

Jurisprudence Education for Women Through Community Women's Studies Ngembel Hamlet, Baosan Lor Ngrayun Village, Ponorogo

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ABSTRACT

Social, educational, and limited religious knowledge gaps in the community result in a lack of understanding of how fiqh should be an important basis for everyday life, even when you have a family. The cultivation of fiqh should have been known from an early age by Muslims, but what happened to the women and young women of the women's mosque in the Ngembel hamlet, Baosan Lor village, was the exact opposite, where knowledge about women's fiqh was very minimal. For example, when they are in a junub state, after giving birth, even when they are drunk, they don't know what they should do after that. This research uses the Participatory Action Research (PAR) research method where the research method is carried out in a participatory manner among members of the community in a community whose enthusiasm is to encourage changes in perspectives and attitudes in society from ignorance to knowing and understanding (changes in living conditions for the better). and right). The researchers as well as the initiators in the women's fiqh study program were moved because of the problems that existed in the community with the aim of imparting knowledge to women's women's mosques and young women in the community there. Enthusiasm was also seen after the women and young women of the mosque gained knowledge about fiqh and became enlightened and many also asked questions about problems in everyday life.

ABSTRAK

Kesenjangan sosial, pendidikan, dan keterbatasan pengetahuan agama yang dimiliki masyarakat mengakibatkan kurangnya pemahaman bagaimana fikih seharusnya menjadi dasar penting untuk kehidupan sehari-hari bahkan saat sudah berkeluarga. Penanaman fikih seharusnya sudah sejak usia dini harus diketahui oleh umat muslim, tapi yang terjadi pada ibu-ibu dan remaja masjid putri masyarakat dusun ngembel desa baosan lor ini justru sebaliknya, disana pengetahuan tentang fikih wanita sangat minim. Contoh ketika dalam kondisi junub, selesai nifas, bahkan ketika menjadi makmum masuk mereka tidak tahu apa yang seharusnya mereka lakukan setelah itu. Penelitian ini menggunakan metode penelitian Participatory Action Research (PAR) dimana metode riset yang dilaksanakan secara partisipatif di antara warga masyarakat dalam suatu komunitas yang semangatnya untuk mendorong terjadinya perubahan cara pandang dan sikap dalam masyarakat dari ketidaktahuan menjadikan tahu dan

paham (perubahan kondisi hidup yang lebih baik dan benar). Para peneliti juga sebagai inisiator dalam program kajian fikih wanita ini tergerak karena adanya permasalahan yang ada dimasyarakat dengan tujuan untuk memberikan pengetahuan kepada ibu-ibu dan remaja masjid putri masyarakat disana. antusiasisme juga terlihat setelah para ibu-ibu dan remaja masjid putri mendapatkan pengetahuan tentang fikih ini menjadi tercerahkan dan banyak juga yang bertanya seputar masalah-masalah dalam kehidupan sehari-hari.

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A. INTRODUCTION

Women are exalted by God over men, by assigning future determinants, they will be colored according to the biological structure and function created by God specifically.¹ As it is the destiny of women to experience menstruation, pregnancy, childbirth and childbirth, besides that women who have entered puberty are required to carry out obligatory worship such as praying, fasting, covering their genitals and so on. For this reason, it is obligatory for women to understand women's fiqh issues regarding the chapters of menstruation, childbirth, *istikadho* because they are related to matters of worship.²

Women are human figures who need contributions from knowledge, not things that are limited to them.³ Because knowledge within a woman will make it a necessity for the development of strengthening elements in worshiping Allah, and protecting herself from all threats that make her a woman out of the way that has been prescribed by Religion. Because women are the jewels of the world. The best women are *shalihah* women. Noble women must be guided by religion. Understanding religion is an important point that must be appealed to women today so that they avoid disobedience. One element of understanding that women need to pay attention to is an understanding of women's jurisprudence related to worship and women's everyday problems. Women must get proper and high education. because women are the creators and shapers of a quality future society. Because a woman in Islam reflects the existence of Islam, when Islamic society triumphs, so does the position of women. Therefore, the Islamic religion elevates the position of women by giving them special rights, especially understanding Islamic *shari'ahs* because in carrying out worship for women with all the conditions and pillars it is not permissible to blind *taqlid*.⁴

Ngembel Hamlet is located in Baosan Lor Village to be precise in Ngrayun District, where we found an alarming finding. It started when we saw women and young women at the mosque praying in congregation, coincidentally with the evening prayer. Incidentally, there were two mothers who came late and immediately joined the prayer movement. priest, but when the priest greets the two women, they also greet. From here, the researcher tried to be brave to ask the two women why they did not replace the cycles that were previously left behind, the answers from the two mothers surprised us, it turns out that what they knew so far when praying even though they were late still followed the priest, they did not know if they had to replace the cycles they left behind, from here our questions arise regarding

¹Muhammad Haitsam Al- Khayyath, *Problematika Muslimah di Era Modern* (Jakarta: Penerbit Erlangga, 2007), 55.

