



Family Influence on Female’s Blood Education in the Context of Islamic Practice in Malaysia

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Abstract

Family is the first and foremost institution in the formation of an individual’s values, morals, and personality laying the foundation for societal harmony. A well-functioning family is capable of fostering a balanced and competitive society. In Islamic education, one crucial aspect that families need to emphasize is the education concerning women’s blood, encompassing topics such as menstruation, postpartum bleeding (nifas), irregular bleeding (istihadah), and the related rulings. However, within the context of the Malaysian Muslim community, this topic is often underemphasized due to traditional perceptions that deem it unsuitable for open discussion. The lack of clear information has led to difficulties among young women in understanding the rulings related to women’s blood, potentially affecting the validity of their religious practices. This study investigates the extent to which Muslim families in Malaysia play a role in educating about women’s blood and examines how the lack of such education influences Islamic practices among Muslim women. Adopting a qualitative approach, the study employs semi-structured interviews and document analysis to explore family perspectives and experiences in conveying this knowledge. Findings indicate that families play a pivotal role in shaping attitudes, knowledge, and awareness among children, contributing to a deeper understanding of women’s blood-related topics. Abdullah Nasih Ulwan emphasized that parents are responsible for teaching their children the rulings of maturity, including those on menstruation and its associated laws. These findings suggest that integrated education on women’s blood should be prioritized within families and Islamic educational institutions to enhance family knowledge and well-being. The study also provides significant implications for policymakers and educators in designing more inclusive programs aligned with current religious and social needs.

Keywords: Islamic Education, Family, Female’s Blood, Malaysia

Abstrak

Keluarga merupakan institusi utama dalam membentuk nilai, akhlak, dan kepribadian individu, sekaligus menjadi dasar bagi keharmonisan masyarakat. Keluarga yang baik mampu melahirkan masyarakat yang seimbang dan kompetitif. Dalam pendidikan Islam, salah satu aspek penting yang harus ditekankan oleh keluarga adalah pendidikan mengenai darah wanita, yang mencakup topik haid, nifas, istihadhah, serta hukum-hukum yang terkait. Namun, dalam konteks masyarakat Muslim di Malaysia, topik ini sering kurang mendapat perhatian akibat persepsi tradisional yang menganggapnya kurang pantas dibahas secara terbuka. Kekurangan informasi yang jelas menyebabkan remaja perempuan mengalami kesulitan dalam memahami hukum-hukum terkait darah wanita, yang dapat memengaruhi keabsahan ibadah mereka. Penelitian ini menyelidiki sejauh mana keluarga Muslim di Malaysia berperan dalam menyampaikan pendidikan mengenai darah wanita dan mengkaji bagaimana kurangnya pendidikan ini memengaruhi praktik keagamaan wanita Muslim. Dengan pendekatan kualitatif, penelitian ini menggunakan wawancara semi-terstruktur dan analisis dokumen untuk mengeksplorasi perspektif keluarga serta pengalaman mereka dalam menyampaikan pengetahuan ini. Kajian menunjukkan bahwa keluarga memiliki peran utama dalam membentuk sikap, pengetahuan, dan kesadaran anak-anak, sehingga berkontribusi pada pemahaman yang lebih mendalam tentang topik darah wanita. Abdullah Nasih Ulwan juga menegaskan tanggung jawab orang tua untuk mengajarkan anak-anak mereka tentang hukum-hukum kedewasaan, termasuk topik haid, hukum-hukumnya, dan penghitungan masa haid. Justeru, kajian ini merekomendasikan agar pendidikan yang terintegrasi mengenai darah wanita diberikan perhatian yang lebih besar dalam keluarga dan institusi pendidikan Islam untuk meningkatkan pengetahuan dan kesejahteraan keluarga. Penelitian ini juga memberikan implikasi penting bagi pembuat kebijakan dan pendidik dalam merancang program yang lebih inklusif sesuai dengan kebutuhan agama dan sosial saat ini.

Kata Kunci: *Pendidikan Islam, Keluarga, Darah Wanita, Malaysia*

Introduction

The concept of the family holds a multiplicity of meanings, ranging from shared genetic material, common ancestral heritage across generations, and household members to relationships of mutual care and support that go beyond the scope of mere friendship. From a legal standpoint, family encompasses persons related by blood, marriage, or adoption. However, contemporary conceptualizations of the family often extend beyond these narrow confines to include those individuals in one's life that provide the social functions of family, e.g., financial interdependence, emotional support, and co-parenting.¹ Family is the first and foremost institution in the formation of an individual's values, morals, and

¹ Kathryn Harker Tillman and Charles B. Nam, "Family Structure Outcomes of Alternative Family Definitions," *Population Research and Policy Review* 27, no. 3 (2008), p. 67–84.

personality.² Family is also the foundation and source of strength of society since society comprises family units, and the family is like the cells that make up the body.³ A good family will give birth to a good society. Conversely, if the family is broken, then the whole society will also be broken.⁴ Thus, family is perceived as the most significant and enduring social institution in a child's life, shaping the child's cognitive, emotional, and social development from the earliest stages of life.⁵

Among the various aspects of a child's upbringing, education is one of the most profoundly influenced by the family environment. Therefore, family involvement in education stands as a cornerstone for the holistic development of learners and the broader enhancement of societal well-being.⁶ As the first educational environment, families shape children's moral and religious foundations, influencing their ethics and societal norms.⁷ Notably, family influence on education refers to the ways in which parents, guardians, and other family members affect a child's educational experiences, outcomes, and overall attitude toward learning. This influence can be direct, such as through parental involvement in school activities or homework, and indirect, through providing resources, emotional support, and establishing educational expectations.⁸

Research consistently reveals a positive correlation between family involvement and educational outcomes.⁹ When parents are actively engaged in their children's education, students tend to perform better academically, exhibit improved attendance and behavior, and demonstrate higher levels of motivation and self-esteem.¹⁰ In the beginning stages of child development, parenting quality is commonly measured by maternal supportiveness, sensitivity, and responsiveness. These characteristics have been demonstrated to be related to children's language

² Haderani, "Peranan Keluarga Dalam Pendidikan Islam," *Jurnal STAI Al-Washiliyah Barabai* xii, no. 24 (n.d.), p. 85–160.

³ Abdul Munir Ismail and Mohd Noor Daud, "Suatu Analisis Pendekatan Abdullah Nasih Ulwan Dalam Menangani Penyelewengan Terhadap Pendidikan Anak-Anak," *Jurnal Pendidikan Awal Kanak-Kanak Kebangsaan* 3 (2014) p.14-35 Munir Fuady, *Metode Riset Hukum: Pendekatan Teori Dan Konsep* (Jakarta: Rajawali Press, 2018).

⁴ Ismail and Daud, "Suatu Analisis Pendekatan Abdullah Nasih Ulwan Dalam Menangani Penyelewengan Terhadap Pendidikan Anak-Anak." p. 4.

⁵ Sandra Machida, Angela R. Taylor, and Juhu Kim, "The Role of Maternal Beliefs in Predicting Home Learning Activities in Head Start Families," *Family Relations* 51, no. 2 (2002), p. 76–84.

