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A PRELIMINARY STUDY ON THE NEED OF WOMEN'S FIQH MODULE AT REHABILITATION CENTRE IN MALAYSIA

^{i,*}Nurul Najjah Nukhman & ⁱSuraiya Osman

ⁱFaculty of Syariah and Law, Universiti Sains Islam Malaysia (USIM), 71800, Nilai, Negeri Sembilan, Malaysia

*(Corresponding author) e-mail: najja.nukhman@raudah.usim.edu.my

ABSTRACT

In Malaysia, numerous rehabilitation centres have been established by the government under specific Acts or regulations as part of efforts to rehabilitate delinquent adolescents. Each of these centres operates using different religious modules, which have been developed by experts, experienced professionals, and authoritative bodies. Generally, the modules currently in use provide only a surface-level understanding of women's fiqh, focusing primarily on Akidah, Ibadah, and Akhlak. According to the latest statistics from the Social Welfare Department in 2021, women are in greater need of protection and rehabilitation than men. The highest incidence involves women who are pregnant out of wedlock, highlighting a lack of religious knowledge. Consequently, this study aims to analyze the necessity of incorporating a women's fiqh module into rehabilitation centres in Malaysia, specifically for women. The methodology employed in this study is qualitative, involving document analysis and a library search. The results of this study are expected to contribute significantly, not only to the centres but also to stakeholders, including Islamic authorities, by advocating for improvements in the care of women trainees. It is hoped that this will enhance the effectiveness of spirituality-related modules in shaping the well-being and empowerment of women trainees.

Keywords: *Fiqh, women, module, rehabilitation centre*

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Introduction

The shelter is an institution specifically created to carry out moral rehabilitation efforts. The history of the establishment of shelters in Malaysia started at 50 years ago, while non-governmental shelters were identified to exist about 20 years ago. Previous study showed that shelters play an important role in conducting moral rehabilitation programmes through various approaches such as religious guidance classes, *dakwah*, vocational classes as well as guidance and counseling (Mariam et al., 2022). Women's shelters have been established since 1975. However, the establishment was not made public because it respects the cultural and religious sensitivities of the local community in the country (Nurul Husna & Khairul Hamimah, 2020). Rehabilitation institutions and correspondent centres established are run by several parties such as government, non-governmental (NGO) and private, among them are Raudhatul Sakinah (JIM), Baitul Islah Perkid, Darul Wardah Women's Sanctuary and Rehabilitation (ABIM), Baitul Ehsan Women's Protection Centre (MAIS), Taman Seri Puteri (JKMM), Asrama Akhlak (JKMM), Rumah Puteri Arafiah (PERKAWANIS) and others. Most of the trainees there are teenagers who are underage.

The World Health Organization (WHO) defines adolescents as individuals in the age group between 10 and 19 years old. The age group of 15 to 24 years old is referred to as youth (WHO, 2022a). Young people covering adolescents and youth between the ages of 10 and 24 (WHO, 2022b). Based on this definition of WHO, adolescents can also be referred to as young people. In the legal context in Malaysia, the age range of adolescents is between 10 and 19 years old, known as children. Act 611 gazetted individuals under the age of 18 as children in Section 2 (Jal Zabdi & Zulazhar, 2019). This classification relates to the age of adults in Act 1971, which establishes the age of adulthood as 18 years. Therefore, adolescents between the ages of 10 and 18 years old are also referred to as children (Jal Zabdi & Zulazhar, 2019). Statistics from the Social Welfare Department showed that more girls need care and protection (63.3%) as compared to boys (36.7%).

In generally, although the implementation of religious modules in rehabilitation centre is seen as in line with Islamic recommendations, but it is not comprehensive. Thus, the implications of this study indirectly show that the quality of implementation of existing religious modules in centres can still be improved by making improvements the content of the module to be more relevant to the present. Therefore, this paper will discuss the importance and needs of the women's *fiqh* module in women's rehabilitation centres in Malaysia based on the survey of past studies. This study is qualitative using document analysis methods from the findings of past studies.

Methodology

This study uses a qualitative method, carried out using library research by analyzing the relevant documents consisting of articles and journals related to the study of the moral rehabilitation centre in Malaysia and the religious modules used there. The study is also based on the literature review on the syllabus of the religious modules used there and the need for the importances in adding women's *fiqh* modules for use in the centre. Based on this methodology, the researchers were able to collect and analyze past studies related to the religious modules available there and assess the related topic of women's *fiqh* that can be used at the centre.