²Tim Redaksi Perguruan Islam Pondok Tremas Pacitan. *Panduan Praktek Ibadah*. (Yogyakarta: Lingkar Media, 2014), 64

³Sayid Muhammad Husain Fadullah, *Dunia Wanita dalam Islam* (Jakarta: Lentera Basritama, 2000), 48.

⁴*Ibid.*, 47

thaharah etc., it turns out that the knowledge of the fiqh of the women and young women of the mosque in the Ngembel hamlet is still very minimal. Because of that we decided to hold an education in the form of a study on women's jurisprudence in this Ngembel hamlet. Women's fiqh is a solution to various women's problems which are endless and will always require a touch of religion and *shari'ah*. Material fiqh for women is also able to develop a woman's character and give her a personality that is in accordance with Islamic religious teachings, as well as a form of high concern for Muslim women as well as broad insight into daily worship life. Women's fiqh is a solution to various women's problems which are endless and will always require a touch of religion and *shari'ah*. Material fiqh for women is also able to develop a woman's character and give her a personality that is in accordance with Islamic religious teachings, as well as a form of high concern for Muslim women as well as broad insight into daily worship life. Women's fiqh is a solution to various women's problems which are endless and will always require a touch of religion and *shari'ah*. Material fiqh for women is also able to develop a woman's character and give her a personality that is in accordance with Islamic religious teachings, as well as a form of high concern for Muslim women as well as broad insight into daily worship life.⁵

This research uses the Participatory Action Research (PAR) research method where the research method is carried out in a participatory manner among members of the community in a community whose enthusiasm is to encourage changes in perspectives and attitudes in society from ignorance to knowing and understanding (changes in living conditions for the better and right).

Participatory Action Research is a research model that seeks something to link the research process into the process of social change. The social change in question is how the empowerment process can realize three benchmarks, namely the existence of a joint commitment with the community, the existence of local leaders in the community and the existence of new institutions in society that are built based on needs. This study brings the research process within the circle of people's interests and finds practical solutions to common problems and issues that require collective action and reflection, and contributes to practical theory.⁶

PAR (Participatory Action Research) involves carrying out research to define a problem or applying information into action as a solution to a problem that has been defined. PAR (Participatory Action Research) is “research by, with, and for people” not “research on people”. PAR (Participatory Action Research) is participatory in the sense that it is a necessary condition that people play a key role in and have relevant information about the social system (community) that is under assessment, and that they participate in the design and implementation of the plan. The action is based on research results.⁷

⁵Abdul Halim Abu Syuqqah, *Kebebasan Wanita, terj. Chairul Halim*, (Jakarta: Gema Insani Press, 1997), 311.

⁶Stringer, Ernest T., *Action Research: A Handbook for Practitioners*, (Los Angeles: Sage Publication, Inc, 1996), 88

⁷Abdul Rahmat, Mira Mirnawati, *Model Participation Action Research dalam Pemberdayaan Masyarakat* (AKSARA: Jurnal Ilmu Pendidikan Non-Formal, Vol. 09 No. 1 2023), 64

B. RESULTS AND DISCUSSION

Education through the study of women's jurisprudence includes discussion of women's issues, the relationship between understanding religious texts and women's life activities.⁸The study of women's jurisprudence covers women's problems in purification, *taharah*, prayer, fasting, menstruation, postpartum and *istihadah*.⁹

Researchers as participants held a women's fiqh study program specifically for women's mosque mothers and youth. This educational program is a forum for women and female mosque youth to discuss women's issues with the aim of providing education or knowledge and understanding of women's fiqh. This women's fiqh study program is carried out every day during the month of Ramadan, after the *Tarawih* prayers. This Study Activity was carried out according to the planned schedule with the following schedule:

No	Date	Material
1	March 24, 2023	Tahara
2	March 26, 2023	Ablution
3	March 27, 2023	Prayer Procedures
4	March 28, 2023	Prayer Practice
5	March 29, 2023	Bath types
6	March 30, 2023	sunnah prayers
7	March 31, 2023	The wife's obligation to obey her husband's orders
8	April 01, 2023	understanding of prayer hours' and Qashar
9	April 05, 2023	the meaning of the funeral prayer

Table. 1 (Schedule of Women's Jurisprudence Studies)

In its implementation, for example, on the first day, all the women and girls of the female mosque gather in the foyer of the *Baiturahman Mosque* by listening to material explained by one of the researchers who is also the designated speaker. 5 people, in the discussion the women and young women of the mosque were given material scripts that were discussed during the discussion. The material is a summary that has been made by the researcher/speaker originating from books and scriptures such as prayer guidance books, the *Mabadi Fiqh* book and the *Risalatul Mahaid*.