⁶ Chengquan Li and Can Zhang, "Transformative Perspectives in Physical Education Evaluation: Empowering Diverse Stakeholders for Holistic Learning Experiences in the Era of Big Data," *Journal of the Knowledge Economy*, 2023, p. 1–27.

⁷ Erna Roostin, "Family Influence On The Development Of Children," *PrimaryEdu - Journal of Primary Education* 2, no. 1 (2018), p. 1.

⁸ Peshawa Mohammed and Agnes Engler, "The Role of Family and Family Context in the Learning Process of Children," *Vietnam Journal of Education* 6, no. 1 (2022), p.1–9.

⁹ Pi Chun Hsu and Ru Si Chen, "Analyzing the Mechanisms by Which Digital Platforms Influence Family-School Partnerships among Parents of Young Children," *Sustainability (Switzerland)* 15, no. 24 (2023), p. 1–20.

¹⁰ Rashid Hammed, "The Role of Parents in Education. How to Support Your Child's Learning At Home," *Journal of Pakistan* 7, no. 2 (2018), p. 88–99.

skills, problem-solving, early number concept acquisition, classification abilities, and interpersonal skills.¹¹ Through familial relationships, children learn the fundamentals of communication, organizational skills, delegation of roles and responsibilities, and the family's educational expectations for their futures. In fact, the family's influence extends beyond academic outcomes, shaping children's educational expectations, career aspirations, and overall well-being.¹² Hence, to maximize positive influences, families should maintain supportive attitudes and behaviors and collaborate with schools to enhance children's educational experiences.¹³

In the context of Islamic society, the role of family is significant in forming a basic understanding of the religious teachings that become a guide in daily life. Family influence plays a crucial role in shaping the educational development of children, with both religious and academic education being deeply intertwined.¹⁴ In particular, family education is considered the first and most crucial form of education, based on Islamic guidance, and is aimed at developing children's faith, devotion, and noble character.¹⁵ Parents serve as primary educators, following the example of Prophet Muhammad SAW in instilling Islamic values. The family environment is considered the most influential factor in a child's development, surpassing the impact of schools and community. Notably, the impact of family on education, guided by Islamic principles, reflects a holistic approach, prioritizing both moral and intellectual growth.

When it comes to their children's growth and education as a whole, parents play a vital role, as they are the ones who are responsible for their children's overall physical and intellectual development before they are independent and prepared to confront the complexities of the world they live in.¹⁶ In reality, a child's first and most significant educational medium is their family.¹⁷ This idea aligns with Islamic teachings. In Islam, the home is often referred to as the first *madrasa* (school) for children. The Quran emphasizes the role of parents in guiding their children towards

¹¹ Juliette Cleuziou and Julie McBrien, "Marriage Quandaries in Central Asia," *Oriente Moderno* 100, no. 2 (2021), p. 121–46.

¹² Schneider, Vanessa Keesler, and Larissa Morlock Barbara, "The Effect of Family on Children's Learning and Socialisation," in *The Nature of Learning Using Research To Inspire Practice*, Ed. Hanna Dumont, David Istance, and Francisco Benavides (Organisation for Economic Co-Operation and Development), 2010, p. 251–268.

¹³ Sahin Munir, "The Place and Importance of Family in Education," *Milli Egitim* 52, no. 240 (2023), p. 195–220.

¹⁴ Mursyid Djawas, Abidin Nuridin, Muslim Zainuddin, Idham Idham, Zahratul Idami, "Harmonization of State, Custom, and Islamic Law in Aceh: Perspective of Legal Pluralism," *Hasanuddin Law Review Journal* 10, no. 1 (2024), p. 64–82.

¹⁵ Ubabuddin, "Konsep Pendidikan Keluarga Dalam Perspektif Islam," *Jurnal Studi Pendidikan Dan Pedagogi Islam* 3, no. 1 (2018), p. 67–76.

¹⁶ Shehla Riaz, "Ethical Upbringings/Tarbiyyah of Children in Islam and the Duties of Parents Introduction," *Inkishaf* 3, no. 9 (2023), p. 24–49.

¹⁷ Abdullah Bin Muhammad Alu Syaikh, *Lubaabut Tafsir Min Ibn Kathir, Cetakan Pertama, Jilid 10* (Jakarta: Pustakan Imam Asy-Syafi'i, 2008), p. 44.

righteous living. One of the key verses addressing this responsibility is found in Surah At-Tahrim:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

It means: “O you who have believed, protect yourselves and your families from a Fire...” (Surah At-Tahrim, 66:6).

This verse stresses the importance of spiritual education and the duty of parents to ensure that their children grow up with an understanding of Islam and the obligations it entails. This responsibility includes teaching children about the core tenets of faith, such as belief in Allah, prayer, and ethical behavior. This highlights the parental duty to ensure their children are aware of their religious obligations.¹⁸ Failure to engage in this role can result in children becoming disconnected from their Islamic identity, affecting both their spiritual growth and personal sense of belonging.¹⁹

The Prophet Muhammad SAW also emphasized the importance of parents in guiding their children, stating, “Every one of you is a shepherd, and every one of you is responsible for his flock”. This analogy reflects the parents’ responsibility in nurturing and educating their children in all aspects of life.

Ibn Kathir,²⁰ when interpreting this verse, offers a clear emphasis on the responsibility of the family, especially parents, in educating children about things that can ensure their safety and happiness in this world and the hereafter. Notably, education is central to Islamic teachings, and the family plays a fundamental role in ensuring that children receive a well-rounded education that aligns with Islamic values.²¹

One of the essential aspects of Islamic education that must be prioritized by families is education about female blood. It consists of topics such as menstruation, childbirth, and *istihadah*, as well as the laws and determining the status of blood, involving biological knowledge and knowledge of Sharia, affecting the validity of a Muslim woman’s worship.²² Education about women’s blood is a critical aspect of Islam since it is directly related to basic worship, such as prayer and fasting. The Prophet Muhammad SAW stated:

¹⁸ Syamsu Nahar, Salminawati Salminawati, and Latifah Diba, “Responsibility of Parents In Islamic Education According To The Qur’an,” *AJIS: Academic Journal of Islamic Studies* 8, no. 2 (2023), p. 216–226.

¹⁹ Nahar, Salminawati, and Diba, p. 216-226

²⁰ Abdullah Bin Muhammad Alu Syaikh, *Lubaabut Tafsir Min Ibn Kathir, Cetakan Pertama, Jilid 10*, p. 44.

²¹ Abid Nurhuda, “Islamic Education in the Family: Concept, Role, Relationship, and Parenting Style,” *Journal Corner of Education, Linguistics, and Literature* 2, no. 4 (2023), p. 59–68.

²² Siti Fatimah Salleh Et Al., “[Analysis Of Education On Women’s Blood In Malaysia Primary Curriculum Among Islamic Education Teachers] Analisis Pendidikan Darah Wanita Dalam Kurikulum Rendah Di Malaysia Di Kalangan Guru Pendidikan Islam,” *Malaysian Journal Of Islamic Studies (MJIS)* 5, no. 1 (2021), p. 78–89.

