

ISLAMIC MENSTRUAL EDUCATION IN MALAYSIAN PRIMARY SCHOOL: A REVIEW OF PROSPECTS AND CHALLENGES

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Abstract: *Menstrual education holds significant importance within the realm of health education in primary schools in Malaysia. However, the current menstruation education curriculum in primary schools in Malaysia significantly lacks attention to addressing the unique requirements of Muslim females, who constitute the majority of the population in the nation. This study aims to review the prospects and challenges of the model of Islamic menstrual education in Malaysian primary schools. This study has identified several prospects for implementing Islamic menstrual education in Malaysian primary schools, including: (a) improving understanding of Islamic guidelines related to menstruation; (b) empowering adolescent Muslim females to practice their faith; (c) increasing awareness and reducing doubts among parents and teachers; and (d) fostering cultural sensitivity among society in the targeted population. A few challenges were highlighted in this study regarding the implementation of Islamic education, namely: (a) misconceptions and myths related to menstruation in Islam; (b) limited trained personnel for educating; (c) resistance to change in societal mindset; and (d) lack of resources in governing. In conclusion, this study uncovers noteworthy opportunities and obstacles to the improvement of comprehensive menstruation education among adolescent Muslim females. Future studies should explore various avenues to improve current procedures and outcomes, as indicated by this study.*

Keywords: *menstrual; Islamic education; primary schools; prospects; challenge*

Introduction

Menstrual education holds significant importance within the realm of health education in primary schools in Malaysia. The programme covers the fundamental principles of menstruation science, adherence to cleanliness protocols, and the use of menstrual products. Nevertheless, there is a requirement for a more all-encompassing strategy that considers the religious and cultural convictions of Muslim females. Muslim women's cleanliness is of utmost significance, and the Islamic religion emphasises appropriate instruction and practice in managing menstruation (Ahmad et al., 2022). The curriculum should include Islamic ideas pertaining to menstruation, including prayer regulations and etiquette, in order to address the unique requirements of Muslim females in the nation. Effective menstruation education has the potential to enhance the physical and mental well-being of adolescent females while also equipping them with the necessary knowledge and skills to confidently navigate their monthly periods. Menstrual education, through the promotion of open conversations and the cultivation of consciousness, has the potential to eradicate the societal stigma and taboo associated with menstruation in Malaysia, thereby enhancing the well-being of adolescent females.

However, the current menstruation education curriculum in primary schools in Malaysia significantly lacks attention to addressing the unique requirements of Muslim females, who constitute the majority of the population in the nation (Tengku Kasim et al., 2023). Although the curriculum encompasses fundamental principles of menstruation and cleanliness practices, it neglects to adequately cater to the unique requirements of Muslim females, who constitute the overwhelming population inside the nation. Islam possesses well-defined regulations and protocols pertaining to the menstrual cycle, and it is imperative to integrate these concepts into the educational curriculum in order to address the specific requirements of Muslim females. The lack of an Islamic menstrual education model contributes to a limited comprehension of Islamic teachings about menstruation among adolescent Muslim females, perhaps resulting in less self-assurance in adhering to religious requirements for regulating their menstrual cycles. Additionally, a lack of understanding about sexual and reproductive health adolescent Muslim females is impacted by a variety of personal, social, cultural, and religious variables as well as current laws and policies (Alomair et al., 2020). This scenario may also engender feelings of shame or embarrassment adolescent Muslim females over their menstrual cycles, thereby reinforcing the cultural and religious taboos associated with menstruation in Malaysia.

This study aims to review the prospects and challenges of the model of Islamic menstrual education in Malaysian primary schools. This research can yield several advantages. Integrating Islamic ideas into the curriculum customizes comprehensive knowledge to the cultural, religious, and social circumstances of Muslim females. This would empower individuals to engage in religious practices while effectively controlling their menstrual periods with a sense of assurance. Furthermore, implementing such a strategy will effectively eradicate the social disapproval associated with menstruation within Muslim communities in Malaysia. It would create a more favourable, transparent, and all-encompassing atmosphere that encourages constructive conversations around menstruation and reproductive health. Furthermore, analysing the Islamic menstruation education model will help identify the obstacles encountered in the pursuit of gender equality and social inclusion within the nation. Finally, this will help the government and relevant parties formulate effective policies and initiatives that address the needs of adolescent females in Malaysia, thereby improving their educational, health, and societal achievements.

