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ISLAMIC RELIGIOUS GUIDANCE THROUGH THE STUDY OF KITAB I'ANATUN NISA TO IMPROVE WOMEN'S FIQH UNDERSTANDING AT PONDOK PESANTREN MBAH RUMI NGALIYAN SEMARANG

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Abstract

*The issues of menstruation (*ḥayḍ*) and* istiḥāḍah *are sensitive fiqh issues that have direct implications for the validity of worship, so misunderstandings often cause spiritual doubts and anxiety in worship. This study aims to describe the process of Islamic religious guidance through the study of the book* I'anatun Nisa *at Pondok Pesantren Mbah Rumi Ngaliyan, Semarang, and to analyze its role in improving women's understanding of fiqh. The study uses a descriptive qualitative approach, with data collected through participatory observation, in-depth interviews, and documentation. The informants were the female teachers (*ustadzah*) who lead the study sessions and active female students (*santri*), selected by purposive sampling. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña, with source and technique triangulation to ensure data validity. The results show that the guidance process through the study of* I'anatun Nisa*, which is dialogical and participatory and accompanied by emotional support, makes a positive contribution to improving students' understanding, from mastery of basic concepts to the application of the fiqh of menstruation and* istiḥāḍah *in daily worship.*

Keywords: *Islamic Religious Guidance, Women's Fiqh, I'anatun Nisa, Islamic Boarding School.*

Abstrak

Persoalan haid dan istihadhah merupakan isu fikih yang sensitif dan berimplikasi langsung terhadap keabsahan ibadah, sehingga kesalahan pemahaman sering menimbulkan keraguan spiritual dan kecemasan dalam beribadah. Penelitian ini bertujuan untuk mendeskripsikan proses bimbingan agama Islam melalui kajian kitab I'anatun Nisa *di Pondok Pesantren Mbah Rumi Ngaliyan Semarang serta menganalisis perannya dalam meningkatkan pemahaman fikih perempuan. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data melalui observasi partisipatif, wawancara mendalam, dan dokumentasi. Informan penelitian meliputi ustadzah pengampu kajian dan santri putri aktif yang dipilih menggunakan teknik purposive sampling. Analisis data dilakukan dengan model interaktif Miles, Huberman, dan Saldana serta triangulasi sumber dan teknik untuk menjamin keabsahan data. Hasil penelitian menunjukkan bahwa proses bimbingan melalui kajian kitab* I'anatun Nisa *yang bersifat dialogis, partisipatif, dan disertai pendampingan emosional mampu memberikan kontribusi positif dalam peningkatan pemahaman santri, dari penguasaan konsep dasar hingga penerapan fikih haid dan istihadhah dalam praktik ibadah sehari-hari.*

Kata Kunci: *Bimbingan Agama Islam, Fikih Perempuan, I'anatun Nisa, Pesantren.*

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INTRODUCTION

Muslim women often face distinctive religious issues, such as menstruation (*ḥayḍ*) and *istiḥāḍah* (non-menstrual vaginal bleeding), which have direct implications for their worship. An understanding of women's fiqh is therefore an essential need in religious education, especially for female students (*santri*) in Islamic boarding schools (*pesantren*). Women's fiqh is a branch of Islamic studies that specifically discusses the provisions of sharia and Islamic law relating to issues particular to women. In general, its scope covers matters of worship (*'ibādah*), sharia, and marriage (*munākaḥāt*). The material includes purification (*ṭahārah*), both outward and inward, and other important chapters such as prayer, alms, fasting, and pilgrimage, as well as marriage, which covers breastfeeding (*raḍā'ah*), inheritance, and other matters related to women's lives from the perspective of Islamic law.[1] Of all these themes, menstruation and *istiḥāḍah* are the most fundamental and, at the same time, the most complex.

The Qur'an provides a clear normative basis for women's fiqh, especially regarding menstruation, as stated in QS. al-Baqarah [2]: 222:

وَيَسْـَٔلُوْنَكَ عَنِ الْمَحِيْضِۗ قُلْ هُوَ اَذًىۙ فَاعْتَزِلُوا النِّسَاۤءَ فِى الْمَحِيْضِۙ وَلَا تَقْرَبُوْهُنَّ حَتّٰى يَطْهُرْنَۚ فَاِذَا تَطَهَّرْنَ فَأْتُوْهُنَّ مِنْ حَيْثُ اَمَرَكُمُ اللّٰهُۗ اِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ وَيُحِبُّ الْمُتَطَهِّرِيْنَ

"They ask you (Prophet Muhammad) about menstruation. Say, 'It is a harmful condition.' So keep away from (intimate relations with) your wives during menstruation and do not approach them until they are pure (their period has ended)…" (QS. al-Baqarah [2]: 222).

This verse shows that menstruation is an important part of the law of worship that requires correct understanding to avoid errors in religious practice. Teaching women's fiqh therefore cannot be merely informative; it requires a directed process of accompaniment and guidance.