أَلَيْسَ إِذَا حَاصَتْ لَمْ تُصَلِّ وَلَمْ تُصُمْ ۖ فَذَلِكَ نُقْصَانُ دِينِهَا

Meaning: “Indeed, when a woman menstruates, she does not pray and does not fast, then that is the lack of her religion.”²³

(Hadith Narrated by Bukhari) Al-Uthaimin²⁴ in Sahih al-Bukhari recited that this hadith emphasized the significance of an accurate understanding of the Islamic laws related to female blood to ensure that the worship performed is within a valid religious framework. However, in the context of society in Malaysia, education about female blood is often neglected within the family. Some factors, such as society's view that still considers this topic taboo, lack of knowledge among parents, and discomfort to discussing this topic openly, are the main obstacles in presenting the topic of female blood in more detail.²⁵ Omar al-Omari²⁶ found that cultural stigma, reinforced by negative family attitudes, often marginalizes discussions about menarche and menstruation. Similarly, Metusela²⁷ highlighted that taboos around menstruation and sexual health, particularly among migrant and refugee women, exacerbate inadequate knowledge and hinder access to reproductive health services.

Coast²⁸ revealed that many girls aged 10–14 in low- and middle-income countries are unprepared for puberty and menarche due to insufficient knowledge. Mothers, while often the primary source of information, frequently lack accurate understanding, leaving girls reliant on incomplete guidance. Cultural taboos further inhibit open communication within families, fostering fear and shame around menstruation. These studies collectively underscore the urgent need for culturally sensitive educational interventions to address stigma and misinformation. Accordingly, failure to convey appropriate knowledge can result in misunderstanding and confusion among teenage girls and have long-term implications for their worship, especially from the aspect of determining the status of the blood.²⁹

However, existing research predominantly focuses on formal education within schools or religious institutions, neglecting the critical role of the family. For

²³ Muhammad Bin Ismail Al-Bukhari, *Sahih Al-Bukhari, Cetakan Pertama* (Beirut: Dar Ibn Kathir, 2002), p.84.

²⁴ Muhammad Bin Salih Al-Uthaimin, *Syarah Sahih Al-Bukhari, Jilid 2* (Indonesia: Darus Sunnah, 2010), p. 116-129.

²⁵ Shire Agnew and Alexandra C. Gunn, “Students' Engagement with Alternative Discursive Construction of Menstruation,” *Health Education Journal* 78, no. 6 (2019), p. 670–680.

²⁶ Omar Al Omari, Nadin M. Abdel Razeq, and Marjaneh M. Fooladi, “Experience of Menarche Among Jordanian Adolescent Girls: An Interpretive Phenomenological Analysis,” *Journal of Pediatric and Adolescent Gynecology* 29, no. 3 (2016), p. 46–51.

²⁷ Christine Metusela et al., “In My Culture, We Don't Know Anything About That': Sexual and Reproductive Health of Migrant and Refugee Women,” *International Journal of Behavioral Medicine* 24, no. 6 (2017), p. 836–45.

²⁸ M Muhtador, I Fariyah, and Q B Baloch, “Religious Practices in Pesantren: Negotiation, Reflection, and Adaptation during the COVID-19 Pandemic,” *Hikmatuna* 7, no. 2 (2021), p. 167–75.

²⁹ 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), p. 11–23.

example, studies emphasize constructing female blood education modules within the Islamic Education curriculum or implementing formal learning processes at primary school. The family's role in imparting education about female blood, particularly in fostering early understanding and reducing stigma, remains underexplored.³⁰

This study addresses this gap by investigating how families in Malaysia contribute to female blood education and how this lack of familial guidance impacts the practice of Islam among Muslim women. By focusing on the family as a central unit of education, this research aims to investigate the extent to which Muslim families in Malaysia play a role in educating about women's blood and examines how the lack of such education influences Islamic practices among Muslim women.

To achieve the objectives of this study, a qualitative approach was employed to obtain a comprehensive understanding of the elements of family and education in the context of female blood jurisprudence among women between the ages of 20 and 55 years old. This approach involves two main methods, namely document analysis and semi-structured interviews. Consequently, document analysis is conducted by analyzing the main sources such as academic journals, articles related to family and education, as well as the book *Tarbiyatul Aulad* by Abdullah Nasih Ulwan and the fiqh book of the Syafie School regarding female blood. Thus, by employing the document analysis methods, the work provides a rich and detailed view of the critical issues that are the focus of this study.

As for the interview approach, it was conducted in a semi-structured manner. Six women were selected as study participants, including three Islamic Education teachers currently serving at national secondary schools under the Ministry of Education Malaysia (KPM), two Fardu Ain teachers who teach at *surau* and mosques, and one housewife. The selected study locations involved four states in Malaysia, namely Selangor, Kuala Lumpur, Terengganu, and Sabah. The selection of informants from various states aims to gather various perspectives based on different geographical backgrounds. All informants were given pseudonyms: *Puan Ita*, *Puan Ila*, *Puan Murni*, *Puan Lin*, *Puan Yus*, and *Cik Ira*. The interviews were conducted through the Google Meet platform, lasting 30 to 45 minutes based on the informants' requests. Note that the interview questions were carefully designed to allow the informants to share their views and experiences in-depth and meaningfully.

The data obtained was analyzed using an inductive and thematic approach. At the same time, an inductive approach was used to identify the main themes that emerged naturally from the data, while the thematic analysis approach helped in organizing and understanding certain patterns related to women's perspectives in education and female blood jurisprudence. The results of this analysis are interpreted comprehensively to produce a holistic understanding of the issues that are the focus of the study.

³⁰ Tengku Sarina Tengku Kasim, Siti Falihah Yaakob, p. 11-23.

The Role of Family in the Implementation of Female Blood Education

The family plays a very significant role in shaping and disseminating knowledge about female blood, which is a critical component in the Islamic education of girls. This role imparts knowledge and includes cultivating the right attitude and religious values based on the principles of Sharia. In this context, the family, especially the mother, is the main source of early education on the jurisprudence of female blood, which covers menstruation, childbirth, and *istihadah*.

In general, the role of the parent in education is emphasized in classical Islamic texts as well as in contemporary research that explores the intersection of family dynamics and educational outcomes. Below depicts how parents influence children's education:

1. Parental Responsibility and Islamic Teachings

The Quran and Hadith underscore the significance of parental responsibility in the upbringing and education of children. Surah Luqman, for example, illustrates the responsibility of a father teaching his son about wisdom and moral values:

Quran 31:13: "And [mention, O Muhammad], when Luqman said to his son while he was instructing him, 'O my son, do not associate [anything] with Allah. Indeed, association (with Him) is great injustice This verse indicates the responsibility of parents to ensure that children understand fundamental beliefs, ethics, and responsibilities towards God and society.

A study on Islamic education discusses how Islamic family upbringing (*tarbiyyah*) forms the basis of intellectual and ethical development in children, making the family the first institution of learning for the child. They emphasize that Islamic education is holistic, integrating '*ilm al-nafi*' (beneficial knowledge) with moral and spiritual guidance.³¹

2. Role Modeling and Character Building

Parents serve as primary role models for their children. Children often imitate the behaviors, attitudes, and practices of their parents. In the Islamic context, this modeling is crucial in imparting ethical and religious teachings. The Prophet Muhammad SAW mentioned, "The best of you are those who are best to their families,"³² emphasizing that positive behavior within the family is an essential aspect of Islamic education.

