

DEVELOPMENT OF A FIQH EDUCATION MODULE ON ḤAYḌ AND ISTIḤĀḌAH IN THE SECONDARY SCHOOL STANDARD CURRICULUM (KSSM): A SHĀFI'Ī-BASED ANALYSIS AND EXPERT CONSENSUS THROUGH THE FUZZY DELPHI METHOD

Siti Falihah Yaakob*
Tengku Sarina Aini Tengku Kasim**
Nor Fahimah Mohd Razif***
Iman Mohammed Zaid Al Maawali****

ABSTRACT

This article presents a comprehensive analysis of the development of an Islamic jurisprudence (fiqh) module on menstruation (ḥayḍ) and non-menstrual bleeding (istiḥāḍah) within the Malaysian Secondary

* Postgraduate Student, Department of Islamic History, Academy of Islamic Studies, Universiti Malaya, 50603 Kuala Lumpur, Malaysia. E-mail: 17058346@siswa.um.edu.my

** Associate Professor, Department of Islamic History, Civilization and Education, Academy of Islamic Studies, Universiti Malaya, 50603 Kuala Lumpur, Malaysia. (Corresponding author) E-mail: tgsarina@um.edu.my

*** Associate Professor, Department of Fiqh-Usul and Applied Sciences, Academy of Islamic Studies, Universiti Malaya, 50603 Kuala Lumpur, Malaysia. E-mail: norfahimah@um.edu.my

**** Ministry of Education, Oman. E-mail: i.almawli@hotmail.com

School Standard Curriculum (KSSM) for the Islamic Education subject. The module is grounded in foundational principles of ḥayḍ and istihāḍah within the Shāfi'ī school of thought and is supported by expert consensus among scholars of fiqh and Islamic education to ensure both jurisprudential accuracy and pedagogical relevance in the school context. This study addresses prevailing challenges in the teaching and learning (T&L) process related to menstrual topics in secondary schools, particularly regarding the classification of blood types, the differentiation between menstrual and abnormal bleeding, and their implications for religious observances. The developed module comprises eight key subtopics, including definitions of women's blood types, calculation methods for menstruation and istihāḍah, related rulings, and personal management guidelines. These are structured in accordance with the Shāfi'ī school's fiqh framework and the cognitive level of secondary school students. The study was conducted in two main phases: the design phase and the development phase. The design phase involved semi-structured interviews with four experts, comprising specialists in fiqh and Islamic education. The development phase focused on content validation using the Fuzzy Delphi Method (FDM), involving nine expert panelists. Findings revealed that the majority of proposed module items were accepted by the experts, meeting the FDM criteria: fuzzy score >0.5, threshold value <0.2, and consensus level >75%. The fiqh content referenced classical Shāfi'ī works, including those by al-Nawawī and Ibn Ḥajar, was aligned with existing instructional practices in official textbooks and the Dokumen Standard Kurikulum dan Pentaksiran (DSKP) under KSSM. In conclusion, the module not only addresses the lack of instructional materials on women's blood jurisprudence in schools but also contributes to a

more practical, tradition-based yet contemporary Islamic Education curriculum. This article recommends that such an integrated approach be extended to the development of other fiqh topics, particularly those that involve legal obligations (taklīf) for adolescent girls as religiously accountable individuals (mukallaf).

Keywords: *Women's Blood Jurisprudence, Shāfi'ī School, Islamic Education, Secondary School Standard Curriculum (KSSM), Fuzzy Delphi Method.*

INTRODUCTION

The *fiqhi* discourse on women's reproductive blood has long been a central focus of Islamic legal scholarship, particularly in relation to the three primary categories of blood experienced by women, namely menstruation (*ḥayḍ*), abnormal bleeding (*istihādah*), and post-natal bleeding (*nifās*).¹ As enlightened by Ibn Hajar,² *ḥayḍ* refers to the natural blood that is discharged from the uterus under specific conditions and within a stipulated time frame. In contrast, *istihādah* denotes diseased blood, originating from the lower part of the uterus, which is discharged outside the normative menstruation period or postnatal bleeding. *Nifās*, meanwhile, is the blood that emerges following childbirth or miscarriage.

Within the Shāfi'ī *madhhab*, or school of Islamic thought, these three types of blood are given particular emphasis because of their direct implications for the validity of fundamental religious acts such as prayer (*ṣalāh*), fasting (*ṣawm*), and circumambulation of the Ka'bah (*tawāf*). This *madhhab*, founded by Imām al-Shāfi'ī (150–204H), approaches the classification of these types of blood through a synthesis of scriptural proof (*dalīl naqlī*) and juristic reasoning (*ijtihād*) grounded in inductive analysis (*istiqrā'*), thereby producing a systematic and detailed legal framework. A sound understanding of these concepts is not only crucial from the perspective of *taklīf shar'ī* (legal obligation), but also holds

¹ Taqi al-Din Abu Bakr Bin Muhammad al-Husayni, *Kifayah al-Akhyar fi Hall Ghayah al-Ikhtisar* (Kaherah: al-Quds, 2007), 1:115.

² Ibn Hajar al-Athqalani, *Bulugh al-Maram Min Adillah al-Ahkam* (Riyadh: Darussalam, 2002), 2:59.

considerable relevance in contemporary educational contexts, particularly in the development of Islamic Education modules tailored for women students at the secondary school level.

However, previous studies have indicated that students' understanding of blood classification, particularly distinguishing between ḥayḍ (menstruation) and istihādah (abnormal bleeding), remains generally low. Contributing factors include the lack of systematic exposure within the curriculum, the absence of practical training, and the limited use of contextualised pedagogical approaches.³ This confusion becomes even more pronounced when students encounter complex cases involving prolonged or intermittent bleeding, further compounded by biological factors such as hormonal imbalances that can disrupt the menstrual cycle. Such confusion is not merely theoretical; it carries significant legal (shar'ī) implications. Women in a state of ḥayḍ are religiously prohibited from performing certain acts of worship, such as prayer (ṣalāh) and fasting (ṣawm). In addition, ḥayḍ also carries legal implications in other areas of Islamic law, including marital rulings such as 'iddah (waiting period) and ṭalāq (divorce pronouncement). In contrast, women experiencing istihādah are still obligated to perform these acts of worship, albeit with specific conditions such as performing ablution (wuḍū') before each obligatory prayer and maintaining personal cleanliness.⁴ Without sound knowledge, students risk either abandoning obligatory worship rituals or performing them in a state that renders them invalid.

This situation underscores the urgent need for a dedicated fiqh education module grounded in the Shāfi'ī school and validated by expert consensus. However, a review of national education documents in Malaysia, namely the *Kurikulum Standard Sekolah Rendah* (KSSR) and the *Kurikulum Standard Sekolah Menengah* (KSSM), reveals that the topics of ḥayḍ and istihādah are not

³ Hannan Fatini Md Reshad and Siti Khatijah Ismail, "Analisis Sorotan Literatur Bagi Kajian Darah Wanita," *Jurnal Islam Dan Masyarakat Kontemporari* 21, no.1 (2020): 227–234, <https://doi.org/10.37231/jimk.2020.21.1.474>.