Introducing Islamic menstruation education into Malaysian primary schools is a chance to enhance the welfare and religious comprehension of adolescent Muslim females, but with some difficulties. By integrating the knowledge in this sector with culturally and religiously relevant Islamic teachings, it is feasible to improve the quality of the schools' curriculum. Adolescent Muslim females will get education to prevent the errors mentioned in al-Quran, and their health practices will be enhanced, resulting in a better comprehension and adherence to the religious principles, hence reducing social sensitivity. The obstacles encountered in implementing integration into Malaysia's government schools include the lack of a standardised curriculum, opposition from different groups, conflicts within the education ministry, gender segregation, and high staff density. Adolescent Muslim females want more assistance and transparency, however, the implementation of such programs may be restricted if the Ministry fails to provide support. Teacher training is essential for the program's effectiveness. The first consideration in the program's creation is that it should be designed by proficient individuals within the Islamic culture, namely those who can create materials that encourage parental involvement. The Ministry cannot assign this responsibility to someone who lacks knowledge and understanding in this area. Any amount below that threshold will lead to the program's failure.

Menstrual Health and Education: Islamic Perspectives

According to Islamic teachings, menstruation is seen as an inherent biological phenomenon that necessitates women refraining from engaging in religious practices that demand bodily cleanliness. Islamic teachings prioritise the need to maintain proper cleanliness during menstruation and promote open conversations among women on menstrual health and reproductive matters. Munro et al. (2022) state that women who menstruate in Islam must perform prescribed purifying rites, such as washing and ghusl. Islamic doctrines prioritise the observance of appropriate menstrual hygiene protocols, including the maintenance of body cleanliness, clothing, and sanitary pads (Ahmad et al., 2023). Menstruation control has a crucial role in maintaining personal hygiene and promoting religious devotion in Islam (Abd. Majid et al., 2024). Furthermore, Kasim et al. (2023) state that Islamic education includes the study of women's blood, encompassing topics such as menstruation, childbirth, and associated legal aspects. Bodily indicators such as menstruation determine the conditions for marriage in Islamic law (Efrinaldi et al., 2023). Based on the Salehi et al. (2020) study, Islamic viewpoints of gender and health encompass several aspects such as menstruation, menopause, pregnancy, and delivery. According to Boekoeose et al. (2022), it is advisable to provide education and counselling on menstrual hygiene to students attending Islamic schools. Conversations pertaining to menstruation under Islamic frameworks encompass aspects such as personal cleanliness, health protocols, and religious directives (Hassan et al., 2023). In addition, studies have demonstrated that utilising multimedia and peer education to teach adolescent females about menstruation has yielded favourable outcomes in terms of knowledge and behaviour (Basniati et al., 2020; Sari et al., 2019).

Within the realm of Islamic law, fiqh rules pertaining to menstruation hold significant importance. According to Kudhori (2019) and Ruwaida (2019), menstruating women adhere to fiqh principles that govern purifying practices, prayer, and limitations on certain activities during menstruation. Furthermore, Tengku Kasim et al. (2023) and Yunus (2020) state that fiqh education includes instruction on topics like menstruation, cleanliness, and worship customs. The Islamic legal system, which is based on the Quran, hadith, Ijma', and qiyas, offers guidance pertaining to diverse facets of human existence, encompassing matters concerning women such as menstruation (Syuhud, 2021; Rohim, 2022). According to research by Zainuddin et al. (2022), fiqh concepts are important in understanding emergency scenarios and attaining

maqasid syariah. Islamic schools prioritise the study of fiqh, which focuses on regulations governing individual behaviour, religious practices, and societal engagements (Atmojo, 2022). The field of fiqh exhibits intersections with several other academic domains, such as Islamic ethics, accountancy, and neurology, as it endeavours to tackle present-day challenges (Czerny, 2021). A comprehensive comprehension of fiqh judgements pertaining to menstruation is necessary in order to uphold Islamic principles and preserve spiritual integrity (Kudhori, 2019; Ruwaida, 2019).