Results and Findings

Rehabilitation Centre in Malaysia

Rehabilitation programs are a form of social services to rehabilitate individuals who face negative behavioral problems. One of the people at risk of being involved in crime is the children. According to the Child Act 2001, children are individuals under the age of 18. According to the Penal Code (Act 574), a child has criminal responsibility from when he is 10 years old until the age of 18 at the time of committing a crime. Among the crimes that children often commit are property crimes such as theft, burglary, fights, drug abuse, sexual problems and so on. However, if the problem of crime is not contained, the child will continue to commit crimes until he dares to commit more severe crimes such as murder, robbery, and rape. Therefore, recovery efforts from the behavioral and mental aspects should be carried out to those who commit crimes.

In Malaysia, the rehabilitation services for child offenders have undergone changes with the implementation of the Child Act 2001, deviating from previous practices. During the British colonial period, the rehabilitation focuses for children involved detention in institutional settings. Section 18(2) of Ordinance No. 47 (Reformatories and Industrial Schools) granted the court the authority to either detain children in institutions approved by the Governor or send them to a Certified Industrial School or Reformatory School. A Certified Industrial School referred to any institution certified by the Governor under the Ordinance, while a Reformatory School was established by the government for the reformation of child offenders.

The Juvenile Courts Act 1947 introduced options for the court, allowing children beyond control or involved with immoral activities to rehabilitate institutions or place them under the supervision of a probation officer. However, institutional placement remained prevalent, being the primary order made by the court and encompassing various institution choices. Section 37 outlined that children could be institutionalized in approved schools, Henry Gurney Schools, or any institution approved by the Minister. Those under supervision might also be sent to institutions (probation hostels) for a maximum of 12 months as an additional order. Furthermore, the court had the authority to amend the supervision order, potentially sending children to institutions or placing them in the care of suitable individuals.

Then 54 years later, the Child Act 2001 was enacted, preserving both types of rehabilitation established by the Juvenile Courts Act 1947, institutional placement and supervision. Section 46 modified the types of institutions capable of accommodating unruly children, excluding Henry Gurney School and including probation hostels (*Asrama Akhlak*), places of refuge (*Taman Seri Puteri*), and private homes called "centre" (*Pusat*), while maintaining schools (*Sekolah Tunas Bakti*) as institutional alternatives.

In Malaysia, moral rehabilitation programmes are conducted through two platforms, either in institutions or in the community (Ibrahim, Mansor, & Yusoff, 2020). Moral rehabilitation programmes are implemented in rehabilitation centres established by the private sector, non-governmental organizations, private and government sector (Nursyahidah, Nurul Husna & Yusmini, 2020). Moral rehabilitation programmes in government managed rehabilitation centres are implemented through school systems such as *Sekolah Tunas Bakti* under the management of the Department of Social Welfare and Henry Gurney School under the management of the Department of Prisons Malaysia (Mariam et al., 2022).

Malaysian Prison Department's Rehabilitation Centre

This rehabilitation centre is a school institution established in Malaysia in 1949 under the Juvenile Courts Act 1947 [Act 90] to care for trainees under the age of 18. The school is under the supervision of the Department of Prisons Malaysia (JPM) in the Prisoner Management Division (Rehabilitation & Treatment Section) with the aim of assisting in the planning and implementation of rehabilitation programmes for trainees or inmates. Five elements of recovery in this rehabilitation centre which are knowledge, attitude, skill, intelligence and humanity (Hasnizam Hashim, Norman Zakiyy Choe Jen-T Chiang & Ramalingam Rajamanickam, 2018). This institution was specially established to improve the morale of the trainees by emphasising two different forms of training, vocational and academic.

State Islamic Religious Council Rehabilitation Centre

The rehabilitation centre was established under a non-governmental organisation (NGO) registered in 2000 with the Registrar of Societies Malaysia under the Societies Act 1966 and the Societies Regulations 1984. It is one of the organizations under the Selangor Welfare and Community Development Council. The objectives of the establishment of this centre firstly, uphold the Islamic medical and rehabilitation system to overcome the problem of social in society nowadays. Second, providing protection to the younger generation of Muslims who are involved with unhealthy behaviours. Thirdly, carry out activities and *dakwah* programmes that can create awareness in the community of the dangers of social problems among youth. Fourth, collaboration with all parties, both from government and private agencies as well as volunteer bodies to address the social problems that happen in the community and country. Fifth, set up Islamic rehabilitation centres to treat, rehabilitate and educate the generation of Muslims who are involved with social problems.