⁴ Abdul Rahman bin Abdullah Al-Saqqaf, *al-Ibanah Wa al-Ifadah Fi Ahkam Haid, Nifas Wa al-Istihadah* (Kaherah: Dar-Tholib al-Azhari, 2020), 6:40.

explicitly presented as standalone learning objectives. Teaching related to women's blood types is primarily addressed within reproductive health and hygiene topics under the Science and Physical Education (*Pendidikan Jasmani*) subject, without contextualisation within religious rulings. Although this topic is already embedded in the *Pendidikan Syariah Islamiah* subject under the *Kurikulum Bersepadu Dini* (KBD) used in state religious schools, it remains absent in the *Pendidikan Islam* subject offered under the KSSM mainstream curriculum implemented across national secondary schools under the Ministry of Education (MOE), including students in *Kelas Aliran Agama* (KAA) from *Sekolah Menengah Kebangsaan* (SMK) and *Sekolah Menengah Kebangsaan Agama* (SMKA). Therefore, incorporating this topic into the *Pendidikan Islam* KSSM subject is essential to ensure equitable and comprehensive religious instruction for all students following the national curriculum.

Accordingly, this study aims to address this gap by developing a *fiqh* education module on women's reproductive health, firmly based on the authoritative rulings of the Shāfi'ī school and validated through a mixed-methods research design that integrates both qualitative and quantitative approaches. Content validation was conducted through semi-structured interviews with four experts in Islamic jurisprudence and Islamic education curriculum, followed by a consensus process using the *Fuzzy Delphi Method*. The resulting module features a content structure that is authoritative, practical, and contextually relevant, and holds significant potential to serve as a standard reference for the teaching of worship-related rulings concerning women's reproductive health in secondary schools.

CONCEPTUAL AND JURISPRUDENTIAL FOUNDATIONS OF ḤAYḌ AND ISTIḤĀDAH ACCORDING TO THE SHĀFI'Ī SCHOOL

The legal discourse surrounding women's reproductive blood, particularly *ḥayḍ* and *istiḥādah*, has long been a principal topic in the works of jurists (*fuqahā'*) across all four major schools of law: *Ḥanafī*, *Mālikī*, *Shāfi'ī*, and *Ḥanbalī*. Each school developed its legal framework based on the Qur'an, the Sunnah, and inductive reasoning (*istiqrā'*) in their respective historical periods. These

efforts gave rise to detailed juristic rulings that continue to serve as authoritative guidance to this day. Etymologically, the Arabic term *ḥayḍ* is derived from the root word سَيْلًا (*sailān*), meaning "to flow" a term used to describe natural flowing phenomena such as floodwaters. For instance, the Arabs would say *hāḍa al-wādī* to refer to a valley being immersed by floodwaters.⁵ From a legal (*shar'ī*) standpoint, *ḥayḍ* is defined as "*al-dam al-ma'rūf*", which is the naturally occurring, recognisable blood that women commonly experience during specific periods of time.⁶

Shāfi'ī jurists, such as al-Shaqfah,⁷ define *ḥayḍ* as natural blood that flows from a woman's uterus without any external cause and occurs within specific, prescribed timeframes. Mansoor⁸ further elaborates that five types of blood are excluded from the category of *ḥayḍ* in this school, including blood resulting from surgery, illness, or from any discharge from any passage other than the uterus. Based on contemporary scholars such as al-Saqqāf,⁹ four primary conditions must be met for the blood to be legally classified as *ḥayḍ*:

1. It is natural for blood to be discharged normally from the uterus.
2. It exits through the natural vaginal passage, not due to injury.
3. It is not caused by illness, miscarriage, or childbirth.
4. It occurs within the timeframes prescribed by *shar'ī* ah.

Istihādah, on the other hand, refers to blood that flows from a vessel near the uterus, known as *al-'ādhil* (العاذل), and occurs

⁵ Hassan Bin Ahmad Bin Muhammad Salim al-Kaf, *al-Taqrirah al-Sadidah fi Masail al-Mufidah* (Tarim: Dar Ulum wa al-Da'wah, 2003), 1: 161.

⁶ al-Athqalani, *Bulugh al-Maram Min Adillah al-Ahkam*, 59.

⁷ Muhammad Bashir al-Shaqfah, *Fiqh Ahkam al-Haid, Nifas Wa al-Istihadah fi Madhahib al-Arbaah* (Damsyiq: Dar al-Qalam, 2012), 1: 27.

⁸ Mansoor Bin Ismail, *Izalatul Iltibas Syarh Tuhfatul A'izza* (Negeri Sembilan: Nine Over Ten Dot Biz, 2017), 53.

⁹ Al-Saqqaf, *al-Ibanah Wa al-Ifadhah fi Ahkam Haid, Nifas Wa al-Istihadah*, 13.

outside of the days of *ḥayḍ* and *nifās*. It is commonly referred to as diseased or abnormal blood. The key distinction between *ḥayḍ* and *istihāḍah* lies in their legal implications. According to the Shāfi'ī school of law, a woman in a state of *ḥayḍ* is prohibited from performing specific acts of worship, including ritual prayer (*ṣalāh*), fasting (*ṣawm*), reciting the Qur'ān, entering the mosque, and engaging in marital intercourse. In contrast, women experiencing *istihāḍah* remain religiously obligated to perform these acts, albeit with procedural requirements, such as ablution (*wuḍū'*) before each obligatory prayer and maintaining cleanliness throughout the day.

Ibn Qudāmah¹⁰ further notes that the occurrence of *ḥayḍ* is closely linked to the biological systems of the women body. During pregnancy, menstrual blood is redirected to nourish the fetus, while during lactation it is transformed into breast milk. Hence, menstruation typically ceases during pregnancy and breastfeeding. *Ḥayḍ* is distinguished from *istihāḍah* based on its physical characteristics and duration. Al-Nawawī¹¹ explains that *ḥayḍ* is usually dark red or black in colour, foul-smelling, and of a thicker consistency. In contrast, *istihāḍah* is lighter in colour, thinner in consistency, and lacks a strong odour. The Prophet Muhammad S.A.W provided a practical guideline for managing women who are bleeding to Fātimah bint Abī Ḥubaysh, stating that if the bleeding is identified as *ḥayḍ*, then one must refrain from performing *ṣalāh*; but if it is *istihāḍah*, then the woman should perform ablution (*wuḍū'*) and continue to pray as usual.¹²

Within the Shāfi'ī school, the methodology for determining the legal status of *ḥayḍ* and *istihāḍah* is notably systematic. According to Mansoor,¹³ there are two principal approaches employed in this classification: the Basic Method and the Seven Categories of the *Istihāḍah* Method. The Basic Method comprises four foundational elements: the minimum age for menstruation, the minimum duration of menstruation, the maximum duration of menstruation, and the minimum interval of purity between

¹⁰ Ibn Qudamah, *al-Mughni* (Lubnan-Beirut: Dar Fikr, 1994), 1: 431.

¹¹ al-Nawawī, *Majmu' Sharh al-Muhazzab* (Jeddah: Maktbah al-Irsyad, 1994), 2: 273.

¹² Muhammad Bin Ismail al-Bukhari, *Sahih Al-Bukhari*, 1st ed. (Beirut: Dar Ibn Kathir, 2002), 85.

¹³ Mansoor Bin Ismail, *Izalatul Iltibas Syarh Tuhfatul A'izza*, 80-239.

