

# Knowledge and Teaching Practices Among Secondary Islamic Education Teachers on Female Blood Fiqh: A Contextual Learning Approach

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## Abstract

*This study explores the knowledge and teaching practices of Islamic Education teachers concerning the fiqh of women's blood within the Malaysian Secondary School Standard Curriculum (KSSM). Despite its importance in shaping students' understanding of worship and legal rulings, this topic remains underexplored. The study employed a qualitative case study design, involving semi-structured interviews with four purposively selected Islamic Education teachers (GPIs) currently serving under the Ministry of Education Malaysia. Data were thematically analysed using a contextual learning framework to assess the extent to which teachers' practices reflect characteristics of contextual teaching and learning. The validity of the data was established through member checking and peer debriefing. Findings indicate that teachers possess limited content knowledge and rarely apply contextual learning approaches when delivering this sensitive topic. This limitation affects their ability to address real-life student issues related to*



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*menstruation (haidh) and abnormal bleeding (istihadhah). The study recommends continuous professional development, structured pedagogical support and curriculum enhancement to strengthen the teaching of menstruation and istihadhah in secondary schools.*

**Keywords:** Contextual Learning Approach; Islamic Education Subjects; Knowledge of Islamic Education Teachers; Practice of Islamic Education Teachers; Women's Blood

## INTRODUCTION

Specific pedagogical knowledge is essential for Islamic Education teachers to deliver lessons effectively, especially in the domains of worship (*ibadah*) and jurisprudence (*fiqh*), which encompass obligatory individual knowledge (*fardu 'ain*), communal obligations (*fardu kifayah*), memorisation, practical application, legal issues, and students' spiritual appreciation. Given that the teaching of worship involves legal rulings and complex jurisprudential issues, it is imperative for Islamic Education teachers to possess strong mastery of content knowledge, as this will directly influence the pedagogy employed in the classroom and ensure that the intended learning objectives are achieved (Darmadji et al., 2015; Hussin, 2022; Rohana, 2023). Teachers must be prepared to face pressure in order to convey subject content clearly and effectively, as they are regarded as the primary agents responsible for this duty (Chen et al., 2020; Naibaho & Sitorus, 2023; Shaari, 2008). Consequently, a lesson can only be executed successfully if the teacher is equipped with the necessary pedagogical skills and competencies (Fakhruddin et al., 2023; Panev & Barakoska, 2015; Syata et al., 2024).

Furthermore, teachers must possess three fundamental qualities: strong subject-matter knowledge, effective pedagogical methods, and the ability to instil moral values in their students (Andrews et al., 2021; Baba, 2017; Bardach et al., 2022; Hussin, 2022). Teachers are not merely

transmitters of knowledge but also role models who spark students' interest and guide their moral development. In line with this, many researchers (Aiyetoro et al., 2024; Alkouatli, 2022; Hariyadi et al., 2023) highlight the importance of creative teaching in Islamic education, where teachers' ability to apply innovative and engaging instructional approaches not only enhances learning effectiveness but also nurtures students' critical and independent thinking. This aligns with the demands of 21st-Century education, which requires teachers to be creative, responsive, and contextually aware of students' needs and classroom dynamics. Moreover, a teacher's personality and teaching practices have a profound impact on students' emotions and cognitive development (Bardach et al., 2022; Blazar & Kraft, 2017; Jasmi & Tamuri, 2007; Lauermann & Butler, 2021). During their formative years, students tend to imitate the behaviour, speech, and conduct of their teachers with whom they spend a significant portion of their time at school.

Therefore, to cultivate highly professional educators, it is crucial to ensure adequate preparation in terms of content mastery and pedagogical skills relevant to their fields of specialisation (Ballantyne, 2006; Liakopoulou, 2011; Noordin & Dan, 2002; Wise, 2005). Such preparation enables teachers to facilitate more interactive and meaningful teaching and learning processes. Content mastery also includes knowledge of topics such as women's blood, which is frequently raised by students, particularly female students at the secondary school level (Mariappan et al., 2022; Salleh et al., 2020). Within the current Malaysian Islamic Education curriculum (KSSM), topics such as menstruation (*haidh*) and abnormal bleeding (*istihadah*) are introduced in Form 2 and revisited in Form 4 under the themes of purity and worship. However, the depth of coverage remains limited, and many teachers report difficulties in explaining practical applications to students.

