topics related to menstruation (haid) and irregular bleeding (istihadhah) through case-based discussions, adapt study schedules or methodological approaches to meet specific needs, incorporate practical evaluations into a comprehensive assessment system, and foster the active participation of parents and educators of relevant subjects.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

BIBLIOGRAPHY

Abdurahman, I., Harsing, & Alkhotiri, I. (2026). Integrating Classical Jurisprudence and Modern Medicine : A Comprehensive Study of Menstruation , Postpartum Bleeding , and Chronic Vaginal Discharge in Islamic Law. 1, 1–10.

Ahmad, N., Majid, L. A., Nazri, M. A., Saparudin, I. F., Khadijah, S., & Abu, S. (2022). Menstrual Hygiene Management Practices According to al-Quran and al-Sunnah Amalan Pengurusan Kebersihan Haid Menurut al-Quran dan al-Sunnah. 2, 27–35.

Bandura, A. (1971). Social Learning Theory.

Fitri, Z. L., Husna, J., Ahmad, U., & Yogyakarta, D. (2025). MENJAGA KESEHATAN REPRODUKSI REMAJA PADA SANTRIWATI AL-ISLAM YOGYAKARTA. 5.

Hanifa, F., & Dewi, S. (2023). Pengaruh Pendidikan Kesehatan Tentang Menstruasi terhadap Pengetahuan dan Sikap pada Remaja Putri dalam Menghadapi Menarche. 4, 8–11. https://doi.org/10.30595/pshms.v4i.563

Immawanti, Munir, W., & Harawinda. (2024). PENGARUH PENDIDIKAN KESEHATAN TENTANG MENSTRUASI TERHADAP PENGETAHUAN DAN KESIAPAN REMAJA PUTRI DALAM MENGHADAPI MENARCHE. 3, 123–131.

Karjaya, I. N. ., Salsabila, N. S., Sukma, L. D., Andriani, & Hasanah, I. (2026). Telaah Konsep Pendidikan Ibadah dalam Al-Q ur ' an. November 2025.

Maharani, A. N. (2024). Analisis Peran Kegiatan Keputrian dalam Meningkatkan Pemahaman Fiqih Wanita Materi Haid dan Nifas di Kalangan Siswi MTs Darul Ulum Waru Sidoarjo. 9.

Mardhiyyah, A., Sutiawati, S., Ainun, hurun munazzah, & Tarsono. (2020). VARIASI METODE KETELADANAN DALAM PENDIDIKAN AKHLAK MENURUT PERSPEKTIF ABDULLAH NASIH ULWAN. Pendidikan Dan Konseling, 2859(1), 136–148. https://doi.org/10.30829/alirsyad.v15i2.27128

Miles, M. b., Huberman, A. M., & Saldana, J. (2014). Qualitative Data Analysis.

Mufti, I. R., Aliansy, D., Kholima, F., Pitriani, E., & Hidayah, N. (2025). Edukasi Pengelolaan Menstruasi Sehat pada Remaja Putri di SMA Negeri 2 Lembang. 6, 514–521.

Novira, N., Muttazimah, & Rahayu, M. (2025). KONDISI HAID SEBAGAI PENYEBAB QADA SALAT PERSPEKTIF IMAM SYAFII DAN SYEKH AL-'UṠAIMĪN THE CONDITION OF MENSTRUATION AS A CAUSE FOR QADA PRAYER: THE PERSPECTIVES OF IMAM SHAFI'I AND SHEIKH AL-'UṠAIMĪN. 6(1), 176–192. https://doi.org/10.36701/bustanul.v6i1.2053.PENDAHULUAN

Parina, Handrianto, B., & Hamat, A. Al. (2021). Orang Tua Sebagai Pendidik Dalam Perspektif Abdullah Nasih Ulwan. 14(1), 15–28. https://doi.org/10.32832/tawazun.v13i1.4017

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

Ritonga, R. S., Mesran., & Irwansyah. (2025). Peran pendidikan pesantren dalam membentuk pemahaman santriwati tentang haid dan istihadhah di pondok pesantren darussalam parmeraan padang lawas utara. 7(1), 147–157.

Saleh, syarbaini, Saragih, S., & Aisyah, N. (2018). METODE PENDIDIKAN ANAK DALAM ISLAM MENURUT ABDULLAH NASHIH ULWAN DALAM KITAB TARBIYATUL AWLAD FIL ISLAM. Tazkiya Jurnal Pendidikan Islam, 7(2), 1–15.

Sari, D. P., & Setiawan, R. (2025). Pendekatan Social Learning dalam Membangun Kognisi Sosiologi pada Siswa di MAS Al-Fathaniyah. Edu Sociata (Jurnal Pendidikan Sosiologi), 8(1), 115–126. https://doi.org/10.33627/es.v8i1.3195

Syafitri, K., Dongoran, D. A., & Gusmaneli. (2025). Penerapan Taksonomi Bloom dalam Nilai-Nilai Islam mencakup tiga dimensi utama : pembelajaran (kognitif), penyucian diri (afektif), dan pembinaan iman dan akhlak , sehingga menghasilkan peserta didik yang tidak hanya cerdas Penerapan Taksonomi Bloom da. Edukasi Elita: Jurnal Inovasi Pendidikan, 2(4), 229–250.

Wilson, L. O. (2001). Anderson and Krathwohl Bloom ' s Taxonomy Revised.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License