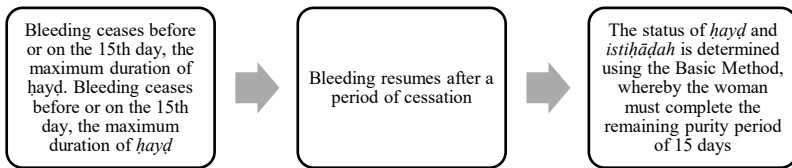
menstrual cycles. These four elements constitute the core parameters used in the Shāfi'ī school to distinguish *ḥayḍ* from *istihādah* and are derived from scriptural evidence (*dalīl shar'ī*) and classical juristic reasoning (*ijtihād*). The minimum age for menstruation is set at nine lunar years (*qamariyyah taqrībiyyah*), based on the opinion of Imām al-Shāfi'ī and the *athar* (narration) of 'Ā'ishah RA. Any blood that is discharged prior to this age is legally classified as *istihādah*, unless certain technical conditions are fulfilled.¹⁴ The minimum duration of *ḥayḍ* is established as 24 hours, while the maximum is 15 days even if the bleeding occurs intermittently so long as it falls within this prescribed window. Meanwhile, the minimum period of purity between two menstrual cycles is fixed at 15 days, with signs of purity indicated either by dryness or the appearance of *al-quṣṣah al-bayḍā'* (a white vaginal discharge signaling the end of menstruation).¹⁵

The Seven Categories of *Istihādah* method, meanwhile, presents a detailed breakdown of classifications concerning women who experience continuous bleeding beyond the maximum limit prescribed for *ḥayḍ*. This includes the *mubtada'ah*, referring to a woman who experiences menstrual bleeding for the first time and whose bleeding continues uninterrupted beyond the maximum duration; the *mu'tādah*, a woman with prior experience of menstruation and regular purity intervals, who later observes prolonged bleeding exceeding the legal maximum; and the *mutahayyirah*, a woman who is confused in determining the status of her blood due to forgetfulness regarding both the usual duration of her menstruation and the distinguishing characteristics such as colour of the blood she experiences throughout the episode. Figures 1.0 and 2.0 provide a more detailed explanation of this method.

¹⁴ al-Kaf, *al-Taqrirah al-Sadidah fi Masail al-Mufidah*, 162.

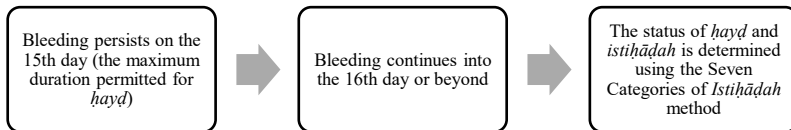
¹⁵ al-Shaqfah, *Fiqh Ahkam al-Haid, Nifas Wa al-Istihadah fi Madhahib al-Arbaah*, 39.

Figure 1.0: Determination of *Ḥayḍ* and *Istihāḍah* Based on the Basic Method



Source: *Kitāb al-Ibānah wa al-Ifāḍah fī Ahkām al-Ḥayḍ wa al-Nifās wa al-Istihāḍah*

Figure 2.0: Determination of *Ḥayḍ* and *Istihāḍah* Based on the Seven Categories of *Istihāḍah*



Source: *Kitāb al-Ibānah wa al-Ifāḍah fī Ahkām al-Ḥayḍ wa al-Nifās wa al-Istihāḍah*

Based on the diagrams above, it can be understood that on the 15th day the maximum allowable duration for *ḥayḍ* two possible bleeding scenarios may occur: either the bleeding stops and then resumes, or it continues uninterrupted beyond the 15-day limit into the 16th day.¹⁶ If the bleeding ceases on or before the 15th day and then resumes after a period of time or a number of days, the subsequent bleeding is classified as *istihāḍah*, and the woman is required to complete the remainder of her 15-day purity period. However, if the bleeding persists continuously and extends into the 16th day and beyond, then the determination of *ḥayḍ* and *istihāḍah* must follow the Seven Categories of *Istihāḍah* method, as the blood

¹⁶ Mansoor Bin Ismail, *Izalatul Illibas Syarh Tuhfatul A'izza*, 239.

in such cases represents a mixture of menstrual and non-menstrual bleeding.¹⁷

In summary, both methods are complementary in establishing the legal status of *ḥayḍ* and *istihāḍah*. Nevertheless, the Basic Method serves as the initial framework for determining whether a woman is experiencing *ḥayḍ* or *istihāḍah*, based on key indicators such as duration, purity interval, and blood characteristics. In contrast, the Seven Categories of *istihāḍah* method is applied specifically when a woman is confirmed to be in a state of *istihāḍah* (*mustahāḍah*), to determine the status of her blood and the corresponding legal rulings. Neither method is interchangeable nor optional, but they are to be applied sequentially and appropriately according to the specific menstrual condition experienced. From an educational perspective, the Basic Method may offer a simpler entry point for secondary students; however, understanding the Seven Categories remains essential for addressing more complex cases of continuous or irregular bleeding. Therefore, the selection of the Basic Method as the foundation for developing the *fiqh* module on women's reproductive health in this study is consistent with the cognitive level of secondary school learners and aligned with the pedagogical requirements of the Islamic education curriculum under the KSSM framework.

CHALLENGES IN IMPLEMENTING THE TEACHING OF ḤAYḌ AND ISTIḤĀḌAH IN THE ISLAMIC EDUCATION CURRICULUM FOR SECONDARY SCHOOLS

The topics of *ḥayḍ* and *istihāḍah* are of particular importance in the lives of women students, especially upon reaching puberty. However, in the context of Islamic Education within Malaysian secondary schools, the implementation of instructional content related to women's reproductive health remains constrained by curricular limitations. A primary concern lies in the insufficient coverage of these topics within the *Dokumen Standard Kurikulum dan Pentaksiran (DSKP)* or in English, *Standard-Based*

¹⁷ Al-Saqqaf, *al-Ibanah Wa al-Ifadah fi Ahkam Haid, Nifas Wa al-Istihadah*, 78-81.

Curriculum and Assessment Document and the Islamic Education textbooks under the *Kurikulum Standard Sekolah Menengah (KSSM)*, which present the subject matter in an overly general and rudimentary manner, lacking depth in both legal rulings and contextual application.

This situation results in students receiving inadequate exposure, particularly to issues related to blood classification, periods of ritual purity, and the associated rulings on religious obligations. Although this topic is also covered within the Form 1 Science subject, it is presented solely from a biological perspective, without the inclusion of *fiqh*-based guidance that Muslim students are expected to master. This disjunction can cause confusion, especially when students attempt to reconcile biological explanations with *shar'ī* requirements for acts of worship.