According to Al-Attas,³³ Islamic education seeks to produce individuals who are not only knowledgeable but also possess good moral character (*akhlaq*). The family, as the first point of contact for the child, plays an indispensable role in nurturing these values through daily interactions and practices.

³¹ Afiful Ikhwan, Oktio Frenki Biantoro And Ali Rohmad, "The Role Of The Family In Internalizing Islamic Values," *Dinamika Ilmu* 19, no. 2 (2019), p. 23–25.

³² Muhammad Bin Isa Al-Tirmizi, *Sunan Al-Tirmizi* (Dar Al-Salam, n.d.).

³³ Syed Muhammad Naquib Al-Attas, *Islam And Secularism* ((Kuala Lumpur: Abim, 1980).

3. Educational Expectations and Knowledge Pursuit

Islam places a strong emphasis on the pursuit of knowledge. The hadith, “Seeking knowledge is obligatory upon every Muslim,”³⁴ clarifies that education is not just a recommendation but a duty for every individual. Hence, families in Islamic societies are expected to encourage both religious and secular education.

4. Creating a Supportive Learning Environment

A supportive family environment fosters both academic success and religious development. Islamic teachings stress the significance of creating an environment where children can grow intellectually and spiritually. Surah At-Tahrim (66:6) reminds parents to protect themselves and their families from spiritual harm, which scholars interpret as including intellectual and ethical negligence.

Research explains that Islamic family education must focus on maintaining a home environment conducive to learning, where religious values and intellectual growth coexist.³⁵ The study reported that families who emphasize both fiqh (jurisprudence) and secular knowledge are more likely to raise well-rounded individuals who succeed in both spiritual and academic spheres.

Past studies mentioned that mothers play a crucial role in educating their children with true Islamic values.³⁶ As mothers, they bear a great responsibility to ensure that their children are brought up in an atmosphere that supports religious teachings. Therefore, as mothers, they need to be equipped with enough religious knowledge to perform this role effectively. Furthermore, they are responsible for educating children about congregational prayer, teaching them to read the Quran and tajwid correctly, and disciplining them in fulfilling their religious obligations. The religious education provided by a mother not only shapes the children's morals but is also part of da'wah by encouraging the family, including the husband, to obey God.

Although the mother is the main character in conveying the topic of female blood to children, this does not negate the responsibility of a father in providing religious education to children. In fact, the main duty to study a female's blood is to the woman herself.³⁷ However, if her husband knows about the science of female blood, then it is obligatory for her husband to teach her. If not, then it is obligatory for the woman to find a teacher to learn this knowledge, and even Islam punishes the husband, who prevents his wife from learning this knowledge. This suggests that the

³⁴ Abu Abdullah Muhammad Ibn Majah, *Sunan Ibn Majah* (Riyadh: Maktabah Al-Ma'arif Li Al-Nashr Wa Al-Tawzi', n.d.).

³⁵ Wadad Kadi, “Education In Islam: Myths And Truth,” *Comparative Education Review* 3, no. 1 (2018), p. 67–76.

³⁶ al. Nurul Effa, et, al., ‘The Role Of Women's Muslim In Da'wah To Family And Community] Peranan Wanita Muslimah Dalam Dakwah Kepada Keluarga Dan Masyarakat,’ 20, No. 2 (2023): *Jurnal Islam Dan Masyarakat Kontemporer* 20, no. 2 (2023), p. 16–26.

³⁷ Mansoor Bin Ismail, *Izalatul Iltibas Syarh Tuhfatul A'izza* (Negeri Sembilan: Nine Over Ten Dot Biz, 2017), p. 7.

responsibility of imparting the knowledge of female blood is not only on women but also on men.

According to Abdullah Nasih Ulwan,³⁸ the family should be the first intermediary in imparting knowledge about female blood to their daughters. He also believes that parents should prepare their daughters with a wise approach to understanding the physiological changes that occur in them during the period. In fact, this education is not just about explaining aspects of biology but also guiding them to understand the religious obligations related to female blood. Abdullah Nasih Ulwan³⁹ also emphasized the importance of a spiritual approach, where parents need to associate every law of jurisprudence with submission to the commandments of Allah SWT. Accordingly, it strengthens the faith and piety of children in appreciating the teachings of Islam.

In line with that, families need to ensure that the female blood education provided is appropriate to the age and maturity of their daughter. A step-by-step approach has been advocated by Abdullah Nasih Ulwan, where knowledge needs to be delivered according to the children's level of understanding to ensure they are not burdened with too complex information at too young an age. For example, in the early stages, the focus of education may be more on aspects of personal care and hygiene, while at the teenage stage, education can be expanded to a deeper understanding of the relevant jurisprudence. With this planned approach, families can ensure that their daughters not only understand but also appreciate the concepts of female blood jurisprudence holistically, in line with religious demands. As highlighted in the book *Tarbiyyatul Aulad Fi Islam* by Abdullah Nasih Ulwan, the emphasis on female blood education is included under the aspect of sex education that needs to be applied to children according to their age. Table 1.0 explains the essence of sex education in Islam.

Table 1.0: Aspects of Sex Education According to Children's Age

	Aspects of Sex Education	Age Appropriateness
i.	The Etiquette of Asking for Permission to Enter the Parents' Room	Tamyiz's age (7-10 years old)
ii.	Looking Etiquette	Tamyiz's age (7-10 years old)
iii.	Preventing Children from The Influence Of Sex	<i>Murahakah's age</i> (10-14 years old)
iv.	Educating Children About Puberty Laws	<i>Murahakah's age</i> (10-14 years old)
v.	Marriage and Gender Relations in Islam	<i>Baligh's age</i> (14-16 years old)

³⁸ Abdullah Nasih Ulwan, *Tabiyyatul Aulad Fil Islam, Vol. Jilid 2* (Selangor: PTS Publication, 2015), p. 73-75.

³⁹ Abdullah Nasih Ulwan.

vi.	Educating children to hold back if it's not time to get married	Adulthood (after puberty)
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Source: *Tarbiyyatul Awlad Fil Islam*, Abdullah Nasih Ulwan

Based on the table above, female blood education needs to be transferred by parents to their children when they are 10 to 14 years old through the content of "Educating Children About Puberty Laws." The application of the laws at this age is critical since, at the mentioned time, the children have become puberty and *mukalaf* according to the Islamic law, and it is obligatory for them what is obligatory for an adult man and woman.⁴⁰ Thus, three aspects need to be emphasized when educating children about the laws of puberty, namely: (a) aspects that require them to take a *junub* bath, (b) the method or way of *junub* bath, and (c) aspects that are forbidden during *hadas* (*janabah*, menstruation, and *nifas*).⁴¹

Failure of parents to transfer the knowledge to their children will have implications for their children's worship status. This is attributable to the fact that there are girls who, for several years, are still in a state of *junub* since they do not take a mandatory bath due to not knowing the implications of the law of *junub* and menstruation on themselves.⁴² Therefore, Islam places full responsibility on parents to be open and honest with their children about this matter. This is to ensure that children become aware of and understand all aspects related to their sexual tendencies and the religious obligations that must be fulfilled as a result of the process of puberty they experience.⁴³

It is undeniable that discussing menstruation with a daughter at an early stage is not an easy task. In fact, some parents take the opportunity to avoid this responsibility and leave it to the religious teachers at school to teach this topic. However, at home, parents always have the opportunity to educate their children about this matter.⁴⁴ A study conducted by Siti Fatimah⁴⁵ and Uma Mariappen⁴⁶ discovered that some girls experience menstruation as early as 9 to 10 years old. At this stage, parents are the most intimate and close teachers who are fully aware of their children's growth and development. Therefore, the topic of menstruation is likely easier for parents to convey to their children than it would be for an unfamiliar teacher or instructor.

