



Mosques and Women in the Perspective of Qur'anic Da'wah (A Study on the Prohibition of Menstruating Female Preachers from Entering the Mosque)

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Abstrak

Kata kunci:

Da'iyyah, Dakwah,
Masjid,
Perempuan,
Qur'ani

Dalam Al-Qur'an, surah An-Nisa ayat 43 menyebutkan larangan bagi orang yang berada dalam keadaan junub untuk memasuki masjid. Beberapa ulama fiqh dan tafsir kemudian mengaitkan larangan ini dengan wanita yang sedang haid, sehingga mereka juga dilarang masuk masjid. Penelitian ini bertujuan untuk mengkaji peran masjid dan perempuan dalam perspektif dakwah Qur'ani, dengan fokus pada larangan wanita haid khususnya da'iyyah memasuki masjid. Penelitian ini bersifat kualitatif deskriptif dengan metode library research yang melibatkan pengumpulan data dari berbagai jurnal ilmiah, tafsir Al-Qur'an, serta pendapat ulama terkait hukum dan adab bagi wanita haid di masjid. Penelitian ini berusaha menghubungkan aturan-aturan tersebut dengan kepentingan dakwah, khususnya terkait partisipasi perempuan dalam kegiatan keagamaan dan sosial di masjid. Hasil penelitian ini menunjukkan adanya dua pandangan terkait larangan wanita haid memasuki masjid. Pandangan ketat melarang wanita haid memasuki masjid sepenuhnya untuk menjaga kesucian tempat ibadah. Sementara itu, pandangan ringan memperbolehkan wanita haid berada di area masjid, asalkan tidak memasuki tempat sholat dan tetap menjaga adab yang sesuai dengan syariat. Dengan demikian, mereka tetap dapat berpartisipasi dalam kegiatan dakwah dan pendidikan agama selama mematuhi adab yang ditetapkan oleh syariat. Novelty dalam penelitian ini terletak pada pendekatan dakwah Qur'ani yang menekankan pentingnya inklusivitas dan kontribusi perempuan dalam dakwah di masjid, sekaligus tetap mematuhi aturan-aturan yang ada. Kesimpulan penelitian ini mempertimbangkan pandangan ketat dan fleksibel para ulama terkait aturan tersebut.

Abstract

Keywords:

Da'iyyah,
Da'wah,
Masjid,
Qur'ani, women

Surah An-Nisa, verse 43 of the Al-Qur'an, stipulates that individuals in a state of junub are forbidden from entering the mosque. Numerous fiqh and tafsir scholars subsequently associated this restriction with menstruation women, so restricting their entry into mosques. This study seeks to investigate the function of mosques and women within the context of Qur'anic da'wah, particularly on the restriction on

menstrual women, notably preachers, from visiting mosques. This research is qualitative and descriptive, employing a library research methodology that entails gathering data from several scientific publications, interpretations of the Al-Qur'an, and the perspectives of ulama concerning the regulations and etiquette for menstruation women in mosques. This study seeks to link these laws to the objectives of da'wah, particularly concerning women's involvement in religious and social activities within mosques. This research indicates two perspectives on the restriction of menstruation women from attending mosques. Rigid beliefs entirely forbid menstruation women from attending mosques to preserve the sanctity of the prayer space. Conversely, lenient interpretations permit menstruation women to occupy the mosque vicinity, provided they refrain from entering the prayer area and uphold decorum in accordance with Shari'a principles. Consequently, they may continue to engage in da'wah and religious instruction activities, provided they adhere to the etiquette prescribed by Shari'a. This research is new in its Qur'anic da'wah method, which underscores the significance of inclusivity and the role of women in da'wah within mosques, while adhering to established regulations. This research's conclusions examine the stringent and lenient perspectives of the ulama concerning these regulations.

INTRODUCTION

Women in the modern era need to assume greater roles than they currently do in order to contribute significantly to the advancement of civilization. As the first "madrasah" for their children, women bear an essential responsibility in giving birth to and educating a generation capable of facing the challenges of the contemporary world. Beyond their roles as homemakers, many women now work in fields previously dominated by men. In addition to pursuing various professional careers, many women serve as teachers in madrasah or as *ustādhah*, teaching the Qur'an to children. They are also active in religious and economic activities frequently carried out in mosques. (Kudhori, 2019).