Interview findings with a secondary school Islamic Education teacher (*Guru Pendidikan Islam, GPI*) revealed that the existing curriculum content on women's reproductive blood in the *Dokumen Standard Kurikulum dan Pentaksiran (DSKP)*, as well as the Form 1 and 2 Islamic Education textbooks, remains insufficient to equip students with foundational knowledge on the topic and its legal rulings. This concern was clearly articulated by Ustazah Ita, who stated:

Ustazah Ita remarked: “*No, it's definitely not enough. That topic (women's reproductive blood) is only discussed in a very basic way. It's not in the Form One syllabus at all, not there. Same with Form Two. And I don't think it's covered in Forms Three, Four, or Five either...*”

This concern was also echoed by Ustazah Mun. According to her, the scope of teaching and learning (*Pengajaran dan Pembelajaran, PdPc*) on women's reproductive blood in the *Dokumen Standard Kurikulum dan Pentaksiran (DSKP)* and the Form 1 and Form 2 Islamic Education textbooks is presented only

in general terms, without the inclusion of practical explanations that could aid students in applying the relevant legal rulings. Her view aligns with the assertion of Shamsuddin al-Ramli,¹⁸ who emphasised that understanding the duration of *ḥayḍ* and the interval of purity is essential in ensuring the validity of a woman's religious observance. This deficiency hinders students, particularly those with irregular menstrual cycles, from accurately identifying the legal status of their bleeding. In this regard, Abdullah Nasih Ulwan¹⁹ stresses that Islamic education must be comprehensive, encompassing both theoretical and practical aspects, especially in matters such as the rulings on women's reproductive blood, which have a direct impact on the performance of obligatory acts of worship.

Ustazah Mun shared: *“If we follow the DSKP curriculum, it just says that when your period ends, you need to take a ritual bath. Nothing about worship, that's it. But when students have questions or issues, we (teachers) just have to figure it out ourselves, to add on (whatever info we think they need about menstruation) ...”*

Furthermore, a document analysis of the *Kurikulum Standard Sekolah Menengah* (KSSM) Islamic Education textbooks for Form 1 and Form 2 reveals that the coverage of women's blood is limited to general concepts of *ḥayḍ*, *nifās*, and *istihādah*. The content primarily focuses on definitions, the circumstances that necessitate ritual bathing, and acts that invalidate fasting. However, it lacks a detailed explanation on how to accurately calculate the duration of *ḥayḍ* and *istihādah*, how to determine the period of ritual purity that triggers ritual bathing, and the specific prohibitions applicable during menstruation or

¹⁸ Shamsuddin Muhammad Bin Ramli, *Nihayatul Muhtaj ila Syarh al-Minhaj* 3rd ed. (Beirut: Dar al-Nafais, 2021), 284-287.

¹⁹ Abdullah Nasih Ulwan, *Tabiyyatul Aulad Fil Islam* (Selangor: PTS Publication, 2015), 2: 74.

istihādah. To clarify these findings, the key points are summarised in Table 1.0 below.

Table 1.0: Summary of Content Analysis of KSSM Islamic Education Textbooks for Form 1 and Form 2

| Page Reference | Information Provided | Information Absent |
|---|---|---|
| Form 1 Islamic Education KSSM Textbook, p. 126 | Explanation of the concepts of <i>ḥayḍ</i> , <i>nifās</i> , and <i>istihādah</i> based on definitions | No detailed explanation of methods for calculating the duration of <i>ḥayḍ</i> and <i>istihādah</i> |
| Form 1 Islamic Education KSSM Textbook, p. 126 | Circumstances that necessitate ritual bathing | No guidance on how to identify the period of purity that requires ritual bath |
| Form 2 Islamic Education KSSM Textbook, pp. 131– 132 | Acts that invalidate fasting | No discussion on the legal prohibitions during <i>ḥayḍ</i> or <i>istihādah</i> |

Source: Compiled and adapted by the researcher.

Accordingly, all four experts interviewed which included an Islamic Education lecturer, a curriculum developer, a specialist in *fiqh al-dam* (jurisprudence of women's reproductive blood), and a research officer from the State Mufti Department were in agreement that the current scope of content related to women's reproductive blood in the *Dokumen Standard Kurikulum dan Pentaksiran (DSKP)* and Islamic Education textbooks is insufficient. They collectively viewed the existing content as overly basic and inadequate for secondary school students, particularly women students who have already begun experiencing the menstrual cycle.

In addition, it is worth noting that the topic of women's reproductive health is also addressed in the Form 1 Science subject under the *Kurikulum Standard Sekolah Menengah (KSSM)*. A specific lesson on menstrual blood is included under Theme 2, titled “*Penyenggaraan dan Kesenambungan Hidup*” (“Maintenance and Continuity of Life”), within Learning Area (4) “*Pembiakan*” (“Reproduction”), and is placed under Subtopic 4.3, “*Kitar Haid*” (“Menstrual Cycle”), as illustrated in Figure 3.0 below.

Figure 3.0: Secondary School Standard Curriculum (KSSM) for Form 1 Science Subject

| Standard Kandungan | Standard Pembelajaran | Catatan |
|--------------------|--|--|
| 4.3 Kitar haid | <p>4.3.1 berkomunikasi mengenai kitar haid dan urutan perubahan pada dinding uterus semasa haid.</p> <p>4.3.2 menghubungkan waktu subur kitar haid dengan proses persenyawaan.</p> <p>4.3.3 mewajarkan kepentingan mengurus kebersihan diri semasa haid.</p> | <p>Mengintegrasikan multimedia dan peta pemikiran untuk menjelaskan:</p> <ul style="list-style-type: none"> • haid dan kitar haid. • hubungan waktu subur kitar haid dengan persenyawaan. • kepentingan mengamalkan kebersihan diri semasa haid. <p>Membincangkan kesan kitar haid yang tidak stabil terhadap kesihatan wanita.</p> |

Source: *Dokumen Standard Kurikulum dan Pentaksiran (DSKP)*, Form 1 Science

Through this subtopic, students are introduced to learning content related to the definition of menstruation, the menstrual cycle, the relationship between the fertile window and fertilisation, as well as the importance of personal hygiene management during menstruation, from a scientific perspective. The inclusion of menstruation as a dedicated subtopic within the Science subject is due to the fact that menstruation involves three primary organs within the female reproductive system: the pituitary gland, the ovaries, and the uterine lining

(endometrium).²⁰ However, this learning approach presents menstruation solely from a biological standpoint, without incorporating relevant fiqh rulings, such as the minimum and maximum durations of *ḥayḍ* and the legally defined periods of ritual purity. While such an approach may be appropriate within the natural focus of science education, which emphasises human physiology and anatomy, in the context of Islamic Education, the understanding of *ḥayḍ* must be expanded to include legal dimensions (*aḥkām shar‘iyyah*), as they have direct implications for the validity of worship, including *ṣalāh*, *ṣawm*, and *ṭawāf*. This disconnect may lead to confusion among students, particularly when they attempt to relate biological processes to the requirements of religious observance. Therefore, integrating health science elements into Islamic education has proven effective in enhancing students’ overall understanding. The study by Mohammad Syukor et al.²¹ demonstrated that an Islamic education module incorporating health science not only improved students’ test performance but also stimulated higher-order thinking skills and increased interest in learning practical religious content. This underscores the necessity for a holistic approach that combines scientific and *Sharī‘ah* dimensions, enabling students to understand the relationship between the human body and religious obligations in their daily lives.

Although the topic of menstruation is already introduced in the Form 1 Science curriculum, one of the informants, Ustazah Ila, emphasized that a more detailed treatment of women's reproductive blood is still necessary within the Islamic Education subject under the KSSM framework. This, she argued, is because the study of women's reproductive blood from an Islamic perspective is closely linked to legal rulings (*aḥkām*) governing acts of worship.

