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Women's Empowerment Through Education On Women's Fiqh Regarding Menstruation And Irregular Uterine Bleeding (Istihadho)

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A B S T R A K

Kegiatan pengabdian kepada masyarakat ini dilatarbelakangi oleh masih perlunya penguatan pemahaman masyarakat mengenai fikih wanita, khususnya ketentuan haid dan istihadhah. Berdasarkan identifikasi kebutuhan awal, terdapat sejumlah persoalan yang perlu mendapatkan perhatian, antara lain pemahaman mengenai perbedaan darah haid dan istihadhah, batas waktu haid dan masa suci, serta ketentuan bersuci dan pelaksanaan ibadah ketika mengalami pendarahan. Kesenjangan pemahaman tersebut berpotensi menimbulkan keraguan dalam menentukan status darah dan menjalankan ibadah sesuai dengan ketentuan fikih. Oleh karena itu, kegiatan ini bertujuan meningkatkan pemahaman warga Desa Kedungmlati, Kecamatan Kesamben, Kabupaten Jombang, mengenai fikih haid dan istihadhah. Kegiatan dilaksanakan di Musala Nurul Amin melalui tiga kali pertemuan tatap muka setiap hari Minggu setelah salat Asar. Metode pelaksanaan menggunakan pendekatan partisipatif melalui ceramah interaktif, diskusi, tanya jawab, demonstrasi praktis, evaluasi pemahaman, dan bimbingan lanjutan. Materi meliputi pengertian haid dan istihadhah, karakteristik darah, batas waktu haid dan masa suci, persoalan fikih wanita dalam kehidupan sehari-hari, serta ketentuan bersuci dan tata cara mandi wajib. Hasil kegiatan menunjukkan antusiasme masyarakat yang tinggi serta adanya peningkatan pemahaman peserta mengenai fikih haid dan istihadhah. Peserta juga menunjukkan minat untuk memperdalam pengetahuan dan menerapkannya dalam kehidupan sehari-hari. Kegiatan ini berimplikasi pada penguatan literasi keagamaan masyarakat dan peningkatan kesadaran akan pentingnya pemahaman fikih wanita dalam pelaksanaan ibadah. Bimbingan berkelanjutan diperlukan agar pemahaman yang diperoleh dapat diterapkan secara tepat dan konsisten.

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A B S T R A C T

This community service initiative was prompted by the ongoing need to strengthen public understanding of fiqh concerning women specifically the regulations regarding menstruation and irregular uterine bleeding "istihadhah". An initial needs assessment identified several key issues requiring attention, including distinguishing between menstrual blood and "istihadhah" bleeding, understanding the timeframes for menstruation and the intervening periods of ritual purity, and learning the proper procedures for ritual purification and the performance of acts of worship during such bleeding. This gap in knowledge can lead to uncertainty in determining the nature of the blood and, consequently, in fulfilling religious obligations in accordance with fiqh requirements. Therefore, this program aimed to enhance the understanding of the residents of Kedungmlati Village, Kesamben District, Jombang Regency, regarding the fiqh of menstruation and istihadhah. The program was conducted at the Nurul Amin prayer room)through three in-person sessions, held on Sundays following the Ashar prayer. A participatory approach was employed, incorporating interactive lectures, discussions, Q&A sessions, practical demonstrations, comprehension evaluations, and ongoing guidance. The curriculum covered the definitions of menstruation and istihadhah, the characteristics of the blood, the timeframes for menstruation and periods of purity, common fiqh issues relevant to women's daily lives, and the regulations for ritual purification, including the procedures for the obligatory ritual bath ghusl. The initiative was met with high enthusiasm from the community, and participants demonstrated an improved understanding of the fiqh of menstruation and istihadhah. Furthermore, participants expressed a keen interest in deepening their knowledge and applying it to their daily lives. This program contributes to strengthening religious literacy within the community and raising awareness of the importance of understanding women's fiqh in the context of religious practice. Continued guidance is necessary to ensure that the knowledge gained can be applied accurately and consistently.

