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Learning Menstrual Treatise Law to Answer Problematics about Haid on Students

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Abstract : *Probelamtika faced by adolescents today is very complex. The problems faced are mainly young women whose ages have reached adulthood with the mark being menstruating. This is often a problem due to ignorance and lack of learning about menstruation treatises for teenagers, especially women. This paper memcona provide legal information related to the learning of menstrual treatises in dealing with problems in students. This research focuses on qualitative research that uses data from observations, interviews and documentation to find the results of the research as outlined descriptively. The results of the application of menstrual treatise law learning conducted by teachers must perform a variety of strategies and methods that are good because it sees from the condition of students from different environments, so it is expected that a teacher in the implementation of menstrual treatise law learning can choose how to overcome these differences. This application must have participation from both students and parents.*

Keywords: Problems, Learning, Law, Menstruation

Introduction

In this day and age is a time where the life of the community is increasingly complex and diverse, as for the education that is pressed must be able to provide a diverse curriculum as well. As a result the problem in terms of fiqh has a space that can be considered narrow when compared to problems that have general discussion. Here, the reality experienced by the lessons of history (treatise), especially the field of menstruation which is a sub of fiqh discussion that requires more attention, because menstrual problems will forever be faced by Muslims from the past until now and in the future.

Menstrual treatise is very important to be understood by all circles not only women. Because, this problem is related to compulsory worship, such as prayer and fasting. The students who are 17 years old or older should understand very well about this. However, in reality there are still many who do not understand and understand. They can not distinguish the nature of menstrual blood, menstruation, prohibition of menstruation and many others. Some of them have learned but there are still many who are wrong. It really needs more attention.

Menstrual blood is blood that can not be separated from among Muslims, especially for women. A woman is certainly different from a man. This is clearly seen from his body. However, the role of women and men in carrying out their social lives is the same, except for one thing that cannot be done by men, namely their reproductive function as women, because women contain babies in their wombs until giving birth and also breastfeeding, because this is a woman experiencing a probematics which is not experienced by men in particular.¹ Various problems regarding menstruation arise because women have a uterus and experience the menstrual period.

Menstrual blood is a dirty blood that generally comes out once a month. Identical menstrual blood is characterized by a variety of colors, ranging from black, red, gray (between red and yellow), yellow, and murky (between yellow and white). Menstrual blood occurs at least one day and a maximum of fifteen days. Most of them (general students) who lack knowledge consider that less than twenty-four hours or less than one day can be called menstruation. More than

¹ Nur Lailatul Musyafa'ah, *Studi Hukum Perkawinan Islam Di Indonesia Perspektif Gender*, AlHukama, 2014 <<https://doi.org/DOI:https://doi.org/10.15642/alhukama.2014.4.2.409-430>>.

fifteen days is called the menstrual period, even though it is not all part of the menstrual cycle time, but rather a cycle of *istihad*.

Aside from the time requirement, color matters. Many of them when the color of blood was still brownish or yellowish, they had already practiced purification and then performed compulsory worship. Though the nature of menstrual blood color itself consists of black (the strongest color), red, gray (between red and yellow), yellow and murky (between yellow and white). So, that is a prohibition to purify yourself if there is still the color of menstruation, until it is completely clean white.

Along with the development of this age more and more women who do not heed the treatise itself. Not only teenagers who ignore even adult women who are married many who ignore the laws listed in the menstrual treatise. The reason is indeed from the beginning they did not learn about the laws. Just follow the existing cycle by marking that any blood that comes out of either a yellowish, brownish, or deep black color and up to the color of blood in general they immediately punish it as menstrual blood or menstruation, and in no matter how long the blood comes out, then strong and weak smell, and strong and weak color. When they find out that they are in their menstrual period, where the prohibitions that should have been avoided are now at will.

Every woman has a different menstrual cycle. In general, a woman experiences a menstrual cycle once a month for 6 until 7 days. However, this does not apply to women who experience abnormal menstrual cycles. This condition is often experienced by teenagers. They can experience menstrual periods in excess of the prescribed limits (*istihadhoh*) even after there is no sacred distance of 15 days has bleeding again. Therefore, when a woman is menstruating it is better to note when the initial blood came out and when the sacred, so that when experiencing an abnormal menstrual cycle can distinguish between menstrual blood and blood *Istihadhoh*².