The incorporation of Islamic menstruation education into Islamic education is a fundamental aspect that adheres to the principles of Islamic teachings, which emphasise the acquisition and transmission of information (Uyuni & Adnan, 2020). According to Nafisah (2023), the integration of Islamic principles into educational frameworks, exemplified by the implementation of an Islamic education curriculum, has the potential to shape students' character and personality development in accordance with Islamic teachings. Furthermore, the use of novel pedagogical approaches, such as the Sufism methodology, has the potential to augment students' understanding of Islamic doctrines in a profound and inclusive manner (Rahmat & Yahya, 2020). Kosim et al. (2022) suggest that incorporating Islamic viewpoints into educational modules, such as parenting education, can enhance learners' comprehension in accordance with Islamic principles. Hence, Islamic menstruation education plays a crucial role in promoting a holistic Islamic education that cultivates individuals in alignment with Islamic principles and doctrines.

Islamic Menstrual Education in Malaysian Primary Schools

At present, Malaysian primary schools lack a universally standardised curriculum for Islamic menstruation education. While the current curriculum in Malaysia includes fundamental knowledge of menstruation and hygiene routines, it lacks the incorporation of religious and culturally unique menstruation rituals. The lack of comprehensive information among Muslim females regarding Islamic teachings on menstruation contributes to the perpetuation of cultural and religious taboos associated with menstruation in Malaysia. Hence, it is imperative to evaluate and construct an all-encompassing menstruation education syllabus that addresses the cultural, social, and religious circumstances of Muslim girls in Malaysia.

However, studies have recently been conducted to investigate the topic of Islamic menstruation education in Malaysia and Indonesia since 2019. Tengku Kasim et al. (2023) emphasise science subject of the Secondary School Standard Curriculum (KSSM), and Abdul Razak Dan & Mohamad (2019) emphasise the necessity of acquiring a comprehensive comprehension of menstrual blood and its ramifications, specifically among adolescent females in Kuala Terengganu. Wijayanti et al. (2021) and Rofiqoh & Asfi Burhanudin (2021) have undertaken educational initiatives aimed at addressing the aforementioned requirement, with a specific emphasis on the physiological and psychological dimensions of menstruation. Ruwaida (2019) and Khalid et al. (2022) have conducted research on the instruction of reproductive education and comprehensive understanding of menstruation and istihadhah among Islamic educators, highlighting the significance of their responsibility in delivering precise information. Mohamad Ishak et al. (2021) and Primasari et al. (2022) have investigated the perspectives and encounters of women regarding menopause in East Coast Malaysia, as well as the understanding and handling of menstruation issues among high school students in Indonesia. The significance of thorough and precise Islamic menstruation education in Malaysia and Indonesia is emphasised by this research.

Although Malaysian primary schools lack a universally standardised curriculum for Islamic menstruation education, programmes such as the Islamic Input in Medical Practice (IIMP) at the International Islamic University of Malaysia might be advantageous. This programme has demonstrated efficacy in enhancing the understanding and practices of medical students (Musa et al., 2022). Furthermore, the examination of menstrual hygiene requirements, as emphasised in research pertaining to women receiving treatment for drug use disorders, might offer significant contributions to educational initiatives in Malaysia (Keiser et al., 2020). The aforementioned examples highlight the importance of customised teaching strategies in order to improve comprehension and implementation of menstrual hygiene in Malaysian Islamic settings.

The deficiency in Malaysia's primary education system regarding Islamic menstrual teachings presents both problems and prospects. While students gain basic knowledge on hygiene, the curriculum neglects religious and cultural needs important to most Malaysians. This educational gap sustains taboos surrounding menstruation. Specifically, lessons lack integration of Islamic principles concerning prayer rules, etiquette as dictated by sharia law and tahara concepts of purity according to fiqh. Adolescent Muslim females may develop an incomplete grasp of their faith's teachings related to periods, possibly leading to doubts obeying religious obligations during their cycles. Addressing these issues demands a comprehensive method incorporating scientific facts and Islamic doctrine. Tailored educational materials, thorough teacher preparation and involvement of scholars, parents and educators in development could help. Models like the IIMP program at IIUM which proved effective for medical students need careful adaptation and study before applying to primary-school aged children. By tackling challenges and using opportunities, Malaysian primary schools can create an inclusive, helpful Islamic menstrual education benefitting adolescent Muslim females while promoting wellness, empowerment and equality across the nation.

Prospects of Islamic Menstrual Education in Malaysian Primary Schools

This study has identified several prospects for implementing Islamic menstrual education in Malaysian primary schools, including: (a) improving understanding of Islamic guidelines related to menstruation; (b) empowering adolescent Muslim females to practice their faith; (c) increasing awareness and reducing doubts among parents and teachers; and (d) fostering cultural sensitivity among society in the targeted population.

