

Enhancing Santriwati's Islamic Literacy Through the LIT-CON Model of Women's Fiqh Learning in Pesantren

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Abstract

Keywords:

Islamic Boarding School, Learning, Literacy-Based Constructivism Learning Model (LIT-CON Model), Teacher-Centered Approach

The urgency of women's fiqh learning lies in its role in enhancing female students' Islamic literacy through well-structured implementation involving planning, execution, and evaluation. This study aims to analyze the implementation process of women's fiqh learning in Islamic boarding schools, focusing on methods, techniques, and challenges faced by teachers. Using a qualitative case study approach, data were collected through semi-structured interviews, observations, and documentation, with analysis based on Yin's framework and triangulation for validity. Findings show that implementation follows three main stages: planning, execution, and evaluation. During the execution stage, teachers apply five steps: orientation/initial stimulation, problem identification, critical literacy, taking action, and evaluation. A teacher-centered approach is optimized alongside traditional pesantren methods such as sorogan, bandongan, and musyawarah, integrated with interactive lectures, discussions, and question-and-answer techniques. This combination provides both theoretical understanding and practical engagement for female students. The research highlights the theoretical implication of a Literacy-Based Constructivism Learning Model (LIT-CON Model), which strengthens literacy depth and creates space for critical thinking among female students. The practical implication recommends pesantren develop constructivism-based curricula to ensure fiqh learning goes beyond turath (theoretical knowledge) and is understood deeply and contextually, aligning with contemporary challenges. Teachers face challenges in contextualizing women's fiqh while maintaining traditional approaches, yet innovative integration of methods supports meaningful literacy improvement. Thus, women's fiqh learning is not only essential for preserving Islamic tradition but also for equipping female students with critical, contextualized understanding relevant to modern times.

Abstrak

Kata kunci:

Pesantren, Pembelajaran, Literacy-Based Constructivism Learning Model (LIT-CON Model), Teacher-Centered Approach

Urgensi pembelajaran fikih perempuan untuk meningkatkan literasi keislaman bagi santriwati, mulai dari proses implementasi, pemilihan model, pendekatan, metode, teknik dan evaluasi yang digunakan guru dalam proses pembelajaran. Tujuan penelitian ini adalah menganalisis proses implementasi pembelajaran fikih perempuan yang diterapkan oleh guru di pesantren dalam meningkatkan literasi keislaman santriwati, metode dan teknik pembelajaran yang digunakan oleh guru dalam pembelajaran fikih perempuan untuk meningkatkan pemahaman keislaman santriwati di pesantren dan tantangan yang dihadapi oleh guru dalam mengajarkan fikih perempuan kepada santriwati di pesantren. Metode penelitian menggunakan metode kualitatif dengan pendekatan studi kasus, teknik pengumpulan data menggunakan wawancara semi terstruktur, observasi dan dokumentasi. Analisis data yang digunakan peneliti menggunakan analisis dari Yin dengan mengintegrasikan uji keabsahan data berupa triangulasi. Hasil penelitian menunjukkan bahwa implementasi dimulai dari perencanaan, pelaksanaan dan evaluasi. Pada tahapan pelaksanaan guru melakukan lima tahapan yaitu: orientation/initial stimulation, problem identification, critical literacy, tacking action dan evaluation. Selain itu, guru juga mengoptimalkan pendekatan teacher centered, disertai optimalisasi pada metode pembelajaran pesantren, sorogan, bandongan dan musyawarah yang dikombinasikan dengan teknik ceramah interaktif, diskusi dan tanya jawab.

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Berdasarkan temuan diatas. Maka, implikasi teoritis dari penelitian ini adalah model Literacy based Constructivism Learning Model (LIT-CON Model) sehingga dapat memperkuat kedalaman literasi dan ruang bagi santriwati dalam berfikir kritis. Sedangkan implikasi praktis penelitian ini memberikan rekomendasi bagi pondok pesantren untuk mengembangkan kurikulum berbasis konstruktivisme, agar setiap proses pembelajaran tidak hanya berhenti pada pemahaman tuosh (teoritis). Namun, pembelajaran fikih perempuan di pondok pesantren harus dapat di pahami oleh santriwati secara mendalam dan kontekstual sebagaimana tantangan kemajuan zaman.

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INTRODUCTION

Pesantren, as a non-formal educational institution with the main goal of strengthening the foundations of religious knowledge (Mansir, Tumin, & Purnomo, 2020; Syahputra, 2023), has one integral element the pesantren curriculum as a response to the challenges of education in society (Musfah et al., 2020; Rasyid, 2012). Ma'arif et al. note that pesantren, as an educational institution, is responsive to contemporary issues by integrating religious knowledge, general knowledge, and teaching arts (Ma'arif, 2018; Tubagus, Haerudin, Fathurohman, Adiyono, & Aslan, 2023). Furthermore, pesantren are capable of nurturing human resources (teachers) to continuously improve their professionalism, thus providing the best service in every learning process (Halimah, Yusuf, & Safiudin, 2024; Ma'arif, Mumtahana, Sunarno, Mansyuri, & Nasith, 2023).

Discussions about learning in pesantren cannot be separated from the "kitab kuning" (Hidayah, Mujiburrohman, & Fatimah, 2023), an identity of pesantren that has managed to maintain its existence amid technological disruption (Mutamimah, Iva, Maulida, & Chala, 2025; Najib & Waqfin, 2021). Azhra and Dhofier et al. describe the various levels of kitab kuning studied in pesantren, such as syarah, matan, and hasyiyah (Azhra, 1998; Dhofier, 2011), covering various fields of knowledge (Harahap & Lubis, 2022; Muqoyyidin, 2014; Tolib, 2015); including the Qur'an, Hadith, Fiqh, Usul al-Fiqh, Sufism, Nahwu, and Sharaf (M. Mustofa, 2019; Paramansyah, Siradj, Husna, & Ernawati, 2022). In addition, the learning process of the kitab kuning uses various traditional and modern methods, such as sorogan (Masrifatin, Rahmania, & Lela, 2023; Permana, Jazilurrahman, & Mudarris, 2024), bandongan (Syamsudin, 2024), mudzakaroh, tarqib (Asyrofiyah, Ibrahim, & Choiriyah, 2024), tamyiz, al-Miftah lil Ulum, and amtsilati (Arif, Harun, & Aziz, 2022).