Problems arise when some women feel restricted in their activities during menstruation. In classical *fiqh* which remains a primary reference in many Indonesian Islamic boarding schools, especially those adhering to the Shāfi'i school, menstruating women are prohibited from staying in the mosque. This prohibition becomes an obstacle for women during menstruation in performing activities within the mosque. It particularly affects those whose daily responsibilities are connected to the mosque, such as Qur'an instructors or individuals involved in other programs held therein. (Kudhori, 2019).

The mosque is a place of worship for Muslims that functions not only as a venue for ritual devotion but also as a center for education, da'wah, and socio-cultural development. Indonesia, as the nation with the largest Muslim population in the world, naturally has mosques established across almost all regions of the country. (Afiyah et al., 2023).

In Islam, the mosque holds a unique status. In addition to serving as a place of worship, it is regulated by *shari'ah* provisions governing its functions. The mosque is often described as a building or environment specifically established for Muslims to worship Allah SWT particularly for performing prayer and it possesses clearly defined boundaries such as walls or fences. (Mulyana et al., 2022).

The involvement of women in da'wah is articulated in various Qur'anic verses indicating that da'wah is an obligation upon all segments of the Muslim community, regardless of socioeconomic status or gender. Each individual has different roles, and it becomes imperative for those who acquire knowledge in this field to disseminate it to society. Women are permitted to engage in da'wah, and Allah SWT promises righteous deeds and benefits for female preachers (*dā'iyyah*). (Faizah & Alkhali, 2023).

Since the fall of Suharto's authoritarian regime in 1998, the visibility of women's da'wah identities has risen significantly, and Indonesia's media landscape has undergone drastic transformation. The nation has increasingly articulated its religious expression. In 2017, Commissioner General Suhardi Alius, Head of the National Counterterrorism Agency (BNPT), together with Anggia Ermarini, Chairwoman of Fatayat NU, inaugurated 500 female preachers focused on anti-radicalism programs in Bandung. (Pambayun, 2021).

At the same time, the challenges encountered in da'wah require women preachers to interact with their peers and impart religious knowledge, particularly regarding issues of female jurisprudence and other aspects of women's lives that are often insufficiently addressed by male preachers. Moreover, women's da'wah plays a crucial role in initiatives aimed at empowering women across various spheres of life. Consequently, the significant contributions of women are essential for fostering communities deeply rooted in da'wah principles. (Faizah & Alkhali, 2023).

Since the era of Prophet Muhammad, the mosque has remained the central institution of communal da'wah. Recognizing the importance of enhancing the mosque's social role, the Prophet successfully transformed the *jāhiliyyah* society into a cultured Islamic society through da'wah movements originating from the Prophet's Mosque (*Masjid Nabawi*) in Madinah. (Nurjamilah, 2018).

Muslim women face difficulties in accessing opportunities and participating in mosque-based activities during menstruation. As a result, they are unable to attend *majelis ta'lim*, sermons, or religious gatherings held in mosques. Furthermore, because the tomb of Prophet Muhammad SAW is located inside *Masjid Nabawi* in Madinah, menstruating pilgrims performing Hajj or 'Umrah are prohibited from visiting it. (Rajab, 2022).

Previous research by Elfia focused on the prohibition of menstruating women entering mosques and reciting the Qur'an, using a thematic approach based on hadith and lexical analysis. The study concluded that menstruating women and individuals in a state of major ritual impurity (*junub*) are not prohibited from entering the mosque as long as cleanliness is maintained, and that no authentic hadith forbids menstruating women from reciting the Qur'an. This perspective supported by Ibn Hazm and Aishah is relevant to the modern context, in which menstruating women continue to engage in worship through remembrance (*dhikr*) and Qur'an recitation. (Elfia, 2017).

Another study by Syahril titled "*Mosques for Menstruating Women*" aimed to explain legal opinions regarding menstruating women entering mosques. Employing a library-based descriptive analytical method, the study found that the prohibition originates from human interpretation of religious texts, which may be correct or incorrect, thus giving rise to diverse scholarly viewpoints. (Syahril, 2012).

A further study by H. Rajab, *A Critical Study of the Hadith of Aishah on the Prohibition of Menstruating Women Entering the Mosque*, examined the hadith narrated by Aishah regarding the prohibition. This research is particularly relevant today, given the increasing need for menstruating women to enter mosques for activities such as studying, teaching, and Qur'an learning. However, traditional views prohibiting menstruating women from entering mosques remain prevalent among many Muslims. (Rajab, 2022).