However, the limited pedagogical coverage in schools is not solely attributable to curriculum constraints, but also reflects a broader educational gap within the family institution. Families, as the earliest educational environment, play a crucial role in shaping children's moral and religious foundations, including their initial understanding of concepts such as ritual purity (Mohammed & Engler, 2022; Roostin, 2018). Nonetheless, studies reveal that in many cases, families provide insufficient guidance on sensitive and complex subjects like menstruation, which leads to knowledge gaps that must be addressed within formal education settings (A. Ahmad *et al.*, 2021; Alam *et al.*, 2025; Basharat *et al.*, 2024; Schmitt *et al.*, 2022).

As stated by Ulwan (2015), one of the primary responsibilities imposed by Islam on educators be they parents or school teachers is to teach children the rulings related to sexual maturity and associated legal matters, including menstruation and the jurisprudential implications of menstrual blood and its calculation (Nadeem *et al.*, 2021; Smerecnik *et al.*, 2010; Tabatabaie, 2015). This is particularly important as some girls remain in a state of major ritual impurity (*janabah*) for extended periods due to ignorance of the legal consequences of menstruation and failure to perform the requisite purification (*ghusl*) (Ulwan, 2015). In fact, according to Al-Syarwānī & Al-‘Ibādī (1938), it is an obligation for women to learn this knowledge. If a husband possesses knowledge of women's blood, he is obliged to teach his wife; otherwise, the woman must seek out a qualified teacher. It is even deemed unlawful (*haram*) for a husband to prevent his wife from acquiring such knowledge. Thus, the responsibility of Islamic Education teachers to understand this topic is paramount, as they are frequently consulted as primary references in schools and play a vital role as conveyors of this essential knowledge to students. Thus, when family education is insufficient, the role of Islamic Education teachers becomes even more critical. Teachers must be

prepared with strong content mastery and effective pedagogical strategies to deliver this sensitive yet essential topic.

Despite the significance of the topic, existing research reveals that many Islamic Education teachers lack sufficient pedagogical preparation and confidence in teaching topics related to women's blood, particularly in addressing complex scenarios involving menstruation (*haidh*) and *istihadah*. This gap in both content mastery and teaching strategy impairs their ability to respond effectively to students' questions and real-life situations.especially in addressing real-life scenarios faced by students. This reveals a gap in both teacher training and curriculum delivery. Moreover, the integration of contextual learning defined as an educational approach that connects subject matter to real-life contexts and students' lived experiences is still underutilised in the teaching of sensitive topics such as menstruation (*haidh*) and abnormal bleeding (*istihadah*). This study therefore aims to investigate teachers' knowledge and teaching practices on this subject and to explore the potential of contextual learning as a framework to enhance its delivery in the classroom.

## LITERATURE REVIEW

### Menstrual Education in the Islamic Education Curriculum

Previous studies ([Ilias et al., 2016](#); [Lee et al., 2020](#); [Nurtanto et al., 2021](#); [Prayitno et al., 2024](#); [Purwanto et al., 2024](#)) found that effective teaching and learning processes stem from a teacher's readiness to carry out careful planning, mastery of the subject matter to be delivered, and adequate technical preparation, such as the use of teaching aids. This is reinforced by the findings of Hj Moksin et al. ([2021](#)) which indicate that a teacher's knowledge of content is a crucial element that supports effective planning in terms of selecting appropriate teaching approaches, methods, techniques, and strategies that suit students' interests and abilities.

This is because the use of suitable teaching aids can ensure that the pedagogical approach employed by the teacher achieves the intended learning objectives, while simultaneously enhancing student understanding and motivation in mastering the knowledge and skills conveyed (Jamali & Tengku Kasim, 2016). However, Ilias et al. (2016) also identified several weaknesses in the Islamic Education textbooks, such as an overly broad content scope, inconsistent sequencing of subtopics, repetition of topics, the absence of summaries, and inadequacies in visual illustrations and diagrams.

These issues are evident in the topic of women's blood within the Islamic Education subject under both the Primary School Standard Curriculum (KSSR) and the Secondary School Standard Curriculum (KSSM). Upon closer examination, the teaching and learning of menstrual education within the current curriculum framework is only presented as a minor element under three subtopics "*Purification from Ritual Impurity*", "*The Month of Spiritual Cleansing*", and "*Fasting during Ramadan*" in the Islamic Education syllabus for Year 3, Year 4, and Year 6 of KSSR. Meanwhile, under the KSSM framework, content related to women's blood is taught in Form 1 and Form 2 under two subtopics "*Obligatory Bath for Purification*" and "*Fasting as a Spiritual Shield*".