Social Welfare Department's Rehabilitation Centre

This centre is an institution established or designated as a place of residence for children who are required to live there under section 61 (*Asrama Akhlak*) of the Child Act 2001. The centre is a hostel that specifically for female only. The objective of the centre was to provide rehabilitation for children involved with crimes (probation orders) and uncontrollable. In addition, they also want to educate children to build positive attitudes and to develop a good personality in themselves so that they can adapt to live independently in society after release.

In fact, institutions or centres play a crucial role in rehabilitating children. Some of their importance include preventing the continuation of misbehavior typically observed at home or influenced negatively outside the institution, incorporating disciplinary and spiritual elements, fostering awareness of mistakes, improving family relationships through temporary separation, controlling the children's movements, and facilitating participation in beneficial activities. These rehabilitation centers also give educational serves to address behavioral issues, impart life skills, and boost self-confidence to prepare children for reintegration into society upon release.

The Definition of Women's Fiqh

In essence, women's *fiqh* is very much explained and described by some scholars. This is based on the value of women who have more value than men. Allah (swt) has arranged a different status of womanhood from that of men. Women's *fiqh* consists of two words, *fiqh* (jurisprudence) and women.

In terms of language, the word *fiqh* comes from the root words *fā*, *qāf*, and *hā* (فقه) which means understanding or knowledge of something. From this it can be affirmed that the word *fiqh* refers to the knowledge of religious law, the laws of the *syariah* (knowledge of the law). Then in terms of *istilah*, the understanding of *fiqh* is not much different from the linguistic understanding as mentioned earlier. Abū Zahrah in his book *Ushul al-Fiqh* defines *fiqh* as the study of *amaliyah* (action) *Syariah* laws, drawn from its detailed *dalil* (evidence) from *Quran* and *sunnah*. The knowledge of *fiqh* is about the act of a *mukallaf* (adult) in view of *syariah* law, in order to know which is obligated (*wajib*), prohibited (*haram*), discouraged (*makruh*) and others.

Women in Arabic are often synonymous with *إمرأة, النساء, الأنثى* (*al-unṣā, al-nisā, imra'ah*). The term *al-unṣā* means soft, as opposed to the word *al-zakara* meaning strong. Women are called *unṣā*, because in general their skin is flabby or soft. Furthermore, the term *al-nisā* is the same as the word *niswah* derived from Arabic word '*nasiya*' which means "forget". The use of the term *al-nisā* or *niswah* refers to women in general, including those with the status of wives, widows, maidens, and children. While the term *imra'ah* comes from the word *mir'ah* which means mirror. This means that women generally like to look at the mirror, or like to decorate themselves in front of the mirror, and in reality, the term *imra'ah* is more suitable to be used to refer to female girls. . The word woman indicates the gender of an adult woman who has a mature psychology and psychic (Ainiatul Mualimah & Nur Hasan, 2021).

From the above, it can be concluded that women's *fiqh* is the study of science devoted to women from various *syariah* and Islamic law. The scope of women's *fiqh* normally is about issues of worship, *syariah* and marriage.

Women's Fiqh Issues

From the above explanation, the meaning of women's *fiqh* is the study of knowledge which focuses on women according to *syariah* and Islamic jurisprudence that discusses matters related to femininity problems. The scope of women's *fiqh* in general is regarding the issue of worship (*ibadah*), *shariah* and marriage (*munakahat*). Covers of the topics about *thaharah*, as well as chapters regarding prayer, *zakat*, fasting, *hajj* and inheritance and other. In this case, the discussion of women's *Fiqh* includes menstruation (*haidh*), puerperium (*nifas*), *istihadah*, *thaharah*, reproductive health and childbirth, the explanation as follows:

1) Menstruation (*Haidh*)

Haidh or also called menstruation is a nature for a woman that cannot be avoided. Allah (swt) has explained in the *Quran* surah *Al-Baqarah* verse 222:

Translation: "And they ask you about menstruation. Say, "It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves".