The position of menstrual material is very important and must be known to us, a woman, a married husband, preachers and all of us. Because the material about menstruation is closely related to the problems of worship *fardhu ain* such as: fasting, prayer, large bathing and so forth. It is known that women who are 9 years old must know about menstrual problems, because menstrual cycles usually occur at

² '<https://id.wikipedia.org/wiki/Istihadhah>'.

that age. However, in reality women who are adults do not necessarily understand very well about menstrual problems. Thus, Muslim women and all of us are obliged to study menstrual materials early on. A woman will not be separated by menstruation starting from the past to the modern era now. Studying menstrual material is not only understood and then left alone, what is true is that we study menstrual material and then practice it in various circumstances whether it is menstruation, postpartum, and Istihadhah. So, from the above explanation the author will explain more broadly about the menstrual treatise to answer the problems that occur in Muslims among students so that it can help minimize problems in the field of jurisprudence, especially menstrual problems.

Research Methods

Judging from the data in this study is a study that uses a type of research that focuses on descriptive elements and is narrative or analysis. Qualitative research seeks to discover and narrate narratively the activities carried out and the impact of actions taken on their lives.³

The above opinion explains that qualitative research is research conducted by finding an outcome to be achieved by observing and presenting the results narratively. So, in this study, researchers will use this type of research, namely descriptive qualitative research to explain the application of the menstruation treatise law to answer problems among students

Discussion

Overview of Implementation

Understanding the implementation or can be called the application is an act or activity in carrying out a program or plan of methods, designs, approaches, theories and so on aimed at achieving goals. Factors affecting application :

1. Physiological aspects. Physiological aspects are all aspects of the state and condition of the body or body. Like bodily health in hearing, vision and completeness of limbs, this affects the application.

2. Psychological aspects. Psychological aspects are all aspects of the level of intelligence, talent interest, motivation, maturity, and readiness in accepting an application. ⁴

Overview of Minutes

In the term fiqh it is stated that the treatise contains several meanings such as letters, statements, or orders carried by the Prophet Muhammad. The Prophet Muhammad himself received the message from God directly which contained the commands and prohibitions for humans. The word treatise in daily life can be interpreted by letters or written messages. This can be interpreted thus, because revelation as a treatise came from God which contained information and written messages sent by God to humans through the angel Gabriel to His Messenger. The person sent to deliver the message is called an Apostle. Minutes are the teachings of God which are conveyed through the mediator of one person or several people. In delivering the minutes to the Prophet Muhammad, not directly in the form of writing, but in the form of reading. These readings were delivered by the angel Gabriel who was later sent down by the Prophet Muhammad. Along with the development, the message or message was moved in the form of writing on the rocks, then developed in the form of paper writing until now. ⁵

From the explanation above, understanding treatise is a message content, information that has a purpose or meaning to be conveyed to others. In the context of the Qur'an, the message contains messages and information conveyed by God to His people, namely the Qur'an as a guide for humans in their daily lives. The minutes themselves can be written and unwritten letters.

Overview of Menstruation

The word menstruation, in the complete Indonesian dictionary, is to get a dirty cloth from a woman, bleeding from an adult woman's womb every month as part of her biological life cycle, menstruation,

⁴ 'Penerapan Model Pembelajaran Cooperative Belajar Dan Faktor-Faktor Yang Mempengaruhinya', *Ta'* ¹³ 2011.

⁵ Mukhlis Mu ¹³ ar, 'Risalah Menurut Konsepsi Alquran', *Hunafa: Jurnal Studia Islamika*, 2012 <<https://doi.org/10.24239/jsi.v9i1.38.1-18>>.

menstruation ⁶. There are three types of blood that comes out of a woman's genitals, including: 1. Menstruation, 2. Postpartum, 3. Istihad.