One of the identities of pesantren is the implementation of fiqh learning, which studies Islamic law and is therefore essential to be studied and applied in society (Azifa & Nadlif, 2023). Hidayat et al. highlight the importance of studying fiqh ubudiyah for santri so they can practice Islamic rulings in their daily lives (Hidayat, Nelwati, & Misra, 2024; Mahfudh, Fatkhurrahman, Jumini, & Yuliana, 2023). Similarly, Mansir et al. emphasize the importance of studying fiqh siyasah in governance to realize public welfare (Mansir, 2020, 2021). Additionally, strengthening multicultural fiqh learning can enhance tolerance and religious moderation, fostering critical reasoning in students'

personal perspectives (Ramdhani, Suryadi, & Prabawanto, 2023; Rusydiyah, Jazil, & Zahro, 2023). In contrast, Andiani and Wijarnako stress the importance for santri to understand sexual fiqh and implement it in everyday pesantren life as a form of future prevention (Andriani & Wijarnako, 2025).

Given the urgency of fiqh learning in pesantren (Sunardi, Hasan, Arif, Kartiko, & Nurulloh, 2025), the role of the teacher as a consistent transmitter of knowledge becomes vital. Teachers must be able to design learning processes effectively, including content (Arif, Nasir, & Ma'arif, 2025), media, methods (Asyiah, Sari, & Mas'udin, 2025), and learning evaluations (Alfarizi, 2023). This is in line with the existence of female fiqh learning implemented for female students in Pondok Pesantren Mamba'us Sholihin, which has shown positive results in improving the Islamic literacy of the female santri (Anam & Fahman, 2020; Muid & Ashari, 2021; Romadhoni & Basri, 2022). Findings reveal that a combination of traditional and modern approaches is key for female students to understand Islamic laws related to women's issues, such as menstruation, postpartum bleeding, aurat, inheritance, and the responsibilities of women in Islam as applied in their daily lives. This allows female students not only to read classical fiqh texts but also to become confident, critical individuals with gender awareness within the Islamic framework.

Based on various research findings that examine fiqh learning in pesantren, Marsyam et al. emphasize that the selection of appropriate teaching methods according to students' needs can improve their understanding of fiqh material (Marsyam, 2020; Riyati, Alfa, & Musthofa, 2020; Santika, 2023), such as the singing method (Azzahra, Syahidin, & Budiyananti, 2024), syawir (Muthmainnah & Rokhman, 2025; Siti Wahyuni & Nuha, 2024), among others. Fitri et al. also stress the importance of strengthening media literacy for teachers to optimize their teaching to santri ((Jamil, 2024). Particularly in the learning of female fiqh, a comfortable and easily understood learning process is required, analyzed through an inclusive approach focused on individual needs and societal understanding (Muzakki, 2005; Saiddaeni, 2023), such as women's reproductive health which must be understood deeply and contextually, not merely in definitions (Fadhilah, 2023). Therefore, the researcher identifies a research gap that must be studied in depth, concerning the teaching of female fiqh to enhance the Islamic literacy of female students, starting from the implementation process, model selection, approach, method, technique, and evaluation used by teachers in the learning process. The aim of this research is to analyze the implementation process of female fiqh learning applied by teachers in pesantren to improve the Islamic literacy of female students, the teaching methods and techniques used by teachers in female fiqh instruction to enhance their understanding, and the challenges faced by teachers in teaching female fiqh to female students in pesantren.

RESEARCH METHODS

The research method used is qualitative with a case study approach, as field findings become the main focus of this study on the teaching of female fiqh to enhance the Islamic literacy of female students at Pondok Pesantren Mamba'us Sholihin, Manyar Gresik (Creswell, 2011). The data sources include five fiqh subject teachers at Pondok Pesantren Mamba'us Sholihin Manyar Gresik who consistently follow every stage of the learning process. For data collection techniques, the researcher used semi-structured interviews focusing on three main questions: how is the implementation of female fiqh learning carried out by teachers to improve the Islamic literacy of female students, what methods and techniques are used by teachers in teaching female fiqh to enhance the students' understanding in pesantren, and what challenges are faced by teachers in teaching female fiqh to female students in the pesantren? The same focus is also applied in the observation process, with the difference being that it concentrates more on each step of the teacher's delivery of female fiqh lessons to the students. Meanwhile, documentation serves as valid evidence of each learning process that has been carried out optimally by the teachers (Creswell, Hanson, Clark Plano, & Morales, 2007; Dodgson, 2017; Klassen, Creswell, Plano Clark, Smith, & Meissner, 2012). In detail, the research instruments used by the researcher are as follows:

Table 1: Research interview instrument on the implementation of women's fiqh learning applied by teachers to improve female students' Islamic literacy