This research aims to examine more deeply the role of mosques for women from the perspective of Qur'anic da'wah, as well as to analyze *fiqh* and exegetical viewpoints regarding the prohibition on menstruating female preachers entering mosques. Given the importance of da'wah needs and contemporary developments, this research is expected to contribute to formulating a relevant and contextual stance toward women's da'wah activities in mosques especially in Indonesia, where the Shāfi'i school remains the dominant legal tradition.

METHOD

The research method employed in this study is descriptive qualitative, which aims to provide an in-depth understanding. (Ramadhani & Tanjung, 2023).of the prohibition on menstruating women entering the mosque from the perspective of Qur'anic da'wah. This study focuses on analyzing Qur'anic exegetical views and scholarly opinions regarding this ruling, as well as its implications for da'wah activities. As a descriptive qualitative study, the collected data are analyzed to describe phenomena related to women's involvement in mosque-based da'wah activities, particularly during menstruation.

The data used in this research consist of two types: primary and secondary data. Primary data are obtained from Qur'anic exegesis literature and *fiqh* texts that discuss the legal status of menstruating women in relation to entering the mosque. Meanwhile, secondary data are collected from relevant scholarly journals, books, and articles accessed through academic databases.

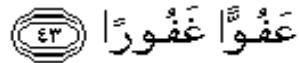
The data collection technique used is library research, whereby the researcher conducts identification, examination, and analysis of documents relevant to the research topic. (Mutiauwati & Ramadhani, 2023). The steps include gathering Qur'anic exegesis that discusses the ruling on menstruating women entering the mosque, compiling classical and contemporary scholarly opinions, and collecting scientific journals to enrich the analysis.

Data analysis is conducted using thematic analysis, in which the findings from Qur'anic exegesis and juristic opinions are categorized according to key themes, such as the legal ruling on menstruating women entering the mosque, the etiquettes (*adab*) they must observe, and the relevance of this ruling to da'wah needs. Data from scientific journals serve as comparative material to strengthen the overall analysis.

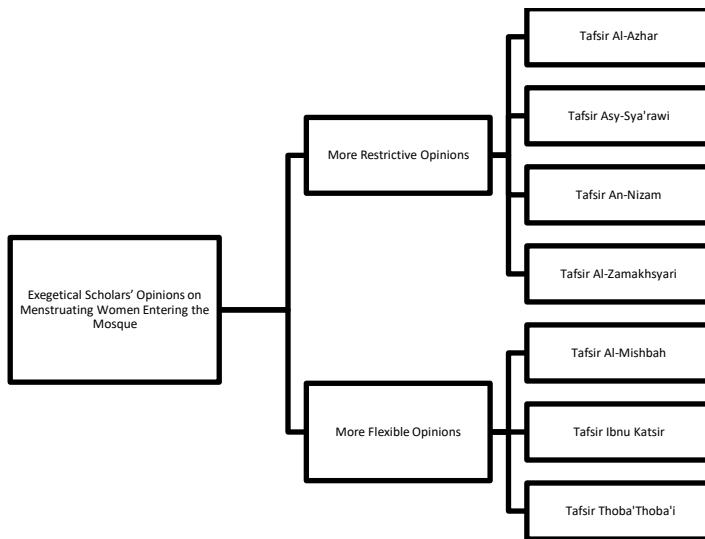
FINDING AND DISCUSSION

Tafsir QS An-Nisa: 43

يَتَأَيَّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَّرَى حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِّنَ الْغَايِطِ أَوْ لَمْسُتُمُ الْنِسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيْكُمْ إِنَّ اللَّهَ كَانَ عَفُوًا عَفُورًا



O you who believe, do not approach prayer while you are intoxicated until you understand what you are saying; and do not (approach the mosque) while you are in a state of major impurity, except by merely passing through, until you have performed the ritual bath. If you are ill, on a journey, one of you has returned from relieving himself, or you have touched a woman, and you find no water, then perform *tayammum* with clean earth. Wipe your faces and your hands with it. Indeed, Allah is Most Pardoning and Most Forgiving." (QS. An-Nisa: 43)

Figure 1. Exegetical Scholars' Opinions on Menstruating Women Entering the Mosque

Based on the diagram above, there are two general perspectives regarding whether menstruating women may enter the mosque. The diagram shows that the opinions which *prohibit* it include *Tafsir Al-Azhar*, *Tafsir Asy-Sya'rawi*, *Tafsir An-Nizām*, and *Tafsir Al-Zamakhsharī*. Meanwhile, the more *permissive* opinions include *Tafsir Al-Mishbah*, *Tafsir Ibnu Kathīr*, and *Tafsir Thabāṭhabā'ī*.