Legal Principles of Studying Menstrual Problems The evidence which is the basis and nature of menstruation and childbirth is the Qur'an, Surah Al-Baqarah 222 and Al-Hadith narrated by Muslim Bukhori. Al-Baqarah Translation 222 : "They ask you about menstruation. Say, "Menstruation is poop." Therefore, you should distance yourself from women during menstruation, and do not approach them before they are holy. When they are pure, mix them in the place that God has commanded you. Surely Allah loves those who repent and purify themselves. "⁷

Menstrual blood discharge is a period where prohibited intercourse between husband and wife. Because menstrual blood is dirty blood that comes out feared fertilization will occur that can cause disability in the fetus. Hadith of the Prophet SAW: "This (menstrual blood) is something that Allah has decreed for the daughters of the Children of Bani Adam." (Bukhari) "When menstruation comes, then leave the prayer, and when he has gone then wash blood from your body (bathe) and pray." (Bukhari and Muslim)

Meanwhile, the law of studying knowledge related to or discussing menstruation, postpartum and its surroundings is:

1. Fardu kifayah ⁸, for men. Fardu kifayah is if in an area there is one who has studied, then the obligation to study for others will fall.
2. Fardu 'Ain ⁹, for women. Fardu 'Ain is mandatory for someone who has fulfilled his requirements.

It is mandatory for a woman to understand and want to learn about menstrual problems, childbirth and so on. So, later if you have a husband if a woman does not understand about menstrual problems and the husband does not understand anyway, it is compulsory for the woman to study even if she has to leave the house. For the husband, it is unlawful to forbid his wife to study menstrual problems and so on.

⁶ Amran Y S Chaniago, 'Kamus Lengkap Bahasa Indonesia', Bandung: Pustaka Setia, 2019

⁷ Kementerian Agama RI, 'Al-Quran Dan Tafsirnya', Jilid 4, 2010.

⁸ Mukhlas Nugraha, 'Konsep Ilmu Fardu Ain Dan Fardu Kifayah Dan Kepentingan Amalannya Dalam Kurikulum Pendidikan Islam', *TAFHIM: IKIM Journal Of Islam And The Contemporary World* 10, 2017.

⁹ Nugraha.

Abandonment of the husband's right to forbid the wife, because the husband also does not have the knowledge to give understanding to his wife about menstrual law and fardu 'ain (compulsory) law that applies to women. Women really are required to study menstruation.

Limitation of Menstrual Blood

Blood that comes out is punished if you fulfill the following four conditions :

1. Out of women whose age is at least 9 years less 16 days less a little.
2. Blood that comes out at least one day one night and is released continuously, or 24 hours if it comes out intermittently as long as it does not exceed 15 days
3. No more than 15 days and 15 nights if it continues
4. Get out after the minimum period of holy, which is 15 days 15 nights from the previous menstruation.¹⁰

Understanding Answering Menstrual Problems

Problematics is a problem or problem that occurs in human life both personal, social-cultural and religious factors and requires a treatment or solution to get results and answers that are certain and in accordance with what is expected. While menstruation or commonly called menstruation literally or language has a meaning to flow. According²¹ the meaning of shar'i is blood that comes out of the genitals of women who have reached the minimum age of 9 years less than 16 days less (8 years 11 months 14 days less) and comes out naturally not due to childbirth or an uterine disease.¹¹, thus menstruation problems are a problem or issues relating to women more specifically namely blood problems that come out through the genitals of women with a minimum age limit of less than 9 years.

Purpose of Answering Problems

It is important to know that in our daily lives we often encounter problems, especially those that have penetrated women's lives, namely menstrual problems. It cannot be denied until this

¹⁰ 2002) Lajnah Bahtsul Masail Pondok Pesantren Lirboyo, Uyunul Masa-il Linnisa' Cetakan Pertama, (LBM PPL : Kediri, No Title.

¹¹ Lajnah Bahtsul Masail Pondok Pesantren Lirboyo, Uyunul Masa-il Linnisa' Cetakan Pertama, (LBM PPL : Kediri.

sophisticated era that there are still many women who do not understand very well about menstrual problems. Though menstruation is one thing that must be really understood and understood by women. Related to that, the writer will mention several goals why women should know about this menstrual problem, including:

1. Know the definition of menstruation along with the law
2. Respond to menstrual problems related to women's jurisprudence
3. Knowing the signs that occur during menstruation
4. Knowing the provisions of menstrual blood
5. Explain the things that women do when they come and cease menstruation.¹²

Process and Steps to Address Problems

Basically, before conducting research, inference or something else there must be several stages used in its achievement that can be called a process. The process here is as a start in doing something good work and others. The author will discuss a little about how the process is done in answering problems in menstrual problems. Among these, the processes carried out include the existence of problems, target problems and solutions.