Based on preliminary observations by the researcher, the content on women's blood found in the subtopics "*Obligatory Bath for Purification*" and "*Fasting as a Spiritual Shield*" in the KSSM Islamic Education syllabus for Form 1 and 2 largely overlaps with what was already covered in the primary level (Years 3, 4, and 6), both in terms of topic and learning standards. Furthermore, the content presented in the *Dokumen Standard Kurikulum dan Pentaksiran* (DSKP) under the KSSR and KSSM Islamic Education curriculum addresses the topic of women's blood in a basic and limited manner. It mainly focuses on defining menstruation (*haidh*), postnatal bleeding (*nifas*) and abnormal

bleeding (*istihadhah*) and only touches on key legal implications such as the requirement for ritual purification and the nullification of fasting. It lacks important details such as methods of calculating menstrual days, how to determine the status of blood when bleeding is intermittent and the legal rulings (*ahkam*) relevant to menstruation (*haidh*) and abnormal bleeding (*istihadhah*).

Moreover, a study by Salleh et al. (2021), involving ten Islamic Education teachers, revealed that teachers must undertake additional preparation when teaching the topic of women's blood. They often have to consult external sources such as classical texts, academic research, religious lectures and illustrative materials to help students understand the subject due to the lack of specific instructional resources on this topic in the DSKP for both KSSR and KSSM. Additionally, the teachers agreed that the scope of teaching and learning regarding women's blood provided in the current Islamic Education curriculum is insufficient to provide students with even basic understanding. This is because the topic is not explicitly stated as a learning objective for teachers to achieve but is instead merely implied within broader topics such as causes of ritual purification or conditions that invalidate fasting without addressing the topic of women's blood as a stand-alone or explicitly defined component.

In a related study, Faisal et al. (2022) highlighted that the lack of dedicated content contributes to difficulties for both teachers and students in understanding, applying, and internalising the knowledge taught. Consequently, the limited exposure and lack of in-depth discussion surrounding this topic also hinder Islamic Education teachers' ability to gain adequate foundational understanding often resulting in confusion when trying to resolve menstruation-related issues raised by students at school. In light of this, the present article seeks to analyse Islamic Education teachers' knowledge and

instructional practices in teaching *fiqh* related to women's blood based on the Islamic Education curriculum for secondary schools.

### **The Role of Teachers in Contextual Learning**

Contextual learning is an instructional concept that enables teachers to relate subject content to real-world situations, encouraging students to connect knowledge with its application in their lives as family members, citizens, and future employees (Berns & Erickson, 2001). This view is supported by Hudson & Whisler (2008), who explain that contextual teaching and learning is a method of introducing subject content using a variety of learning techniques designed to help students link prior knowledge with new learning expectations, while constructing new understanding through processes of analysis and synthesis. Previous studies have demonstrated that contextual learning effectively connects students to the topics being taught and enhances their higher order thinking skills (Daabi & Inayati, 2023; Suryawati & Osman, 2017).

Berns & Erickson (2001) identified several key characteristics of contextual learning, including: Learning that extends across disciplines and knowledge domains; Gaining real-life perspectives; Linking learning to real-life experiences; Aiming to help students better understand real-life situations; Encouraging critical and creative thinking by identifying and solving problems effectively, and making sound decisions; Providing experiences that allow students to connect internal and external contexts; and Addressing the individual needs of students.

Since the construction of new knowledge is one of the key principles in contextual learning it is closely associated with constructivist learning theory (Hudson & Whisler, 2008). Brown (1998) also affirms that contextual teaching and learning is a form of constructivist teaching and learning. According to the constructivist perspective, previous learning experiences form the foundation upon

which students build new knowledge and generate personal interpretations. Therefore, when faced with new and unfamiliar situations, learners are expected to use their cognitive capacity based on prior experience to form logical and reasonable explanations or hypotheses.

To support effective implementation of contextual learning, Davtyan (2014) outlined five key strategies known as the REACT model an acronym for Relating, Experiencing, Applying, Cooperating, and Transferring. In applying these strategies, the teacher plays a crucial role in: Helping students connect daily life experiences with newly acquired knowledge; Providing opportunities for students to experience and practise actions that relate directly to real-life situations; Motivating students by creating authentic problem scenarios that reflect their realities and encourage real-world application; and Encouraging collaborative learning by supporting students to search for answers and communicate with their peers.