Improved Understanding of Islamic Guidelines Related to Menstruation

In order to improve understanding of Islamic principles pertaining to menstruation in primary schools, it is imperative to offer additional instruction on menstruation, promote open conversations about menstruation, and establish nurturing settings for kids who experience menstruation (Hylton & Bourke, 2022). It is essential to provide instructors with education on effectively managing student menstrual experiences in order to cultivate a nurturing educational setting (Huseth-Zosel & Secor-Turner, 2021). According to Malik & Maslahah (2021), the integration of Islamic educational axiology into elementary school may serve to underscore the significance and advantages of Islamic education, which includes lessons pertaining to menstruation. Furthermore, incorporating Islamic concepts into educational material platforms and restructuring Islamic education can contribute to improved information transmission to students (Yahya et al., 2021; Idris et al., 2019). By integrating these methodologies, educational institutions can enhance students' comprehension and assistance in relation to Islamic principles of menstruation.

Empowerment of Adolescent Muslim Females to Practice Their Faith

In order to empower adolescent Muslim females to effectively practise their faith in relation to menstruation education, it is crucial to use a comprehensive and diverse approach. According to Mehjabeen et al. (2022), the provision of comprehensive menstrual education has the potential to empower girls by equipping them with the necessary information and self-assurance to properly manage menstruation. According to Chalem et al. (2023), the involvement of religious leaders in educating communities about menstruation hygiene and associated behaviours has the potential to empower females within the framework of their religious beliefs. Dwivedi et al. (2020) found that peer-led educational interventions effectively enhance teenage females' knowledge and habits regarding menstruation hygiene. Furthermore, by advocating for favourable attitudes and ensuring easy availability of menstrual hygiene items, such as reusable pads, it is possible to empower adolescent females to effectively manage their menstrual well-being (Onasoga, 2022). Through the integration of these approaches, educational institutions and communities may enable adolescent Muslim females to actively engage in their religious beliefs around menstruation education. According to Mehjabeen et al. (2022), the provision of comprehensive menstruation education can contribute to the promotion of appropriate menstrual practices, the detection of abnormalities, and the empowerment of girls to enhance their confidence, knowledge, and autonomy in managing their own bodies.

Increased Awareness and Reduced Doubts Among Parents and Teachers

In order to increase knowledge and reduce uncertainties among parents and teachers about menstrual education, it is crucial to establish detailed school-based menstruation education initiatives that involve schools, parents, and healthcare professionals (Mehjabeen et al., 2022). Providing educational resources on effective strategies for engaging in constructive talks regarding the menstrual cycle has the potential to mitigate concerns and augment individuals' understanding (Brown et al., 2020). There is evidence to suggest that health education programmes, including peer education interventions, audio-drama nursing interventions, and peer audio-player educational guidelines, have demonstrated efficacy in enhancing awareness among adolescents regarding menstruation and menstrual hygiene (Faheim et al., 2022; Dwivedi et al., 2020). Targeted interventions have a vital role in improving menstrual hygiene management habits among female students, with a particular emphasis on rural regions (Gena, 2020). In addition, interventions like street plays, posters, and radio ads can assist in dismantling misconceptions about menstruation and increasing public knowledge (Thapa & Aro, 2021).

Cultural Sensitivity Among Society in The Targeted Population

In order to promote cultural sensitivity in the realm of menstrual education, it is imperative for healthcare practitioners and educators to take into account the cultural views and attitudes associated with menstruation (Özdemir & Şimşek, 2022). Strategies should focus on addressing the underlying factors contributing to inadequate infrastructure while also taking into account the socio-cultural values and beliefs of the local community (Mumtaz et al., 2019). Research conducted by Dwivedi et al. (2020) has demonstrated the efficacy of awareness programmes, namely peer education efforts, in modifying attitudes and behaviours pertaining to menstruation hygiene among teenagers. Providing females with education on menstrual hygiene might effectively mitigate adverse health consequences and enhance academic achievement (Brown et al., 2022). The promotion of appropriate menstrual hygiene management among students necessitates the consideration of biological, material, and socio-cultural restrictions (Stoilova et al., 2022). According to Holst et al. (2022), comprehensive policies are necessary to enhance individuals' empowerment through the provision of menstruation education, goods, healthcare services, and suitable facilities.