²⁰ Dra.Dini Kasdu, *Solusi Problem Wanita Dewasa*, 1st ed. (Jakarta: Pustaka Pembangunan Swadaya Nusantara, 2005), 3.

²¹ Mohammad Syukor Mohammad Ghulam, Tengku Sarina Aini Tengku Kasim, Fakhrol Adabi Abdul Kadir, “Pengintegrasian Sains Kesehatan dalam Pendidikan Islam KSSM Tingkatan Satu: Kajian Kuasi-Eksperimen,” *Journal of Islamic Educational Research (JIER)* 4, no. 1 (2019): 1–13, <https://doi.org/10.22452/jier.vol4no1.1>.

Ustazah Ila shared: *“I really think it’s important for us to include the topic of women’s reproductive health in the Islamic Education textbook. In Science, we learn about things like ovulation, right? The Science textbook explains the cycle over several days. But in the Islamic Education textbook, there’s no mention of the menstrual cycle at all. None, right? Absolutely none. The textbook only covers the definition, what ḥayḍ means, what requires a ritual bath, and what invalidates fasting.”*

According to Ustazah Yus, the detailed study of women’s reproductive blood within the Islamic Education syllabus is essential. This is because it involves understanding the menstrual cycle from a *fiqh* perspective, particularly the minimum and maximum durations of *ḥayḍ*, as well as the legally defined period of purity between two menstrual cycles. This differs significantly from the scientific approach to teaching the menstrual cycle, which does not account for these jurisprudential timeframes, as discussed extensively by the *fuqahā’* in their works.

Ustazah Yus explained: *“In Science, the information shared is more about what usually happens, like seven days of menstruation and twenty-three days of purity. But as Islamic Education teachers, we also need to explain the possibility of bleeding occurring during the fifteen days of purity. That’s because the minimum duration for both menstruation and purity is fifteen days. So, ovulation could very well happen after those fifteen days too...”*

Ustazah Yus’s statement aligns with the findings of Tengku Sarina et al.,²² who identified a clear distinction between the

²² Tengku Sarina Aini Tengku Kasim, Siti Falihah Yaakob, Nor Fahimah Mohd Razif, “The Learning of Women’s Blood in The Science Subject of The Secondary School Standard Curriculum (KSSM): A Comparison of *Fiqh* and Scientific Perspectives,” *International Journal of Modern*

content related to menstruation presented in the Science curriculum and that which is addressed from a *fiqh* perspective. Fundamentally, the average 28- to 30-day menstrual cycle taught in science may be suitable for women who experience regular menstruation, for instance, seven days of *ḥayḍ* followed by twenty-one days of purity. However, for women with irregular cycles, such as those experiencing *ḥayḍ* beyond the maximum legal duration, or purity that falls short of the minimum requirement the standard 28-day cycle model taught in Science is not applicable.

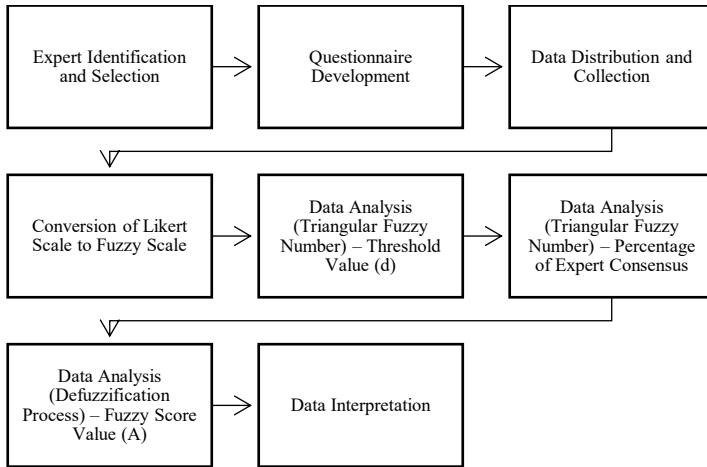
In conclusion, the existing coverage of women's reproductive health in the *Dokumen Standard Kurikulum dan Pentaksiran (DSKP)* and the Form 1 and Form 2 Islamic Education textbooks remains insufficient in equipping secondary school students with even a foundational understanding of the topic. Although the subject of menstruation is introduced in the Form 1 Science curriculum, the difference in content focus between the scientific and *fiqh*-based perspectives may lead to confusion among students, particularly if not adequately clarified by Islamic Education teachers (GPI) and Muslim Science educators. Therefore, the inclusion of detailed *fiqh*-based knowledge on women's reproductive blood within the Islamic Education curriculum is essential, so that students can develop a proper understanding of how to classify blood types and apply the relevant legal rulings, especially those related to acts of worship.

DEVELOPMENT PROCESS OF THE *FIQH* MODULE ON *ḤAYḌ* AND *ISTIḤĀḌAH* BASED ON EXPERT CONSENSUS USING THE FUZZY DELPHI METHOD

The development of the *fiqh* module on *ḥayḍ* and *istiḥāḍah* in this study was carried out systematically using the Fuzzy Delphi Method (FDM), which enables the empirical, structured determination of expert consensus. This method was selected for its accuracy in filtering and validating items based on the judgment of qualified experts, in line with Mohd Ridhuan's

recommendations.²³ Eight key steps were identified for implementing the FDM, as illustrated in Figure 4.0.

Figure 4.0: Flowchart of the Module Development Process for *Fiqh of Ḥayḍ and Istihādah*



Source: Mohd Ridhuan (2016)

The first step involved purposive sampling of experts, selected for their academic qualifications, publication records, and extensive experience in *fiqh al-nisāʿ*³ (jurisprudence of women), Islamic education, and instructional design. A total of 13 experts were identified, with 9 providing complete responses for analysis. The second step focused on developing a 58-item questionnaire, structured around six core components of the module. This process included rigorous content validation by both the project supervisor and subject matter experts to ensure content validity and contextual appropriateness. Subsequently, the instrument was distributed to the selected experts via email and messaging

²³ Mohd Ridhuan bin Mohd Jamil and Nurul Rabihah Binti Mat Noh, *Kepelbagaian Metodologi Dalam Penyelidikan Reka Bentuk Dan Pembangunan*, 2nd ed. (Selangor: Qaisar Prestige Resources, 2020), 113-121.

platforms such as WhatsApp and Telegram. Each respondent received the questionnaire, a formal letter of appointment, and a consent form. The fourth step involved converting linguistic variables into triangular fuzzy numbers. This study employed a 7-point Likert scale.

In the fifth step, threshold values (d) were analysed using the vertex method formula. Items with d values ≤ 0.2 were retained, while those exceeding this threshold were excluded, as illustrated in the figure below.²⁴

Figure 5.0: Formula for Calculating the Threshold Value (d)

$$d(\tilde{m}, \tilde{n}) = \sqrt{\frac{1}{3} [(m_1 - n_1)^2 + (m_2 - n_2)^2 + (m_3 - n_3)^2]}$$

Source: Chen, 2000

The sixth step involved determining the percentage of experts who reached consensus. A consensus was considered valid when the agreement level exceeded 75%. In the seventh step, the defuzzification process was conducted to obtain the fuzzy score value (A). Items with A values ≥ 0.5 were accepted, while those falling below were excluded. This process also served to establish the ranking of items by their highest scores.²⁵ The eighth step focused on interpreting the data to document findings during the development phase. All analyses were performed using a customised Microsoft Excel template developed by Mohd Ridhuan.²⁶

Upon completion of this phase, the comprehensive development of the module prototype commenced. This stage

²⁴ Chen, "Extension of The TOPSIS For Group Decision-Making Under Fuzzy Environment," *Fuzzy Sets and System* 1, no. 114 (2000): 1–9, [https://doi.org/10.1016/S0165-0114\(97\)00377-1](https://doi.org/10.1016/S0165-0114(97)00377-1).

