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The strategies of Majelis Tazzkiyah in enhancing fiqh education for muslim women in Medan

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Abstract. This research aims to examine the strategies and methods, the relevance of fiqh materials, and the role and challenges of the Tazzkiyah Assembly in enhancing fiqh education for Muslim women in Medan, based on the theory of the social role of religious institutions. Using a qualitative approach with field research, data were collected through observations, interviews, and documentation. The study involved 20 informants, including assembly administrators, ustazahs, and regular study participants. Data analysis followed the Miles and Huberman model. The findings reveal that the Tazzkiyah Assembly is highly effective in improving fiqh education through various strategies and methods, including the integration of technology in fiqh learning. The assembly also serves as a platform for the spiritual and social development of Muslim women. However, challenges such as the competence of educators need to be addressed to enhance the quality of learning. This study recommends increasing the number of educators through open recruitment or collaboration with other educational institutions, enabling the Tazzkiyah Assembly to better support fiqh education for Muslim women in Medan.

Keywords: *Majelis Tazzkiyah, Fiqh Education, Muslim Women*

Abstrak. Penelitian ini bertujuan untuk mengkaji strategi dan metode, relevansi materi fikih, serta peran dan tantangan Majelis Tazzkiyah dalam meningkatkan pendidikan fikih bagi Muslimah di Medan berdasarkan teori peran sosial lembaga keagamaan. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi lapangan (*field research*), dengan data yang diperoleh melalui observasi, wawancara, dan dokumentasi. Informan dalam penelitian ini berjumlah 20 orang, yang terdiri dari pengurus majelis, ustazah, serta peserta rutin kajian, dengan analisis data menggunakan model Miles dan Huberman. Hasil penelitian menunjukkan bahwa Majelis Tazzkiyah sangat efektif dalam meningkatkan pendidikan fikih melalui berbagai strategi dan metode, seperti mengintegrasikan teknologi dalam pembelajaran fikih. Majelis ini juga berperan sebagai wadah pengembangan spiritual dan sosial bagi Muslimah. Namun, tantangan seperti kompetensi pendidik perlu diatasi untuk meningkatkan kualitas pembelajaran. Penelitian ini menyarankan pengembangan kuantitas pendidik melalui *open recruitment* atau kolaborasi dengan lembaga pendidikan lain, agar Majelis Tazzkiyah dapat lebih optimal dalam mendukung pendidikan fikih bagi Muslimah di Medan.

Kata Kunci: *Majelis Tazzkiyah, Pendidikan Fikih, Muslimah.*

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Introduction

The Majelis Taklim is a non-formal educational institution whose presence is regulated and recognized in Law No. 20 of 2003 concerning the National Education System, Article 106 on “Majelis Taklim” (Hasibuan et al., 2025). The term “Majelis Taklim” is derived from Arabic, where *مجلس* (*majlis*) means a place of sitting or gathering, and *تعليم* (*ta'lim*) means teaching (Rudi et al., 2023). In its specific definition, Majelis Taklim is a forum or gathering place for Muslims to learn Islamic teachings, including the study of the Qur'an, Hadith, fiqh, akhlak (ethics), and other Islamic disciplines (Karlina Putri et al., 2024).

Majelis Taklim plays an essential role in non-formal education, especially in spiritual activities and the dissemination of Islamic teachings to the community. It has rapidly developed in Indonesia as a platform for spreading Islamic law, including in Medan (A. Syahputra et al., 2024). Beyond being a medium for preaching, Majelis Taklim also serves as a platform for religious education and guidance for Muslims, contributing to the development of social life in the community (Mazrur et al., 2024). The main objective of Majelis Taklim is to spread Islamic values and enhance the religious character of Muslims continuously.

To improve the religious quality of Muslims, fiqh education is essential for understanding Islamic teachings. Fiqh covers various aspects of daily life, such as worship, muamalah (social transactions), marriage, criminal law, politics, ethics, and social morality, all aimed at creating a harmonious life in accordance with Islamic guidance (Mun'im, 2021). Therefore, comprehensive fiqh education is necessary to implement Islamic values in everyday life.