The teacher's role as a facilitator in implementing effective contextual learning is critically important. According to Yahaya (2019) and Kismatun (2021), teachers should not neglect students' prior experiences when delivering new content. Instead, students' perspectives and explanations must be acknowledged and observed to uncover their existing experiences and thought processes based on the ideas they put forward.

In the context of the present study, the researcher adopted contextual learning as the underlying theoretical approach to link the topic of women's blood to students' real life experiences particularly their existing knowledge of menstruation (*haidh*) and abnormal bleeding (*istihadhah*). This approach is expected to help students perform acts of worship with greater confidence and foster a deeper interest in understanding the jurisprudence of women's blood in more comprehensive detail.

## METHOD

### Research Design

This study employed a qualitative case study design, which allowed for an in-depth exploration of the phenomenon within its authentic educational context (Yin, 2018). The case study approach was deemed appropriate as it enabled the researcher to investigate the teaching practices of Islamic Education teachers on the topic of women's blood jurisprudence based on their real-life experiences.

To collect the data, the researcher adopted a semi-structured interview method to explore in depth the behaviours, perspectives, feelings and experiences of the informants within their natural settings (Creswell & Creswell, 2023). As emphasised by Strauss & Corbin (2008), qualitative research generates findings that are not derived through statistical procedures or numerical computation, but rather through interpretive analysis.

### Research Sample

The sample was selected using purposive sampling, a technique commonly employed in qualitative research to identify and select participants with specific knowledge and experience relevant to the phenomenon under investigation (Patton, 2015).

Four Islamic Education teachers (referred to as GPI 1, GPI 2, GPI 3, and GPI 4), currently serving in secondary schools under the Ministry of Education Malaysia (MOE), were selected based on predefined criteria. These criteria included: (i) having more than three years of teaching experience in the subject of Islamic Education under the Lower Secondary School Standard Curriculum (KSSM), (ii) currently teaching in public secondary schools under MOE, and (iii) possessing formal academic qualifications in Islamic Studies or Islamic Education.

The decision to include only four informants was consistent with the qualitative case study design which prioritises depth over breadth. Despite the small sample size, data saturation was achieved, as recurring patterns and themes began to emerge from the data. Additionally, the selected teachers represented diverse geographical locations (Kuala Lumpur, Selangor and Sabah) thus providing contextual variety within the study.

### **Research Instrument**

Prior to conducting the interviews, a semi-structured interview protocol was developed and validated by a panel of language and Islamic Education experts to ensure its clarity and relevance. The interviews were conducted via *Google Meet* lasting between 45 to 60 minutes and were audio-recorded with participants' consent. Transcriptions were initially generated using the *Transkriptor* application and then manually reviewed by the researcher to ensure accuracy. These transcripts were returned to the respective participants for verification through member checking.

Thematic analysis was employed to interpret the data. The analysis began with open coding, where recurring phrases and key concepts were identified and labelled. Axial coding followed, which involved grouping similar codes and establishing relationships between categories and subcategories. Themes were then constructed through constant comparison, refinement, and interpretation. To enhance trustworthiness, all coded data were reviewed by a second coder to ensure consistency and reliability in theme development. This inter-coder checking process contributed to the overall rigour of the analysis.

## RESULTS AND DISCUSSION

### Islamic Education Teachers' Knowledge on the Topic of Women's Blood

The interview findings revealed that Islamic Education teachers are regarded as the primary figures of reference and trust by students when encountering issues related to acts of worship, particularly matters involving women's blood. Typically, when female students face irregular bleeding or menstruation related issues, they consult their Islamic Education teachers for guidance and clarification. This was reflected in the accounts of GPI 2 and GPI 3:

*"Ustazah, can I ask you something after class?" That's what they usually say. They ask all kinds of questions. That's where we actually try to help solve their problems. Mostly, we just listen to them..."* (GPI 2)

*"They'll ask us (GPI) to help calculate the days. One said she had counted how many days it had been... and asked when she should start praying again."* (GPI 3)

Thus, in order to help students resolve their concerns regarding women's blood, Islamic Education teachers function as facilitators who relate the learning content to real life situations, encouraging students to connect their existing knowledge with practical applications in daily life. If students make incorrect assumptions or conclusions, the teacher is responsible for correcting them (Mohammad Ghulam et al., 2019). This is consistent with the contextual learning approach, which links learning to real life experiences as explained by Berns & Erickson (2001). The application of contextual approaches in teaching the topic of women's blood is crucial, as many students struggle to relate theoretical learning to real-life problems. Hence, a teacher's content knowledge is essential in improving the quality and effectiveness of the learning process.