The author writes that there are three processes in which this process will be the benchmark for the steps to solve the problem. Next is the steps in solving the problem by :

1. Understanding the existing menstrual problems
2. Looking for information about menstrual problems both from books, articles, and others.
3. Pay close attention to the information obtained in terms of definition, law, and so forth relating to menstrual problems.
4. Starting to analyze problems with existing references.
5. Knowing the main analysis.
6. Summing up the results of the analysis

So, there are six steps in determining the answer to the problematic associated with menstrual problems experienced by the target problematics.

¹² Lajnah Bahtsul Masail Pondok Pesantren Lirboyo, Uyunul Masa-il Linnisa' Cetakan Pertama, (LBM PPL : Kediri.

Student Development

There are five specific changes that occur in adolescents, namely, rapid height growth, development of secondary sex, development of reproductive organs, changes in body composition and changes in the circulatory system and respiration system associated with strength and stamina.¹³

According to Asnawi in the outline of social education by Nurul Azmi, adolescence and its emotional characteristics can be divided into four periods:¹⁴

1. Pre-teen period. During this period symptoms were almost the same for young men and women. They are more sensitive to external stimuli, the response is usually excessive so they are easily offended and whiny, but also quickly feel happy or even explosive.
2. Early adolescent period. During this period self-control becomes more difficult and they become irritable.
3. Middle teenage period. In this period adolescents often want to form their own values which they think are right, good and deserve to be developed among themselves.
4. Late pre-teen period. During this period adolescents see themselves as adults and begin to be able to show more mature thoughts, attitudes, and behaviors. Interaction with parents is getting better and smoother because they increasingly have relatively controlled freedom and their emotions begin to stabilize.

Implementation of Menstrual Treaty Law

The application of the law of learning about treatise on menstruation must certainly have the principle of accountability. The principle of accountability is a sense of responsibility towards implementation. This is a teacher's important and responsible role in the application of menstrual treatise lessons in order to provide answers to problems around menstruation that are rarely understood in depth. The teacher's sense of responsibility in guiding and directing their students with the expertise in practicing knowledge and applying

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¹³ Jose RL Batubara, 'Adolescent Development (Perkembangan Remaja)', *Sari Pediatri*, 2016 <<https://doi.org/10.14238/sp12.1.2010.21-9>>.

¹⁴ Nurul Azmi, 'Potensi Emosi Remaja Dan Pengembangannya', *Sosial horizon: Jurnal Pendidikan Sosial*, 2015.

it according to their abilities, caring teacher responsibilities in forming good student characteristics requires the teacher to take full responsibility.

In the application of menstrual treatise lessons, there are factors that influence the application, namely physical condition. Physical condition which is the health condition of a member of the body. A person responsible for guiding, directing, choosing their students in learning, especially in learning menstrual treatise lessons, a teacher must be able to understand the conditions and background of their students so that in introducing menstruation treatise lessons can be accepted and can produce pemahan for students with a variety of strategies, methods and other ways that can facilitate the application of student understanding. Psychological conditions, namely conditions of intelligence or intelligence, talent, interest and motivation of students. In the application of menstrual treatise subject matter a person cannot measure the same from the students' psychic because they are born from different genes and environments, this requires teachers to be more intelligent in dealing with different levels of psychic solutions.

In addition, the principle of transparency is needed in the study of menstrual treatise law. The principle of transparency is a sense of trust arising from what was planned beforehand. In the application of menstrual treatise lessons the teacher in applying menstrual treatise lessons must be able to take the students' trust so that the application of the lesson itself is easy to understand and apply due to the trust in the teacher. By assuming students as their own children and feel that knowledge must be practiced. With sincerity and patience and can take heart or trust the application of lessons can run effectively and efficiently.