However, the education of fiqh for Muslim women in Indonesia still faces several challenges. One significant issue is the limited accessibility to Islamic educational institutions offering comprehensive and systematic fiqh curricula (Ikhwan et al., 2023). Based on initial observations, this limited accessibility also occurs in Medan. Many non-formal educational institutions, such as Majelis Taklim, have not provided sufficient space for Muslim women to study fiqh comprehensively, both in terms of materials and educational facilities (Harahap, 2024).

Another challenge is the busy schedule of Muslim women who juggle multiple roles as housewives, workers, and students. The demands of managing a household, working outside the home, and engaging in other social roles often make it difficult for Muslim women to attend intensive fiqh classes (Rizqi & Santoso, 2022). Therefore, a flexible learning design, such as weekend classes or online learning, could provide a significant solution.

Additionally, the lack of variety in teaching methods and the insufficient competence of educators significantly affects fiqh education (Rizki & Achadi, 2024). By applying varied and appropriate teaching methods, students can better understand the material and apply it in their daily lives (Agustina et al., 2021). Educators must also master fiqh material and teach it effectively. No matter how good the method, without the support of competent educators, the learning outcomes will not be optimal (Akbar, 2021). Inappropriate methods and inadequate educator competence can lead to a misunderstanding of fiqh education.

Fiqh education is crucial for Muslim women, especially in aspects of worship, family rights and obligations, and other social aspects. Women play a pivotal role as the first educators for their children (Zahra & Astutik, 2024). A mother who has a solid understanding of fiqh can provide proper religious education to her children from an early age, enabling them to grow up as a generation with a strong and correct Islamic understanding (Andryadi et al., 2025). Therefore, fiqh

education not only impacts the individual worship of Muslim women but also influences the formation of an Islamic generation.

Several previous studies indicate that the role of Majelis Taklim in enhancing fiqh education is significant. Research by Syahputra (2022) states that the Majelis Taklim Nurul Iman Bandar Lampung improved fiqh understanding through lecture, exemplary behavior, and habituation methods. Mardiyanti (2021) asserts that the Majelis Taklim Irsyadul Ibaad improved the fiqh understanding of women using varied methods. Meanwhile, Jannah (2022) found that Majelis Taklim Sirul Muhtadin improved fiqh understanding among women through lectures and Q&A methods. However, most of these studies focus on areas outside North Sumatra, particularly in Medan, where there are few Majelis Taklim that provide specialized fiqh education, such as Majelis Tazzkiyah.

Majelis Tazzkiyah in Medan, which is a Majelis Taklim dedicated to Muslim women, has provided a solution for women to enhance their fiqh education comprehensively. Based on preliminary observations, the fiqh education taught at Majelis Tazzkiyah integrates technology, such as projectors, and explains materials using lectures, Q&A sessions, and direct practice, making the learning process easier to understand and apply in daily life. Not only as a fiqh education platform, Majelis Tazzkiyah also serves as a space for spiritual and social development for its members. However, despite its operations, the role of Majelis Tazzkiyah in enhancing fiqh education for Muslim women in Medan still requires further exploration.

It is important to understand that fiqh education for Muslim women not only impacts their individual spirituality but also affects their family life and social relations. The limited availability of non-formal Islamic educational institutions, such as Majelis Taklim, offering comprehensive fiqh education for Muslim women in Medan makes Majelis Tazzkiyah a valuable alternative to address this disparity. Through its programs designed specifically for Muslim women, this Majelis is expected to help resolve the challenges of fiqh education for Muslim women in Medan.

Based on the above discussion, this study aims to examine the role of Majelis Tazzkiyah in enhancing fiqh education for Muslim women in Medan. This research will also identify the programs designed, strategies, and methods used in teaching fiqh education, as well as the challenges faced, in order to understand the role of Majelis Tazzkiyah. The results of this study are expected to contribute to the development of fiqh education for Muslim women in Medan and serve as a reference for the development of similar institutions in other regions.

Methods

This study employs a qualitative approach with a field research design. Qualitative research focuses on understanding complex phenomena through the collection of narrative data, perceptions, or subjective experiences that cannot be quantified (Oscar, 2025). The field research design involves the direct collection of data at the location or site where the phenomenon occurs, with the aim of exploring practical and contextual information from the research subjects (Rukhmana, 2022). This approach is applied to gain an in-depth understanding of the role of Majelis Tazzkiyah in enhancing fiqh education for Muslim women through direct interaction with informants and observation of the activities within the majelis.