A. INTRODUCTION

Acts of worship are an essential aspect of a Muslim's life and must be performed in accordance with the guidance of Islamic law. The practice of worship must be based on the commands of Allah SWT, as stated in the Quran, and the teachings of the Prophet Muhammad SAW, as contained in the hadith. Therefore, it is necessary for Muslims to have a correct understanding of the regulations governing worship, ensuring that their practice aligns with religious guidance rather than being based on misconceptions (Zulkifli, 2017). This understanding becomes particularly crucial when addressing specific circumstances, such as those experienced by women namely menstruation and irregular vaginal bleeding. These two conditions entail distinct fiqh (Islamic jurisprudence) rulings that affect the performance of daily acts of worship, especially regarding prayer, fasting, and the requirements for ritual purification. Allah SWT created men and women with different biological characteristics and conditions. One such biological characteristic in women, which is closely linked to the regulations of worship, is menstruation. Menstruation refers to blood discharged from a woman's uterus after she has reached puberty, occurring over specific

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periods. This is a natural part of a woman's life and carries legal implications for the performance of acts of worship. The Quran addresses the subject of menstruation in Surah Al-Baqarah, verse 222, which serves as a foundational reference for discussions on the rules concerning menstruation in Islam. In the study of fiqh, an understanding of menstruation encompasses not only its definition and the characteristics of the blood, but also the duration of the menstrual cycle, the intervening period of ritual purity, the distinction between menstruation and irregular bleeding, and the requirements for ritual purification once the menstrual bleeding has ceased. Yusuf Al-Qardhawi (2004) describes menstruation as a biological characteristic of women associated with the onset of puberty. Meanwhile, Ali bin Sa'id Al-Ghamidi (2019) defines menstruation, in a terminological sense, as blood that is discharged from a woman's uterus after she has reached puberty, occurring at specific intervals. Kamil Muhammad Uwaidah (2015) also explains that menstruation has specific duration parameters, which constitute an important part of the discussion on women's jurisprudence. Even though the provisions on menstruation have been discussed in various fiqh sources, understanding of this issue still needs to be strengthened through education and religious assistance in accordance with community needs. The main problem behind this service activity is the need to strengthen public knowledge regarding the jurisprudence of menstruation and istihadhah, especially in determining the menstrual period, the holy period, distinguishing menstrual blood from istihadhah blood, and understanding the correct procedures for purification. Limited understanding of this issue can give rise to doubts in determining women's blood status and in making decisions regarding the implementation of worship. Apart from that, a lack of comprehensive understanding regarding the procedures for obligatory bathing and the provisions for worship after menstruation stops can lead to inappropriate application of fiqh provisions in everyday life. This problem shows that knowledge about women's jurisprudence is not enough to just obtain in general, but needs to be deepened through systematic, dialogical and continuous learning. In the context of the community of Kedungmlati Village, Kesamben District, Jombang Regency, women's jurisprudence education activities are an effort to strengthen the community's religious understanding, especially regarding menstruation and istihadhah. This activity is carried out through study and mentoring at Musala Nurul Amin by involving community participation in the learning process. The material is delivered through interactive lectures, discussions, questions and answers, and discussion of issues relevant to everyday life. It is hoped that this

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approach will provide space for participants to clarify inaccurate understanding, ask questions, and obtain explanations regarding fiqh provisions related to their experiences. Based on these problems, this community service activity aims to increase the public's understanding of women's jurisprudence, especially the provisions on menstruation and istihadhah, menstrual time limits and holy periods, blood characteristics, as well as procedures for purification and the implementation of worship related to it. This activity is also expected to strengthen the community's religious literacy and encourage participants to apply the knowledge gained in their daily lives. Thus, women's Islamic jurisprudence education not only functions as a means of conveying religious knowledge, but also as an effort to empower the community so that they are able to understand and carry out the provisions of worship more precisely and pass on this knowledge to family members, especially the female generation who are entering puberty.