No.	Research Problem	Detailed Questions
1	How is the implementation of the female fiqh learning model applied by teachers in pesantren to enhance the Islamic literacy of female students?	<p>How is the planning of female fiqh learning conducted by teachers before teaching?</p> <p>What learning models or approaches are used by teachers in teaching female fiqh?</p> <p>How do teachers relate female fiqh material to the daily lives of female students?</p> <p>What learning media and resources are used by teachers in female fiqh learning?</p> <p>How do teachers build interaction and dialogue during the learning process?</p> <p>What forms of evaluation are used to measure the Islamic literacy of female students?</p>
2	What teaching methods and techniques are used by teachers in female fiqh learning to improve the Islamic understanding of female students in pesantren?	<p>What methods are used by teachers in teaching female fiqh to female students?</p> <p>What kinds of teaching techniques are applied by teachers to make the material easier to understand?</p> <p>Do teachers vary their methods according to the students' level of ability or age?</p> <p>What considerations guide teachers in selecting particular methods and techniques for female fiqh learning?</p>
3	What challenges do teachers face in teaching female fiqh to female students in	<p>What are the main obstacles faced by teachers in delivering female fiqh material?</p> <p>Are there cultural barriers or resistance from the environment toward female fiqh material?</p>

pesantren, and how do they overcome these challenges?	How prepared are female students in receiving female fiqh material? Do teachers face difficulties in choosing suitable methods to teach female fiqh? How do teachers address the limitations of relevant references or learning resources? What strategies do teachers use to address gaps in students' understanding of female fiqh issues? What kind of support is provided by pesantren authorities for the female fiqh learning process?
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For data analysis techniques, the researcher used Yin's data analysis model: the first is pattern matching, which is the process of comparing learning theories, Islamic literacy, and their relevance to practices in the pesantren. The second is explanation building, which involves selecting the methods and approaches used by teachers to enhance female students' understanding in fiqh learning. The third is time-series analysis, which is the process of examining changes in fiqh learning to gradually improve the Islamic literacy of female students during the course of the lessons. The fourth is repeated observation, where research findings are validated through recording and examining each stage of female fiqh learning in a thorough and comprehensive manner. The data analysis is supported by Patton's data validity testing through data triangulation (L. D. Patton, 2016; M. Q. Patton, 2015), which includes triangulation of sources, methods, and theory.

RESEARCH RESULTS AND DISCUSSION

Results

The implementation of women's fiqh learning applied by teachers to enhance female students' Islamic literacy.

Pondok Pesantren Mamba'us Sholihin is known as a pesantren that combines traditional and modern approaches, yet still places the kitab kuning (classical Islamic texts) as the primary source in every learning process, including the teaching of female fiqh to female students. This subject is studied in-depth and guided comprehensively so that students can understand the texts and apply them within the context of their daily lives. As expressed by NH in an interview regarding the implementation process:

"Teachers select lesson material from textbooks that have been determined according to the madrasah curriculum. Then, the teacher formulates learning objectives so that students can more easily understand the material to be studied. The primary learning source is the kitab turats, namely Al-Fiqh Al-Wadhih. The media used are quite simple, consisting of blank notebooks for students to take notes and a whiteboard for the teacher to explain the material. After the material is delivered, the teacher checks the students' understanding by reading together, then asking some students to answer questions related to the fiqh material just covered. Usually, in fiqh lessons, teachers consistently use Al-Fiqh Al-Wadhih as the main reference. After several sessions, the teacher occasionally provides worksheets as evaluation tools. For example, when discussing aurat in prayer, the teacher gives real-life case studies by pointing out students who are not yet

properly covering their aurat, such as visible hair, open mukena, or exposed feet during prayer. The method used is interactive lecturing. So, the teacher not only explains but also inserts questions to keep the students active and engaged. To measure the students' grasp of religious lessons, the teacher also conducts direct question-and-answer sessions. Additionally, assessments are carried out through written tests, both for daily evaluations and end-of-semester exams."

A similar statement was expressed by SC, a fiqh teacher at the pesantren, who emphasized the use of kitab kuning as the primary medium for strengthening female students' religious literacy.

"In teaching, the teacher uses classical kitab kuning (kitab turats) delivered through the bandongan method (the teacher reads and explains) and sorogan (students read, and the teacher listens and corrects). The teacher also adds supporting Qur'anic and Hadith references that align with the lesson. To make the material more tangible and easier to understand, the teacher utilizes real-life cases from the pesantren environment, then invites students to discuss and analyze the rulings according to the topic being covered. The method used is interactive lecturing, where the teacher explains the content while including a question-and-answer session. The discussion not only covers fiqh content but also includes nahwu and sharaf to support students' ability to read classical texts. The teacher also relates the material to students' daily lives at the pesantren, making it easier to comprehend and apply. For evaluation, the teacher conducts both oral and written assessments. Since the teacher resides in the pesantren, they can also observe students' daily attitudes and behaviors. At certain times, students are asked to present the material in front of the class."

Female fiqh lessons are easier for female students to understand when contextual examples are provided. AS, a fiqh teacher for female students, explained that before starting a lesson, several preparations are made:

"Before teaching, the teacher first reviews the material to be delivered. The teacher also determines the learning objectives, techniques, media, and methods to be used in class. The media and learning resources consist of textbooks and kitab kuning. During instruction, the teacher often presents real-life relevant cases, and then students are given opportunities to discuss them based on personal or peer experiences. Before starting the main material, the teacher builds a comfortable and open classroom atmosphere, such as greeting and asking about the students' well-being. This helps create a more relaxed and conducive learning environment. While explaining the material, the teacher uses an interactive lecture method, including Q&A sessions to keep students active and involved. Evaluation is conducted directly in class, for instance by asking questions related to the material during the lesson. Sometimes the teacher also provides exercises to measure the extent of the students' understanding."

A similar explanation was conveyed by RS, who stated that one of the embedded traditions for pesantren teachers is the obligation to study before teaching. This reflects the teacher's commitment to preparing lessons optimally. As she expressed:

"Before teaching, the teacher first studies the material and formulates specific learning objectives to ensure a more directed learning process. In class, the teacher uses kitab kuning (turats) as the main source, aided by a whiteboard to explain meanings in the texts more clearly. To make the material more comprehensible

and relevant, the teacher presents real-life case examples and invites students to discuss based on their personal experiences or events they have directly witnessed. This also provides space for students to deeply understand the text and relate it to real-world conditions. It encourages critical thinking and connects the lessons to daily life. The method used is interactive lecturing, where the teacher not only explains but also encourages students to ask questions and engage in active classroom discussions. As a result, the learning atmosphere becomes more dynamic and participatory. To assess students' understanding, the teacher uses oral evaluations, written tests, and observation of daily behaviors and practices both during learning and in other pesantren activities."