The principle of students participation in following the application of menstrual treatise lessons. With student participation such as the discussion and question and answer participation in the application of menstrual treatise lessons, it anticipates participation so that in its own implementation students understand directly. The last principle is the reporting principle. The principle of reporting is the result of the application of menstrual treatise subject matter with plans made earlier. This is the result of applying learning, starting from understanding and applying it in everyday life. Therefore, in self-reporting, tests of understanding and supervision can be carried out directly in daily life such as the limitation of menstrual students so

that the implementation of the obligation to pray is not left behind just because it underestimates the problem of menstrual treatise. The principle of reporting must pay attention to accountability, namely Consistent by continuously implementing the menstrual treatise problem. Objective by seeing the real reel conditions according to the conditions. Relevant evidence and the level of success of the objectives achieved.

Obstacles to the Implementation of Menstrual Treaty Law

Communication is a very important activity and cannot be avoided by humans in their daily lives. Communication is the process of delivering a message from the communicator or delivering a message to the communicant or recipient of the message either in the form of symbols, symbols in the hope of being able to understand the message to the communicant. In the process of learning subject matter is a message delivered by the teacher to students. This message or material is the core of learning activities¹⁵.

Good communication between teacher and students is one of the determinants to achieve learning goals. In conveying subject matter the teacher must use language that is easily understood by students. If the teacher uses subtle manners while students do not understand the language being conveyed by the teacher, the impact is less optimal on students' understanding. The application of full day school is one way to overcome the problem of language education in good manners, both in terms of achievement and in terms of morals or morals. By attending this full day school, students spend more time at school. So they will avoid negative activities.

According to Nur Hasan in the *tadris* journal, the full day school system has several advantages in its application. First the full day school system is more likely to realize complete education because the teacher does not only lead to the cognitive side but also affective and psychomotor. The second is more possible for the realization of effective education because teachers can monitor student activities. The three full day school systems are institutions that have proven to

¹⁵ Inah ety Nur, 'Peran Komunikasi Dalam Interaksi Guru Dan Siswa', *Al-Ta'dib*, 2015.

be effective in applying students' abilities in everything including cognitive, affective, psychomotor and foreign language abilities ¹⁶.

But in educational institutions that implement the full day school system still encounter several problems experienced by students. This problem is related to boredom and fatigue because from morning to evening they are at school. As stated by Azizah Afni Rizky about the problems that often occur in the implementation of the full dayschool learning system, it is still found students who have not been able to adjust to the extra hours imposed by the school and a small proportion of students who feel tired or bored because of a day at school. ¹⁷. The application of the full day school system ¹⁸ has several advantages and disadvantages. This must be overcome by educational institutions that implement the full day school system so that the implementation of learning runs smoothly.

Impact or Amendment to the Law on Menstruation Study Lessons

The impact that occurs is an increase in cognitive domain ¹⁹. Increased cognitive domain which previously only knew in terms of the law, after there are menstrual treatise lessons including knowing their differences in blood color, menstruation, procedures for purification, prohibition when menstruation. The cognitive domain is the domain that includes mental activities (the brain), which is the ability possessed by a student which includes memorizing, understanding, applying, analyzing, evaluating, making. The cognitive domain can be measured using tests developed from optical materials that have been obtained at school ²⁰.

From a little understanding of the cognitive domain itself that is as an ability possessed by each student about all aspects of an education, of course, if seen or linked to the results of research, that

¹⁶ Anggit Grahito Wicaksono, 'Fenomena Full Day School Dalam Sistem Pendidikan Indonesia', *Jurnal Komunikasi Pendidikan*, 2018 <<https://doi.org/10.32585/jkp.v1i1.12>>.

¹⁷ Wicaksono.

¹⁸ Arthur J. Reynolds and others, 'Association of a Full-Day vs Part-Day Preschool Intervention with School Readiness, Attendance, and Parent Involvement', *JAMA - Journal of the American Medical Association*, 2014 <<https://doi.org/10.1001/jama.2014.15376>>.

¹⁹ Site Map, 'Cognitive Domain', *Bloom's Taxonomy of Learning Domains*, 2015.

²⁰ Friska Octavia Rosa, 'Analisis Kemampuan Siswa Kelas X Pada Ranah Kognitif, Afektif Dan Psikomotorik', *Jurnal Fisika Dan Pendidikan Fisika*, 2015 <<https://doi.org/10.3233/JAD-2012-111799>>.

with the learning of menstrual minutes, it can be seen that with this cognitive domain students can improve results learning, so they can master the material and can also apply both in terms of law and in its implementation in everyday life.