The research was conducted at Majelis Tazzkiyah, located in Medan, North Sumatra. The research subjects include the administrators and ustazah of Majelis Tazzkiyah, as well as the congregation (Muslim women) who participate in regular activities. The total number of

informants in this study is 20, consisting of 2 administrators, 1 ustazah (educator), and 17 active female congregants involved in the majelis activities. The object of this research is the role, strategies, and methods used by Majelis Tazzkiah to enhance fiqh education for Muslim women. Data collection techniques include observation, interviews, and documentation. Observations are conducted by directly monitoring the programs organized by Majelis Tazzkiah. Intensive interviews are conducted with ustazah or educators teaching fiqh, the majelis administrators, and several congregants to gather information regarding their changes in understanding fiqh education. Documentation involves collecting relevant documents, such as schedules of activities, materials used, and photos of the events.

The data analysis method used is qualitative data analysis, as proposed by Miles and Huberman (1994), which consists of three stages. First, data reduction, which involves filtering and summarizing the data obtained from observations, interviews, and documentation. Second, data presentation, where the data is organized in a narrative format to facilitate understanding. Third, conclusion drawing, which involves drawing conclusions based on the findings from the field that have been analyzed. To ensure the validity of the data, the researcher uses several techniques, namely source triangulation (comparing information from various sources), technique triangulation (employing more than one data collection method), and member checking (informing the informants about the interview results to confirm the accuracy of the information).

Results and Discussion

Profile and Programs of Majelis Tazzkiah Medan

Majelis Tazzkiah is a prominent Majelis Taklim in Medan, specifically aimed at empowering Muslim women through Islamic education, with a primary focus on fiqh. Established on February 2, 2023, by a group of alumni from Pondok Pesantren and Muslimah intellectuals in Medan, the majelis was founded in response to the low level of religious literacy, particularly in fiqh, among urban communities. The leader of the majelis, Ustazah Alwiyah Alhabsyi, is an alumna of Darul Muqaddam Tarim.

The establishment of Majelis Tazzkiah is rooted in the community's need for a platform that promotes deep understanding of religious teachings and Islamic law, especially given the rising number of social problems requiring solutions based on Islamic principles. This aligns with Mas'ud's (2021) view that Majelis Taklim's primary goal is to provide the community with Islamic education in areas such as aqeedah, worship, and social transactions. Moreover, Majelis Taklim serves as a medium for moral and spiritual development (Muhammad Yunus, 2024).

The name "Tazzkiah" was chosen with a special blessing from Hubabah Ummu Zein Bintu Hafidz from Tarim, Yemen. Derived from the Arabic word *zakky* (meaning purification), Tazzkiah reflects the majelis's goal of purifying the soul and enhancing the spiritual quality of Muslim women through knowledge. As Ustazah Alwiyah Alhabsyi explains, the establishment of Majelis Tazzkiah aims to continue the prophetic mission of Prophet Muhammad SAW, providing Muslim women with a platform for acquiring knowledge. This is supported by the Quranic verse from Surah Al-Mujadalah (58:11) which encourages believers to seek knowledge and increase their understanding.

The founder of Majelis Tazzkiah emphasizes that acquiring knowledge, as stated in the Quran, is a duty for all Muslims, and the majelis serves as a channel for fulfilling this obligation.

Majelis Tazzkiah Programs

Majelis Tazzkiyah is renowned for its systematic and comprehensive educational programs, focusing primarily on fiqh. Below are the key programs organized by the majelis:

Program	Description	Frequency	Main Focus
Fiqh Study Sessions	Focused on deepening the understanding of Islamic law, including basic fiqh and more advanced topics.	Weekly (once a week)	Basic to advanced fiqh knowledge, such as taharah, prayer, fasting
Maulid Recitations	Reciting maulid to foster love for the Prophet Muhammad SAW. Includes group recitations and shalawat with hadrah.	Monthly (or bi-monthly)	Spiritual development and connecting with the Prophet's legacy
Islamic Studies	Lectures on Islamic history, celebrations of Islamic holidays, and the life of the Prophet Muhammad SAW.	During Islamic holidays	Islamic history, rituals, and the teachings of the Prophet SAW