Based on interviews and field observations, the researcher found that the implementation of female fiqh learning to enhance Islamic literacy among female students is conducted through a structured planning process starting with teachers reviewing the kitab and is implemented in five phases. First, orientation/stimulation, where the teacher prepares the lesson by studying the fiqh material, selecting suitable methods, media, and approaches. The teacher then opens the class with greetings, creates a comfortable learning environment, and outlines the learning objectives. Second, problem identification, where the teacher introduces and questions issues related to female fiqh, such as aurat in prayer, menstruation, and postpartum bleeding based on students' or personal experiences.

Third, critical literacy, where the teacher explains the content of the kitab kuning as the main source to strengthen students' literacy, using sorogan, bandongan, and syawir methods. In this phase, students take notes, annotate texts, read and understand content, and critically compare them with individual experiences and other texts, while the teacher provides additional exploration by connecting the material to Quranic verses and hadiths. Fourth, taking action, where the teacher gives direct examples and encourages students to think critically and connect the lessons to real-life experiences. Students are then given time to present their understanding in front of their peers. This becomes an applied phase of understanding gained during the female fiqh lessons. Fifth, evaluation, where the teacher conducts written tests, oral questioning, practice exercises, and daily observation of student behavior. This finding reveals how students' skillsets are integrated within female fiqh learning, particularly their literacy skills through reading, understanding, and critiquing texts from kitab kuning, while also building a constructivist learning model that is active, meaning-making, and encourages self-reflection by relating female fiqh textual understanding to their real-life contexts.

Table 2: Research Findings on the Implementation of Female Fiqh Learning to Improve Santriwati's Islamic Literacy

Stage	Teacher Implementation	Focus of Santriwati's Islamic Literacy
Orientation/ Initial Stimulation	The teacher prepares the fiqh material through <i>muthola'ah</i> (prior study), opens the class with greetings and interactions, creates a comfortable learning	Building mental readiness, motivation, and initial engagement

	atmosphere, and conveys the learning objectives.	of students in the learning process.
Problem Identification	The teacher introduces the topic by posing guiding questions and presenting real-life cases related to women's fiqh (e.g., covering aurat in prayer, menstruation, and postpartum issues) to spark students' interest.	Sharpening students' awareness of women's fiqh issues relevant to their daily lives.
Critical Literacy	The teacher uses classical Islamic texts (<i>turats</i>) as the main source with <i>bandongan</i> , <i>sorogan</i> , and <i>syawir</i> methods. Students take notes, add annotations (<i>maknani</i>), read, understand, and critically analyze the texts by linking them with Qur'anic verses, hadiths, and personal experiences.	Developing the ability to read, comprehend, interpret, and critically analyze fiqh texts in a contextual manner.
Taking Action	The teacher provides real-life examples and encourages students to connect the lessons with daily life. Students are also given the opportunity to present their understanding in front of the class.	Applied literacy: connecting textual understanding with practical life and fostering confidence in expressing ideas.
Evaluation	The teacher conducts assessments through written tests, oral questioning, practice exercises, and direct observation of students' daily attitudes and practices in the pesantren.	Reflective literacy: measuring understanding, attitudes, and consistency in applying women's fiqh in daily life.

Based on the table above, it can be seen that the implementation process of female fiqh learning at Pondok Pesantren Mamba'us Sholihin Gresik runs in a structured and systematic manner. One of its strengths is that the learning process does not merely focus on understanding *turats* texts, but also strengthens critical, applicative, and reflective literacy among the students through five stages: orientation/initial stimulation, problem identification, critical literacy, taking action, and evaluation. Through these five stages, teachers not only enrich the classical Islamic scholarship characteristic of pesantren but also reinforce contextualization, so that female fiqh learning is able to optimally enhance students' Islamic literacy both theoretically and practically.

The methods and teaching techniques used by teachers in women's fiqh learning to enhance female students' understanding of Islam.

The implementation of female fiqh learning to enhance Islamic understanding at Pondok Pesantren Mamba'us Sholihin Manyar Gresik employs various methods and techniques. As expressed by NH, a fiqh teacher at the pesantren:

"The teacher uses a teacher-centered approach in the learning process. This approach is chosen because the material discussed relates to Islamic legal rulings, which require precision, clarity, and strong references. Additionally, the students' literacy abilities are

still relatively limited, so the teacher needs to maintain full control over the delivery of the material. In practice, the teacher combines several methods, beginning with bandongan (the teacher reads and explains the contents of the kitab), followed by musyawarah (group discussion), and concluded with sorogan (students read individually and are corrected by the teacher). To deliver the material, the teacher uses lectures, discussions, and question-and-answer sessions. These techniques are used to assess how well the students understand the lessons delivered. All approaches, methods, and techniques are adapted to the character and capability of the students in the class. The teacher strives to understand the best way for the students to receive and comprehend the material more effectively."

In the process of female fiqh instruction, teachers apply two learning approaches directly: teacher-centered and student-centered. SC provides a detailed explanation that:

"The teacher applies two approaches in learning. When explaining the material, the teacher uses a teacher-centered approach, where the teacher becomes the focal point of learning activities. However, when engaging students in discussion, the approach shifts to student-centered, emphasizing student activity and participation in the learning process. Commonly used methods include bandongan, sorogan, interactive lectures, and practice or simulation. At the beginning of a lesson, the teacher typically uses a lecture combined with discussion and Q&A to explore students' initial understanding. Afterwards, the teacher assigns independent tasks, such as asking students to read and interpret previously explained texts or complete practice exercises to reinforce understanding. In every learning process, the teacher always considers the diverse character and abilities of the students, adjusting methods and media to the conditions and available resources in the pesantren."