Figure 1.1 (Implementation of Women's Jurisprudence Studies at the *Baiturahman Mosque*)

⁸Husein, Muhammad. *Fiqh Perempuan*. (LKis, 2020). 7

⁹Jamaludin, *Pembelajaran Perspektif Islam*. (Remaja Rosdakarya, 2020), 102

By holding education in the form of studies for women and youth at the women's mosque in the *Baiturrohman Mosque*, Ngembel Hamlet, this has a considerable influence on every person who participates in this activity. This activity received support from various parties including mosque youth, the village head of Baosan Lor and other parties. Also supported by adequate facilities and infrastructure during this activity. This activity is a means of conveying *da'wah* to women's mosque women and youth, so that they have an understanding of women's jurisprudence. From here, the women and young women of the mosque will know that in worship, cleanliness and others need knowledge of fiqh law that must be carried out.

Discussion

Fiqh for women consists of two words, namely fiqh and women. Fiqh according to language means understanding. Meanwhile, according to the term fiqh is the science that discusses practical *shari'ah* laws obtained from detailed arguments. The object of study of jurisprudence is the actions of a mulatto (adult) in the view of *shari'ah law*, in order to know what is obligatory, *sunnah*, forbidden, *makruh*, and permissible, and what is null and void (invalid).¹⁰ Meanwhile, woman is a general word used to describe an adult woman who has psychological and psychological maturity. From the above understanding, the notion of female fiqh is a scientific study devoted to women who study various *shari'ah* and Islamic law which discuss matters related to women's issues.

Learning about women's fiqh is not enough with understanding from other people. Women must learn and understand this because it relates to the legitimacy of worship every day. Related to the law concerning *farḍlu 'ain* (individual obligations), he continued, studying fiqh for women should not have to wait until they reach puberty. Advised girls, can be given an understanding from the age of 7 years because sometimes girls aged 9 years have menstruation. Some mistakes that often occur in society, such as matters of *istinja*, ablution, prayer, wearing *mukenah*, menstruation, *istihadah*, and especially in understanding the laws of menstruation.¹¹ Out there there are many mistakes in understanding the laws of menstruation, for example with regard to the minimum limit of one day of menstruation, the maximum of 15 days of menstruation and generally 7 days of menstruation.¹² many people are mistaken with the law of menstruation. Due to dietary or hormonal factors, many people today experience intermittent menstruation while they do not understand the laws of menstruation. Not to mention entering the *istikhadzah* series, many women have misguided.¹³

This educational activity is part of a series of community services in collaboration with the Management of the *Baiturahman Mosque*. According to Ratna Utami, as the Supervisor of the KKN Division 1 Command Post, this is a form of education for the public about women's jurisprudence. Starting from menstruation, procedures for purification, bathing junub, procedures for praying, and washing the bodies of those who are sick or in accidents, shrouding, praying, as well as burying. "This event is a form of Islamic *da'wah*

¹⁰Huzaemah Tahido Yanggo, *Fikih Perempuan Kontemporer* (Jakarta: Ghalia Indonesia, 2010), 20

¹¹Nata, Abuddin. *Masail Al-Fiqhiyah*. (Jakarta: Kecana, 2014), 43

¹²Muhammad As-Samaroni, Abul Hakim. *Risalatul Mahid*. (Kediri: Maktabah Al-Falah, 1995), 23

¹³Ilham, Masturi. *Fikih Sunnah Wanita*, (Jakarta: Pustaka Al-Kautsar, 2008), 81

commitment through education in tertiary institutions. IAIRM upholds the form of scientific practice by imparting knowledge. As explained in a hadith, *ballighu anni walaw Ayah*, which means 'convey even if it's only one verse,'" explained Ratna.

Furthermore, he hopes that this activity will continue to have continuity, the message given certainly expects an impression. Even though the KKN has been completed, the local community can still carry out women's fiqh study activities.

C. CONCLUSION

The educational activity on the study of women's fiqh which was carried out during the month of Ramadan really had a positive impact on women, especially mothers and young women who are in the Ngembel Hamlet, Baosan Lor Village. Through this study, they gained a lot of knowledge and new things, of course, about women's jurisprudence and religious worship. It is evident from our observations that women and young women there perform prayers, perform ablution in accordance with the law, which should be carried out much differently when we first discovered it. before getting this women's fiqh education.

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