Nevertheless, a study by Khalid et al. (2022) on Islamic Education teachers' understanding of menstruation (*haidh*) and abnormal bleeding (*istihādhah*) found that some teachers still lack adequate knowledge regarding the religious prohibitions associated with menstruation and *istihādhah*, leading to confusion and an inability to effectively address students' menstrual issues. Moreover, the lack of detailed content in the *Dokumen Standard Kurikulum dan Pentaksiran* (DSKP) and secondary Islamic Education textbooks makes it difficult for teachers to explain the topic in depth. These challenges were echoed by all four participants GPI 1, GPI 2, GPI 3, and GPI 4:

*"Sometimes even teachers themselves do not know how to solve problems outside the scope of the syllabus or the usual discussions in fiqh of women's blood..."* (GPI 1)

*"We only know how to manage our own cases. When it comes to teaching students about it, it doesn't really get through. We just say, 'You're done with your period, so you have to take a ritual bath.' That's all we teach. We don't really go into the details..."* (GPI 2)

*"Honestly, I get confused too. I'm not really an expert in these matters..."* (GPI 3)

*"Not all teachers have the answers. There are so many issues and questions about menstruation that can't be answered with the information available in the textbook. Even I'm not well-versed in this. I can't even differentiate between heavy bleeding that counts as menstruation and bleeding that doesn't..."* (GPI 4)

From these statements, it is evident that Islamic Education teachers' knowledge on the topic of women's blood remains limited, which hinders their ability to deliver the content effectively and confidently. Hussin (2022) argues that sufficient teacher knowledge of a subject significantly influences their understanding of their students. Teachers who are well versed in their subject matter are better able to assess students' comprehension and tailor the content to suit their cognitive level. In contrast, teachers with insufficient subject mastery

tend to deliver lessons without depth of understanding, which undermines learning outcomes.

This idea aligns with the guidance of Al-Ghazali (2007) in *Iḥyā’ Ulūm al-Dīn*, which states that teachers must plan their lessons in accordance with students' cognitive levels and individual differences. Thus, the continuous pursuit of knowledge and the cultivation of intellectual development among Islamic Education teachers is crucial. This is strongly emphasised in the early verses of Surah al-’Alaq (verses 1–5), which promote the practice of reading and clearly demonstrate the esteemed position of knowledge in Islam.

### **Teaching Practices of Islamic Education Teachers on the Topic of Women’s Blood**

The analysis of interviews with the research informants revealed that, although the topic of women’s blood is not formally structured as a dedicated and comprehensive component within the Islamic Education subject at the secondary school level, it is still regarded as an important topic that needs to be introduced to students. In light of this, and driven by their own awareness and initiative, Islamic Education teachers have taken steps to teach this topic through informal or extracurricular learning activities. These include a series of specially organised talks, the distribution of menstrual tracking calendars to female students, and interactive Q&A sessions held in the school prayer hall (surau) in response to students’ questions.

### **Teaching Practices through a Series of Lecture-Based Programmes**

Lectures or public talks are among the most commonly employed methods used by teachers to deliver instruction. This method typically involves the teacher offering detailed explanations, clarifications, and elaborations to students (Tengku Kasim, 2017). It is often implemented to ensure that information is conveyed directly and swiftly (Yusoff et al., 2023). Interview findings revealed that two

participants acknowledged the use of lectures and presentations either conducted by Islamic Education teachers themselves or external speakers invited to the school as a means of introducing the topic of women's blood to students. This is reflected in the following responses by GPI 1 and GPI 4:

*"External parties such as Kotex have been invited to school. Some departments have also organised talks or workshops..."* (GPI 1)

*"Last year, a female teacher organised a series of lectures three days in total to expose students to the topic of women's blood. But it was specifically for female students only..."* (GPI 4)

These accounts indicate that efforts by schools and Islamic Education teachers to raise awareness of the topic include organising serial lectures and specialised workshops. Given that the topic of women's blood is not formally identified as a specific learning objective within the Islamic Education syllabus, this initiative is considered a proactive and commendable effort. Salleh et al. (2020) support this approach, stating that the absence of a structured and comprehensive curriculum on women's blood in Islamic Education calls for alternative pedagogical initiatives such as spiritual activities, forums, discussions and serial workshops to provide early and foundational education on the topic starting from the primary level.