Knowing the law of studying menstruation, it is necessary to know about the law of jurisprudence of women, which is related to the law of our bleeding as both women and men should learn from each other, because it is certainly very necessary in life especially for women. Indeed, for the matter of punishment studying female fiqh, for women themselves the law of study is fardlu 'ain for baligh women. Whereas for men the law to study it is fardlu kifayah for those who are already Muslim. Abu Muhammad Al-Ghazali said :

"A woman is required to learn something related to the laws of menstruation, teeth, and puberty. If her husband understands, she must teach him. If not, women are obliged to ask the clergy and the husband is forbidden to prevent it. Unless, the husband asked the cleric, and then advised his wife on the issue."²¹

With this menstrual treatise learning law, students will know how the details of this woman's fiqh law are. So that, in its application students do not just go around in the face of a problem later it is in accordance with the principles of fiqh in Islam.

The next point is the improvement of the affective domain²². The increase in the affective domain of students is seen in terms of attitudes towards the values of caring to review again about the menstrual treatise lessons with the deliberation system (syawir) and help friends who can't. Regarding the understanding of the affective domain, the writer can see the impact obtained from the learning of menstrual minutes related to the improvement of learning outcomes through this affective domain. The results obtained both in terms of personal and inter-social that in learning about the delivery if delivered in a way or with good behavior from the educator, then later it will also give a good impression for students. So starting from the delivery of material to the end of the conclusion, will get a learning that will really hit the students. The results will be seen when later

²¹ Nurul Asiya Nadhifah and Siti Tatmainul Qulub, 'Pemahaman Mahasiswa Fakultas Syari'ah Dan Hukum Uin Sunan Ampel Tentang Fiqh Perempuan', *Al-Hukama'*, 14(18) <<https://doi.org/10.15642/alhukama.2018.8.1.240-269>>.

²² 'Pengembangan Instrumen Evaluasi Ranah Afektif Untuk Pendidikan Agama Islam', *Jurnal Penelitian Dan Evaluasi Pendidikan*, 2004 <<https://doi.org/10.21831/pep.v5i6.2058>>.

after the age of learning, how students will be interested in what they have learned, this is shown by increasing the psychomotor domain ²³.

The increase in psychomotor domains can be seen from the way students apply menstrual treatise lessons in daily life, generally once every month for women. From the results of research that has been done by the author, the authors can find out that with an increase in learning outcomes through this psychomotor domain, in addition to students getting a broader insight about this menstrual treatise, students can also apply in everyday life when they later already on the phrase experience whose name menstruation in accordance with the cycle, especially for women. However, even men can apply it, when in their family there are younger siblings, and the other siblings do not understand about this menstruation treatise, can be conveyed what they have learned and got. When later they are married also the husband can provide insights on the problems of this menstrual treat if the wife does not understand and know about the laws of female jurisprudence.

Conclusion

In the application of menstrual treatise learning law, a teacher is given an important role in guiding and directing students in learning menstrual treatise subject matter, thus with full responsibility and care for their students in the application will be easily carried out effectively and efficiently in accordance with previously planned goals so that it can be achieved. The application of the menstrual treatise teaching materials teachers must do a variety of strategies and methods as well as other ways because they see from the condition of students who are born from different environments, so it is expected that a teacher in implementation can choose how to overcome these differences. This application must have participation of both students and parents, thus the expected results in the application of menstrual treatise lessons can be in accordance with the expected goals.

Obstacles and impacts that occur in the application of menstrual treatise law to address the problems surrounding menstruation among students include the language used by teachers when teaching is too high or using refined polite language and implementing a full day

²³ Megawati and Chaerul Rochman, 'Psikomotorik', *Strategy to Improve Psychomotoric Skills of Students in Islamic Religion Education Lessons Review of Students' Alquran Reading Ability*, 2019.

school system in the implementation of learning. With an increase in learning in the cognitive, affective, and psychomotor domains, students can process learning about women's jurisprudence by maximizing learning and also applying it in their daily lives in menstrual problems. The law of learning about women's fiqh treatise on menstrual problems makes students both men and women know and understand how the law learns the menstrual treatise and also how menstrual laws apply to women in terms of doing their prayers, strength of blood and other.

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