Challenges of Islamic Menstrual Education in Malaysian Primary Schools

The implementation of menstrual education guided by Islamic principles in primary schools across Malaysia presents both notable prospects and obstacles. While the existing syllabus touches on basic hygiene practices and facts regarding menstruation, it lacks a holistic approach that intertwines religious doctrine and tackles the unique needs of Muslim female students. To appropriately carry out Islamic menstrual education, developing a curriculum that provides accurate scientific information while also incorporating teachings from the Quran and Hadith and respecting cultural sensitivities is crucial. This balanced methodology would aid adolescent Muslim females in understanding and managing their menstrual cycles in a manner that aligns with their faith, while simultaneously challenging prevalent stigmas and misassumptions. Additionally, addressing shortfalls in teacher preparation, allocation of resources, and societal awareness is important to ensuring the successful execution of such a program. By directly confronting these challenges and capitalizing on the opportunities presented, Islamic menstrual education can play a vital role in empowering adolescent Muslim females and promoting overall health and wellness within Malaysian society.

A few challenges were highlighted in this study regarding the implementation of Islamic education, namely: (a) misconceptions and myths related to menstruation in Islam; (b) limited trained personnel for educating; (c) resistance to change in societal mindset; and (d) lack of resources in governing.

Misconceptions and Myths Related to Menstruation in Islam

In many Muslim societies, approaches to menstruation frequently include cultural conventions and understandings that can shape adolescent females' journeys and educational paths. For example, in some local communities, females during their period are viewed as ritually impure and prevented from participating in religious rites or social gatherings. Others may impose distinct dietary limitations or hygienic practices during menstruation with roots in long-held traditions. To successfully put into action Islamic instruction regarding menstruation, curricula ought to acknowledge and thoughtfully address these cultural aspects. This can be accomplished by incorporating conversations on diverse cultural viewpoints, clarifying the Islamic foundation (or absence thereof) for certain conventions, and supplying guidance on fulfilling religious obligations while managing menstruation. Educational initiatives should also involve community elders and parents to be sure cultural sensitivity and promote open dialogue regarding menstrual health within the context of Islamic teachings and local customs. The misconceptions and misunderstandings surrounding menstruation in Islam have been highlighted in a number of studies as a barrier to Islamic menstrual education. The aforementioned misunderstandings can be traced back to socio-cultural and religious barriers. The Islamic viewpoint on menstruation places significant emphasis on the significance of comprehending menstrual hygiene and effectively managing menstruation with a sense of dignity (Abd. Majid et al., 2024). Comprehensive knowledge of menstruation in Islamic contexts is essential, particularly in the field of Islamic education (Tengku Kasim et al., 2023). It is essential to rectify these misunderstandings in order to deliver precise sexual education in accordance with Islamic beliefs (Atamimi & Amini, 2023). In addition, the historical disregard for menstruation health, driven by societal taboos, has contributed to the continued spread of misunderstandings worldwide (Medina-Perucha et al., 2020). Islamic menstruation education may advance effectively by debunking misconceptions and advocating for factual information.

Limited Trained Personnel for Educating

Teaching Islamic practices regarding menstruation can empower adolescent Muslim females by tying their faith to physical experiences in a liberating manner. The curriculum ought to stress the religious significance of ritual purity (tahara) and offer practical assistance on handling menstruation as per Islamic teachings. This knowledge allows adolescent Muslim females to confidently navigate their menstrual cycles while fulfilling religious obligations. Grasping the Islamic outlook encourages adolescent Muslim females to see menstruation as a natural process, not a source of embarrassment. Educating about proper ghusl (ceremonial bathing) and cleanliness customs equips adolescent Muslim females with practical skills for wellness and hygiene. Ultimately, this education cultivates dignity, self-assurance, and spiritual connection, empowering adolescent Muslim females to embrace both their faith and bodies proudly.

Numerous studies have shown that the presence of a shortage of qualified professionals poses problems for the provision of Islamic menstruation education. It is imperative for educators to confront forthcoming challenges in order to preserve the significance of Islamic education, particularly in its ability to adapt to the progress of science and technology (Syafi'i et al., 2023). Globally, girls and women face several challenges that impede their progress, such as the presence of menstruation stigma, limited educational opportunities, and insufficient access to hygienic resources. These factors underscore the imperative for enhanced menstrual education (Sommer & Mason, 2021). According to Resufle & Rofiki (2022), it is imperative to improve the skills and abilities of Islamic education instructors in order to effectively address the challenges associated with teaching in contemporary times. In order to successfully address present and future global difficulties, it is imperative to undertake a reform of Islamic education principles and values (Marjuni, 2022).