However, the researcher contends that such lecture-based exposure has limitations in terms of student engagement, time constraints, and the depth of content delivered. The topic of women's blood which includes menstruation (*haidh*), postnatal bleeding (*nifas*) and abnormal bleeding (*istihadhah*) involves complex calculations and diverse legal implications that are difficult to address in a single session particularly with students of varying cognitive levels. As a result, students may be unable to construct their own interpretations and learning becomes passive due to limited opportunities for interactive participation. In this method, the teacher controls the entire

classroom discourse and assumes an authoritative role (Yusoff *et al.*, 2023).

In contrast, within the contextual learning approach, the teacher acts as a facilitator who supports students in achieving learning objectives by encouraging them to connect lessons with their own prior experiences, generate original ideas and share knowledge with their peers (Mohammad Ghulam *et al.*, 2019). Since the topic of women's blood can be effectively explored through students' lived experiences, contextual and problem-based learning approaches are deemed more effective. This is especially relevant in the domain of worship where topics like women's blood often involve a wide range of legal questions Hussian (Hussian, 2022). To preserve the authentic nature of worship related instruction, students can be given problem-solving tasks involving realistic legal scenarios. For example, they might be asked to solve a hypothetical case related to women's blood, while the teacher guides and supports them during the learning activity. Such methods not only enhance student motivation and active participation but also foster critical and creative thinking, preparing them for real life decision making based on their existing knowledge (Berns & Erickson, 2001).

Thus, although lectures are a valuable means of introducing the topic of women's blood, a more structured and cognitively aligned teaching approach at the secondary level is necessary. This can be achieved through the incorporation of a dedicated instructional module on women's blood within the Islamic Education curriculum enabling more systematic and focused teaching.

### **Teaching Practices through the Distribution of Menstrual Tracking Calendars to Students**

The use of a personal menstrual tracking calendar should be cultivated as a disciplined practice in students' daily, monthly and annual routines as it serves as an effective reference in situations

where confusion or difficulties arise in determining the legal status of menstrual blood. This recommendation is supported by the findings of Ahmad et al. (2023) who studied the management of women's blood before, during and after menstruation.

Furthermore, according to Ismail (2017), several key aspects should be recorded in a menstrual calendar. These include the date and time menstruation begins; the characteristics of the blood discharged such as its colour, consistency, and odour; the obligatory prayers missed due to menstruation beginning before they could be performed; any delay in performing *ghusl* (ritual purification) after menstruation has ceased; the exact time the bleeding stopped; symptoms such as menstrual cramps; and the days of fasting missed during Ramadan due to menstruation or other legally excusable conditions ('uzur syar'i).

One example of an effective menstrual calendar format suitable for use particularly among female secondary school students is a hybrid model that incorporates elements recommended by Ismail (2017).

As the use of a menstrual tracking calendar is an essential practice during menstruation (*haidh*) or abnormal bleeding (*istihadah*), it is also employed by Islamic Education teachers (GPI) as a means to monitor and support female students in identifying the nature and status of their bleeding episodes. This was highlighted by GPI 2 and GPI 3:

*"We used to keep records quite diligently. We gave the students tracking sheets. For example, we created an Excel file with the names of the students those who didn't perform prayers could then be traced, and we would show them: 'This was your menstruation period last month.' That way, they could keep track..."* (GPI 2)

*"At our school, our Islamic Education panel prepared what I call an 'uzur card. It includes all the months from January to December, and the students just need to record the start and end dates of their*

*menstruation. There's also a note section where they write if their period occurs twice in a month. That way, they remember when it started and when it ended..." (GPI 3)*

The statements of GPI 2 and GPI 3 suggest that the initiative by school Islamic Education departments to raise awareness about women's blood through the use of calendar systems and 'uzur cards is a commendable and systematic approach, suitable for both young and older generations. This practice is important in helping women remember the exact dates of their menstruation, the duration, the characteristics of the blood and any religious obligations such as prayers and fasting that were missed during this period.