Menstruation and *istiḥāḍah* are often a source of confusion for some Muslim women, including *santri*. Many of them are unsure how to determine the boundaries between periods of

[1] Huzaemah Tahido Yanggo, *Fikih Perempuan Kontemporer* (Bogor: Ghalia Indonesia, 2010).

purity and impurity and are confused about how to perform worship in these conditions.[2] Misunderstanding the difference between menstruation and *istiḥāḍah* can seriously affect daily worship, such as prayer and fasting. Although this topic has been widely taught in Islamic educational institutions, variations in approach, material, and teaching methods mean that students' understanding of women's fiqh still needs continuous reinforcement. A guidance strategy is therefore needed that not only conveys the material textually but also addresses spiritual and emotional aspects and an applicable religious understanding in students' daily lives.

Pondok Pesantren Mbah Rumi Ngaliyan, Semarang, is one of the *pesantren* that pays particular attention to women's fiqh, especially menstruation and *istiḥāḍah*. One of its efforts is the study of *I'anatun Nisa*, a classical work written in Javanese *Pegon* script based on the Shāfi'ī school, known for being concise and relevant to the needs of female students. The book not only discusses legal rulings systematically but also emphasizes the practice of worship in everyday contexts.

Islamic religious guidance is oriented not only toward developing one's religious nature (*fiṭrah*) but also toward increasing awareness, understanding, and the quality of an individual's religiosity. This guidance is carried out through continuous accompaniment and applied *da'wah*, so that it can build self-control in religious behavior. Through Islamic religious guidance, individuals are directed to develop a more mature religious awareness, increase their Islamic knowledge, internalize the values of Islamic teachings, and implement them consistently in daily life.[3] In the *pesantren* context, Islamic religious guidance plays an important role in helping students develop their religious potential optimally, especially in understanding and practicing fiqh teachings directly related to worship.[4] Directed and systematic guidance enables students not only to understand the material textually but also to apply it correctly in daily life. Islamic religious guidance is thus a strategic means of forming correct fiqh understanding, awareness of worship, and students' spiritual readiness to practice Islam as a whole.

Understanding is one of the main objectives of the guidance process. According to Bloom's taxonomy, understanding (*comprehension/understanding*) is an individual's ability to grasp the meaning of what is learned, not merely memorizing it but being able to restate, interpret,

[2] Muhammad Solihin Dian, "Implementasi Pendidikan Perempuan Di Pesantren Sirojul Falah Mulyorejo Kabupaten Jember," *Iiches : International Conference on Humanity Education and Society* 2, no. 1 (2023): 115–23.

[3] Maryatul Kibtiyah, Siti Fatimah, and Khabib Akbar Maulana, "Metode Bimbingan Agama Islam bagi Santri Autis di Pondok Pesantren Al-Achsaniyyah Kudus," 2 (2022): 242–59.

[4] Bambang Triyono and Elis Mediawati, "Transformasi Nilai-Nilai Islam Melalui Pendidikan Pesantren: Implementasi Dalam Pembentukan Karakter Santri," *Journal of International Multidisciplinary Research* 1, no. 1 (2023).

and use that knowledge in particular situations.[5] Understanding sits at the cognitive level above knowledge (*remembering*) and is the basis for applying religious teachings correctly in daily life. Indicators of understanding include the ability to restate a concept in one's own words (*explaining*), interpret the meaning and provisions of a concept in context (*interpreting*), and give concrete examples from daily life (*exemplifying*). Understanding is also reflected in the ability to classify and distinguish similar concepts (*classifying*), summarize the main points of the material (*summarizing*), and apply that understanding simply in real practice (*applying*).[6] In this study, indicators of students' understanding of women's fiqh are seen in their ability to restate the definitions of menstruation and *istiḥāḍah*, distinguish types of blood according to fiqh provisions, give relevant case examples, and apply this understanding to determine the validity of daily worship such as prayer and fasting.

The urgency of this study lies in female students' real need for Islamic religious guidance that focuses not only on transferring knowledge of women's fiqh but also on continuous and applicable accompaniment in understanding it. Menstruation and *istiḥāḍah* are personal and sensitive fiqh issues that directly affect the validity of worship, so misunderstandings can cause spiritual doubt and anxiety in worship. Given students' diverse educational backgrounds, a purely textual learning approach often fails to resolve the practical confusion they face. This study is therefore important for examining how Islamic religious guidance through the study of *I'anatun Nisa* is carried out systematically in the *pesantren* and how this process contributes to improving understanding of women's fiqh as a whole, in its cognitive, emotional, and spiritual aspects.