Resistance to Change in Societal Mindset

Islamic menstrual education can be a profound instrument for empowering adolescent Muslim females by offering them knowledge that is in line with their religion and social qualities. By showing the sacred centrality of keeping ritual cleanliness and giving useful direction on overseeing menstruation as per Islamic teachings, adolescent Muslim females can acquire certainty in navigating this part of their lives. The course should cover points, for example, suitable purifying rituals (ghusl), supplication guidelines during menstruation, and how to decide the end of an menstrual cycle. This information empowers adolescent Muslim females to completely take an interest in religious exercises when proper, comprehend the insight behind Islamic practices, and make educated choices with respect to their physical wellbeing inside the system of their confidence. At long last, this empowers them to acknowledge their menstrual cycles as a regular piece of their Islamic character instead of a wellspring of disgrace or bewilderment. Some decisions around practices might be intriguing to investigate further while keeping clear of contradicting sacred direction.

A number of studies have highlighted the the existence of social resistance to change as a significant obstacle to the progress of Islamic menstruation education. The opposition to changing traditional behaviours related to menstruation in cultures such as Nepal can be attributed to the strong cultural and religious beliefs that are deeply ingrained within these communities (Mukherjee et al., 2020). Enacting progressive Islamic education can enable women to catalyse societal transformation towards parity and fairness (Karimullah, 2023). Misconceptions about Islamic principles and socio-cultural norms impede women's involvement in social matters, such as education, in Muslim nations (Haque et al., 2020). The

prevailing conservative cultural beliefs within Islamic cultures provide significant obstacles to women's prospects both inside their own countries and on a global scale, hence sustaining the notion of women's inferiority in relation to males (Elkouz et al., 2022). To resolve these difficulties, educational institutions need to undergo a fundamental transformation, particularly within the realm of Islamic education, to cultivate analytical reasoning skills and promote a mindset centered on personal development (Kodrat, 2020). By confronting these entrenched cultural conventions and advocating for progressive Islamic education, it is feasible to surmount opposition to change and propel menstruation education in Islamic settings forward.

Lack of Resources in Governing

The recommended syllabus for Islamic menstrual tutelage ought to be firmly rooted in Quranic verses and trusted stories addressing menstruation. For example, it must comprise the Quranic verse (Qur'an, 2020, chapter 2, verse 222) which examines menstruation and furnishes steering regarding intimate relations all through this time. The syllabus ought to likewise incorporate instructions from authentic trusted stories, similar to those related by Aisha (RA) about the Prophet's (PBUH) associations with menstruating ladies (Muslim, 2023). Specific Islamic practices like the ghusl (ritual shower) after menstruation, and the rules for supplication and fasting amid menstruation ought to be completely clarified. The idea of tahara (ritual cleanliness) in Islam and how it identifies with menstruation should be a focal topic. Moreover, the syllabus ought to address the Islamic perspective on menstrual cleanliness, accentuating cleanliness as an indispensable part of confidence. By interweaving these Islamic standards with logical information about menstruation, the syllabus can give an exhaustive, confidence based way to deal with menstrual instruction that is both enlightening and culturally applicable for adolescent Muslim females.

Several studies have highlighted the government's lack of resources as a hindrance to the provision of Islamic menstruation education. The issue of insufficient resources in Islamic menstruation education governance is a significant barrier that requires attention and resolution. The administration of Islamic education faces challenges due to a lack of resources, such as instructors and people (Resufle & Rofiki, 2022). Comprehensive instruction on menstruation is necessary to address the various obstacles associated with health, dignity, and psychological well-being (Brown et al., 2022). In order to satisfy the needs of the current period, it is necessary for Islamic education actors to realign their curricula to incorporate modern science and technology (Husni & Atoillah, 2022). According to Marjuni (2022), the adaptation of Islamic education to address global concerns requires modifications in curriculum, human resources, and management strategies. In order to effectively tackle the issue of insufficient resources in Islamic menstruation education, it is imperative to use a holistic strategy that encompasses Islamic beliefs, contemporary educational concepts, and the demands of society.

Recommended Strategies for Implementation of Islamic Menstrual Education

This study proposes some recommended strategies for the effective application of Islamic menstruation education: (a) developing a comprehensive syllabus and curriculum; (b) providing teachers with adequate training; (c) ensuring a comfortable learning environment; and (d) involving Muslim scholars and parents.