(Surah Al-Baqarah, 2:222)

Menstruation, according to Abdul Karim Zaidan and Mustafa al-Bughah, سِيلَان, which means flowing, implying the flow of sap from a tree or a flood, as Arabs refer to it as "*had al wadi*" when a place or valley becomes flooded. This brings a symbolic understanding to the meaning of menstruation, signifying the flow of menstrual blood. Islamic jurists (*Ulama Fuqaha*) have different opinions in defining menstruation from Islamic legal perspective. According to the *Hanafi* school, menstruation is the blood that comes out from a woman's womb when her body is in a healthy state during adulthood.

On the other hand, according to the *Maliki* school, it is yellowish or thick blood that naturally comes out from a woman's private part when she reaches the usual age of childbirth. Furthermore, according to the *Shafi'i* school, menstruation refers to the blood that naturally comes out from the base of a woman's private part, in a healthy state and not for the purpose of giving birth at a specific time. According to the *Hanbali* school, menstruation is the natural discharge of blood from the womb in a healthy state, not for the purpose of giving birth at a specific time.

Based on the above understanding, jurists (*fuqaha*) conclude that menstruation is a natural occurrence, the natural blood that flows from a woman's womb in a healthy state, reaching the age of puberty at specific times.

2) *Istihadah*

Istihadah is the bleeding that occurs outside the periods of menstruation and nifas, bleeding due to illness or damage to the veins in the uterus, known as '*adzil*'. Women experiencing this type of bleeding are obligated to perform prayers and observe fasting, but they need to renew their ablution (*wudhu'*) before each prayer. Women in this condition are also referred to as *mustahadhah*.

The difference between menstrual and *istihadah* blood is that menstrual blood comes out from inside the uterus and the color is also deep black with the feeling of heat. While *istihadah* blood is weak blood and comes out from the end of the vein located under the wall of the uterus. The color is reddish, and it changes in nature according to nutritional factors, time and place. Another difference, menstrual blood comes at known times. While *istihadah* blood comes continuously throughout the month or outside the normal menstrual period.

The hadith narrated by Abu Daud, Fatimah binti Abi Hubais RA was in *istihadah* and the Prophet Muhammad said:

Translation: "If it is menstrual blood, then it is black. If it is black, then leave the prayer. If it is not so, then take *wudhu'* and pray. Indeed, it is a blood disease."

(Sharah Sunan Abi Daud, Riyadh : Maktabah al-Rushd, Kitab Taharah, Bab IzaAqbalat al-Haidotu, jil. 2)

3) Puerperium (*Nifas*)

The puerperium begins after the baby in placenta is born and ends when the uterus returns to its pre-pregnancy state. The puerperium period lasts about 6 weeks. However, all genitals only recover to their pre-pregnancy condition within 3 months. The meaning of *nifas* in language is childbirth, while in syarak, *nifas* is the blood of an adult that goes out when giving birth (Azzam & Hawwas). *Nifas* is to

the outside of the blood from the adult female genitals for a reason of childbirth or childbirth, even if the baby is miscarriage (Ayyub).

From this it can be concluded that, the blood that comes out before giving birth, and the blood that come out with the baby during childbirth and she is not in menstruation, then it is not *nifas*, but is called *fasad* blood, therefore the person is still obligated to perform the prayer and if not able then she should replace the prayer when she is able to do it in healthy state. But if before that she is in a state of menstruation (not past the count of 15 days), so the blood is called menstrual blood, because according to Syafi'e scholar menstruate also can happened to pregnant women. Minimum for *nifas* blood at least a drop (*lahzoh*), the maximum time is 60 days, and generally it only 40 days. The prohibited things for women who in *nifas* same as women who are menstruating, such as prayer, fasting, reciting *Quran* and others.

Discussion

The Importance of Women's Fiqh Module at Women Rehabilitation Centre

Women have somethings that are different from men, namely differences in nature which are absolute and related to biological things. Women have a uterus breasts, ovaries and eggs, experience menstruation and give birth, while men have a penis, scrotum, and sperm. These biological dissimilarities cause unique bleeding cycles for women, involving menstrual blood, childbirth, and *istihadah*. This cycle is intricately linked to women's reproductive functions and is considered as a natural (*sunnatullah*) for women since humans were first created.

In the field of *fiqh*, the study of issues related to menstruation, childbirth, and *istihadah* is addressed in separate chapters, this is because the discussions related to these matters are numerous and extensive (Ai Umir, 2023). The *fiqh* chapter that discusses women's bleeding is commonly known as women's *fiqh*. Some call it *fiqh al-mar'ah* or *fiqh an-nisa*. The problems of menstruation, childbirth and *istihadah* and their implications for worship are written in the book of *fiqh mar'ah*, which is the result of the *ijtihad* of the scholars, the majority of whom are male. They gave *ijtihad* conclusions based on the habits of women at that time when they experienced bleeding cycles by asking them.