Several previous studies have examined the teaching of women's fiqh through classical texts such as *I'anatun Nisa*. For example, a quantitative study by Nurlaeli Makhmudah highlighted the effectiveness of teaching this book on understanding menstruation and *istiḥāḍah*, but did not examine the guidance process in depth.[7] Mutiah and Zuhdi also emphasized the importance of teaching the same book but focused on reproductive health.[8] Meanwhile, Khusna examined religious guidance through another book (*'Uyūn al-Masā'il li al-Nisā'*) outside the *pesantren* context. However, studies that specifically examine the process of Islamic religious

[5] Nurul Atiyah, "Pendekatan Pembelajaran Metaphorical Thinking Untuk Meningkatkan Pemahaman Konsep Matematis Peserta Didik Di Kelas VIII I MTs Mambaus Sholihin" (Universitas Muhammadiyah Gresik, 2015).

[6] Dinaria Anggara, Hendrianto Hendrianto, and Andriko Andriko, "Pengaruh Pemahaman Pengusaha Terhadap Minat Menggunakan Jasa Bank Konvensional Di Kecamatan Ujan Mas" (Institut Agama Islam Negeri Curup, 2023).

[7] Nurlaeli Makhmudah, "Pengaruh Pembelajaran Kitab Ianatun Nisa Terhadap Peningkatan Pemahaman Haid Dan Istihadah Santriwati Di Pondok Pesantren Tahfidz Al Quran Oemah Al Quran Malang" (Universitas Islam Negeri Maulana Malik Ibrahim, 2021).

[8] Ro Mutiah and Ahmad Zuhdi, "Urgensi Pembelajaran Kitab I'anatun Nisa' dalam Meningkatkan Pemahaman Santri Putri tentang Haid dan Istihadah di Blok M PPTQ Al-Asy'ariyyah Kalibeber Wonosobo Tahun 2022/2023," 1, no. 1 (2024): 47–62.

guidance through the study of *I'anatun Nisa* in the *pesantren* as a space for integrating students' spiritual, intellectual, and emotional values remain limited.[9]

Based on the above, women's fiqh issues, particularly menstruation and *istiḥāḍah*, cannot be resolved merely by delivering material textually. An Islamic religious guidance process is needed that can accompany students continuously and attend to their needs for understanding. This study therefore addresses the question of how Islamic religious guidance is carried out through the study of *I'anatun Nisa* at Pondok Pesantren Mbah Rumi Ngaliyan, Semarang. Through a qualitative approach, it seeks to provide a complete picture of the dynamics of Islamic religious guidance that is oriented not only toward conveying fiqh rulings but also toward nurturing students' spirituality and their readiness to practice religion more contextually and practically.

RESEARCH METHODS

This study used a descriptive qualitative approach to describe in depth the process of Islamic religious guidance through the study of *I'anatun Nisa* in improving understanding of women's fiqh at Pondok Pesantren Mbah Rumi, Ngaliyan, Semarang. A descriptive qualitative approach is highly relevant for understanding socio-religious dynamics and the construction of meaning that emerges contextually in religious study practices.[10] The research was conducted at Pondok Pesantren Mbah Rumi, and the subjects were the *ustadzah* who leads the study sessions and active female students. Informants were selected by purposive sampling, choosing subjects directly involved in the study of *I'anatun Nisa*.[11]

Table 1**.** Informants and Informant Criteria

Informant	Criteria
Ustadzah (study supervisor)	1. Regularly leads the study of *Kitab I'anatun Nisa* at the pesantren. 2. Has a background in fiqh or experience teaching women's fiqh. 3. Is directly involved in the learning and guidance of female students.
Active students (*santri*)	1. Female students who attend the study of *Kitab I'anatun Nisa*. 2. Have completed at least one full reading (*khataman*) of the book. 3. Attend regularly (rarely or never absent from the sessions). 4. Experience or have experienced fiqh problems related to menstruation and *istiḥāḍah*. 5. Are willing to provide information openly through interviews.

Source: Research data.

[9] Aslikhatul Maula Khusna, "Pelaksanaan Bimbingan Agama Islam Untuk Membentuk Pemahaman Fiqih Wanita Remaja Putri Jama'ah Berzanji Desa Kradenan Pekalongan Selatan" (UIN KH Abdurrahman Wahid Pekalongan, 2024).

[10] Muhammad Wahyu Ilhami et al., "Penerapan Metode Studi Kasus Dalam Penelitian Kualitatif," *Jurnal Ilmiah Wahana Pendidikan* 10, no. 9 (2024): 462–69, https://doi.org/10.5281/zenodo.11180129.

[11] Sugiyono, *Metode Penelitian Kualitatif, Kuantitatif, dan R&D*, 2nd ed. (Bandung: Alfabeta, 2020).