B. IMPLEMENTATION METHOD

The Community Service activity titled "Empowering Women through Education on Women's Islamic Jurisprudence Regarding Menstruation and Irregular Uterine Bleeding" employs an educational-participatory approach based on the Participatory Action Research (PAR) model. This approach was selected because the activity aims not only to impart knowledge regarding women's fiqh but also to foster active participant involvement in identifying issues, discussing experiences, comprehending the material, analyzing cases, and reflecting on the knowledge gained. Participatory Action Research is an approach that links the process of community participation with action and reflection. In this approach, the community acts as an active partner in the process of change rather than merely as the recipient of a program (Stephen Kemmis et al., 2014). The participatory approach also facilitates a mutually beneficial relationship between academics and the community through mutual learning, community engagement, and the application of knowledge within real life contexts (Nina Wallerstein et al., 2010). In this community service activity, the PAR approach is implemented through several stages: problem identification, planning, educational delivery, mentoring, evaluation, reflection, and follow up. The initial stage involves identifying the participants' issues and needs regarding women's “fiqh”, specifically concerning menstruation and irregular uterine bleeding. This identification is carried out through preliminary observation, communication with participants, and dialogue regarding the challenges women frequently encounter in their daily lives. Key issues identified include a lack of understanding

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regarding the definitions of menstruation and irregular bleeding "stihadhah" difficulty distinguishing menstrual blood from blood discharged outside the usual menstrual cycle, insufficient understanding of the time limits for menstruation and the period of purity, and uncertainty regarding the performance of acts of worship during bleeding episodes. Mapping these issues serves as the basis for determining the educational content and strategies. Consequently, the program can be tailored to the participants' needs rather than relying solely on the organizers' assumptions. Once the participants' issues and needs have been identified, the subsequent stage involves planning the activities. Planning involves determining the content, delivery methods, media to be used, scheduling, and evaluation techniques. The educational content covers: the linguistic and technical definitions of menstruation; the legal basis for menstruation in Islamic jurisprudence, characteristics of menstrual blood, minimum and maximum duration limits, the definition of "istihadhah" or irregular uterine bleeding outside of menstruation, the distinction between menstruation and "istihadhah", rules regarding acts of worship during menstruation and istihadhah, and practical examples of "fiqh" issues concerning women in daily life. The material is presented in simple, accessible language to ensure comprehension among participants with diverse backgrounds. The implementation phase forms the core of the community service activity. Education is delivered through interactive lectures, Q&A sessions, discussions, and case studies. Interactive lectures are used to explain the fundamental concepts of *fiqh* regarding menstruation and "istihadhah". The material is presented systematically, with opportunities for participants to ask questions throughout the session. Subsequently, discussions and Q&A sessions are held to gauge and deepen participants' understanding; participants are invited to share issues they have encountered regarding menstruation and bleeding. Case studies help participants connect fiqh concepts to real-life situations. Participants are presented with scenarios such as a woman experiencing bleeding over a specific period and guided to determine the status of the blood based on the previously explained "fiqh" rules. The use of educational methods, discussions, and participatory actions aligns with the principles of community-based service, which positions the community as a partner in the learning and problem solving process (Nina Wallerstein, 2006). Following the educational session, followup support is provided to reinforce participants' understanding. This support takes the form of group discussions and consultations regarding any material that remains unclear. Such support is crucial given the personal nature of issues concerning menstruation and irregular uterine bleeding; therefore,