Table 1: Majelis Tazzkiyah Programs

Majelis Tazzkiyah is known for its systematic and comprehensive educational programs, with a primary focus on fiqh education. The various activities held at Majelis Tazzkiyah are as follows:

1. Fiqh Study Sessions

The fiqh study program at Majelis Tazzkiyah is one of the flagship programs organized specifically to meet the needs of Muslim women in the field of fiqh. This study aims to enhance the understanding of fiqh laws, which are highly beneficial for religious life and daily activities. The sessions are held regularly once a week, with a systematic learning process starting from basic materials, such as taharah (purification), and gradually progressing to more complex topics. The fiqh curriculum uses reference books from renowned Islamic scholars. This study is taught directly by Ustazah Alwiyah Alhabsyi, the leader of the majelis, who is well-versed in Islamic sciences, particularly in the field of fiqh. The fiqh materials are also connected with topics relevant to the lives of contemporary Muslim women.

2. Maulid Recitations

Majelis Tazzkiyah holds regular maulid recitations as an effort to foster and nurture love for the Prophet Muhammad SAW and his family. This activity is carried out before the fiqh study sessions or other Islamic studies begin, accompanied by a hadrah team from Majelis Tazzkiyah, who performs shalawat with deep devotion and enthusiasm, followed by all the congregants. The maulid recitation, accompanied by hadrah, increases the enthusiasm for sending blessings together and serves as a medium for propagating Islamic values (Ramadan, 2024). The maulid recitations, which are routinely recited, include *Simtuddurror* and *Maulid Sayyidah Khadijah*, held once or twice a month. This program is not only a means of preserving Islamic tradition but also a spiritual development medium that strengthens the bond between the congregation and Prophet Muhammad SAW, while also emulating the exemplary figure of a great woman in Islam, such as Sayyidah Khadijah. It

is hoped that this activity will inspire Muslim women to seek knowledge, be ready to accept knowledge, and apply fiqh knowledge in their daily lives.

3. Other Islamic Studies

Majelis Tazzkiah organizes other Islamic studies in order to celebrate or commemorate significant Islamic holidays, aiming to strengthen the congregation's understanding of the history, wisdom, and meaning behind important events in Islam. These celebrations have a positive impact on the Muslim community, such as enhancing religious attitudes, creating a positive environment, and reigniting the spirit of worship (Mustaghfirin, 2024). For example, a Sirah Nabawiyah study is held to commemorate the birth of Prophet Muhammad SAW. This study lasts throughout the month of Rabiulawal and covers the life history of the Prophet Muhammad SAW, from his birth to his passing. This allows the congregation to explore and emulate the character and struggles of Prophet Muhammad SAW and relate them to contemporary life. In addition to the Maulid of the Prophet, studies are also held to commemorate significant events such as Isra' Mi'raj, Nuzulul Qur'an, the Islamic New Year, and other Islamic holidays. These studies involve inviting external ustazah or competent speakers to enhance the learning experience. This program plays a crucial role in helping Majelis Tazzkiah fulfill its mission to educate Muslim women about Islamic history, deepen their love for Prophet Muhammad SAW, and follow his example in their daily lives.

Teaching Strategies and Methods in Fiqh Education at Majelis Tazzkiah

Fiqh education for Muslim women at Majelis Tazzkiah employs thematic and contextual approaches that cater to the current needs of the congregation.

1. Thematic Approach

Each lesson addresses a specific fiqh theme, such as worship fiqh, menstruation fiqh, marriage, and others (Sakinah & Fitria, 2024). These topics are directly related to the everyday lives of Muslim women.

2. Contextual Approach

This method connects the teachings of fiqh with contemporary social issues, such as the challenges of modern fashion and interactions with the opposite gender. This approach follows the principles of Contextual Teaching and Learning (CTL), which encourages relating learning to real-life experiences (Zaenal Abidin et al., 2022).

3. Methods Used in Fiqh Education

The teaching methods applied include lectures, practical demonstrations, and interactive question-and-answer sessions. These methods ensure that fiqh education is not only theoretical but also practical, allowing participants to apply what they learn in their daily lives.

Method	Description	Purpose
Lecture Method	Traditional method where Ustazah delivers knowledge verbally, with participants listening and taking notes.	To introduce and explain fiqh concepts thoroughly.
Practical Demonstrations	Participants practice fiqh rituals, such as wudu, tayammum, and prayers, with guidance from Ustazah.	To ensure practical understanding and application of fiqh.