⁴⁰ Siti Fatimah Abdul Rahman, "'Pendidikan Seks Bermula Di Rumah,' in International Conference on Humanities, Education and Society" (Kuala Lumpur, 2019), p. 35.

⁴¹ Abdullah Nasih Ulwan, *Tabiyyatul Aulad Fil Islam*, Vol. Jilid 2. p. 73-75.

⁴² Abdullah Nasih Ulwan.

⁴³ Abdullah Nasih Ulwan, p. 74

⁴⁴ Siti Fatimah Abdul Rahman, "'Pendidikan Seks Bermula Di Rumah,' in International Conference on Humanities, Education and Society."

⁴⁵ Salleh et al., "[Analysis Of Education On Women's Blood In Malaysia Primary Curriculum Among Islamic Education Teachers] Analisis Pendidikan Darah Wanita Dalam Kurikulum Rendah Di Malaysia Di Kalangan Guru Pendidikan Islam.", p. 45-60.

⁴⁶ Uma Mariappen Et Al, "Quality Of Life Of Adolescents With Menstrual Problems In Klang Valley, Malaysia: A School Population-Based Cross-Sectional Study," *Bmj Open.*, 2022, p. 1-8.

From the point of fiqh, a deep understanding of a female's blood is crucial since it is directly related to the validity of worship and a woman's responsibility. This education is the main basis for women to perform worship perfectly and obey the laws that have been set by the syarak. Female blood jurisprudence not only includes rules about what to do during menstruation, childbirth, and *istihadah* but also guides women in managing other aspects of life in a prescribed manner. As emphasized by al-Ramli,⁴⁷ there are four crucial elements that are always related to the study of menstruation, namely:

1. Knowing the laws about menstruation, i.e., forbidden activities to do during menstruation, such as prayer, fasting, Hajj, reading the Quran, and so on.
2. Knowing the minimum age of menstruation, which is nine years of *qamariyyah tagribiyyah*.
3. Knowing the menstrual cycle includes the minimum period of menstruation, which is a day and night equal to 24 hours, and as many periods as 15 days and 15 nights.
4. Knowing the minimum holy rate between two periods is 15 holy days.

The researchers are also of the view that the education provided by the family is not only focused on theoretical aspects but should also involve practical training in everyday life. For example, parents need to teach their daughters the correct way to take care of personal hygiene during menstruation, how to perform worship while in a state of purity, and how to deal with issues related to female blood jurisprudence wisely. This approach helps to ensure that the knowledge learned is not only at the cognitive level but is applied practically in life and further strengthens their religious understanding and practice.

In addition to basic education aspects, the role of family in the application of female blood education also involves providing an open discussion space on issues that may be considered sensitive in society. With today's cultural diversity, topics related to female blood are often perceived as taboo, and this causes knowledge about it to be shrouded in confusion and misunderstanding.⁴⁸ Thus, it is crucial for the family to play a role as an agent of change, breaking this barrier by providing a comfortable and open atmosphere for girls to ask and understand aspects related to menstruation, *nifas*, and *istihadah*. In addition, parents must encourage honest and continuous communication, where daughters are given the confidence to ask questions and understand the issues at hand without shame or fear.⁴⁹

The theory of parental involvement benefits a child's education is a proven theory, which comes from years of research and statistics. Research indicates that parental involvement in education has significant implications for children's

⁴⁷ Shamsuddin Muhammad Bin Ramli, *Nihayatul Muhtaj Ila Syarh Al-Minhaj*, Cetakan ke (Beirut: Dar al-Nafais, 2021), p. 286-287.

⁴⁸ Maniar Avani and Shivani Mehta, "Menstrual Hygiene Practices: Myths and Taboo," *International Journal of Research in Social Sciences* 7, no. 2 (2017), p. 93-101.

⁴⁹ Aida Aziz, "Bukan Lagi Isu Taboo. 1730 Remaja Perempuan Berdepan Kemiskinan Haid," *Astroawani.Com*," 2021.

academic achievement and social skills.⁵⁰ Most of these studies reveal that parents who are more actively involved in the education process have childcare who are actively involved in different aspects of life and turn out to be successful individuals out of school. Parental involvement in the school level is not something that should be easily set aside because it plays a crucial part in the emotional⁵¹ and academic education of the child.⁵²

Therefore, the role of family in the application of female blood education is comprehensive and covers various aspects of a woman's life. This education not only helps in building a deep understanding of female blood jurisprudence but also forms attitudes and values that are in line with Islamic teachings. In this modern era full of various challenges, the role of the family has become increasingly critical in ensuring that every daughter is provided with the knowledge and guidance needed to live life as a true Muslim woman, complying with the Sharia and holding fast to the faith. In Islam, the family is the first *madrassa* (school) for a child, where they learn *adab* (manners), *akhlaq* (ethics), and foundational religious beliefs.⁵³ The Prophet Muhammad (PBUH) emphasized the importance of parents instilling good character, stating: "No father gives his child anything better than good manners".⁵⁴ Failure in this regard can lead to a moral vacuum where children struggle to develop a sense of ethical behavior and spirituality.⁵⁵

The Influence of Family in Female Blood Education: Impact on the Practice of Islam Among Muslim Women in Malaysia

Education about female blood in Islam includes a critical aspect of the practice of worship, and it usually begins at home, where the family acts as the first agent to impart this knowledge. However, the role of the family in the education of women is not only limited to the aspect of fiqh knowledge but also involves values, morals, and a deeper spiritual understanding of the position of women in Islam. Therefore, the family should be the main guide for girls to acquire clear guidance about menstruation, childbirth, and *istihadah*, as well as how these physiological changes affect their obligations in worship.

⁵⁰ Lisa Boonk et al., "A Review of the Relationship between Parental Involvement Indicators and Academic Achievement," *Educational Research Review* 24 (June 2018), p. 10–30.

⁵¹ Christa L. Green et al., "Parents' Motivations for Involvement in Children's Education: An Empirical Test of a Theoretical Model of Parental Involvement," *Journal of Educational Psychology* 99, no. 3 (August 2007), p. 532–44.

⁵² Evi Schmid and Veerle Garrels, "Parental Involvement and Educational Success among Vulnerable Students in Vocational Education and Training," *Educational Research* 63, no. 4 (October 2, 2021), p. 456–73.