In contrast, AS utilizes a more varied teaching method, collaborating multiple learning techniques such as lectures, discussions, Q&A, and assignments:

"The teacher applies a teacher-centered approach, where the teacher is the main source of information during the learning process. Students listen and pay attention to the teacher's explanation to understand the material. At the end of the lesson, students are given opportunities to ask questions and discuss parts of the material they have not yet understood. The methods used by the teacher include bandongan, sorogan, and simulations, especially for material that requires direct application. In presenting the material, the teacher uses lecture techniques, discussion, and question-and-answer sessions. This is done to assess how well the students grasp the material that has been delivered. Before selecting a particular approach or method, the teacher first identifies the students' learning styles in the classroom. Then, the teacher adjusts the learning approach, methods, and techniques to make the learning process more appropriate and effective."

Based on the data above, the researcher provides an in-depth analysis of the field findings. First, in selecting learning approaches, teachers still combine both teacher-centered and student-centered methods, although the dominant approach remains teacher-centered. The foundation of the teacher-centered approach lies in establishing the students' initial understanding of female fiqh to improve their Islamic literacy. Second, the teaching methods used by teachers in the pesantren are traditional, such as bandongan, sorogan, and syawir (musyawarah). Third, the teaching techniques used in female fiqh instruction to enhance the Islamic literacy of female students include interactive lectures, discussions, and question-and-answer sessions. The selection of these approaches is based on relevance, conditions, and the students' level of ability.

Table 3. Analysis of Research Findings on the Implementation of Female Fiqh Learning at Pondok Pesantren Mamba'us Sholihin

Aspect	Research Findings	Description/Analysis
Learning Approach	Teachers combine <i>teacher-centered</i> and <i>student-centered</i> approaches, although it is predominantly <i>teacher-centered</i> .	The <i>teacher-centered</i> approach serves as the initial foundation for students' understanding of female fiqh, while the <i>student-centered</i> approach strengthens active participation and literacy among students.
Learning Methods	Traditional pesantren methods are applied: <i>bandongan</i> , <i>sorogan</i> , and <i>syawir</i> (discussion).	This reflects the pesantren's consistency in maintaining classical traditions as a primary source of Islamic literacy through classical texts (<i>kitab kuning</i>).
Learning Techniques	Implemented through interactive lectures, discussion, and question-and-answer sessions.	These techniques allow teachers to adapt the material to students' conditions and abilities, while also encouraging active engagement of the st

The table above shows that the implementation of female fiqh learning at Pesantren Mamba'us Sholihin Gresik runs effectively due to the support of various elements, particularly the teachers' selection of appropriate approaches, methods, and techniques that align with the students' needs to strengthen critical literacy. In terms of learning approaches, teachers predominantly employ the teacher-centered model as an initial space to provide in-depth understanding for each female student, while the student-centered model is applied to enhance student engagement in the learning process. Regarding learning methods, teachers continue to optimize traditional pesantren methods such as *bandongan*, *sorogan*, and *syawir* as primary choices, since these three methods focus on deep comprehension of the *turats* (classical Islamic texts). In addition, teachers also provide opportunities for students to explore the material through discussions and question-and-answer sessions, making these three stages complementary pieces of the learning puzzle. This approach not only emphasizes knowledge transfer but also strengthens the students' critical literacy in the context of fiqh learning at Pesantren Mamba'us Sholihin Gresik.

Challenges faced by teachers in teaching women's fiqh to female students.

The teaching of female fiqh by teachers at Pondok Pesantren Mamba'us Sholihin Manyar Gresik has been running optimally. However, several challenges have been identified during the implementation process. As stated by NH:

“The main obstacle faced by teachers during the learning process is the limited availability of modern learning media and resources, such as LCD projectors. These tools are highly beneficial for learning evaluation, for example by displaying real case examples of fiqh from YouTube or other videos. Such media can also enhance students' literacy through explanations or commentaries from more

knowledgeable scholars. To deepen the material, teachers usually refer to additional explanations from various other fiqh books. In addition, teachers often share references and engage in discussions with fellow fiqh instructors to gain a more comprehensive understanding. The pesantren supports fiqh learning for female students by providing a library as a space to broaden their insight and literacy. The pesantren also organizes special women's studies guided by ananing or female teachers (ustadzah) who are experts in the field."

SC, a teacher of female fiqh, noted one of the most common challenges being the differing levels of student understanding, and stated:

"The varying levels of students' comprehension and the limited learning media and facilities are challenges in the teaching and learning process. To address this, teachers optimize the use of classical Islamic texts (kitab kuning) as the primary source of instruction. Moreover, teachers also supplement explanations with relevant references from other books to ensure the content is complete and easier to understand. The pesantren supports this by organizing additional fiqh study sessions outside the classroom, inviting expert speakers to deepen the discussion. Furthermore, the pesantren closely monitors students' fiqh practices. Administrators and teachers regularly supervise student activities and impose sanctions for violations. For instance, female students experiencing menstruation are given a special notebook to record it, and administrators track prayer attendance to monitor the duration of their menstrual period. If a student exposes her aurat excessively, she is immediately reprimanded or even sanctioned."

Similar challenges were expressed by AS, who emphasized the role of modern learning resources in fostering students' learning interest:

"Limited media and modern learning resources, differing levels of Arabic language comprehension among students, and fluctuating interest and motivation to learn are key challenges. To address these, teachers prepare summaries in translated form from kitab kuning so that students can more easily grasp the lessons. Additionally, the pesantren holds supplementary fiqh classes outside of regular religious instruction hours, facilitated by in-house experts for more focused and in-depth discussions."