The following is a summary of several Qur'anic exegeses regarding QS al-Nisā' verse 43, particularly the views of the scholars concerning menstruating women and their possibility of entering the mosque. This verse addresses the prohibition of approaching prayer in a state of ritual impurity, such as intoxication or major impurity (*junub*), yet many exegetes also use it as a basis for discussions on the ritual purity of menstruating women in the context of entering the mosque.

Opinions Prohibiting Entry

***Tafsir Al-Azhar* by Hamka (Salafi Reformist)**

According to *Tafsir Al-Azhar* by Buya Hamka, menstruating women are not permitted to enter the mosque, as the state of menstruation is equated with major ritual impurity similar to *junub*. This ruling also applies to post-partum bleeding (*nifas*), since both conditions constitute impurity. The prohibition includes approaching the place of prayer, performing prayer, and remaining in the mosque for *i'tikāf*. Hamka asserts that entering the mosque including small prayer houses (*langgar* or *surau*) specifically reserved for worship is forbidden (*haram*) for menstruating women. Remaining in the mosque or performing *i'tikāf* in such a state is impermissible because it violates Allah's command regarding the sanctity of the mosque as a place of worship. However, merely passing through the mosque without stopping is allowed as long as no impurity is caused. This interpretation reflects a strong

emphasis on preserving the sanctity of the mosque and adhering to the rules established by Allah SWT. (Hamka, 2002).

Tafsir Asy-Sya'rawi (Ash'ari)

Asy-Sya'rawi interprets this verse by stressing the importance of ritual purity both physical and spiritual prior to performing prayer. He supports the traditional view that menstruating women should not enter the mosque because their state is likened to that of a person in *junub*, particularly in the context of preserving the purity of sacred spaces. He emphasizes maintaining proper etiquette (*adab*) in the mosque, including for menstruating women (Bakar, 2006).

Tafsir An-Nizām (Mu'tazilah)

An-Nizām, associated with the Mu'tazilite school, is known for approaching issues through rational inquiry. Although his tafsir discusses purity in relation to prayer, the classical Mu'tazilite stance tends to remain conservative regarding mosque etiquette and ritual purity. As such, the view commonly aligns with other tafsir traditions that prohibit menstruating women from being in the mosque, as they are considered ritually impure similar to those in *junub*.

Tafsir Al-Kasysyāf by Al-Zamakhsharī (Mu'tazilah)

Al-Zamakhsharī interprets this verse as a prohibition on approaching prayer while in a state of impurity, especially for those intoxicated or in *junub*. Although his tafsir does not explicitly discuss menstruating women, traditional interpretations of *Tafsir al-Kasysyāf* generally advise against menstruating women being inside the mosque to safeguard its sanctity. (Umar, 2009).

Opinions Supporting Permissibility

Tafsir Al-Mishbah by Quraish Shihab (Moderate Ash'ari)

In *Tafsir Al-Mishbah*, Quraish Shihab does not explicitly mention a prohibition on menstruating women entering the mosque. The tafsir focuses primarily on the prohibition directed at those in *junub* from approaching the place of prayer, citing QS al-Nisā' (4:43). The discussion centers on ritual purity required for prayer and not specifically on menstruation. Thus, the interpretation concerning menstruating women remains open and depends on the *fiqh* positions of respective scholars. (Shihab, 2002).

Tafsir Ibn Kathīr (Salafi)

Tafsir Ibn Kathīr states that menstruating women may enter the mosque, referencing a hadith recorded in Sahih Muslim in which the Prophet ﷺ instructed Aishah to retrieve a mat from the mosque. When she replied that she was menstruating, the Prophet ﷺ said: "Your menstruation is not within your control." This indicates that menstruation is not a valid barrier

to entering the mosque. This view aligns with the opinion of Imam Abu Hanifah, who permits menstruating women to enter the mosque as long as the blood does not soil the premises and cleanliness is maintained. Nonetheless, Ibn Kathīr emphasizes caution, asserting that women must ensure the mosque remains pure and unsoiled, as maintaining its sanctity is obligatory. (Sulastri, 2009).