Therefore, there are many variations in *fiqh* books regarding the determination of menstruation, childbirth, and *istihadah* periods, with no standardized formula to adhere to definitively. In reality, discussions of women's *fiqh* regarding menstrual blood, childbirth and *istihadah* are the most frequently asked questions by women and are the most difficult to discuss. Even though it has been studied many times in theory, what happens in the field is often different from the existing theory and has been stipulated in the book of *fiqh* (Ai Umir, 2023). This lack of certainty in determining these periods often leads to confusion among women, particularly those struggling to differentiate between blood types. This confusion has significant implications for the implementation of women's daily worship, including prayer, fasting, pilgrimage, and matters related to marriage.

Table 1. Children in Need of Protection and Rehabilitation by Ethnic Group and Sex, 2021

Kumpulan Etnik <i>Ethnic Group</i>	Jantina <i>Sex</i>		
	Lelaki <i>Male</i>	Perempuan <i>Female</i>	Jumlah <i>Total</i>
Melayu <i>Malay</i>	1	48	49
Cina <i>Chinese</i>	0	0	0
India <i>Indian</i>	0	0	0
Peribumi Semenanjung <i>Peninsular Natives</i>	0	2	2
Peribumi Sabah <i>Sabah Natives</i>	0	26	26
Peribumi Sarawak <i>Sarawak Natives</i>	0	2	2
Lain-lain <i>Others</i>	0	0	0
Jumlah <i>Total</i>	1	78	79

Confusion also has implications for the implementation of women's daily worship (*ta'abbudi*) such as prayer, fasting, pilgrimage and matters related to marriage and so on. Rasulullah saw in his *hadiths*, he explains a lot about menstruation, childbirth and *istihadah*. The Prophet's statements indicate the importance of learning about the woman's bleeding. Until the scholars gave the law to learn the science of women's bleeding, it is *fardhu 'ain* (obligation) for mature women and *fardhu kifayah* for mature men.

Table 2. Children in Need of Protection and Rehabilitation by Type of Cases and Sex, 2021

Seksyen <i>Section</i>	Jenis Kes <i>Type of cases</i>	Jantina <i>Sex</i>		
		Lelaki <i>Male</i>	Perempuan <i>Female</i>	Jumlah <i>Total</i>
	Kanak-kanak yang Memerlukan Perlindungan dan Pemulihan <i>Children in Need of Protection and Rehabilitation</i>	0	3	3
Sek. 38 (a)	Didorong untuk melakukan apa-apa perbuatan seksual <i>Being induced to perform any sexual act</i>	0	3	3
Sek. 38 (b)	Tinggal atau kerap mengunjungi rumah pelacuran <i>Lives in or frequents visit to any brothel</i>	0	0	0
Sek. 38 (c)	Berada di bawah kawalan penyelenggara rumah pelacuran <i>Under the control of brothel-keepers</i>	0	0	0
	Memindahkan Kanak-kanak ke Tempat Perlindungan <i>Transfer of Children to Place of Refuge</i>	0	8	8
Sek. 39 (1)	Ditahan sementara di tempat perlindungan <i>Temporarily detained in such place of refuge</i>	0	4	4
Sek. 39 (2)	Dibawa ke hadapan Mahkamah bagi Kanak-Kanak <i>Brought before a Court For Children</i>	0	0	0
Sek. 39 (3)	Dibawa ke hadapan Majistret <i>Brought before a Magistrate</i>	0	0	0
Sek. 39 (4) (a)	Ditahan di tempat perlindungan sehingga siasatan di bawah Seksyen 40 diselesaikan <i>Detained in a place of refuge until an inquiry under Section 40 has been completed</i>	0	0	0
Sek. 39 (4) (b)	Ditahan di tempat perlindungan sehingga laporan siasatan telah dikemukakan kepada Mahkamah Kanak-Kanak <i>Detained in a place of refuge until a report of inquiry has been submitted to the Court For Children</i>	0	0	0
Sek. 39 (5)	Dikembalikan kepada pemeliharaan dan jagaan ibu atau bapa atau penjaganya <i>Returned to the care and custody of his/her parent or guardian</i>	0	4	4
	Kanak-kanak yang Memerlukan Perlindungan Segera <i>Children in Need of Immediate Protection</i>	1	67	68
Sek. 41 (2) (a)	Diancam dan ditakut-takutkan bagi maksud pelacuran <i>Being threatened or intimidated for the purposes of prostitution</i>	0	4	4
Sek. 41 (2) (b)	Dikurung atau ditahan <i>To be confined or detained</i>	0	0	0
Sek. 41 (2) (c)	Sedang atau mungkin akan didera <i>Is being or likely to be abused</i>	1	0	1
Sek. 41 (2) (d)	Sedang hamil anak luar nikah <i>Pregnant out of wedlock</i>	0	63	63
Jumlah <i>Total</i>		1	78	79