⁵³ Intan Indah Maharany et al., "Roles and Responsibilities of Parents towards Children's Education in Islamic Perspective," *Education Achievement: Journal of Science and Research*, May 14, 2024, p. 268–77.

⁵⁴ Muhammad Bin Isa Al-Tirmizi, *Sunan Al-Tirmizi*.

⁵⁵ Y. D. Haritha and Dr. Uma Devi, "Fathers Role Importance in Children's Life," *IARJSET* 8, no. 8 (2021), p. 173–175.

In Malaysian and other Muslim-majority contexts, parental support and family involvement in both formal and informal education greatly influence the academic success of children. Similarly, Malaysian Muslim parents perceive education as a religious duty, thus motivating them to invest heavily in their children's intellectual and moral development.⁵⁶ Therefore, in Malaysia, parents often send children to religious schools, such as *Sekolah Agama* (Islamic religious schools), alongside mainstream education to ensure a well-rounded development. However, in the context of Malaysian education practice, the existing schools' curriculum does not help students understand the issues of female blood in detail. The preliminary analysis of the authors' study discovered that the topic of female blood in the Standard Curriculum and Assessment Document (DSKP) for the subject of Islamic Education in the Secondary School Standard Curriculum (KSSM) under KPM had been integrated fundamentally. This is by focusing merely on the concept of menstruation, childbirth and *istihadah*, such as explaining the definition, activities that are the reason for obligatory bathing and aspects that invalidate the fast, without any further details about the method of calculating the days to determine the blood status. This includes the determination of the blood status that occurs if the blood comes out intermittently, as well as less discussion about how to manage hygiene during menstruation and *istihadah*. However, the limitation in the existing curriculum has implications for students' understanding and awareness, as well as the practice of implementing the law of *taklifi*, especially the implementation of prayer.

This statement is also supported by Puan Ila and Puan Ita, Islamic Education teachers from secondary schools in Sabah and Selangor.

*"Sometimes they make excuses. It's been a while since the bleeding stopped, but they still procrastinate. When we ask why they haven't prayed yet, they say, 'Oh, Ustazah, I haven't had time for the ritual bath.' Sometimes, it's not even irregular bleeding, but they just see it as a trivial matter. They don't want to pray..."*⁵⁷ *"Students come to school at half past twelve. So, Dhuhr and Asr prayers usually fall during Asr, which is the best time to check on the students. What I often find is that they haven't performed the ritual bath. Why haven't you performed the bath? Hmm, they forget. Sometimes they say there's no water. But really, they just lack awareness about the need to perform the ritual bath quickly..."*⁵⁸

Based on the statements from these two informants, it can be concluded that the limitations in menstrual education at school have led some students to neglect their prayers by delaying the ritual bath. Therefore, the role of parents is crucial in bridging this gap, as a lack of clarity in understanding menstrual issues leaves many

⁵⁶ Siti Dian Natasya Solin et al., "Batak Customary Marriage: A Study of the Prohibition of Same-Clan Marriage and Its Relevance in the Contemporary Era," *El-USrah: Jurnal Hukum Keluarga* 7, no. 1 (2024), p. 62; Mursyid Djawas et al., "The Construction of Islamic Inheritance Law: A Comparative Study of the Islamic Jurisprudence and the Compilation of Islamic Law," *Juris: Jurnal Ilmiah Syariah* 21, no. 2 (2022).

⁵⁷ Interview With Puan Ila, May 13, 2023., n.d.

⁵⁸ Interview With Puan Ila, May 19, 2023.

Muslim women confused about the validity of their worship, especially concerning prayer and fasting. For example, difficulty in determining whether the blood is menstrual or irregular raises concerns about the validity of their worship. Previous studies indicate that religious education at home plays a vital role in shaping children's personality and understanding of religion. The exemplary value of parents influences children's worship and morals as good role models can have a great impact on children's souls.⁵⁹ In fact, children are not able to understand the goodness that is taught until they see their parents doing it. Moreover, the way parents educate their children plays an essential role in shaping their behavior and personality in the future. Experiences gained from interaction with parents, such as actions, speech style, self-view, emotional expression, and how to deal with fear and stress, will be embedded in children's psyche before they face other people. Thus, a perfect education will produce individuals who have good character and a strong sense of identity, are responsible, and are not easily influenced by negative influences that are widespread in society.

Interviews conducted with six informants revealed that knowledge about menstrual issues is usually obtained through informal education, such as asking peers, searching for information online, listening to lectures on YouTube, or attending classes on menstrual issues at the mosque. According to Puan Murni and Puan Ila, they usually learn about menstrual issues from peers or by searching for information online. *"I usually prefer to ask my friends..."*⁶⁰ *"Sometimes, I look up information about menstruation online..."*⁶¹

Maniar and Mehta, in their writings, stated that most teenagers today receive knowledge about menstrual issues through informal sources provided by mothers, female siblings, reading books, or asking female friends at school. Meanwhile, some women seek information about determining the status of their menstrual blood through the Internet. This is due to the fact that they were not exposed to religious education at home due to the parents' busy schedules or the parents' lack of knowledge about religious matters. As a result, they turn to the Internet for information. However, what is more concerning is that the diversity of opinions among Islamic jurists without proper explanations adds to their confusion and misunderstandings about determining the status of their menstrual blood. As stated by Puan Yus: *"There are many misunderstandings in our society due to the lack of a specific module (on the topic of women's blood). So, when there is no solid knowledge that is passed down from generation to generation without being thoroughly explained, it ultimately leads to misunderstandings in society, and these practices occur widely. If the practices were correct, it would be fine. But all of these practices are wrong..."*⁶²

⁵⁹ Safinah Ismail et al., "Nilai Teladan Ibu Bapa Dalam Pembentukan Anak-Anak Cinta Masjid," *International Journal of Mosque, Zakat And Waqaf Management (Al-Mimbar)* 4, no. 1 (2024), p. 26–39.

⁶⁰ Interview With Puan Ila, May 13, 2023.

⁶¹ Interview with Puan Murni, May 22, 2023., n.d.

⁶² Interview with Puan Yus, May 15, 2023., n.d.

In addition, according to Puan Ita and Puan Lin, they gained knowledge about menstrual issues through lectures by *ustaz* (religious teachers) on YouTube or by attending classes on menstrual issues at the mosque.