As narrated in a ḥadīth of the Prophet Muhammad SAW reported by Ḥamnah binti Jahsh (RA):

*"Regard yourself as menstruating for six or seven days according to what Allah knows, then perform your ritual bath. Once you see that you are clean and pure, then pray."*

(Narrated by Abu Dawud, vol. 1, p. 287)

The earlier jurists generally based menstrual calculations on the number of days and on women's usual cycles. According to Ramlī (2021) the Shafī'i jurists explained that the minimum duration of menstruation is one full day and night, and the maximum is fifteen days. Any bleeding exceeding fifteen days is categorised as *istihadah*, which has its own legal rulings. During such times, it is recommended that women maintain proper records as a reference for managing religious obligations related to menstrual and non-menstrual bleeding (N. Ahmad et al., 2023).

Hence, the use of menstrual tracking calendars among students not only fosters greater self awareness about their menstrual status but also supports Islamic Education teachers in responding more effectively to students' inquiries and resolving menstruation related issues in schools.

## Question and Answer Sessions on Women's Blood Conducted Outside the Classroom

The question and answer (Q&A) technique is among the most widely used methods by teachers during instructional sessions in schools. This method typically involves the teacher posing questions and students responding appropriately (Mohd Salleh, 1997). Grosisser (1964) emphasised that when employing the Q&A technique, teachers should pay close attention to questioning strategies, as the frequency and quality of questions can serve as an effective tool in facilitating meaningful teaching and learning. Similarly, Jasmi & Tamuri (2007) assert that the Q&A technique stimulates students' thinking, deepens their understanding of the subject matter and encourages creativity and innovation as outcomes of classroom learning.

However, interviews with research informants revealed that Islamic Education teachers often employ the Q&A technique informally and discreetly outside the classroom when addressing the topic of women's blood. This practice was reflected in the remarks by GPI 2, GPI 3, and GPI 4:

*"If we want to talk more in depth about menstruation with the students, it usually happens in the surau. That's where we take the opportunity to talk to them about manners, about women's blood... things like that." (GPI 2)*

*"We usually conduct Q&A sessions with the students. The questions are often based on their prior experiences..." (GPI 3)*

*"Sometimes, in small groups of two or three students, they come and ask questions. Others nearby might listen in..." (GPI 4)*

The findings indicate that explanations regarding the topic of women's blood are typically delivered in an informal and ad hoc manner, depending on questions raised by students to their teachers outside the formal classroom setting. While such closed Q&A sessions reflect a commendable initiative by Islamic Education teachers

especially given the absence of a specific learning objective on this topic in the national curriculum the selective nature of these sessions means that only a small portion of students benefit. Consequently, many students may not gain sufficient understanding of the topic, which may hinder their ability to apply fiqh rulings accurately in real-life situations.

These findings are consistent with the study by Khalid et al. (2022) which found that many teachers still feel underprepared to teach menstruation and *istihadah* related issues and often rely on informal discussions rather than structured classroom methods. Salleh et al. (2020) also reported that the absence of clear curriculum elements on women's blood results in inconsistent pedagogical practices across schools. However, this study contributes a new insight by showing that closed Q&A sessions although well intended remain insufficient to meet students' practical and cognitive needs particularly when dealing with real life fiqh problems related to menstruation and *istihadah*.

This concern is also echoed by Hussin (2022) who emphasised that student understanding is a critical component of the learning process, especially when the aim is to build authentic spiritual practices and deeper engagement in worship. Given that the study of women's blood involves complex legal rulings and various status determinations, the researcher suggests that Islamic Education teachers should adopt approaches such as discussion-based learning and problem-solving activities. These methods allow students to express opinions, engage in critical and creative thinking and arrive at conclusions independently without over reliance on teacher explanation (Tengku Kasim, 2017; Yusoff et al., 2023)

The findings of this study also reinforce the principles of contextual learning, which emphasise that learning becomes more meaningful when it is directly linked to students' real life experiences.

Ali et al. (2025) demonstrated that engaging students in real world situations through contextual approaches significantly enhances their intrinsic motivation and deeper understanding of subject matter. Furthermore, previous studies (Jasper-Abowei & Victor-Ishikaku, 2023; Sarwari & Kakar, 2023; Sellars et al., 2018; Worrell & Profetto-McGrath, 2007) found that contextual learning strategies significantly stimulate critical thinking skills, encourage students to voice their opinions and increase their willingness to explore sensitive and challenging issues. In this regard, the present study contributes to the field of Islamic pedagogy by highlighting that, without structured and inclusive instruction, students' understanding of fiqh related to women's blood remains fragmented and incomplete. Therefore, the selection of appropriate teaching strategies is a critical consideration for Islamic Education teachers. Although the topic has not yet been formally integrated into the national curriculum, teachers remain responsible for delivering this content based on their existing pedagogical knowledge. This responsibility is especially crucial as the topic directly relates to the validity of ritual worship particularly the requirement of physical purity, which is fundamental to the performance of prayer.