Data were collected through participatory observation, in-depth interviews, and documentation, the main techniques of qualitative research for obtaining an authentic picture of the phenomenon studied. Observation involved attending the study sessions to examine the guidance methods and students' responses, while in-depth interviews explored the understanding and perceptions of the *ustadzah* and students. Documentation was obtained from notes on the study material, the book itself, and records of relevant learning activities.[12]

Data were analyzed using the interactive model of Miles, Huberman, and Saldaña, comprising data reduction, data display, and conclusion drawing and verification, which provides a systematic framework for processing qualitative data.[13] To ensure data trustworthiness, source and technique triangulation and member checking were used to confirm that the data matched field realities. This methodological approach is expected to provide a complete picture of the practice of Islamic religious guidance through the study of *I'anatun Nisa* in improving students' understanding of women's fiqh.[14]

RESULTS AND DISCUSSION

Kitab I'anatun Nisa as a Medium of Islamic Religious Guidance

I'anatun Nisa is a work by the classical scholar Muhammad bin Abdul Qadir Bafaadholi, written specifically to help women understand various issues related to the fiqh of women.[15] As its name suggests, "*I'anatun Nisa*", meaning "Help for Women", the book contains concise but dense explanations of women's blood, such as menstruation, postnatal bleeding (*nifās*), and *istiḥāḍah*, and the rulings that accompany them.[16] The book is very popular in *pesantren* because it is written in an easy-to-understand format and often includes lessons (*'ibrah*) or contextual analogies, making it easier for students to understand how its rulings apply in daily life.[17]

The book consists of six main chapters: menstruation, *nifās*, *istiḥāḍah*, rulings related to menstruation and *nifās*, childbirth, and the waiting period (*'iddah*).[18] In this study, however, the discussion is limited to the two chapters most relevant and crucial for adolescent students, namely

[12] Muhammad Rusli, "Merancang Penelitian Kualitatif Dasar/Deskriptif Dan Studi Kasus," *Al-Ubudiyah: Jurnal Pendidikan Dan Studi Islam* 2, no. 1 (2021): 48–60.

[13] Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (Thousand Oaks, CA: SAGE Publications, 2014).

[14] Sugiyono, *Metode Penelitian Kualitatif, Kuantitatif, dan R&D*.

[15] Siti Chusnia, "Implementasi Pembelajaran Kitab "I 'Anatun Nisa'dalam Mengatasi Kesulitan Pemahaman Tentang Fikih Wanita Santriwati Di Pondok Pesantren Al-Husna Malo Bojonegoro" (Universitas Nahdlatul Ulama Sunan Giri, 2023).

[16] Syamsul Hadi Adi, "Peningkatkan Pemahaman Fikih Perempuan Melalui Kajian Kitab I'anatun Nisa'pada Warga Desa Bangsri," *Jurnal Al Basirah* 5, no. 2 (2025): 232–41.

[17] Mutiah and Zuhdi, "Urgensi Pembelajaran Kitab I'anatun Nisa'."

[18] Muhammad bin Abdul Qadir Bafaadholi, *I'anatun Nisa'* (Kediri: 2014).

menstruation and *istiḥāḍah*. These two topics are the main focus because they often cause confusion and directly affect women's daily worship, such as prayer and fasting.[19]

In *I'anatun Nisa*, menstruation is defined as blood that comes out of the reproductive organ of a woman who has reached at least nine years of age, in a healthy condition and not caused by childbirth; it is part of women's biological nature and occurs naturally in a certain cycle.[20] *Istiḥāḍah*, by contrast, refers to bleeding from the reproductive organ outside the menstrual period and postnatal bleeding (*nifās*). A woman experiencing this condition is called *mustaḥāḍah*.[21]

Field observations show that many students have difficulty distinguishing between types of women's blood, especially in terms of duration, signs, and the consequences for worship. One student said that the study of *I'anatun Nisa* is highly relevant for female students. She stated that many women still lack understanding of women's issues, especially menstruation and *istiḥāḍah*, including how to calculate them correctly.

This statement confirms that the study of *I'anatun Nisa* is highly relevant in addressing the fiqh problems of female students. This is in line with Mutiah and Zuhdi, who emphasize the importance of education in women's fiqh as part of women's religious responsibility, especially in understanding the rulings on menstruation, *nifās*, and *istiḥāḍah*, which directly affect the validity of their worship.[22] Khair also stresses that understanding menstruation and *istiḥāḍah* is not merely important but obligatory for women, because it directly affects the validity of worship such as prayer and fasting. Through a dialogical learning approach delivered in a local language such as Javanese *Pegon*, the study of this book is expected to resolve students' confusion, strengthen their understanding, and foster a sense of responsibility in performing worship correctly in accordance with sharia.

The Process of Islamic Religious Guidance through the Study of *I'anatun Nisa*

The process of Islamic religious guidance through the study of *I'anatun Nisa* at Pondok Pesantren Mbah Rumi is carried out systematically and continuously. Its implementation reflects

[19] Natalia Delsi, "Pengaruh Dukungan Status Ekonomi Terhadap Pengendalian Depresi Postpartum," *Jurnal Ilmiah Mahasiswa & Penelitian Keperawatan* 3, no. 6 (2023).

[20] Ainun Nikmah, "Penerapan Pembelajaran Ianatunnisa'dalam Meningkatkan Pemahaman Hukum Haid Dan Istihadah Pada Siswi Non Santri Di MTs Al-Ula 1 Sumber Batu Blumbungan Larangan Pamekasan" (Institut Agama Islam Negeri Madura, 2023).