*"Sometimes we also listen to Ustaz Azhar Idrus' lectures on YouTube. It helps clear up the confusion about menstrual issues..."*⁶³

*"I learned about menstrual issues at the mosque, and only then did I understand how to calculate menstrual, istihadah, and nifas blood. If I didn't learn at the mosque, I wouldn't have the correct information on this topic..."*⁶⁴

This statement is also supported by Siti Fatimah⁶⁵, who stated that menstrual education today is often self-directed and driven by awareness. However, it cannot be denied that some Muslim women in Malaysia acquire knowledge about menstruation and *istihadah* through education from their families. As stated by Cik Ira dan Puan Lin: *"I learned about menstrual issues from my mother herself because my mother is an ustazah (religious teacher). Since childhood, I have been exposed to the basics of menstruation and how to manage menstrual blood. Because of the education my mother provided, I can worship with more confidence..."*⁶⁶ *"For me, it was only after I attended the women's fiqh study at the surau that I was able to teach my children how to calculate their menstruation. As a mother, once we have this knowledge, we feel more confident in passing it on to our children..."*⁶⁷

From Cik Ira and Puan Lin's statement, it can be understood that mothers play a crucial role in conveying the topic of menstruation to their daughters, helping them understand the religious rulings related to menstruation. This, in turn, enables their daughters to perform their religious duties with greater confidence and without any doubt. This experience indicates that knowledgeable and open families in discussing such topics can provide holistic education, which not only facilitates the practice of worship but also builds spiritual confidence in their daughters. Thus, careful attention from parents to the religious education of children at home, along with necessary investments in this area, will have significant educational and personal effects on the child.⁶⁸ According to Natasya Noh,⁶⁹ educating children about menstruation with proper etiquette and in accordance with Islamic principles is of paramount importance. This approach not only addresses the needs of daughters in understanding their religious obligations but also contributes significantly to the framework of Islamic family law. Education on menstruation within the family

⁶³ Interview with Puan Ita, May 19, 2023. n.d.

⁶⁴ Interview with Puan Lin, August 17, 2024. n.d.

⁶⁵ Salleh et al., "[Analysis Of Education On Women's Blood In Malaysia Primary Curriculum Among Islamic Education Teachers] Analisis Pendidikan Darah Wanita Dalam Kurikulum Rendah Di Malaysia Di Kalangan Guru Pendidikan Islam."

⁶⁶ Interview with Cik Ira, September 5, 2024. n.d.

⁶⁷ Interview with Puan Lin, August 17, 2024.

⁶⁸ Hamid Aran and Maryam Nayebkabar, "Role of Parents in Religious and Social Education of Children," *International Journal of Multicultural and Multireligious Understanding* 5, no. 3 (2018), p. 180.

⁶⁹ Natasya Noh, "Pemeriksaan Haid Pelajar Wanita: Adakah Selari Dengan Didikan Islam?," *Pejabat Mufti Wilayah Persekutuan*, n.d.

ensures that children gain accurate knowledge about their duties in worship, such as prayer and fasting, thereby reducing errors in religious practices that may have implications for Islamic law.

Since menstrual education delivered within the family is not implemented in detail due to the sense of embarrassment in openly discussing this topic within the family or due to the parents' limited knowledge in conveying this topic to their children, two issues arise as a result of the limited delivery of menstrual education within the family. Figure 1.0 explains these issues.

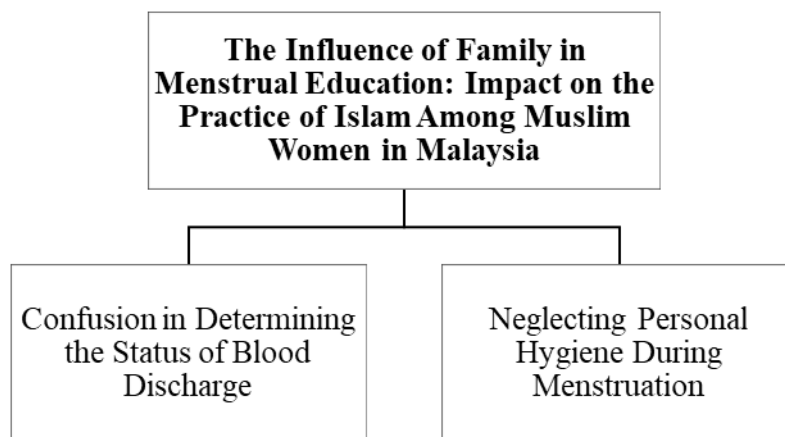


Figure 1.0: The Influence of Family in Menstrual Education: Impact on the Practice of Islam Among Muslim Women in Malaysia

1. Confusion in Determining the Status of Blood Discharge

Understanding the duration of menstrual, postnatal bleeding (*nifas*), and *istihadah*, along with their calculations, is crucial for understanding the topic of menstrual blood. This is due to the fact that accurate calculations to determine the status of blood can help resolve confusion about its status and make it easier for women to worship with confidence.⁷⁰

However, research findings reveal that four out of six informants agreed that there is confusion among Muslim women in Malaysia in determining whether the blood is menstrual or *istihadah*. At the same time, they are also confused about when they should perform the ritual bath.

*“When the menstruation lasts a long time, you start to feel confused. Is it menstruation or something else? Sometimes, we think, ‘I didn’t pray last week for a week; surely, I shouldn’t miss prayer again this week?’ Then it comes out little by little.”*⁷¹ *“They (women) are like that. They are confused*

⁷⁰ Tengku Sarina Tengku Kasim, Siti Faliyah Yaakob, “Keterbatasan Pendidikan Darah Wanita Dalam Kurikulum Pendidikan Islam Sekolah Menengah Di Malaysia: Implikasi Terhadap Sikap Dan Tingkah Laku Murid.”

⁷¹ Interview With Puan Ila, May 13, 2023.

about whether to pray or perform the ritual bath and when to perform the ritual bath. They are confused..."⁷²

*"They don't know when they need to perform the ritual bath. When they need to pray, so, they don't know..."*⁷³ *"The common thing I know is that menstrual blood comes out for 15 days only; more than that is istihadah. But the problem is, during the 15-day period, the blood comes out again with the same characteristics as menstrual blood. I don't know whether to pray or not..."*⁷⁴

Based on the above statements, it is understood that most Muslim women who experience menstruation do not clearly know how to calculate the status of blood. This includes the minimum period of menstruation, the maximum period of menstruation, and the clean period between two menstruations, causing them to be confused about when they should perform the ritual bath and pray. This is due to the fact that there is no specific module on learning about menstrual blood in schools and the lack of exposure to the topic within the family.⁷⁵

Therefore, to address this issue, Abdullah Nasih Ulwan⁷⁶ emphasized that the role of parents is crucial in providing accurate religious education, including knowledge about the laws related to women's blood. Confusion in determining the status of the blood that flows often occurs when this knowledge is not properly conveyed from the beginning. Thus, education provided by parents, based on a correct understanding of fiqh, is essential to ensure that children, especially daughters, can understand and practice Islamic teachings accurately without doubt or confusion.

2. Neglecting Personal Hygiene During Menstruation

Maintaining personal hygiene before, during, and after menstruation is a requirement in Islam. Moreover, proper management of oneself during menstruation, postpartum bleeding, or irregular bleeding is crucial since it is closely related to worship and women's general purification practices. This is as mentioned in the words of Allah SWT: *"Allah does not want to place you in difficulty, but He wants to purify you and complete His favor upon you so that you may be grateful."* (Surah al-Maidah 5:6).

From the verse above, it is understood that purification is something that is required and loved by Allah SWT. Therefore, this requirement should be fulfilled by all women who experience menstruation. However, according to Puan Ita, Puan Ila, and Puan Murni, some women still lack awareness about personal hygiene during menstruation, particularly in managing sanitary pads, especially those in secondary school. *"Sometimes they just throw the pads all over the place in the trash. We've*

⁷² Interview with Puan Ita, May 19, 2023.