Based on the data above, it is evident that several recurring challenges faced by teachers in teaching fiqh to female students include: limited instructional media, lack of modern learning resources, varying levels of student ability, and fluctuations in student motivation. Several strategies to address these issues include optimizing the use of kitab kuning (classical fiqh texts) written by scholars from various schools of thought (madhhab), as well as utilizing contemporary female fiqh books. Furthermore, Pondok Pesantren Mamba'us Sholihin, as an educational institution, consistently supports this learning process by providing a library stocked with contemporary female fiqh literature and offering routine fiqh study sessions led by in-house experts for more in-depth and focused learning.

Discussion

The implementation of women's fiqh learning applied by teachers to enhance female students' Islamic literacy.

The discussion on the implementation of learning cannot be separated from three key elements: teacher planning (García-Martínez & Borrajo, 2000a; Praslova, 2010), execution, and evaluation. This framework also applies to the implementation of female fiqh learning by teachers to enhance Islamic literacy among female students (santriwati). In line with Arif et al., every learning process must begin with solid planning to achieve optimal implementation (Arif et al., 2025). Brews and Hunt also emphasize that effective learning planning involves selecting appropriate methods and media (Brews & Hunt, 1999; Mansir, 2021; Umayah & Junanah, 2021), and should be grounded in past experiences—both successes and failures—so that learning objectives can be achieved optimally (García-Martínez & Borrajo, 2000b; Li & Burke, 2010). Similarly, Kaliisa et al. state that the best learning process starts when the teacher prepares thoroughly designing learning programs, reviewing the kitab kuning (classical texts), implementing the instruction, and crafting evaluations in detail, all aligned with the intended learning goals (Balasubramanian et al., 2015; Kaliisa, Jivet, & Prinsloo, 2023).

In practice, the implementation process includes five stages designed to achieve the learning objectives. The first stage is orientation or initial stimulation, in which the teacher begins the class with greetings and builds a comfortable and engaging learning environment. The teacher also conveys the learning objectives in relation to students' daily realities. This is aligned with the invitation phase in the constructivist learning model described by Yager, which involves teachers presenting stimuli and encouraging student responses based on surrounding phenomena (Yager, 1991). The second stage is problem identification, where the teacher introduces and discusses issues related to female fiqh such as the rules of covering aurat in prayer, menstruation, and postnatal bleeding based on real-life experiences. According to Olusegun, this phase plays a significant role in learning as students are encouraged to build knowledge through personal experience (Bada & Olusegun, 2015). McCuen refers to this as the observation stage, grounded in real-life events experienced by learners (McCuen, 1994), while Palsa and Mertala describe it as a process of idea discovery, led by the teacher but rooted in prior knowledge (Palsa & Mertala, 2022). This stage compels students to think more critically based on their knowledge and experience.

The third stage is critical literacy, where the teacher explains the content of the kitab kuning, which is the main source of material, to strengthen students' Islamic literacy. In this stage, students are encouraged to read, critique, identify biases, and compare the content with their own lived experiences. Morocco and Ortlieb emphasize that a key aspect of student literacy is the ability to comprehend, critique, and connect textual content to personal experiences (Morocco, Aguilar, Bershah, Kotula, & Hindin, 2008; Ortlieb, 2014). Hidayah et al. suggest that material that is difficult for students to grasp must be taught repeatedly using a variety of methods (Hidayah, Mujiburrohman, & Fatimah, 2024; Husnaini, Fuady, & Yusuf, 2023; Maulidiya & Nuha, 2023), In

pesantren-based fiqh learning, methods such as sorogan (student reads, teacher corrects), bandongan (teacher reads, students listen and annotate) (Chairudin, 2023; Nurtawab, 2019; Silfiana, 2020), and syawir (group discussions) are commonly applied (Miftahuddin & Nuruddin, 2024; Ulhaq, Nurzain, Koestanti, Taufiqurrahman, & Tarsono, 2024; Yumni'ah, Mustofa, & Mukminin, 2023). During this stage, students annotate the texts and explore the material in-depth with the teacher's guidance, linking fiqh concepts to Quranic verses and Hadiths. This encourages the development of individual cognitive and reflective skills to generate new, reliable insights (Goodman, Wood, & Hendrickx, 2004; Hacques, Komar, Dicks, & Seifert, 2021)

The fourth stage is taking action, where teachers provide real-life examples and encourage students to think critically and connect the material to their everyday lives. Students are then given the opportunity to present their understanding to their peers – an application-based process of what has been learned. Perlman Robinson describes this stage as crucial in learning because taking action ensures the continuity of adaptive, reflective, and effective learning processes tailored to students' needs and encourages critical thinking (Edelenbos & van Buuren, 2005; Perlman Robinson, 2011; Sarafian, 2023). The final stage is learning evaluation, where the teacher administers written tests, conducts Q&A sessions, gives practice exercises, and directly observes students' daily behavior. Evaluation is essential to ensure that learning objectives are achieved (van der Knaap, 2004). It also serves as a tool for control, development, and quality assurance of the implementation process. Therefore, the best learning occurs when the teacher prepares a strong evaluation strategy to measure the achievement of the intended goals (Batubara & Irayani, 2024; Jonassen, 1992).