²⁵ C. W. Tang and C. T. Wu, "Obtaining a Picture of Undergraduate Education Quality: A Voice from Inside the University," *Higher Education* 60, no. 3 (2010): 269–286.

²⁶ Mohd Ridhuan bin Mohd Jamil and Nurul Rabihah Binti Mat Noh, *Kepelbagaian Metodologi Dalam Penyelidikan Reka Bentuk Dan Pembangunan*, 115.

involved structuring the instructional framework, determining pedagogical strategies, designing practical activities, developing teaching aids (*bahan bantu mengajar, BBM*), and constructing assessment instruments. The draft module underwent progressive review by three core experts a specialist in the *fiqh* of women's reproductive health, an expert in Islamic education, and a module development specialist alongside two field practitioners, consisting of a school teacher and a district education office (PPD) officer. Overall, the implementation of the Fuzzy Delphi Method (FDM) in this study enabled a meticulous and objective selection of module items, grounded in a valid expert consensus. The content validity, rooted in the *fiqh* of the Shāfi'ī school, and the precision of the adopted pedagogical approach, are expected to contribute significantly to the teaching of Islamic Education at the secondary school level.

INTEGRATING SHĀFI'Ī JURISPRUDENTIAL VIEWS AND EXPERT CONSENSUS IN DETERMINING MODULE CONTENT ON THE *FIQH* OF WOMEN REPRODUCTIVE BLOOD FOR SECONDARY SCHOOL STUDENTS

The content of the *fiqh* module on women's reproductive health developed in this study is based on an authoritative integration of foundational legal principles on *ḥayḍ* and *istihādah* from the Shāfi'ī school and the consensus of contemporary experts in *fiqh* and Islamic education. This integration aims to ensure that each component of the module is not only fully aligned with *shar'ī* requirements but also pedagogically suitable for implementation within the formal education context of secondary schools. The process involved a thorough evaluation of the structure and scope of the content to be delivered to students, aligned with their cognitive level and practical responsibilities as legally accountable individuals (*mukallaf*).

The study's findings regarding content items are categorised into four main domains: (1) the concepts of *ḥayḍ* and *istihādah*; (2) methods for determining menstrual and non-menstrual bleeding; (3) distinguishing characteristics between *ḥayḍ* and *istihādah*; and (4) personal management guidelines before,

during, and after menstruation. The table below outlines the expert consensus on each content area in detail, based on the Fuzzy Delphi analysis.

Table 2.0: Findings on Content Items for the Educational Module on Women Reproductive Blood

| Item / Element | Triangular Fuzzy Number Criteria | | Defuzzification Process Criteria | | | | Expert Consensus | Element ACCEPT ED | Ranking |
|--|--|--------------------------------|----------------------------------|-------|-------|----------------|------------------|-------------------|---------|
| | Threshold value, d | Percentage of Expert Agreement | m1 | m2 | m3 | Fuzzy Skor (A) | | | |
| Definition of <i>ḥayḍ</i> and <i>istihāḍah</i> | 0.000 | 100% | 0.900 | 1.000 | 1.000 | 0.967 | ACCEPT ED | 0.967 | 1 |
| Scriptural evidences for the ruling | 0.077 | 89% | 0.856 | 0.967 | 0.989 | 0.937 | ACCEPT ED | 0.937 | 2 |
| The wisdom behind the occurrence of menstrual blood in women | 0.135 | 78% | 0.811 | 0.933 | 0.978 | 0.907 | ACCEPT ED | 0.907 | 3 |
| Proposed Item/Element | 1. Acts permitted and prohibited during <i>ḥayḍ</i> and <i>istihāḍah</i> | | | | | | | | |

Findings for the construct concepts of *ḥayḍ* and *istihāḍah* indicate that all three core items met the acceptance criteria under the Fuzzy Delphi Method. The item “Definition of *ḥayḍ* and *istihāḍah*” received full consensus (100%) with a threshold value of 0.00 and a fuzzy score of 0.967. The item “Scriptural evidences for the ruling” recorded 89% agreement (threshold = 0.07), while “The wisdom behind the occurrence of menstrual blood in women” received 78% consensus (threshold = 0.13), each with a fuzzy score of 0.900. One expert suggested adding an item on prohibitions and permissions during menstruation; however, this element was already integrated under the subtopic “Self-Management.”

All three items are considered critical as foundational elements in students’ understanding of the *fiqh* of women reproductive blood, prior to their introduction to methods of calculation and classification. Emphasis on definitions as the starting point for *fiqh* instruction is further supported by Siti Fatimah

Salleh's findings.²⁷ Additionally, the Form 1 Islamic Education textbook (KSSM) features the terms *ḥayḍ*, *nifās*, and *istihāḍah* in the "Word Gallery", further reinforcing the need to introduce these concepts early and systematically within the curriculum.

Table 3.0: Findings on Content Items for the Educational Module on Women Reproductive Blood (Method for Determining *Ḥayḍ* and *Istihāḍah*)

| Item / Element | Triangular Fuzzy Number Criteria | | Defuzzification Process Criteria | | | | Expert Consensus | Element ACCEPTED | Ranking |
|--|----------------------------------|--------------------------------|----------------------------------|-------|-------|-----------------|------------------|------------------|---------|
| | Threshold value, d | Percentage of Expert Agreement | m1 | m2 | m3 | Fuzzy Score (A) | | | |
| Age of onset of menstruation | 0.000 | 100% | 0.900 | 1.000 | 1.000 | 0.967 | ACCEPTED | 0.967 | 1 |
| Calculation of the minimum duration of <i>ḥayḍ</i> (24 hours) | 0.000 | 100% | 0.900 | 1.000 | 1.000 | 0.967 | ACCEPTED | 0.967 | 1 |
| Calculation of the maximum duration of <i>ḥayḍ</i> (15 days and 15 nights) | 0.000 | 100% | 0.900 | 1.000 | 1.000 | 0.967 | ACCEPTED | 0.967 | 1 |
| Calculation of the minimum interval of purity between two menstrual cycles (15 days) | 0.000 | 100% | 0.900 | 1.000 | 1.000 | 0.967 | ACCEPTED | 0.967 | 1 |
| Indicators of ritual purity from <i>ḥayḍ</i> Proposed Item/Element | 0.030 | 100% | 0.878 | 0.989 | 1.000 | 0.956 | ACCEPTED | 0.956 | 5 |

²⁷ Siti Fatimah et al., "Analisis Pendidikan Darah Wanita dalam Kurikulum Rendah dan Menengah di Malaysia," *Jurnal Tamaddun XXI*, no. 1 (2020): 145–60, <https://worldconferences.com>.