Developing A Comprehensive Syllabus and Curriculum

The curriculum for Islamic menstrual education should incorporate specific teachings from the Quran and Hadith. It should include verses providing guidance on relations during menstruation and hadiths about Prophet Muhammad's interactions (as previously stated). Rules of ritual

purity must be detailed, like proper ghusl and guidelines for prayer and fasting. Other relevant practices to be covered are separate prayer mats and prohibitions of entering mosques. To harmonise teachings with modern methods, the curriculum could employ interactive digital platforms demonstrating cleansing techniques. Case studies discussing managing menstruation in different settings and group discussions addressing misconceptions could be incorporated. Additionally, the curriculum may integrate scientific explanations alongside Islamic teachings, using visual aids and multimedia presentations to enhance comprehension. This balanced approach respects tradition while employing contemporary techniques to ensure effective learning.

A number of studies have highlighted the need of creating a thorough curriculum and syllabus for offering Islamic menstruation education. The development of a complete syllabus and curriculum for Islamic menstruation education necessitates the integration of Islamic ideas, character values, and educational methodologies. Research highlights the significance of harmonising the curriculum with Islamic teachings (Kamaliah, 2022), employing diverse techniques (Rahmat, 2021), and adjusting to contemporary educational requirements (El-Mubarak & Hassan, 2021). Moreover, the incorporation of Islamic education curriculum ideas necessitates meticulous strategizing, meticulous lesson preparation, and diverse instructional approaches (Mutiara et al., 2021; Soleman et al., 2020). Incorporating Islamic beliefs into the curriculum necessitates careful consideration of the cultural environment and societal requirements (Alhashmi et al., 2020; Susilo et al., 2022). Designing an Islamic menstruation education syllabus can effectively meet the comprehensive requirements of learners by integrating tolerance, character education, and faith-based teachings.

Providing Teachers with Adequate Training

The intensive modules for properly enforcing Islamic monthly lessons should cover wide-ranging chapters on Islamic religious instruction, monthly wellness, and pedagogical strategies tailored to Islamic education. The Islamic religious instruction chapter should provide an explanation of Quranic verses and Hadith regarding intervals, concepts of purity, and specific religious practices during these periods. The monthly wellness chapter should involve scientific clarifications of the monthly cycle, cleanliness habits, and administration of monthly indications. Pedagogical techniques should zero in on culturally sensitive ways of educating this delicate subject, like interactive methods, use of engineering, and strategies for addressing misunderstandings. The training should emphasise the importance of constant professional advancement, motivating teachers to stay current with both Islamic teachings and modern educational tactics. School administrators should play a crucial role in backing teachers by facilitating regular training sessions, offering necessary resources, and generating a favorable environment for open discussions on monthly education. This complete approach makes certain that teachers are well-equipped to deliver effective and culturally suitable Islamic monthly education.

The need of providing teachers with sufficient training in Islamic menstruation education has been highlighted in a number of studies. To ensure effective implementation of Islamic menstrual education, teachers should undergo training programmes that focus on competencies related to Islamic religious education (Warsah, 2020). These programmes should include discussions on Islamic religious education, teacher sharing initiatives, the provision of optimal learning infrastructure, and motivation strategies by school leaders (Warsah, 2020). Additionally, teachers need to constantly improve their knowledge and skills in Islamic education, special education, pedagogy, and educational technology to meet the challenges of

21st-century learning (Ali et al., 2021). Furthermore, the development of Islamic behaviour and psychosocial aspects is crucial for the professionalism of Madrasah teachers (Tambak & Sukenti, 2020). Emphasising critical thinking skills in teaching Islamic education can also enhance meaningful learning outcomes (Dahari et al., 2019).

Ensuring A Comfortable Learning Environment

To successfully foster learning for Islamic menstrual education, schools must supply appropriate conveniences and enact considerate techniques. Vital conveniences involve private, clean restrooms with proper systems to dispose of menstrual items, as well as easily accessible sanitary goods in school bathrooms or infirmaries. A devoted prayer room or tranquil area should be available for pupils who may necessitate to respite or pray during menstruation. Methods to cultivate a supportive setting include using gender-segregated classrooms for topics concerning menstruation, retaining female instructors qualified in both Islamic doctrines and modern knowledge on menstrual health, and leveraging interactive, age-suitable teaching aids like anatomical models or electronic apps that comply with Islamic values. To integrate modern technologies while honoring traditional principles, schools can develop or adopt Islamic-friendly scholastic apps or online modules that furnish correct details on menstruation from religious and scientific viewpoints alike. Moreover, establishing a confidential counseling scheme, potentially through a school nurse or female spiritual advisor, can address students' individual matters.