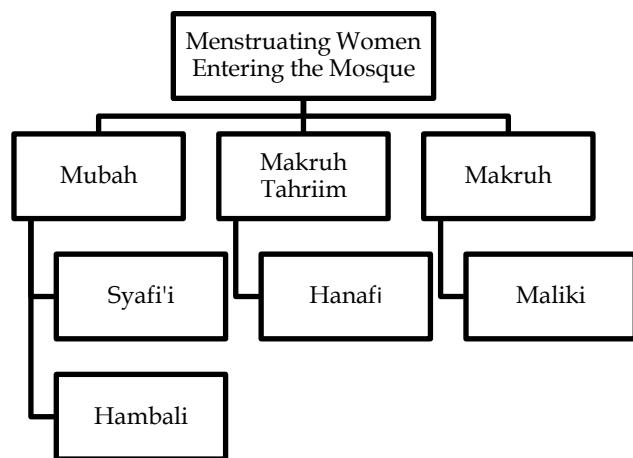
Tafsir Al-Mīzān by Allamah Thabāthabā'ī (Shia)

Allamah Thabāthabā'ī explains that this verse primarily concerns spiritual and physical purity in approaching prayer and the mosque. While he does not explicitly address menstruating women in this verse, his broader exegetical approach tends to be more flexible concerning their presence in the mosque for necessary purposes. He emphasizes cleanliness and sanctity but does not issue an absolute prohibition in cases of legitimate need. (Shakir, 1984). These tafsir traditions demonstrate that scholars adopt varying approaches to questions of ritual purity and the presence of menstruating women inside the mosque, depending on contextual considerations of cleanliness, necessity, and interpretive methodology.

Views of Fiqh Scholars

In Islamic jurisprudence (*fiqh*), differences of opinion regarding menstruating women or individuals in a state of major ritual impurity such as *junub* entering or passing through the mosque are divided among several schools of law. The following section explains the perspectives of the four major Sunni legal schools:

Figure 2. Jurisprudential Views on Menstruating Women Entering the Mosque



Shāfi‘ī and Hanbalī Schools

Both schools permit individuals in a state of major ritual impurity including menstruating women to pass through the mosque, provided there is certainty that menstrual blood will not soil the mosque. According to these schools, a menstruating woman may enter the mosque if there is a valid reason or necessity, such as simply passing through, as long as

the mosque's cleanliness is maintained. There is no *makruh* ruling in this case, whether or not the passage is out of necessity. (Mulyana et al., 2022).

Hanafī School

The Hanafī school holds that passing through the mosque for those in a state of major ritual impurity, including menstruating women, is classified as *makruh tahrīm*. *Makruh tahrīm* refers to a prohibition based on non-definitive evidence (*zanni*). The school does not permit menstruating women or individuals in major impurity to enter or pass through the mosque except in urgent circumstances, and even then, the act remains *makruh*. (Fitri Madaniah, 2022).

Mālikī School

According to the Mālikī school, those in major ritual impurity including menstruating women are considered *makruh* if they frequently pass through the mosque. However, occasional passage (once or twice) is considered permissible (*mubāh*) and not deemed *makruh*. (Sulastri, 2009).

In conclusion, there are variations among the legal schools regarding menstruating women passing through the mosque, with all opinions emphasizing the central condition of preserving the mosque's cleanliness.

Menstruating Female Preachers (Da'iyah) Entering the Mosque

Scholarly views on whether menstruating women may enter the mosque vary based on interpretation of the relevant verses. Most scholars prohibit it to maintain the sanctity of the mosque, while some permit it under specific conditions, particularly in cases of necessity. In *Tafsir Al-Azhar*, Buya Hamka states that menstruating women may not enter the mosque because they are considered ritually impure similar to individuals in a state of *junub*. This prohibition includes activities such as remaining in the mosque, performing *i'tikāf*, or engaging in acts of worship therein. However, passing through the mosque without stopping is allowed as long as cleanliness is preserved. Shaykh Asy-Sya'rawi and exegetical traditions such as An-Nizām and *Tafsir al-Kasīṣyāf* by al-Zamakhsharī also reinforce this prohibition, emphasizing the importance of maintaining the mosque's sanctity.

Conversely, other exegetes adopt a more flexible stance. *Tafsir Al-Mishbah* by Quraish Shihab does not establish a strict prohibition, instead highlighting principles of cleanliness and proper etiquette. *Tafsir Ibn Kathīr* permits menstruating women to enter the mosque based on prophetic traditions, provided that cleanliness is maintained. Allamah Thabāthabā'ī, in *Tafsir al-Mīzān*, also supports permissibility for necessary purposes while maintaining the sanctity of the mosque.