The findings presented in Table 3.0 indicate that all five items related to the method for determining *ḥayḍ* and *istihāḍah* met the three key acceptance criteria of the Fuzzy Delphi Method: a threshold value below 0.2, a fuzzy score above 0.5, and an expert agreement level of at least 75%. The first four items namely, the age of onset of menstruation, the minimum duration (24 hours), the maximum duration (15 days and 15 nights), and the minimum purity interval between two menstrual cycles (15 days) all achieved a threshold value of 0.00, full consensus (100%), and a fuzzy score of 0.967. The fifth item, concerning the indicators of ritual purity, was likewise accepted, with a threshold value of 0.030, 100% expert agreement, and a fuzzy score of 0.956.

The *fiqh* parameters embedded in these items are directly grounded in the authoritative rulings of the Shāfi'ī school, as consistently articulated by leading jurists such as Imām al-Rāfi'ī, Imām al-Nawawī, Imām Ibn Ḥajar al-Haytamī, and Imām al-Ramlī. According to al-Nawawī in *al-Majmū*,²⁸ the minimum duration of *ḥayḍ* is one day and one night (24 hours), while the maximum is fifteen days and fifteen nights based on the observed experiences of women during the time of the Companions. Ibn Ḥajar²⁹ further explained that blood discharged for less than 24 hours is legally classified as *istihāḍah* rather than *ḥayḍ*. Al-Ramlī³⁰ affirmed that the minimum period of purity between two menstrual cycles is fifteen days; any blood that appears before the completion of this interval is still ruled as *istihāḍah*. These established rulings highlight that the calculation of menstrual blood is not only rooted in the authoritative legal tradition of the *madhhab* but must also be applied systematically in *fiqh* education for students.

Although menstruation is addressed under the subtopic “Menstrual Cycle” in the Form 1 Science curriculum (KSSM), the emphasis is primarily on reproductive physiology and personal hygiene. In contrast, the Islamic Education subject does not provide detailed guidance on calculating menstrual blood durations, even

²⁸ Al-Nawawī, *Majmu' Sharh al-Muhazzab*, 273.

²⁹ Sheikh Islam Shihabuddin Ibn Hajar al-Haitami, *Tuhfat Al-Muhtaj bi Sharh al-Minhaj*, 6th ed.(Beirut: Dar al-Kotob Ilmiyyah, 2017), 1: 138.

³⁰ Shamsuddin Muhammad Bin Ramli, *Nihayatul Muhtaj Ila Syarh al-Minhaj*, 287.

though this knowledge is fundamental to determining the validity of core acts of worship such as prayer and fasting.

Understanding the method for calculating the duration of menstrual blood is a critical foundation in the study of *fiqh* related to women's reproductive blood, particularly for secondary school students who are entering the phase of legal accountability. This knowledge enables students to more confidently identify the status of their bleeding and prevents confusion in performing religious obligations.³¹ Several studies, including those by Fatimah et al.³² and Reshad et al.,³³ have similarly highlighted that the absence of a structured, dedicated module poses significant challenges for students in accurately understanding the methodology for calculating menstrual durations, which, in turn, negatively impacts their confidence in performing daily acts of worship.

The acceptance of all five items by the expert panel not only affirms the validity of the content based on the authoritative positions of the Shāfi'ī school but also underscores the urgent need to establish the topic of menstrual calculation as a core component in instructional modules. Mastery of these methods is fundamental to a comprehensive understanding of *ḥayḍ* and *istihādah*, and by extension, strengthens students' overall grasp of *fiqh* pertaining to women.

³¹ Tengku Sarina Tengku Kasim, Siti Falihah Yaakob, and Nor Fahimah Mohd Razif, "Keterbatasan Pendidikan Darah Wanita dalam Kurikulum Pendidikan Islam Sekolah Menengah di Malaysia: Implikasi Terhadap Sikap dan Tingkah Laku Murid," *Tinta Artikulasi Membina Ummah* 10, no. 1 (2024): 11–23.

³² Siti Fatimah et al., "Analisis Pendidikan Darah Wanita dalam Kurikulum Rendah di Malaysia di Kalangan Guru Pendidikan Islam," 145-160.

³³ Hannan Fatini Md Reshad and Siti Khatijah Ismail, "Analisis Sototan Literatur Bagi Kajian Darah Wanita," 227-234.

Table 4.0: Findings on Content Items for the Educational Module on Women's Reproductive Blood (Distinguishing Between *Ḥayḍ* and *Istihādāh*)

| Item / Element | Triangular Fuzzy Number Criteria | | Defuzzification Process Criteria | | | | Expert Consensus | Element ACCEPTED | Ranking |
|--|----------------------------------|--------------------------------|----------------------------------|-------|-------|-----------------|------------------|------------------|---------|
| | Threshold value, d | Percentage of Expert Agreement | m1 | m2 | m3 | Fuzzy Score (A) | | | |
| Differences based on the colour and characteristics of the blood | 0.285 | 89% | 0.800 | 0.889 | 0.900 | 0.863 | REJECT | ED | |
| Differences based on duration of bleeding Proposed Item/Element | 0.366 | 0% | 0.733 | 0.833 | 0.867 | 0.811 | REJECT | ED | |

The findings in Table 4.0 indicate that both items under the subtopic “Distinguishing Between *Ḥayḍ* and *Istihādāh*” were rejected based on the Fuzzy Delphi analysis. The first item, which focused on differences in the colour and characteristics of the blood, attained a fuzzy score of 0.863 (above the 0.5 threshold) and 89% expert agreement (exceeding the 75% criterion), but failed to meet the required threshold value, recording 0.285 (above 0.2). The second item, which addressed distinctions based on the duration of bleeding, was likewise rejected due to a high threshold score of 0.366 and a complete absence of expert agreement (0%), despite achieving a fuzzy score of 0.811.

This rejection reflects the expert panel’s consideration of the appropriateness of content in relation to the cognitive level of lower secondary school students. Although most women students at this level have reached puberty and begun menstruating, they are generally not yet exposed to complex scenarios such as prolonged *istihādāh*, which would require technical understanding of methods for determining the legal status of blood based on colour or personal menstrual patterns. Within the Shāfi‘ī school, distinctions between *ḥayḍ* and *istihādāh* are fundamentally established through three approaches: (i) calculation based on minimum and maximum durations; (ii) identification through the characteristics of the blood,

such as colour and odour; and (iii) the strength of established menstrual patterns. However, as explained by al-Nawawī³⁴ and elaborated by Ibn Ḥajar,³⁵ The method of distinguishing based on the characteristics of blood is considered a last resort, applied only when bleeding extends beyond the 15-day maximum for *ḥayḍ*, as it requires close observation and a higher level of jurisprudential understanding.

Therefore, although the approach based on the characteristics of blood is recognised within the legal framework, its implementation at the lower secondary level is deemed overly technical and potentially confusing for students. The Fuzzy Delphi findings validate the expert panel's concern regarding the feasibility of applying this method in the context of introductory *fiqh* education for women students. As such, the principle of gradual introduction (*tadrīj*) is prioritised, with an emphasis on foundational understanding that is more accessible and cognitively appropriate.³⁶

The primary focus in developing this module's content is to establish a practical, developmentally appropriate foundation of knowledge. This approach is consistent with the recommendation of Tumiran et al.,³⁷ who stress the importance of delivering adolescent reproductive health education in a progressive manner, aligned with students' maturity levels and actual learning needs. Consequently, both items were excluded to ensure that the module content remains contextual, applicable, and appropriate for classroom implementation.