Question and Answer	A participatory method allowing participants to ask questions after each lesson.	To clarify doubts and engage in deeper discussions.
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Table 2: Teaching Methods

The fiqh education at Majelis Tazzkiyah uses varied and interactive methods, tailored to the material and learning conditions. The methods employed include:

1. Lecture Method

This traditional method involves the direct delivery of fiqh lessons by the teacher, where the instructor explains and the students listen and take notes. It encourages deep understanding of fiqh concepts, definitions, and laws, while also instilling values of respect and discipline in seeking knowledge.

2. Practical Demonstration Method

This method enhances understanding through hands-on practice, where students perform fiqh practices such as wudu, tayammum, and prayer under the guidance of the instructor. It makes it easier for students to understand and apply fiqh in their daily lives, reducing mistakes in religious practices.

3. Question and Answer Method

This method promotes active participation, allowing students to ask questions about fiqh topics they do not understand. It opens up discussions on contemporary issues and strengthens comprehension by addressing common concerns. This interactive method fosters critical thinking and builds self-confidence among participants.

Majelis Tazzkiyah integrates technology into its learning methods. Tools such as projectors, Zoom, Google Meet, WhatsApp, and Instagram are utilized to enhance the educational experience, making it more accessible to those unable to attend in person. The sessions are also scheduled flexibly, often on Sundays, to accommodate the busy schedules of Muslim women, who balance family, work, and educational commitments.

This learning model is related to active learning theory, which explains that students gain a deeper understanding when they actively participate in the learning process (Widayanthi, 2024). Therefore, the fiqh education methods at Majelis Tazzkiyah not only improve the quality of fiqh education for Muslim women but also contribute to instilling values of etiquette, Islamic character, and critical thinking in facing the dynamics of modern life. This strategy serves as an ideal model for developing fiqh curricula in Islamic educational institutions.

Majelis Tazzkiyah also integrates technology as part of its learning strategy, aligning with the times. Technology is used to support the effectiveness of fiqh learning, expand the reach of its outreach, and address the challenges of the digital age (Saini, 2024). The technology used includes projectors, Zoom meetings, Google Meet, WhatsApp, and Instagram. In face-to-face sessions, projectors are used to display fiqh materials, which makes it easier for participants to understand the content visually and makes the learning more engaging. Additionally, for participants unable to attend in person, Zoom or Google Meet rooms are provided for online learning. WhatsApp groups are used for communication between the majelis administrators and participants, such as for routine study announcements, reminders to practice Islamic acts on special days like Fridays,

and a space for prayer requests and sending Al-Fatihah for sick members. Instagram is used to share study information with a broader audience. This ensures that fiqh education for Muslim women at Majelis Tazzkiah is more accessible and sustainable.

Another strategy applied by Majelis Tazzkiah is flexible scheduling for study sessions, held on weekends (Sundays), from 9 AM until just before the Dhuhur prayer. This scheduling is designed with the consideration of Muslim women's dual roles, including being housewives, workers, students, and professionals. This allows more Muslim women to attend the majelis, reflecting the commitment of Majelis Tazzkiah's administrators to ensure that busy Muslim women can still pursue knowledge. This aligns with the hadith from Bukhari, no. 66, as follows:

"Narrated by Muhammad bin Yusuf: Sufyan reported from Al-A'mash from Abu Wa'il from Ibn Mas'ud, who said: The Prophet (SAW) used to choose specific days for giving us advice, fearing that we would become bored (Al-Bukhari, 2011)."

According to Ibn Hajar in Fathul Bari, the word "يتخولنا" comes from the root "تخول," meaning to provide care with affection. This indicates that the Prophet Muhammad SAW selected particular times to give advice to avoid causing boredom, reflecting his wisdom in educational methods (Al-Asqolani, 1996). The choice of time is crucial in education to create a comfortable learning process. Furthermore, flexible scheduling supports continuous fiqh education (Fikri et al., 2025), allowing Muslim women to schedule their weekly activities and prioritize fiqh study on Sunday mornings. This strategy promotes fiqh learning that accommodates the dual roles of Muslim women. It aligns with the principles of inclusive education and andragogy, or adult learning methods, which emphasize independence and responsibility in learning (Husamah et al., 2025).