Abu Hamid Muhammad Al-Ghazali said, "A woman is required to learn something related to the laws of menstruation, childbirth and *istihadah*. If her husband understands, he must teach her and if not, women are obliged to ask the clergy, and husbands are forbidden to prevent it. Except, the husband wants to ask the scholar, then give instructions to his wife about the problem. Based on this, a comprehensive understanding of women's *fiqh*, particularly related to vaginal bleeding, is crucial for both men and, especially, women. The urgency of this knowledge is underscored by its direct impact on the implementation of worship, making it imperative for women to navigate their religious obligations based on the understanding of the *fiqh*.

From the statistics based on reports of Social Welfare District Offices and Institutions stated that cases of children in need of care and protection, a total of 6,144 cases were recorded in 2021 with Selangor recording the highest number of cases at 1,759 cases. The state with the second highest number of cases is Wilayah Persekutuan Kuala Lumpur (956 cases), followed by Sabah which recorded 692 cases.

As we can see from the statistic above, table 1 stated that female children are more need protection and rehabilitation than male. In the table 2, the highest case that involved more female is pregnant out of wedlock. This is clearly explained that female or women usually really need more protection and rehabilitation. Thus, the introduction about women's *fiqh* module is very relevant and importance for the use at the centre because most of the trainees at there are female. Early exposure to women's *fiqh* education can prevent themselves being involved with social behaviors for second time. It is also can prepare themselves to get better understanding about women's issues according to *syarak*.

Content of Recent Module

The findings showed that the process of moral rehabilitation in women's shelters is carried out through emphasis on the aspects of mastery of knowledge such as learning religious classes and skill classes, the implementation of worship, enforcement of regulations as well as the implementation of some other physical activities. In particular, religious studies classes that contain several important subjects not only increase the knowledge of the trainees but also help towards the restoration of *akhlak*. Through learning the subject of faith (*Aqidah*), the trainees can understand, appreciate the content of the pillars of faith and Islam which can strengthen confidence in Allah SWT. The power of faith (*iman*) and faith (*Aqidah*) educates the soul of the trainer to avoid vices such as stealing and fornicating (al-Bukhari, hadis 5578).

In the context of Islam, the human faith (*Iman*) is sometime increases and decreases. For this reason, efforts to increase faith (*Iman*) are highly encouraged. Thus, the exposure of faith classes to trainees is an effective step in the formation of noble morals among trainees.

The teaching of moral/manners (*akhlak*) subjects allows the trainees to get to know the concept of Islamic morality more deeply. Through learning morals (*akhlak*), trainees are able to distinguish between good behaviors (*akhlak mahmudah*) and bad behaviors (*akhlak mazmumah*). Hence, the commendable practices applied to the trainees are expected to help them form a noble personality which is indirectly protected from committing immoral acts. Topics learned such as manners in everyday life, moral characteristics of *mahmudah* and *mazmumah* educate trainees to practice good morals in daily life. Through manners classes, trainees have been educated and shaped to keep consistent with the good attitude when they leave the centre. Continuous moral education is able to shape the identity of the trainees. This is because a complete moral teaching system and an orderly system are able to produce individuals who are highly knowledgeable and able to maintain their identity as a true *Muslim*.

At the centre, trainees are also trained through the learning of Islamic history (*sirah*) subjects. This topic tells the story of the early life of the Prophet Muhammad until the death of the Prophet Muhammad. The purpose of revealing His Majesty's story is for the trainees to emulate his noble character who fought to spread *Islam* tirelessly and continued to strive despite various obstacles. The study of *sirah* is also able to inculcate love and respect for the Prophet Muhammad as a good example (*qudwah hasanah*). In reality, when the trainees were released, they will face with various challenges, and they can apply the learning of the *sirah*, morals and tenacity of the Prophet Muhammad as a lesson in life. In short, the trainees not only know the life journey of the Prophet Muhammad and his companions but also appreciate the values of Islamic morality in life.