³⁴ al-Nawawī, *Majmu' Sharh al-Muhazzab*, 273.

³⁵ Sheikh Islam Shihabuddin Ibn Hajar al-Haitami, *Tuhfat Al-Muhtaj bi Sharh al-Minhaj*, 6th ed. (Beirut: Dar al-Kotob Ilmiyyah, 2017), 1:139.

³⁶ Abdul Munir Ismail, "Suatu Analisis Pendekatan Abdullah Nasih Ulwan dalam Menangani Penyelewengan Terhadap Pendidikan Anak-Anak," *Jurnal Pendidikan Awal Kanak-Kanak Kebangsaan* 3 (2014): 14–35.

³⁷ Mohd Amzari Tumiran et al., "Islamic Menstrual Education in Malaysian Primary School: A Review of Prospects and Challenges," *Journal of Islamic, Social, Economics and Development* 9, no. 65 (2024): 438–56, <https://doi.org/10.55573/JISED.096541>.

Table 5.0: Findings on Content Items for the Educational Module on Women Reproductive Blood (Guidelines for Self-Management Before, During, and After Menstruation)

| Item / Element | Triangular Fuzzy Number Criteria | | Defuzzification Process Criteria | | | | Expert Consensus | Element ACCEP TED | Ranking |
|--|---|---------------------------------|----------------------------------|-------|-------|-----------------|------------------|-------------------|---------|
| | Threshold value, | Percent age of Expert Agreement | m 1 | m 2 | m 3 | Fuzzy Score (A) | | | |
| Menstrual calendar management | 0.094 | 89% | 0.833 | 0.956 | 0.989 | 0.926 | ACCEP TED | 0.926 | 4 |
| Personal hygiene and sanitary pad management | 0.236 | 78% | 0.67 | 0.889 | 0.933 | 0.863 | REJEC TED | | |
| Prohibited acts during menstruation | 0.030 | 100% | 0.78 | 0.989 | 1.000 | 0.956 | ACCEP TED | 0.956 | 3 |
| Procedure for ritual bath | 0.000 | 100% | 0.900 | 1.000 | 1.000 | 0.967 | ACCEP TED | 0.967 | 1 |
| Procedure for performing prayer after menstrual purity | 0.000 | 100% | 0.900 | 1.000 | 1.000 | 0.967 | ACCEP TED | 0.967 | 1 |
| Proposed Item/Element | 1. Explanation on how to make up missed prayers and fasts | | | | | | | | |

Table 5.0 shows that four out of five items under the subtopic “Guidelines for Self-Management Before, During, and After Menstruation” were accepted by the expert panel based on all three criteria of the Fuzzy Delphi Method. These four items are: menstrual calendar management, prohibited acts during menstruation, the procedure for a ritual bath, and the procedure for performing prayer after attaining menstrual purity.

The latter three items achieved full consensus (100%), a threshold value of 0.00 (<0.2), and a fuzzy score of 0.967 (>0.5). Meanwhile, the item “menstrual calendar management” was also accepted, with 89% agreement, a threshold value of 0.094, and a fuzzy score of 0.926. These findings reflect a high level of expert acceptance for content that supports students in identifying blood status in a structured manner. The use of menstrual calendars is also empirically supported by studies such as that of Norhafizah Ahmad

et al.,³⁸ who highlight the importance of regular record-keeping as a foundation for effective self-monitoring and the valid performance of religious obligations among women.

Conversely, the item “personal hygiene and sanitary pad management” was rejected despite meeting two of the three Fuzzy Delphi acceptance criteria 78% expert agreement and a fuzzy score of 0.863 because it exceeded the threshold of 0.2 (recorded: 0.236). This rejection, however, does not affect the module's development, as physical hygiene has already been incorporated into the Form 1 Science curriculum (KSSM) under the topic “Menstrual Cycle.” The decision reflects a clear delineation between the domains of *fiqh* education and biological science, thereby reinforcing the need for this module to focus on religious aspects not explicitly addressed elsewhere in the curriculum.

In addition, the expert panel proposed a content enhancement by suggesting the inclusion of post-menstrual worship management, particularly regarding the making up of missed prayers and fasts. This suggestion has been integrated into the item “procedure for performing prayer after menstrual purity”, with expanded content explaining *fiqh* concepts such as *turū' al-māni'* (the emergence of a legal impediment) and *zawāl al-māni'* (the removal of the impediment), as discussed by Ḥasan al-Kāf.³⁹ Such knowledge helps students understand the religious obligations to be fulfilled after menstruation, in accordance with the principles of *taklīf*.

Overall, the Fuzzy Delphi findings for this subtopic affirm the effectiveness of integrating the legal principles of the Shāfi'ī school with contemporary educational needs. The developed module not only offers procedural guidance suited to the cognitive development level of secondary school students but also elevates the importance of women's worship education as a vital component of functional religious literacy. The accepted items serve as a

³⁸ Norhafizah Ahmad et al., “Menstrual Hygiene Management Practices According to Al-Quran and al-Sunnah,” *Journal of Quranic Sciences and Research* 3, no. 2 (2023), <https://doi.org/10.30880/jqsr.2022.03.02.004>.

³⁹ al-Kaf, *al-Taqrirah al-Sadidah fi Masail al-Mufidah*, 196.

foundation for practical *understanding of fiqh*, grounded in authoritative rulings and oriented toward real-life application for Muslim teenagers.

CONCLUSION

This study successfully developed a content-rich *fiqh* module on women's blood grounded in the authoritative legal principles of the Shāfi'ī school. Its relevance and appropriateness were systematically validated through the Fuzzy Delphi method, incorporating the consensus of experts in both *fiqh* and Islamic education. The positive evaluation of accepted items attests to the careful balance achieved between juristic integrity and contemporary pedagogical needs of secondary school students. The module is structured through a gradual, contextualised approach that prioritises practical understanding and lawful application of worship in line with the cognitive development of adolescent learners.

The validation process demonstrated that *fiqh* related to women's blood can be taught in a structured, student-friendly manner without compromising the integrity of Islamic rulings. The rejection of more cognitively demanding items, such as blood colour differentiation, reflects the panel's sensitivity to students' learning capacities, reaffirming the importance of *tadrij* (gradualism) in curriculum delivery. This responsiveness enhances the module's pedagogical relevance within the classroom and its alignment with national curriculum frameworks.

From an academic perspective, this module fills a significant gap in the development of instructional materials on *fiqh al-nisā'* within the Shāfi'ī tradition. It pioneers a focused, structured, and authentic educational intervention that bridges the classical legal heritage (*turāth fiqhī*) with the evolving demands of contemporary formal education, particularly in the domain of women's worship. Moreover, the study lays the groundwork for future exploration into other areas of *fiqh* related to individual religious obligations (*taklīf*), especially those pertinent to youth. As such, this module holds strong potential not only as a reliable

and effective pedagogical reference but also as a key instrument in enhancing *fiqh* literacy among Muslim women students and in mainstreaming women's ritual education as a vital component of Islamic studies.

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