[21] Siti Umi Hanifah, "Pembelajaran Fiqih Perempuan Sebagai Upaya Edukasi Kesehatan Reproduksi Perempuan Melalui Kajian Kitab I'anatun Nisa Pada Santri Putri Di Pondok Pesantren Hidayatul Mubtadi-Ien Kabupaten Pekalongan" (UIN KH Abdurrahman Wahid Pekalongan, 2024).

[22] Mutiah and Zuhdi, "Urgensi Pembelajaran Kitab I'anatun Nisa'."

the stages of guidance, namely problem identification, diagnosis, planning, implementation, evaluation, and follow-up.[23]

Problem Identification Stage

The initial stage of guidance was marked by the identification of various women's fiqh problems experienced by students, particularly confusion in distinguishing menstruation from *istiḥāḍah* and in calculating the periods of bleeding. Interviews and initial observation revealed that most students had only a general and limited understanding of women's fiqh. This shows that, before the guidance, students' understanding was at a basic level and required systematic and contextual guidance to reach an applicable level of understanding. This is consistent with the principle of *need-based guidance*, that is, guidance designed according to the actual needs of those being guided.

Problem Diagnosis Stage

After the various women's fiqh problems had been identified, the supervisor conducted further analysis to find the underlying causes of students' low understanding. Interviews indicated that the main factor behind differences in understanding was students' diverse educational backgrounds and religious experience. As the study supervisor, Ustadzah Isnayati, put it, "The students at Pondok Mbah Rumi come from various backgrounds; not all of them have studied at a *pesantren* before."[24] This shows that some students came from general schools and were not accustomed to the classical fiqh terms used in *I'anatun Nisa*. As a result, they often had difficulty understanding terms such as menstruation, *nifās*, and *istiḥāḍah* and applying these rulings to the practice of worship.

These differences in background led to considerable variation in students' initial abilities. Students who had previously studied at a *pesantren* generally understood fiqh terminology more easily, while those from non-*pesantren* backgrounds needed additional explanation and concrete examples to understand the rulings. The supervisor therefore needed to use contextual, easily understood, and communicative media and methods so that every student could follow the guidance well. This diagnosis underscores the importance of a flexible approach oriented toward the individual needs of participants so that the goal of guidance, namely improving understanding of women's fiqh, can be achieved optimally.

[23] Ayi Najmul Hidayat, Nurhayati Nurhayati, and Siti Maryam Mansuryah, "Pelaksanaan Bimbingan Belajar Dalam Meningkatkan Keterampilan Belajar Peserta Didik Kelas 1 SD Negeri Mekarsari Kabupaten Cianjur," *Jurnal Tahsinia* 6, no. 4 (2025): 509–19.

[24] Isnayati, ustadzah (study supervisor) at Pondok Pesantren Mbah Rumi, interview by the author, Semarang, July 18, 2025.

Guidance Planning Stage

At the planning stage, the supervisor systematically set the direction and strategy of guidance, taking into account students' needs, the characteristics of the material, and the *pesantren* context. This stage is an important foundation because it determines the success of guidance at the next stage.[25] In the study of *I'anatun Nisa*, guidance planning focuses not only on delivering fiqh material but also on helping students reach an applicable understanding and develop peace of mind in performing worship.

The elements of guidance planned at this stage were as follows.

Guidance objectives. The main objective of guidance is to provide guidance on the rulings of women's fiqh, especially menstruation, *nifās*, and *istiḥāḍah*, and to help students perform worship correctly and confidently based on accurate understanding.

Guidance material. The material is drawn from *I'anatun Nisa*, focusing on the chapters on menstruation and *istiḥāḍah*, which are considered the most relevant to the needs of female students.

Guidance methods. Four methods are used to support the success of Islamic religious guidance at Pondok Pesantren Mbah Rumi: dialogical lecture, question and answer, case discussion, and emotional support, so that students do not merely receive the material passively but are actively involved in the guidance process.

Dialogical lecture. The dialogical lecture method is used to deliver the fiqh of menstruation and *istiḥāḍah* drawn from *I'anatun Nisa*. The *ustadzah* does not merely explain the material in one direction but opens space for interaction with students through contextual explanations and examples of cases students often experience. This method aims to provide a systematic basic understanding and make it easier for students to understand the terms and provisions of women's fiqh.

Question and answer. The question-and-answer method is used for clarifying and deepening the material. Students are given the opportunity to ask questions about menstruation, *istiḥāḍah*, or worship practices they still find confusing. Through this method, the *ustadzah* can gauge students' level of understanding and correct misunderstandings, so that guidance is more responsive to students' needs.

Case discussion. The case discussion method involves discussing real cases related to menstruation and *istiḥāḍah*, such as calculating the menstrual period, determining *istiḥāḍah* blood, and the obligation to make up missed prayers (*qaḍā'*). Students analyze cases together and

[25] Andrew A. Adubale and Emmanuela Odilamma Obioma, "Emotional Intelligence and Academic Performance: A Predictive Analysis of Secondary School Students in Edo State, Nigeria," 6, no. 1 (2025).

determine solutions based on the fiqh rules they have learned. This method aims to train students' critical thinking and encourage the application of fiqh understanding in daily life.