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the process is conducted with due regard for ethics, propriety, comfort, and participant privacy. Participants are guided to understand the fundamental principles of "fiqh" concerning women, enabling them to identify and address issues related to menstruation and "istihadhah". If there are cases that are special in nature or require more in-depth legal determination, participants are directed to consult with ustazah, fiqh experts, or parties who have religious competence. Evaluation is conducted to assess the participants' level of understanding following the activity. Methods include Q&A sessions, case studies, discussions, and reflection. The evaluation serves to gauge changes in understanding while also providing input for improving future mentoring activities. Reflection takes place after the educational and evaluation phases. Participants are invited to share their experiences, new insights, and challenges, as well as to identify topics requiring further explanation. Reflection is a crucial component of PAR, as the empowerment process unfolds through a cycle of action and reflection. This process enables both participants and organizers to collaboratively identify successes and determine necessary improvements. A follow up phase is implemented to ensure the activity's benefits are sustained. Participants are encouraged to apply the knowledge gained in their daily lives and to share accurate information with their families and communities. Follow-up measures may include periodic studies on women's Islamic jurisprudence, the provision of accessible reading materials regarding menstruation and irregular uterine bleeding, and continued support for participants requiring further clarification. Through these follow up efforts, the community service activity aims to go beyond mere outreach, fostering a lasting impact by enhancing religious literacy and women's autonomy. The community service activity takes place within the community targeted for women's empowerment. The activity is designed based on the recognition that women require adequate knowledge regarding the "fiqh" of menstruation and irregular uterine bleeding. It is conducted in an atmosphere that is educational, communicative, participatory, and conducive to learning. Given the nature of the subject matter which concerns women's health and issues the activity is carried out with due regard for norms of modesty, comfort, and participant privacy. A participatory approach allows participants to ask questions and share experiences, facilitating a two way learning process between the organizers and the participants. The activity's subjects or partners are women targeted for education on women's "fiqh", specifically those needing to improve their understanding of menstruation and irregular uterine bleeding. Participants are selected purposively, based on the relevance of the activity's theme to their needs and their requirement for strengthened knowledge regarding women's "fiqh".

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Participants are positioned as active partners throughout the activity. Participant engagement encompasses the processes of identifying needs, participating in educational sessions, asking questions, engaging in discussions, analyzing case studies, undergoing evaluations, and reflecting on the experience. Engaging the community as a partner is a core principle of the participatory approach. Wallerstein and Duran explain that a participatory-based approach emphasizes partnerships between academia and the community, mutual learning, reciprocal benefits, and community involvement in the process of change (Wallerstein, 2010). The implementation techniques for these community engagement activities include interactive lectures, question and answer sessions, discussions, case studies, mentoring, evaluation and reflection, and the assessment of success indicators. Impact evaluation is conducted through both pre- and post-activity assessments. The initial assessment establishes the participants' baseline knowledge prior to the educational activities, while the final assessment measures changes in understanding following the activities. Evaluations are carried out using simple oral or written questions, case discussions, and observations of the participants' ability to explain the material back. Beyond knowledge, the evaluation also considers aspects of participant engagement, such as active questioning, the ability to provide responses, involvement in discussions, and case analysis skills. The evaluation results are described qualitatively to illustrate changes in participants' knowledge and engagement levels. These findings serve as a basis for reflection and for designing subsequent mentoring activities.