Additionally, the material is systematically and progressively structured, starting with basic fiqh topics such as taharah, and gradually advancing to topics related to worship and contemporary issues. This approach is applied to build a strong and deep foundation of fiqh knowledge, making it easier for the participants, especially the adult women (mothers) and youth, to understand. This systematic approach follows the principles in cognitive development psychology, which states that effective learning processes should align with the intellectual development stages of learners (Mandar & Sihono, 2025). Furthermore, this progressive material organization also aligns with the classical Islamic educational tradition of *tadarruj* (gradual learning) used by scholars throughout history (Mohammad Khoirul Abidin & Sedya Santosa, 2024). Therefore, the structured curriculum follows not only modern educational theory but also Islamic educational values, creating a solid understanding of fiqh and shaping the Islamic character of Muslim women, allowing them to practice Islamic teachings in their daily lives.

The existence of Majelis Tazzkiah is not only significant as a means of strengthening fiqh literacy for Muslim women but also has strategic value in shaping the character of pious, well-mannered Muslim women who can act as agents of social transformation. Majelis Tazzkiah can serve as an adaptive fiqh learning model that aligns with the dynamics of the times, strengthening the role of Muslim women in religious and social life. The learning model applied at Majelis Tazzkiah should serve as an inspiration for developing fiqh curricula in various Islamic educational institutions, both formal and non-formal, to create a society of knowledgeable, ethical, and capable Muslim women ready to face the challenges of the modern world with the foundation of Islamic values.

Relevance of Fiqh Materials to the Needs of Muslim Women in Medan Fiqh, derived from the Arabic term **فقه**, means deep understanding (Azhar, 2021). This definition is reflected in Surah At-Tawbah 9:122 as follows:

“And it is not for the believers to go out all at once. But why should not a group from every division of them go forth, that they may obtain understanding in the religion and warn their people when they return to them that they may be cautious?” (Kemenag RI, 2019).

In the Tafsir Jalalain, the word **“لِيَتَفَقَّهُوا”** means to deepen their knowledge by staying behind instead of joining the battle (Al-Mahalli & As-Suyuti, 2010). This aligns with the linguistic meaning of fiqh as profound understanding. From a terminological perspective, scholars offer different definitions, but they all convey the same essence. According to Wahba az-Zuhaili, fiqh is the science of practical Shariah laws derived from detailed evidence (Al-Zuhaili, 1986). Abdul Wahhab Khallaf defines fiqh as the science that explains Allah’s laws regarding human actions, including commands, prohibitions, and allowances, derived from detailed evidence (Khallaf, 1994). Thus, fiqh is a deep understanding of the Shariah texts (the Qur’an and Hadith) that is then translated into practical laws as a guide for Muslims’ lives.

Fiqh encompasses a broad range of topics, and classical scholars divided fiqh into several parts such as worship (relation between humans and Allah), muamalah (social relations), munakahat (marriage), and jiyana (criminal law) (Nasifah, 2025). This division shows that fiqh governs not only ritual laws but also all aspects of Muslim life, adapting to the changes of time. Fiqh plays a crucial role in Muslims’ lives. First, it serves as the legal guide for worship and social activities (Rohayana, 2022). Second, fiqh establishes a just social order based on Shariah values (Herlina et al., 2023). Third, it encourages critical thinking and ijtihad in addressing contemporary issues (Mafruhah et al., 2022). Thus, fiqh is essential in answering modern challenges while staying within the boundaries of Islam.

In response to this, Majelis Tazkiyah offers comprehensive and contextual fiqh education, covering various aspects of a Muslim woman’s life. The materials are tailored to the daily needs of Muslim women, especially in the dynamic and diverse urban setting of Medan. Topics include fiqh of worship, covering taharah (purification), prayer, fasting, zakat, and hajj. In-depth discussions focus on issues specific to women, such as prayer and fasting during menstruation and postpartum bleeding, determining menstrual blood or istihadah (abnormal bleeding), tayammum in limited conditions, and the rules for fidyah for pregnant and breastfeeding women, among others.