Emotional support. This guidance method provides emotional reinforcement and inner calm to students in dealing with women's fiqh issues. The supervisor not only delivers the fiqh of menstruation and *istiḥāḍah* but also instills calmness, composure, and confidence in performing worship. This method aims to help students manage anxiety and build mental readiness to apply the fiqh provisions they have learned.

Guidance media. The media used include *I'anatun Nisa*, a whiteboard, and markers. These are used to make visual illustrations, such as charts of blood colors and calculations of the menstrual period, so that fiqh patterns are easier to understand.

Supervisor and counselees. The supervisor in this study is an *ustadzah* competent in women's fiqh, while the counselees are female students with diverse educational backgrounds. The supervisor–counselee relationship is designed to be dialogical and open.

Guidance Implementation Stage

Guidance is held routinely every Monday night (*malam Selasa*) from 20.00 to 21.00 WIB. Each session opens with a prayer for learning and the recitation of *al-Asmā' al-Ḥusnā*, followed by the delivery of material by the *ustadzah*. Guidance is not one-directional but dialogical. The supervisor writes key points on the whiteboard, draws charts, and gives examples of real cases to make the material easier to understand. This method allows students to ask questions and discuss actively. "The study of *I'anatun Nisa* is very interesting and easy to understand; besides, the *ustadzah* teaches us that we must understand it and be able to help others understand it," said Student F in an interview.[26] This shows that guidance not only transfers knowledge but also encourages students to internalize and pass on their understanding, in line with the *tablīgh* aspect of Islamic religious guidance.[27]

The process of Islamic religious guidance through the study of *I'anatun Nisa* is not only systematically organized but also designed to promote a gradual increase in students' understanding. It involves complementary methods that enable students to understand women's fiqh step by step. In this study, students' understanding was analyzed using indicators of understanding comprising *explaining, interpreting, exemplifying, classifying, summarizing,* and *applying*.[28] These indicators were used to observe changes in understanding in a more measurable

[26] Student F (initials used), interview by the author, Semarang, July 15, 2025.

[27] Raden Rachmy Diana, "Optimalisasi Bimbingan Dan Konseling Islam Sebagai Media Dakwah Dalam Membangun Karakter Islami," *Al-Qolamuna: Journal Komunikasi Dan Penyiaran Islam* 1, no. 4 (2024): 142–53.

[28] Anggara, Hendrianto, and Andriko, "Pengaruh Pemahaman Pengusaha Terhadap Minat Menggunakan Jasa Bank Konvensional Di Kecamatan Ujan Mas."

and contextual way, in accordance with the guidance process. The analysis of students' understanding thus focuses not only on final results but also on the process that brings about change.

The ability to restate concepts in one's own words (*explaining*) and to interpret meanings and provisions in context (*interpreting*) developed through the dialogical lecture and question-and-answer methods.[29] In this process, students not only listened to the *ustadzah*'s explanations but were actively involved in restating the definitions of menstruation and *istiḥāḍah* and their rulings in their own words. The interaction during the sessions allowed students to express their understanding and clarify parts of the material they still found confusing. Students were also trained to interpret fiqh rulings according to their own conditions, such as determining the status of bleeding outside their usual menstrual pattern. This shows that students' understanding is no longer rote but is moving toward contextual meaning-making.[30]

The indicators of giving concrete examples from daily life (*exemplifying*) and classifying concepts (*classifying*) emerged through the case discussion method. Students were encouraged to relate fiqh material to their personal experience, for example by describing a case of bleeding they had experienced and matching it with the provisions in *I'anatun Nisa*. Through these discussions, students were trained to distinguish menstrual blood from *istiḥāḍah* by color, characteristics, and duration. This ability to group and distinguish shows a deeper understanding of the concepts of women's fiqh.[31] Students no longer treat all bleeding as menstruation but can determine its ruling more precisely.

Furthermore, the ability to summarize the main points of the material (*summarizing*) and apply understanding in practice (*applying*) is evident in changes in students' attitudes and behavior in worship. Students began to be able to summarize the main provisions on the menstrual period, the period of purity, and the accompanying worship obligations based on what they had learned.[32] This understanding was then applied concretely by recording their menstrual cycles, determining the time of purification, and performing prayers and making up missed prayers in accordance with fiqh provisions. The emotional support provided by the *ustadzah*

[29] Aizahwa Nur Safitri et al., "Upaya Peningkatan Kemampuan Bebicara Siswa Melalui Penerapan Metode Student Facilitator and Explaining Pada Pembelajaran Bahasa Indonesia Siswa Kelas V SDN 11 Cilegon," *Jurnal Padamu Negeri* 2, no. 1 (2025): 81–88.