In addition, other classes such as *jawi*, *iqra'*, *tajwid* and memorization help trainees to know the *huruf* in *Quran*, improve the recitation of the *Quran* and then know the commandments and prohibitions contained in the *Quran*. This helps them to strengthen the understanding of Allah's commandments and prohibitions, thus forming a *Muslim* personality that is obedient and fearful of Allah. Another objective of this class is to ensure that trainees can recite the *Quran* according to the *Tajwid* ruling as well as to make reciting the *Quran* as a daily practice. Mastering the recitation of the *Quran* well will guarantee the recitation of his prayer (*solah*). This indirectly helps the trainees to be more confident and is a catalyst for them to perform prayer to be closer to Allah SWT.

It is clear that the emphasis on strengthening the knowledge of *fardu ain* helps the trainees to get deeper into religious affairs. Through knowledge, can make them enable to think maturely and distinguish things/words of good and bad. The higher the knowledge of religion, the lower the tendency of adolescents to engage with immoral activities.

Content of the Proposed Module

Sex Education

Sexual education in Islam is an education that teaches children to manage one of human nature which is sex instinct. In Islam, the correct way to channel this *fitrah* is through marriage. Before marriage, Islam commands its *ummah* to stay away from this act as far as possible and after marriage Islam guides them to carry out these sex demands in the best way according to *syarak*. Islam takes great care of this sex instinct as it is closely related to the heredity. If sexual intercourse is carried out within the scope permitted by *syarak*, then the heredity born will be able to confirm the *nasab* and vice versa.

As stated in Quran surah An-Nahl: 71,

Translation: "And Allah has made for you from yourselves mates and has made for you from your mates sons and grandchildren and has provided for you from the good things. Then in falsehood do they believe and in the favor of Allah they disbelieve."

(Surah An-Nahl, 71)

At the same time, Islam prohibits adultery (*zina*) because adultery will give birth to illegitimate child and doubtful to its *nasab* of heredity as stated in surah Al-Isra:32,

Translation: "And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way."

(Surah Al-Isra, 32)

Based on past study from Siti Fatimah, 2020 about Empowering Children with Sexual Education: An Islamic Module, the researchers identified a model of Islamic sexual education which is a guideline for educating sexual education to youth. The researcher took a reference from one of Abdullah Nasih Ulwan's works which is *Tarbiyatul Aulad Fil Islam*. Among the topics related to sexual education are:

- i. Manners of asking permission to enter the parents' bedroom.
- ii. Viewing manners.
- iii. Preventing children from sex influence.
- iv. Educating children about puberty according to *syarak*.
- v. Teaching them about marriage and gender relations in Islam.
- vi. Abstaining if there is no money to marry.

The above six are the main foundations in sex education according to Islam as stated in book *Tarbiyatul Aulad Fil Islam*. Most of the trainees at the centre are teenagers who are involved in social problems such as pregnancy out of wedlock. In this context, sexual education is a knowledge that is closely related to the preservation of heredity which is one of the essential elements of *Maqasid Syariah*. Thus, sexual education is inevitable. Therefore, exposure to them to proper sexual education can help them not to be involved in the same problem and in turn can prevent the occurrence of cases of baby dumping.

Thaharah (purification)

The issue of *fiqh thaharah* especially related to women's blood is often debated by various Islamic scholars in past and present. This is due to the incomprehension and confusion among women which often arise especially regarding menstruation, *nifas* and *istihadah*. This problem involves not only young girls at school and university level but also the public. The problem of *fiqh* especially related to women's blood is a matter that is obligate to be understood by all Muslims, especially women. It is very

closely related to the implementation of worship because there is a certain prohibition for women who are on their period or *nifas* to perform certain worships.

Thaharah in terms of language is clean and pure from all dirt. In terms of *syariat*, it is clean from all *najis* or *hadass*. *Thaharah* which is not done in the right way according to *syarak* will cause worship to be invalid. Abdul Karim Zaidan divided *thaharah* into *thaharah haqiqiyah* which is *thaharah* from *najis* and *thaharah hukmiyyah* which is *thaharah* from *hadass*. However, this module will focus on understanding *thaharah hukmiyyah* especially in women's blood problems, namely menstruation, *istihadhah* and *nifas*.