In *fiqh*, the Shāfi‘ī and Hanbalī schools allow menstruating women to pass through or enter the mosque if their presence does not risk soiling the sacred space, especially for important purposes. The Hanafī school prohibits it with a ruling of *makruh tahrīm*, except in emergencies, whereas the Mālikī school permits occasional entry as long as cleanliness is preserved.

The approach of scholars who permit menstruating women to enter the mosque especially for urgent needs such as *da’wah* is particularly relevant for female preachers (*da’iyah*). As religious guides, *da’iyah* frequently attend mosques to deliver lectures, offer religious guidance, or participate in significant communal activities. In such cases, the permissive opinions, conditioned on maintaining cleanliness and honoring the sanctity of the mosque, provide a practical and balanced solution that aligns with Islamic principles of wisdom and communal benefit.

In Indonesia, mosques serve as the central venues for *da’wah* activities, and many *da’iyah* utilize them to convey Islamic teachings. (Aziz, 2020). Figures such as Ustadzah Oki Setiana Dewi, Ustadzah Halimah Alaydrus, and Ustadzah Dede Rosyidah exemplify *da’iyah* who frequently preach in mosques. (Puji, 2023).

Figure 3. Ustadzah Oki Setiana Dewi Delivering a Sermon in a Mosque



This perspective is relevant to the majority of Indonesian Muslims who adhere to the Shāfi‘ī school, which tends to permit menstruating women to pass through or be present in the mosque as long as cleanliness is properly maintained. The Shāfi‘ī and Hanbalī views are more flexible on this matter, particularly when there is a pressing need, such as for *da’wah* activities or attending religious gatherings. In contrast to several traditional exegetical interpretations that adopt a stricter stance, modern exegetes such as Quraish Shihab and Buya Hamka place greater emphasis on contextual considerations and contemporary needs.

Advancements in modern technology also enable menstruating women to maintain cleanliness more effectively, such as through the use of modern sanitary products that ensure menstrual blood does not contaminate the place of worship. Therefore, these modern perspectives become increasingly relevant, considering the mosque’s role as a central hub of *da’wah* and education for Muslim women in Indonesia.

CONCLUSION

Scholarly opinions regarding the permissibility of menstruating women entering the mosque vary, with most scholars prohibiting it to preserve the sanctity of the place of worship, while others allow it under specific conditions, especially in cases of necessity. Exegetical works that prohibit entry such as *Tafsir Al-Azhar* by Buya Hamka assert that menstruating women may not enter the mosque because they are considered ritually impure, similar to individuals in a state of *junub*. This prohibition includes remaining in the mosque, performing *i'tikāf*, or engaging in acts of worship, although merely passing through is allowed as long as the mosque's cleanliness is maintained. Similar views appear in the interpretations of *Asy-Sya'rawi*, *An-Nizām*, and *Tafsir al-Kasīsya'f* by Al-Zamakhsharī, all of which emphasize maintaining the sanctity of the mosque.

Conversely, more flexible exegetical approaches such as Quraish Shihab's *Tafsir Al-Mishbahdo* not strictly prohibit menstruating women from entering the mosque but instead highlight principles of cleanliness and proper etiquette. Ibn Kathīr's *tafsir* supports permissibility by citing a prophetic hadith, which indicates that menstruation does not prevent a woman from entering the mosque as long as cleanliness is preserved. A similar position is upheld by Allamah Thabaṭhabā'ī in *Tafsir al-Mīzān*, which allows menstruating women to enter the mosque for specific needs, provided the sanctity of the space is maintained.

In Islamic jurisprudence, the Shāfi'ī and Hanbalī schools permit menstruating women to pass through or enter the mosque if there is no risk of contaminating the place of worship, particularly for essential purposes such as attending religious gatherings. The Hanafī school prohibits it with the ruling of *makruh tāhrīm* except in cases of emergency, while the Mālikī school allows occasional entry as long as cleanliness is preserved.

For *da'iyyah* female preachers who play an important role in disseminating Islamic teachings the permissive view becomes especially relevant. As religious guides, they frequently attend mosques to deliver sermons, offer spiritual guidance, or participate in significant religious activities. Opinions that allow entry, conditioned on maintaining cleanliness and the mosque's sanctity, offer necessary flexibility without violating Islamic etiquette or legal principles. In Indonesia, where the majority of Muslims follow the Shāfi'ī school, this permissive stance is even more relevant, particularly with the availability of modern sanitary products that effectively maintain cleanliness. As centers of *da'wah* and learning, mosques can thus continue to serve as vital spaces for *da'iyyah* to support the dissemination of Islamic teachings to the wider community.

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