[30] Dewi Yuliana Saputri, "Pemahaman Santriwati Terhadap Haid Dan Istihadhah (Studi Di Pondok Pesantren Mambaul Huda 43 Polos Sumberrejo)" (IAIN Metro, 2024).

[31] Malikatur Rofi'ah, "Penerapan Metode Diskusi Kelompok Untuk Meningkatkan Pemahaman Siswa Terhadap Konsep Fikih Di MTs Miftahul Ulum Tanjung, Kecamatan Pakis Aji, Kabupaten Jepara," *Jurnal Pendidikan Kritis Dan Kolaboratif* 1, no. 2 (2025): 417–21.

[32] Lintang Ramadhani, "Analilis Pemahaman Fikih Haid Dan Problematikanya Ditinjau Dari Tingkat Kesadaran Santri: Studi Kasus Di Pondok Pesantren Al-Hikmah Al-Fathimiyyah Malang" (Universitas Islam Negeri Maulana Malik Ibrahim, 2024).

reinforced this application by fostering calm and confidence in worship. This shows that students' understanding does not stop at the cognitive level but is reflected in daily religious practice.

It can therefore be concluded that the process of Islamic religious guidance through the study of *I'anatun Nisa* has facilitated the gradual development of students' understanding in accordance with the indicators used in this study. Each guidance method plays a complementary role in helping students reach a more comprehensive understanding. Having described the stages of guidance, the next step is to examine how the process affected the students. Islamic religious guidance is measured not only by the completion of its stages but also by the changes in understanding and religious attitudes that students display after guidance. The following section therefore describes the changes in students' understanding before and after guidance through the study of *I'anatun Nisa*, as shown in Table 2.

Table 2**.** Changes in Students' Understanding before and after Guidance

No.	Informant	Students' Condition before Guidance	Students' Condition after Guidance
1	Z	1. General understanding; knew about menstruation only in broad terms. 2. Could not clearly distinguish menstruation from *istiḥāḍah*.	1. Can explain the definition and types of *istiḥāḍah* and their basic rulings. 2. Can distinguish menstruation from *istiḥāḍah*, although still confused by certain terms. 3. Is more careful in performing worship when experiencing bleeding.
2	D	1. Regarded menstruation as a merely biological matter. 2. Could not distinguish types of menstrual blood.	1. Can explain the colors of menstrual blood and how to calculate it. 2. Interprets the fiqh of menstruation as a need of women. 3. Can classify types of menstrual blood by color and characteristics.
3	F	1. Confused about calculating *istiḥāḍah* and making up missed prayers (*qaḍā'*). 2. Assumed that bleeding beyond 15 days automatically becomes *istiḥāḍah* from day 16. 3. Often doubtful about purification and worship.	1. Can explain the concepts of *istiḥāḍah*, the menstrual period, the period of purity, and *qaḍā'* prayers. 2. Understands that bleeding beyond 15 days must be examined, not automatically ruled *istiḥāḍah*. 3. Can classify strong and weak blood in cases of *istiḥāḍah*. 4. Calculates menstruation, *istiḥāḍah*, and *qaḍā'* prayers more carefully.
4	K	1. Limited knowledge of menstruation. 2. Did not know how to worship during *istiḥāḍah*.	1. Can explain the terms menstruation and *istiḥāḍah* and their basic rulings. 2. Calculates menstrual bleeding to determine her worship status.

No.	Informant	Students' Condition before Guidance	Students' Condition after Guidance
5	N	1. Immediately concluded that any bleeding meant menstruation. 2. Did not understand the importance of recording menstruation.	1. Can explain blood colors, the minimum and maximum length of menstruation, and their rulings. 2. Can classify menstrual blood and *istiḥāḍah*. 3. Records and calculates menstruation to determine the time of purification and prayer.
6	L	1. Did not know which prayers must be made up when bleeding occurs. 2. Still doubtful in determining the time of purity after menstruation.	1. Can explain the ruling on making up a prayer when bleeding begins during its time. 2. Can determine which prayers must be made up and which need not. 3. Applies the rulings on making up prayers during menstruation and *istiḥāḍah*.

Source: Interviews with students, July 15, 2025.

The changes shown in Table 2 indicate a shift in students' abilities from merely knowing to understanding and applying. This is evident in their ability to restate the concepts of menstruation and *istiḥāḍah*, interpret fiqh rulings in context, and apply this understanding in daily worship. This finding is consistent with the indicators of understanding in the revised Bloom's taxonomy, which emphasizes that understanding does not stop at mastering concepts but is reflected in the ability to apply knowledge contextually.[33]

The implementation of Islamic religious guidance through the study of *I'anatun Nisa* at Pondok Pesantren Mbah Rumi Ngaliyan, Semarang, faces several challenges closely related to students' multicultural backgrounds. According to interviews with the study supervisor, one of the main obstacles is language and cultural background.[34] Language barriers concern not only students' ability to understand the classical fiqh terms used in the book but also differences in meaning and interpretation influenced by each student's social and cultural background.[35] Technical and normative fiqh terms are often understood literally, without contextual meaning relevant to students' lives. In addition, cultural differences affect how students view and respond to women's fiqh issues such as menstruation and *istiḥāḍah*. Students from more open cultural environments tend to accept dialogical discussion of women's fiqh more easily, while those from

[33] Dewi Amaliah Nafiati, "Revisi Taksonomi Bloom: Kognitif, Afektif, dan Psikomotorik," *Humanika: Kajian Ilmiah Mata Kuliah Umum* 21, no. 2 (2021): 151–72, https://doi.org/10.21831/hum.v21i2.29252.