Figure 1. Steps of The Community Service Program

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C. RESULTS OF ACTIVITIES

Managing the support program for the community of Kedungmlati Village Kesamben, Jombang requires three stages to ensure success: preparation, implementation, and post-training. These three stages can be further broken down into six operational areas requiring attention: planning, organizing, implementation, evaluation, reporting, and follow up. This support program for the Kedungmlati Village community is conducted because everyone inevitably faces change. Consequently, the changes occurring now and in the future turn every individual into a lifelong learner in religious study sessions, as adaptation is essential to navigating change. The program aims to facilitate this adaptation; follow-up actions include reminding congregants who appear to be struggling to implement the teachings received during the sessions when they perform acts of worship at the mosque. Follow up activities for the Kedungmlati Village community involve regular study sessions covering topics such as menstruation (haid) and irregular bleeding (istihadha). These sessions take place every Sunday afternoon. The facilitators organize discussions to deepen understanding of the material, aiming to foster an ideal congregation. Furthermore, the program emphasizes the importance of accurate, reliable data and how to process entered data to inform future policy making for the Kedungmlati Village community. This is a key area of focus for the support team. Through consistent discussion and in-depth study, the community is prepared for data entry training. The intellectual dynamics surrounding the understanding of Islamic education are inseparable from Islamic teachings themselves and the community of Kedungmlati Village, moreover, from a doctrinal perspective, Islam strongly supports the advancement of knowledge. specifically regarding the rulings on menstruation (haid) and irregular bleeding (istihadah). Based on the feedback the researcher gathered after the event, the majority of participants were interested in the study of women's jurisprudence (fiqh). They held the view that women today need to understand “fiqh” thoroughly, rather than merely possessing superficial knowledge. A sound understanding of “fiqh” helps one avoid actions that conflict with religious teachings. Furthermore, this serves as a form of protection provided by parents especially mothers for their daughters, shielding them from incorrect interpretations, unreliable sources, and incomplete understandings that could lead to misconceptions about “fiqh”. Linguistically, the concept of menstruation is derived from the Arabic verb is meaning: a woman has menstruated, is menstruating, and is in the state of menstruation. The plural forms of the terms “ha’idh” and “ha’idhah” are “hawa’idh” and “huyyadhi”. A woman is considered

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to be menstruating when blood flows. The terms "al-haydhah" and al hidhah with the letter "ha"' marked with a "fathah" or "kasrah" vowel refer to the phenomenon of menstruation itself. These terms are also frequently used to describe the cloth used to absorb the flow and prevent it from staining one's garments. Terminologically, Imam Al Muwaffiq defines menstruation as blood discharged from a woman's womb after she has reached puberty, occurring as a recurring habit on known days. Imam Al Bahwati defines it as natural blood discharged from the womb of a woman who has reached puberty during specific, known days (Ali Bin Sa'id Al Ghamidi, 2019). It is blood that flows from the uterine lining of a woman once she has attained puberty. Women experience this during specific periods, with a duration ranging from a minimum of one day and one night to a maximum of fifteen days. The normal duration is six or seven days (Kamil Muhammad Uwaidah, 2015). Menstrual blood is blood that flows from a woman's vagina while she is in a state of health not as a result of childbirth or the rupture of the hymen. Most scholars hold the view that menstruation does not occur before a girl reaches the age of nine. Therefore, if she observes blood flowing from her vagina before reaching the age of nine, it is not menstrual blood but rather blood resulting from a medical condition. This bleeding typically occurs once a month until menopause. There is no scriptural evidence indicating a specific age limit at which menstrual bleeding must cease, thus, even in old age, if a woman still observes blood flowing from her vagina, it is still classified as menstrual blood. The same applies if a woman has passed the age of fifty. According to the majority of scholars, the age of fifty marks the onset of menopause (the cessation of menstruation due to advanced age). Nevertheless If a woman continues to discharge blood as usual and there is no other underlying cause such as illness or the like then the blood is considered natural menstrual blood haid. She is prohibited from performing prayers, fasting, and engaging in sexual intercourse until the bleeding ceases, provided the blood is not irregular bleeding caused by a medical condition. Research and observation indicate that a woman typically ceases menstruating between the ages of 50 and 60. This observation can serve as a reference, as legal rulings may be based on established customs. However, the possibility of menstruation occurring beyond this age range remains if the discharged blood exhibits the characteristics of menstrual blood and appears during the usual menstrual timeframe. Menstrual bleeding lasts for a minimum of three days and three nights and a maximum of 15 days. This does not imply that the flow must be continuous and uninterrupted throughout that period; if the bleeding starts, subsides, and then resumes, the entire duration is considered

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menstruation. Generally, menstruation lasts for six or seven days, though it may vary. A narration from Hamnah bint Jahsh states that the Messenger of Allah (PBUH) said, "You menstruate according to the knowledge of Allah SWT for six or seven days. Then, purify yourself and pray for twenty four or twenty three days, just as women experience their cycles of menstruation and purity. Regarding the maximum duration of menstruation, scholars hold differing opinions, citing limits of 10, 15, or 17 days. Some scholars argue that there are no fixed maximum or minimum limits, basing the determination instead on each woman's individual menstrual habits. Characteristics that serve as indicators of menstrual blood include a dark, almost black appearance and a foul odor (Umar Anshori, 2008).