⁷³ Interview with Puan Murni, May 22, 2023.

⁷⁴ Interview with Puan Lin, August 17, 2024.

⁷⁵ Salleh Et Al., "(Analysis Of Education On Women's Blood In Malaysia Primary Curriculum Among Islamic Education Teachers) Analisis Pendidikan Darah Wanita Dalam Kurikulum Rendah Di Malaysia Di Kalangan Guru Pendidikan Islam."

⁷⁶ Abdullah Nasih Ulwan, *Tabiyyatul Aulad Fil Islam, Vol. Jilid 2.*

already provided sanitary bins... ”⁷⁷ “Sometimes we ask, how do you dispose of the pads? Clean them? Dispose of them? Because even at school, they can throw them everywhere, so who knows how they manage it at home... ”⁷⁸ “Sometimes they just leave the pads in the toilet like that... ”⁷⁹ “There’s blood in the toilet, and it hasn’t been flushed... ”⁸⁰

From the above statements, it is understood that women frequently use sanitary pads during menstruation. Menstrual management tools such as sanitary pads and tampons are essential throughout the menstrual period.⁸¹ However, some female students still do not practice what they have learned in their daily lives. According to Azimah, the careless disposal of sanitary pads can increase the risk of infection among other students and lead to dirty toilets. Islamic teachings emphasize the family's crucial role in educating children from an early age, particularly in instilling religious values and responsibilities.⁸² Islam emphasizes the role of parents in instilling a sense of responsibility in their children. Without this guidance, children may grow up with a lack of discipline, which can negatively affect their academic and personal lives.

Through the two issues mentioned above, the researcher can conclude that the undeniable truth is the importance of families providing complete and comprehensive religious education to their daughters. If parents neglect this role and rely solely on schools, children may grow up detached from their heritage and faith. Family, along with other roles is primarily concerned in providing religious and moral education to their children, as it is a universal phenomenon that early childhood education in any aspects leaves long lasting impact on the children personality and provides standardized a path to the formation and building of character and personality of children.⁸³ According to Azwani,⁸⁴ the family is not only the primary agent of early education but also the most effective medium for instilling religious values and knowledge about gender roles in accordance with Islamic teachings.⁸⁵ The role of the family in providing daughters with an understanding of their religious and social responsibilities is essential for building a strong moral foundation and spiritual resilience.

⁷⁷ Interview with Puan Murni, May 22, 2023.

⁷⁸ Interview With Puan Ila, May 13, 2023.

⁷⁹ Interview With Puan Ila, May 13, 2023.

⁸⁰ Interview With Puan Ila, May 13, 2023.

⁸¹ Azimah, *Tidak Perlu Basuh Tuala Wanita Kongsi Phm* (Sinar Plus, n.d.).

⁸² Herman Somantri Hidayat, Nina Rahmi, and Hilman Mauludin, “Pendidikan Agama Islam Bagi Anak Dalam Keluarga,” *TSAQOFAH* 4, no. 4 (2024), p. 3071–82.

⁸³ Sonia Omer Syeda, Mahnaz Hassan, And Sadia Jabeen “The Role Of Family In Teaching Religious And M Oral Values To Their Children In Urban Areas: A Case Study Of Lahore (Pakistan),” *Pakistan Vision* 16, no. 1 (2015), p. 58–73.

⁸⁴ Nur Azwani And Mansor @ Noordin, “Sosialisasi Pendidikan Gender Dalam Keluarga Menurut Perspektif Islam,” *Journal Of Revealed Knowledge* 4, no. 2 (2023), p. 73–90.

⁸⁵ Mursyid Djawas et al., “The Integration between Syara’ and Ade’ in Wedding Tradition of Bugis Bone, South Sulawesi: Islamic Law Perspective,” *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 18, no. 2 (2023).

This is further supported by Abdullah, Tumiran, Opir, and Md Soh⁸⁶ who emphasize the gaps in the current menstrual education curriculum in Malaysian schools. While schools provide basic hygiene knowledge, they fail to address Islamic principles such as fiqh rules on menstruation, prayer, and tahara (ritual cleanliness). This leaves Muslim girls unprepared to fulfill their religious obligations confidently. The study highlights the need for comprehensive education that integrates Islamic teachings alongside scientific knowledge, which families are uniquely positioned to provide. By stepping into this role, families can ensure that their daughters are not only well-informed but also deeply connected to their heritage and faith, contributing to their holistic development.

This integration of religious and moral education within the family also has significant implications for the development of Islamic family law in Malaysia. When families provide early and accurate religious education, it creates a generation of individuals who are well-versed in their obligations and rights under Islamic law, thereby strengthening the implementation and adherence to Shariah principles in personal and familial matters.

In particular, education about menstrual blood is not merely a biological aspect that needs to be understood from the perspective of personal hygiene; it involves knowledge of Sharia that affects the validity of worship. Notably, families that fail to convey this education properly risk leaving their daughters unaware of crucial aspects of religious life. Even the findings from the interviews indicate that exposure to menstrual issues within the family is still at a basic level, without any further elaboration, particularly in the area of calculating the duration of menstruation and postpartum bleeding.

Following that, al-Attas,⁸⁷ in his work, asserted that the best solution to deal with the delinquency issue of the youth generation today is through the Islamic Education system by strengthening the foundation of religious knowledge in addition to continuous education and training in the experience of worship. A strong religious foundation that has been applied from home will offer children awareness about the importance of worship in influencing their daily lives. Similarly, the application of female's blood knowledge to the beginning of their period can help them perform worship perfectly. The perfect quality of worship will shape their identity and change their lives to become better Muslims.

Conclusion

Overall, this study emphasizes the vital role of the family in imparting education about female blood, especially menstruation, in shaping the understanding and practice of Islam among Muslim women in Malaysia. It was reported that families who play an active role in educating their daughters about these issues not

⁸⁶ 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), p. 38–56.

⁸⁷ Syed Muhammad Naquib al-Attas, *The Concept of Education In Islam* (Kuala Lumpur: Ta'dib International, 2019).

only strengthen their religious knowledge but also help increase their confidence in practicing Islamic Sharia more consistently. Although the formal education system provides an essential foundation, the role of the family remains a decisive factor in ensuring a deep and continuous understanding of the relevant jurisprudence. Nevertheless, this study suggests that a more integrated educational approach between families and formal educational institutions be taken to ensure a holistic understanding of female blood jurisprudence, thus influencing the practice of Islam more comprehensively among Muslim women in Malaysia. From a policy perspective, this study highlights the need for a more integrated approach between families and formal educational institutions to ensure a holistic understanding of female blood jurisprudence. Policymakers, particularly those in the Islamic Education Division of the Ministry of Education Malaysia, are encouraged to incorporate modules on female blood jurisprudence, such as menstruation, postpartum bleeding, and istihadah, into the formal curriculum while fostering family involvement through community-based programs. This effort can create a structured framework for collaboration, thereby strengthening the implementation of Islamic family law in Malaysia and shaping a society that upholds Islamic principles in personal and familial life.

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