[34] Evi Nur Azizah, "Upaya Ustadz Dalam Meningkatkan Pemahaman Fikih Wanita Pada Santri Melalui Kajian Kitab Uyunul Masa-Il Lin Nisa Di Madrasah Diniyah Riyadlotusy Syubban Pondok Pesantren Al-Hasan Ponorogo" (IAIN Ponorogo, 2022).

[35] Gusti Muhammad Irhamna Husin, "Representasi Bias Gender Dalam Kitab Fiqh (Studi Terhadap Kitab At-Taqrib Karya Abu Syuja Al Isfahani)," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 13, no. 1 (2019): 1–20.

more reserved backgrounds appear awkward and passive.[36] This affects the dynamics of guidance, as not all students have the same courage and psychological readiness to ask questions or share personal experiences.

The supervisor explained, "Some students are not very familiar with Javanese, especially since *I'anah* uses high Javanese (*krama inggil*), many of whose words cannot be found or do not translate well into Indonesian."[37] This shows a cross-cultural communication barrier in the guidance process, in which the supervisor and the students differ in linguistic background and cultural experience. From the perspective of multicultural guidance, language differences are not merely a technical matter but also involve the symbolic meanings and ways of thinking embedded in learners' cultures. The supervisor therefore needs to recognize that each student brings her own cultural framework, which shapes how she receives and interprets religious material.

Another challenge arises from students' limited time. All participants are active university students, so their class schedules often clash with study sessions at the *pesantren*. As the supervisor put it, "All the students here are active university students; sometimes they miss material because their schedule clashes with campus activities, so many of those who miss material become confused."[38] In guidance terms, this situation reflects the need for methodological flexibility on the part of the supervisor in adjusting guidance to participants' needs and rhythms of life. Multicultural guidance requires *cultural empathy* and *adaptive communication*, that is, the supervisor's ability to understand participants' realities and adjust delivery so that it remains effective amid diverse social contexts and schedules.

As a solution, the supervisor applied several strategic steps that reflect the principles of multicultural guidance. One of them was "providing additional study time, such as holding *musyawarah I'anah* (peer discussion forums) among students so that they can exchange ideas and help friends who have missed material," as the supervisor said in an interview.[39] This forum serves not only to deepen the material but also as a form of group support in which students help one another based on their own experience and understanding. This approach is in line with Firdaus et al., who emphasize the importance of *client participation* and *cultural collaboration* in multicultural guidance, in which relationships among group members become a means of mutual cross-cultural understanding.[40]

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[36] Khoirul Anam and Imam Fauji, "Problematika Pembelajaran Kitab Kuning Di MA Islam Terpadu Darul Fikri, Sidoarjo," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 10, no. 02 (2025): 330–54.

[37] Isnayati, interview, July 18, 2025.

[38] Isnayati, interview, July 18, 2025.

[39] Isnayati, interview, July 18, 2025.

[40] Azzahro Firdaus et al., "Pemahaman Multikultural Melalui Bimbingan Kelompok Bagi Forum Anak Desa," *Jurnal Edukasi: Jurnal Bimbingan Konseling* 10, no. 2 (2024): 137–48.

CONCLUSION

Based on the results and discussion, it can be concluded that Islamic religious guidance through the study of *I'anatun Nisa* at Pondok Pesantren Mbah Rumi Ngaliyan, Semarang, contributes to improving students' understanding of women's fiqh, especially regarding menstruation and *istiḥāḍah*. The guidance process, carried out systematically from problem identification through planning and implementation to evaluation, is able to meet the needs of students with diverse educational backgrounds and initial levels of understanding.

The study of *I'anatun Nisa* functions not only as a medium for learning fiqh but also as a means of religious accompaniment that gives students calm, conviction, and readiness in performing worship. The use of dialogical lectures, question and answer, case discussion, and emotional support encourages students not only to understand the material theoretically but also to restate, interpret, classify, and apply fiqh provisions in daily worship. These changes show an improvement in students' understanding according to the indicators used in this study.

This study thus confirms that Islamic religious guidance through the study of classical texts, delivered contextually and dialogically and oriented toward students' needs, can serve as a model for teaching women's fiqh in *pesantren*. The findings reinforce the role of Islamic religious guidance not only as a process of knowledge transfer but also as religious accompaniment that shapes students' understanding and religious attitudes more maturely.

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