Implications and Sustainability This community service initiative, centered on a study of women's jurisprudence regarding menstruation and irregular bleeding, has positively impacted the religious understanding of the community in Kedungmlati Village, Kesamben District, Jombang Regency. The activity went beyond mere theoretical instruction, aiming to equip participants with the ability to understand and apply the principles of women's jurisprudence in their daily lives. The initiative was carried out in three main stages preparation, implementation, and post-activity supported by processes of planning, organizing, executing, evaluating, reporting, and follow up. A key outcome was the community's heightened interest in and attention to the study of women's jurisprudence. Participant feedback indicated that understanding menstruation and irregular bleeding is considered crucial not only for general legal knowledge but also for ensuring the correct performance of acts of worship. A better grasp of this jurisprudence is expected to help the community distinguish between menstruation and irregular bleeding and determine the implications of each for religious observance. Thus, the activity contributes to strengthening religious literacy while fostering an awareness that women's issues are a vital component of Islamic knowledge requiring accurate and continuous study. The initiative also has implications for family education; the knowledge gained is not only beneficial to the individual participants but can also be passed on to family members, particularly daughters approaching puberty. Insights from this program equip parents to provide accurate explanations regarding menstruation, irregular bleeding, ritual purity, and the performance of worship. This is essential for minimizing the risk of incomplete understanding or the spread of information lacking a clear religious basis. Program sustainability is ensured through ongoing guidance and regular study sessions held every Sunday afternoon. The activities extend beyond the mere delivery of material; they incorporate

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discussions and in depth study, allowing the congregation to raise issues encountered in their daily lives. Activity reports indicate that guidance sessions are held regularly every Sunday following the "Asr" prayer utilizing a combination of lectures and discussions. This model could be further developed into a more structured Islamic jurisprudence study forum for women, featuring a progressive curriculum, Q&A sessions, case studies, and assessments of participant understanding. To ensure the activity's impact is sustained, a followup mechanism involving the congregation and local community leaders is essential. Follow up measures could include strengthening study groups, providing accessible educational materials on women's fiqh, revisiting complex topics, and offering guidance on issues arising during the practice of worship. This sustainable approach aligns with the guidance program's objective not only to alter participants' understanding during the sessions but also to foster changes in how knowledge is applied after the activities conclude. Consequently, the continuity of these women's study sessions can help cultivate a lasting culture of religious learning within the community. The forum serves not merely as a venue for instruction but also as a space for discussion, consultation, and the deepening of knowledge regarding women's "fiqh". Such continuity is expected to enhance the community's capacity to understand and practice Islamic teachings particularly those concerning menstruation and irregular bleeding istihadhah while contributing to the development of families with strong religious literacy.

D. CONCLUSIONS AND RECOMMENDATIONS

Based on the explanations and data presented above, several conclusions can be drawn. The community of Kedungmlati Village Kesamben, Jombang is diverse, characterized by varying ideologies, traditions, and schools of thought. Consequently, residents approach Islamic religious learning and traditional practices in ways that align with their personal beliefs rather than strictly adhering to specific Islamic legal rulings regarding women's issues such as menstruation and irregular bleeding "istihada". This diversity is reflected in their observance of obligatory and voluntary acts of worship, as well as in their daily conduct; ultimately, a significant portion of the community actively puts these practices into effect.

The literature listed in the References contains only the sources referenced or included in the article. We recommend preparing the references with a bibliography software package, such as Mendeley, EndNote, Reference Manager or Zotero to avoid typing mistakes and duplicated references. Referral sources should provide 80% of journal articles, proceedings, or research

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results from the last five years. Writing techniques bibliography, using the system cites APA (American Psychological Association) Style and the 6th edition.

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