These five stages reinforce the constructivist learning model, as Yager stated, which emphasizes critical and reflective thinking while closely linking learning to real-life contexts (Yager, 1991). This is highly relevant to the implementation of female fiqh instruction (Kholiq, Zein, & Haerany, 2024; Kustina, 2023; Wathani, Ismail, & Abdillah, 2022) especially in enhancing students' Islamic literacy. The ability to think critically, rooted in classical texts (kitab kuning) and grounded in students' lived experiences, adds significant value to achieving learning goals (Helmi & Hanifuddin, 2023; Muammar & Hadi, 2024; Zulfikar, 2024). While there may be some differences in implementation stages between Yager, McCuen, and Palsa & Mertala, all approaches share a common foundation: reinforcing the ultimate goal of learning. These differences and similarities are outlined in the table below:

Table 4: Differences in the Constructivist Learning Stages of Women's Fiqh to Enhance Islamic Literacy among Female Students

No	Science Education (Yager, 1991)	Ethics Education (McCuen, 1994)	the case of multiliteracy, mathematics, and social studies (Palsa & Mertala, 2022)	of Women's Learning Enhance Students' Literacy (2025)	Fiqh to Female Islamic
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1	Invitation	Observation	Concepts	orientation/initial stimulation
2	Exploration	Proposition	Exploration	problem identification
3	Proposing Explanations and Solution	Examination	Assesment	Critical Literacy
4	Taking Action	Evaluation	Evaluation	Taking Action
5	-	-	Action	Evaluation

Based on Table 1, it is evident that there are differences in the stages of fiqh learning for female students in improving their Islamic literacy. However, in terms of substance, the objectives of the constructivist learning process are still effectively achieved through the five key stages. In fiqh learning for female students, they are continuously encouraged to develop critical and reflective thinking in analyzing data (particularly regarding women's fiqh) from various kitab kuning (classical Islamic texts), which are then linked to real-life situations experienced by individuals. For example, when studying topics such as the obligation of covering aurat, the distinctions and rulings concerning menstrual blood (haidh) (Sulaiman & Mohamad, 2024), postnatal bleeding (nifas) (Kasim et al., 2024), and irregular bleeding (istihadah) (Ifani, Ali, Utomo, & Azizah, 2024; Reshad & Ismail, 2020).

What differentiates this approach is the way constructivist-based learning is enhanced by deep and critical literacy skills through the intensive use of kitab kuning in women's fiqh studies (Ortlieb, 2014). This process supports the development of what can be termed the Literacy-Based Constructivism Learning Model (LIT-CON Model) in fiqh learning for female students, allowing for the optimal enhancement of their Islamic literacy.

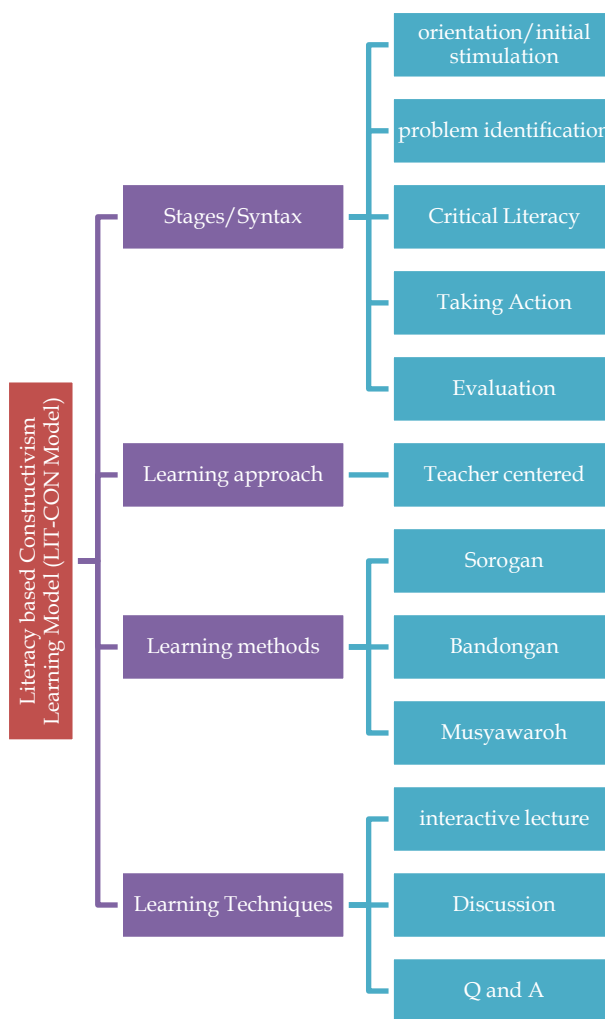
In the implementation phase of this model, teachers adopt two main instructional approaches. The teacher-centered approach is used as a foundation for building basic understanding of women's fiqh among students (Nurjannah, Husniyah, & Harjanto, 2017; Serin, 2018). This approach also allows teachers to maintain optimal control over the learning process (Sesen & Tarhan, 2011), regulate the classroom environment, and match the needs of auditory learners (Garrett, 2008; Kaymakamoglu, 2018). Meanwhile, the student-centered approach is also applied to foster students' critical thinking and deeper understanding of the subject matter (Hidayah, Romelah, & Hikmatulloh, 2024). This approach encourages exploration and active learning in accordance with instructional goals (Taufik, 2020; Yusuf & Wekke, 2015). Both approaches are applied collaboratively, the dominant method in pesantren remains teacher-centered, as it serves to establish foundational understanding and develop the cognitive, emotional, and psychomotor skills of the students (Karabacak, Serbest, Kan Öntürk, Eti Aslan, & Olgun, 2013; Naro, Mirnawati, Suarni, & Gani, 2023; Vanasupa, Stolk, Harding, & Savage, 2007).

Regarding the choice of teaching methods, fiqh teachers continue to favor traditional pedagogical approaches as their primary methods. The sorogan method

facilitates individualized instruction, enabling the teacher to engage students directly, personally, and according to their learning capacity (Arifin, 2023; Azhra, 1998; Fathoni & Raharjo, 2024; Nabilla, Mahruzah, Masrurroh, & Arista, 2022), metode The bandongan method is also used to maintain the collective scholarly tradition of the pesantren and to support independent and complex learning reinforcement (Intania & Nurcholis, 2024), Additionally, the syawir (musyawarah) (Anwar & Dimyathi, 2024) method is employed as a means to delve deeper into texts, cultivate critical thinking, and strengthen the pesantren's academic traditions. This method trains students in respectful discourse and argumentation (Azhra, 1998; Dhofier, 2011; Madjid, 2019).