## CONCLUSION

The application of contextual learning in teaching the topic of women's blood remains underutilised among Islamic Education teachers, largely due to limited subject-matter knowledge and the narrow scope of coverage within the existing *Dokumen Standard Kurikulum dan Pentaksiran* (DSKP). Despite commendable efforts by some teachers such as conducting serial lectures, distributing menstrual tracking calendars, and facilitating Q&A sessions effective delivery of this sensitive topic still hinges on teachers' depth of fiqh understanding and pedagogical competence. This study extends

contextual learning theory by demonstrating its applicability to jurisprudentially complex and gender-specific content like menstruation (*haidh*) and abnormal bleeding (*istihadhah*). It affirms that contextual approaches not only promote critical thinking but also empower students to apply fiqh rulings in authentic, real life contexts.

Practically, the findings highlight the urgent need for targeted teacher training and continuous professional development in *fiqh al-nisa*, particularly in pedagogical techniques. Programmes should include content focused modules and practical tools such as menstrual calendars and scenario based instruction to enhance classroom readiness. At the policy level, curriculum authorities should consider expanding the DSKP to incorporate dedicated components on women's blood. A structured and standardised curriculum would support consistent teaching and meet students' spiritual and legal learning needs. For future research, longitudinal classroom based studies and cross-regional comparisons are recommended to explore the long term effectiveness of contextual strategies and inform national curriculum reforms.

## Author Contributions

Conceptualization: S.F.B.Y., T.S.A.B.T.K., N.F.B.M.R., & I.M.Z.A.M.; Data curation: S.F.B.Y., T.S.A.B.T.K., N.F.B.M.R., & I.M.Z.A.M.; Formal analysis: S.F.B.Y., T.S.A.B.T.K., N.F.B.M.R., & I.M.Z.A.M.; Funding acquisition: S.F.B.Y., T.S.A.B.T.K., N.F.B.M.R., & I.M.Z.A.M.; Investigation: S.F.B.Y., T.S.A.B.T.K., N.F.B.M.R., & I.M.Z.A.M.; Methodology: S.F.B.Y., T.S.A.B.T.K., N.F.B.M.R., & I.M.Z.A.M.; Project administration: S.F.B.Y., T.S.A.B.T.K., N.F.B.M.R., & I.M.Z.A.M.; Resources: S.F.B.Y., T.S.A.B.T.K., N.F.B.M.R., & I.M.Z.A.M.; Software: S.F.B.Y., T.S.A.B.T.K., N.F.B.M.R., & I.M.Z.A.M.; Supervision: S.F.B.Y., T.S.A.B.T.K., N.F.B.M.R., & I.M.Z.A.M.; Validation: S.F.B.Y., T.S.A.B.T.K., N.F.B.M.R., & I.M.Z.A.M.; Visualization: S.F.B.Y., T.S.A.B.T.K., N.F.B.M.R., & I.M.Z.A.M.; Writing - original draft: S.F.B.Y., T.S.A.B.T.K., N.F.B.M.R., & I.M.Z.A.M.; Writing - review & editing: S.F.B.Y., T.S.A.B.T.K., N.F.B.M.R., & I.M.Z.A.M.

I.M.Z.A.M. All authors have read and agreed to the published version of the manuscript.

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The study was reviewed and approved by the Department of Islamic History, Civilization and Education, Academy of Islamic Studies, Universiti Malaya, Kuala Lumpur, Malaysia.

## **Informed Consent Statement**

Informed consent was obtained before the respondents answers questions for this study.

## **Data Availability Statement**

The data supporting the findings of this study are available from the author upon reasonable request.

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## **Conflicts of Interest**

The authors declare no conflict of interest related to this research.

## **Declaration of Generative AI and AI-Assisted Technologies in the Writing Process**

During the preparation of this work, the authors used ChatGPT and PaperPal to improve the clarity of the language and readability of the article. After using these tools, the authors reviewed and edited the content as needed and took full responsibility for the content of the published article.

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