This problem is important to learn and understand deeply. There are many problems that need to be examined, especially to distinguish menstruation and *istihadhah* for the purpose of gaining confidence in worship, especially fasting and prayer.

Solution Issues from the Module

Sexual relations before marriage are unacceptable to religion, culture, and society in most countries of the world. The people who are exposed to this behavior are mostly teenagers (Wan Abdul Fattah et al., 2022). According to the United Nations–Youth (2003), the sexual behavior of adolescents before marriage can cause a number of health problems, such as unwanted pregnancy, unsafe abortion, emotional disorders, cases of baby dumping, maternal death, human resistance virus infection (HIV) and acquired immune deficiency syndrome (AIDS). A total of 41 083 teenage pregnancies were recorded in the Ministry of Health Malaysia (MOH) between 2017 and 2022. A total of 35% or 14 379 of these are extramarital pregnancies. In other words, there are approximately 28 teen pregnancies a day reported in Malaysia between 2017 and 2022 (Jamie, 2022).

Furthermore, based on the statistics collected until 2021, cases of baby dumping are still a concern in the Southeast Asian community, with Malaysia having the highest percentage. Statistics show that an average of 100 babies are dumped every year in Malaysia. Most of these babies are dumped in trash cans, with 70% found to be lifeless because they were stuffed into toilet holes, thrown into drains, or burned without being noticed. On average, only 30% of babies are lucky enough to be saved and have a chance to live (Orphan Care, 2021).

In 2023, Wan Abdul Fattah and his colleagues found that social problems among teens usually happened because their families do not provide religious knowledge to them. A proper religious education especially about women can shape the identity of youth from an early age. Religious education in human life is inseparable because it guides human life towards a prosperous life. This is in line with the findings of Noor Hafizah et.al (2019) stating that one of the factors identified to contribute to the change in the morals of delinquent adolescents is through religious programmes that are held at the centre.

The results of the study from Wan Abdul Fattah and others in 2022, found that adolescents who engage in free sex until the birth of illegitimate children come from groups with low education level. Education can train adolescents to have a mature level of thinking and help them make a good decision. In addition, the study also found that teenagers who are involved in social problems due to a lack of knowledge about sexual education because they do not know that the acts that they commit will cause them to get pregnant and so on.

By providing guidance and education to them about their rights and responsibilities in Islam, it can help them understand the Islamic perspective on sexuality and avoid incorrect sources such as the internet and deviant peers.

Conclusion

All parties must play their roles in creating awareness to the community on the importance of women's *fiqh* knowledge. The authorities need to be more aggressive by taking various proactive measures to build an alert youth. This is because, when these youths are damaged in the early stages, it will certainly affect the development of the nation's human capital as today's generation is the catalyst for the country in the future. Overall, this study is expected to contribute to the effort to deliver Islamic knowledge. This study is expected to be a guideline to the authorities, especially Social Welfare Department (JKM)

and Department of Islamic Development Malaysia (JAKIM) in the effort to provide rehabilitation services to trainees. Although this study focuses on the needs of the women's *fiqh* module, this finding can indirectly be used as a reference by the responsible party in revisiting the religious modules available in the relevant institutions.

The implementation of a module implemented systematically and effectively clearly contributes to the effectiveness of the programme towards the target group. Thus, the modules and religious syllabus must be intensified as well as ensure that the programmes are implemented to attract and stimulate the trainees to keep follow each program implemented. Rehabilitation in every matter must be based on the application of religious values such as faith, worship and morality as well as making *Quran* and *Sunnah* as a guide. A true understanding of women's *fiqh* can nurture youths in order to educate future generations with proper understanding. Exposure related to women's *fiqh* should be done stage by stage according to age. Gradual education is ideal because it corresponds to the level of acceptance and maturity of adolescents. This is because, women's *fiqh* has a clear link in ensuring that the five objectives of *Maqasid Shariah* are achieved, which are the preservation of religion, life, intellect, heredity, and property. Thus, every person needs to prepare themselves with a good understanding so that social problems among youths can be solved wisely. Trainees who are admitted to rehabilitation institutions must be given special attention and rehabilitation in strengthening their soul. This is important to ensure that they do not repeat the same mistakes.

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