Ensuring a pleasant learning atmosphere is crucial while offering Islamic menstruation education, as shown by many research. To ensure a conducive learning environment for Islamic menstrual education, it is crucial to consider factors such as the availability of complete and comfortable facilities (Yatri et al., 2022), the implementation of self-paced learning methods (Astuti et al., 2022), and the integration of diverse understandings to promote social harmonisation (Saihu et al., 2022). Additionally, incorporating character education to positively influence students' behaviour (Asman et al., 2021), utilising effective learning strategies and fostering independence in learning (Ananda & Hayati, 2022), and combining modern technologies with traditional methods (Gyagenda, 2021) can significantly enhance the educational experience. Moreover, recognising the strategic role of Islamic education in character development (Taufik, 2020) and the utilisation of computer media in Islamic education learning (Hidayah & Humaidi, 2022) are essential aspects to consider for a comprehensive and effective educational approach.

Involving Muslim Scholars and Parents

To successfully carry out Islamic menstrual instruction, enlisting esteemed Muslim scholars and parents is pivotal. Convening workshops and informative sessions directed by respected Islamic specialists can offer religious context and calm worries from an Islamic perspective. Collaborative curriculum progression involving teachers, scholars, and parents can be sure alignment with both Islamic teachings and modern educational benchmarks. To facilitate continuous interaction, schools can establish regular parent-teacher meetings, generate online forums, and hand out newsletters. Inviting parents to watch sample lessons can heighten their comprehension and backing. Establishing a panel comprising religious scholars, educators, and parent delegates can assist oversee the program's execution and address issues. By proactively involving scholars in supplying spiritual advice and parents in reinforcing education at home, schools can craft a comprehensive and culturally sensitive approach to Islamic menstrual education.

Multiple studies have highlighted the need of include Muslim scholars and parents in the provision of Islamic menstruation education. When conducting Islamic menstruation education, it is considered a great practice to involve Muslim scholars and parents. The role of Muslim scholars in disseminating Islamic teachings and modifying them to address present-day difficulties is of paramount importance (Ishaaq El-Mubarak & Hassan, 2021). The educational attainment of parents has a significant impact on the hygienic behaviours of their children, especially menstrual hygiene (Folaranmi et al., 2021). Academics and parents can collaborate to achieve a holistic approach to menstruation education, integrating religious doctrines with pragmatic understanding. The aforementioned partnership is in accordance with the longstanding practice of Islamic education, which emphasises the collective responsibilities of scholars, educators, and families (Ishaaq El-Mubarak & Hassan, 2021).

Conclusion

In conclusion, this study uncovers noteworthy opportunities and obstacles to the improvement of comprehensive menstruation education among adolescent Muslim females. The inclusion of Islamic concepts into the curriculum would provide females with a complete understanding that addresses their distinct cultural, religious, and social circumstances. This would provide individuals with the opportunity to engage in religious practices while effectively controlling their menstrual cycles, therefore challenging prevailing cultural stigmas. Nevertheless, this strategy necessitates tackling the difficulties of successfully managing cultural and religious sensitivities while advocating for contemporary menstrual health methods, enhancing educators' knowledge, diminishing social disapproval, and guaranteeing fair and impartial encounters for everyone. The effective incorporation of the Islamic menstruation education model into primary schools in Malaysia has the potential to foster the establishment of a culturally responsive educational framework that advances health, wellness, and gender parity within the country.

Future studies should explore various avenues to improve current procedures and outcomes, as indicated by this study. One potential avenue for investigation is evaluating the influence of cultural beliefs and practices on menstruation education and health in Malaysia's Muslim female population. Furthermore, research might investigate the efficacy of certain initiatives aimed at educating women about menstruation, such as offering training programmes for educators or facilitating access to menstrual products. Furthermore, it is imperative for research to investigate the impact of technology on enhancing menstruation education and health outcomes, specifically among Muslim girls. Further multidisciplinary research would ultimately result in a more thorough understanding of menstruation education and health in Malaysia, fostering a more fair and inclusive education system for everyone.

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