Fiqh family (*munakahat*) is another key topic, particularly relevant for women as it addresses marriage, dowries, maintenance, spousal rights and duties, divorce, khulu’, ruju’, iddah, and child-rearing in Islam. This topic often correlates with social phenomena such as the rise in divorce rates, the dual roles of women in the family, and more. Additionally, fiqh muamalah is taught to empower Muslim women economically. This is crucial, given the growing participation of Muslim women in microbusinesses and online shopping in Medan, ensuring that all forms of muamalah are in accordance with Islamic principles. Thus, fiqh education covers not only worship but also social and contemporary issues facing Muslim women today. Many Muslim women have expressed that the fiqh material taught helps them address daily challenges.

This approach aligns with the principle of Fiqh al-Waqi’ (fiqh of reality), which seeks to understand and respond to social realities with contextual fiqh values (Hayatuddin et al., 2025). Fiqh al-waqi’ is an important method of applying Islamic law in relation to the times, places, and social conditions, ensuring that the law is not merely a set of texts but is practically applied in the

lives of Muslims (Ipandang, 2021). This approach ensures that Islamic law retains its essence in guiding the welfare of the community. The aim of Majelis Tazzkiah in contextualizing fiqh education is to keep it relevant to the modern lives of Muslim women in Medan. This adaptation addresses contemporary social realities, such as issues of modesty, hijab, halal cosmetics, makeup laws, and diverse Muslim fashion trends, responding to the rapidly growing phenomena of fashion and beauty that do not align with Shariah.

In addition, the fiqh curriculum also addresses the issues faced by working Muslim women, including etiquette in workplaces with members of the opposite gender and time management between career and family. This material responds to the growing number of Muslim women working in offices where they interact with the opposite gender. Furthermore, fiqh discussions often touch on social media ethics, including issues like online gossip, excessive selfies, and content that is not in line with Islamic teachings. Muslim women are encouraged to engage in social media responsibly in the digital era without compromising the core values of Shariah.

This approach is in line with the theory of Contextual Teaching and Learning (CTL), which asserts that learning is more easily understood when connected to students' real-life contexts (Minarni et al., 2025). Therefore, the fiqh materials taught are not just a legal narrative but offer practical solutions for Muslim women's daily lives. Thus, the existence of Majelis Tazzkiah in Medan can be seen as a form of inclusive fiqh education reconstruction, oriented toward the actual needs of Muslim women, with a vision for civilization. This is a strategic step in forming a generation of knowledgeable, ethical Muslim women who contribute to society.

Challenges and Strategic Solutions

Despite its success, Majelis Tazzkiah faces several challenges in delivering effective fiqh education. These include:

1. **Limited Number of Qualified Educators:** There is a shortage of ustazah who can teach fiqh intensively. The solution involves recruiting more educators and providing them with professional development opportunities.
2. **Low Participation and Consistency:** Due to busy schedules, some participants only attend sporadically. To address this, the majelis can offer rewards for consistent attendance and engage participants with personalized reminders.
3. **Accessibility Issues:** The location of the majelis is sometimes difficult to reach, especially for those living in suburban areas. Providing transportation services or relocating the majelis to more accessible areas can resolve this issue.
4. **Lack of Structured Evaluation:** There is no formal assessment system in place to measure the progress of participants. Regular quizzes, group discussions, and reflective journals can help track learning outcomes.

Conclusion

Majelis Tazzkiah in Medan has made a significant contribution as a non-formal educational institution specializing in empowering Muslim women through thematic and contextual fiqh education related to contemporary issues. Through its fiqh study programs, mauid recitations, and other Islamic studies, the majelis has been able to provide intensive and practical fiqh education tailored to the daily needs of urban communities like Medan. Additionally, the use of diverse teaching methods, including lectures, question-and-answer sessions, and practical demonstrations,

as well as the integration of technology and approaches linking fiqh laws to contemporary social realities, has proven effective in enhancing fiqh education for Muslim women. The majelis also plays a vital role in fostering a moderate religious attitude, thereby supporting the reinforcement of a religious yet adaptable Muslim identity in the face of modern social dynamics. However, the implementation of fiqh education at Majelis Tazzkiyah faces several challenges, such as the limited availability of qualified educators, participant consistency due to busy schedules and access barriers, and the lack of continuous evaluation that could enhance the quality of learning. Therefore, expanding the capacity of educators and improving the assessment system are necessary steps to ensure the sustainability and effectiveness of fiqh education for Muslim women in Medan.

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