Moreover, in the process of fiqh learning for female students, the teaching staff in pesantren employ a variety of instructional techniques to improve students' Islamic literacy. These include: Interactive lectures, which combine direct verbal instruction with opportunities for student participation. This method allows learners to ask questions and respond, creating a two-way communication process that avoids monotonous and one-directional learning (White, 2011; Sharma et al., 2010; Sokoloff & Thornton, 1997)) Discussions and Q&A sessions, which serve as important sources of information for students and have been shown to positively influence learning outcomes (Awofeso, 2018; Liu, Cheng, & Lin, 2013; Smith, Wood, Krauter, & Knight, 2011). As Dalip and Knobloch et al. note, the Q&A technique provides feedback and helps students develop confidence in expressing their thoughts positively impacting class participation and performance in assessments (Dalip, Gonçalves, Cristo, & Calado, 2013; Knobloch, Kaltenbach, & Bruegge, 2018).

From the stages outlined above, it is clear that the implementation of fiqh learning for female students to enhance their Islamic literacy aligns with the Literacy-Based Constructivism Learning Model (LIT-CON Model). This model is illustrated in the diagram below:



Based on the figure above, it is evident that the Literacy-Based Constructivism Learning Model (LIT-CON Model), when implemented optimally, has the potential to gradually and sustainably enhance the Islamic literacy of female students (santriwati). However, this does not rule out the possibility of various challenges faced by teachers during the learning process, such as limited access to instructional media and learning resources. Ritonga et al. also noted that one of the major challenges in Islamic boarding schools is the lack of improvisation and fulfillment of media needs required by teachers and students such as internet connectivity, which is crucial for optimizing digital-based learning (Ritonga, Sobhan, Bambang, & Khadidja, 2022).

In response to these challenges, teachers at Pondok Pesantren Mamba'us Sholihin have employed several strategic solutions. These include optimizing the use of classical Islamic texts (kitab kuning) authored by scholars from various madhhab traditions, integrating modern women's fiqh literature (Abdullah, Ramli, Jamaludin, Marinsah, & Nor, 2013; Wathani et al., 2022) and utilizing a library that provides access to contemporary texts on women's Islamic jurisprudence (Istiqoriyah, 2017; Ningsih, Basri, & Suhartini, 2023). These efforts necessitate that Islamic boarding schools, as educational institutions, continue adapting by preparing qualified human resources (both teachers

and students) and improving access to technological infrastructure (M. Y. Mustofa, Mas'ud, & Elizabeth, 2023; Saputro & Arif, 2025).

Another significant challenge is the variation in students' academic abilities and the fluctuation of their learning motivation. Wahyuni and Bhattacharya emphasized that a decline in student motivation is among the most detrimental barriers to learning (Sri Wahyuni & Bhattacharya, 2021). To address this, teachers must offer individualized guidance using multiple pedagogical approaches. Muttaqin et al. suggest doing this through the use of *ibarah* (textual references) and *uswah hasanah* (exemplary role modeling) (Muttaqin, Wardah, & Syafi'i, 2023). Chofivah et al. further recommend leveraging social media platforms such as YouTube to help increase student motivation (Chofivah & Madjid, 2024; Slaughter, 2007). Additionally, as part of their institutional commitment, many *pesantren* regularly provide thematic study sessions guided by subject-matter experts to explore *fiqh* materials in a more in-depth and specialized manner (Nitsche, Dickhäuser, Fasching, & Dresel, 2013; Orchard & Winch, 2015).

CONCLUSION

In summary, the implementation of women's *fiqh* learning to enhance the Islamic literacy of female students at Pondok Pesantren Mamba'us Sholihin Manyar Gresik involves three core stages: planning, implementation, and evaluation. The planning stage begins with teachers studying the materials from the *kitab kuning* (classical Islamic texts) to be delivered to students. The implementation phase follows five stages: first, orientation and initial stimulation; second, problem identification; third, critical literacy; fourth, taking action; and fifth, learning evaluation. These five stages reflect a constructivist learning process reinforced by deep and critical literacy skills specific to women's *fiqh* education. Moreover, teachers predominantly apply a teacher-centered approach as a foundational strategy to build students' initial understanding of *fiqh* concepts. In terms of teaching methods, traditional *pesantren* methods such as *bandongan*, *sorogan*, and *syawir* (group discussions) are utilized. These are further integrated with various instructional techniques, including interactive lectures, discussions, and Q&A sessions, tailored to the conditions and competency levels of the students. Despite its effectiveness, the implementation of *fiqh* learning for female students still faces several challenges, including limited instructional media and resources, diverse student learning abilities, and fluctuations in student motivation. To address these challenges, teachers employ several strategies: maximizing the use of the *pesantren* library with contemporary women's *fiqh* literature, providing individualized support for students with fluctuating motivation, and consistently organizing routine scholarly discussions with expert speakers to delve deeper into specialized topics.

Based on the above conclusion, this study identifies a theoretical implication regarding the development of a female *fiqh* learning model aimed at enhancing the Islamic literacy of female students by strengthening depth of understanding and providing space for critical thinking through the Literacy-Based Constructivism Learning Model (LIT-CON Model). However, this research has limitations, as it was

conducted only within a single locus, namely Pondok Pesantren Mamba'us Sholihin Manyar Gresik, and therefore cannot be generalized to other pesantren contexts. The main strength of this study lies in its findings on the integration of two learning models: constructivism and literacy. In terms of practical implications, this study recommends that pesantren develop a constructivism-based curriculum, so that the learning process does not merely end at the level of turath (theoretical knowledge). Instead, the study of female fiqh in pesantren should be understood by female students in a more profound and contextual manner, in line with contemporary challenges. For future research, it is suggested to further explore how the female fiqh curriculum can be systematically developed and integrated into pesantren curricula, ensuring adaptability to modern issues.

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