

Women's Fiqh (Haid, Nifas, And Istihadhah) on Reproductive Health

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Abstract: Almost all Postgraduate students at UIN Sunan Kalijaga Yogyakarta know about Women's Fiqh (Menstruation, Postpartum, and Istihadhah) and its relation to reproductive health. The purpose of this study was to analyze the understanding of postgraduate students at UIN Sunan Kalijaga Yogyakarta regarding women's Fiqh (menstruation, childbirth, and istihadhah) and its relation to reproductive health. An understanding of women's fiqh related to women's bleeding (*dima' al-mar'ah*) is very important for both men and especially women to have. The understanding of postgraduate students regarding menstrual blood, childbirth, and istihadhah, the majority is still at a moderate level. They can only define and know the difference in the time of discharge and the color of the blood, but they do not yet know and define the legal implications for women who experience bleeding regarding the implementation of worship, and its relation to women's reproductive health. Of the several factors that affect one's understanding, five main factors greatly influence students' understanding of menstrual blood, postpartum, and istihadhah, namely experience, gender, education, environment, and information media.

Keywords: Understanding, Women's Fiqh, Reproductive Health, Postgraduate Students of UIN Sunan Kalijaga Yogyakarta.

Introduction

Women have two things 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 (menstruation), and give birth, while men have a penis, scortum, and sperm. (Zaitunah Subhan, 1999)

Biological differences cause women to experience bleeding cycles that are not experienced by men, such as menstrual blood, childbirth, and istihadhah. The bleeding cycle is a cycle related to the reproductive function of women and is a sunnatullah for women since humans were first created. In the study of fiqh books, the problems of menstruation, childbirth, and istihadhah are discussed in separate chapters. This is because the discussions related to these matters are numerous and extensive. The fiqh chapter that discusses women's bleeding is commonly known as women's

fiqh or women's fiqh. Some call it *fiqh al -mar'ah* or *fiqh an- nisa*. (Husein Muhammad, 2004) The problems of menstruation, childbirth, and istihadhah and their implications for worship are written in the *book of fiqh mar'ah*, which is the result of the ijthad of the scholars, the majority of whom are male. They gave ijthad conclusions based on the habits of women at that time when they experienced bleeding cycles by asking them. Therefore, there are differences in the fiqh books in determining the period of menstruation, childbirth, and istihadhah and there is no formula that can be adhered to with certainty.

In reality, discussions of women's fiqh regarding menstrual blood, childbirth, and istihadhah 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 both in terms of time/cycle and

color. This often causes confusion among women, especially those who cannot tell the difference between blood types. (Thoifur Ali, 1996)

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 istihadhah. 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* (obliged) for mature women and *fardhu kifayah* for mature men. Abu Hamid Muhammad Al-Ghazali said, "A woman is required to learn something related to the laws of menstruation, childbirth, and istihadhah. If her husband understands, he must teach her. 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 at hand. (Abu Hamid, 1971)

Based on this, knowledge and understanding of women's fiqh related to women's bleeding (*dima' al-mar'ah*) is very important to have, both by men and especially by women. The urgency of understanding the fiqh of vaginal bleeding takes the term used in the medical field because of its relation to the implementation of worship. A woman is obliged to carry out or leave worship very much depending on the understanding of the fiqh.

Therefore, the purpose of this study was to find out the understanding and factors that influence UIN Sunan Kalijaga Yogyakarta postgraduate students' understanding of Women's Fiqh (Menstruation, Nifas, and Istihadhah) on Reproductive Health.

Materials and Methods

Research Question

1. What is the understanding of postgraduate students at UIN Sunan Kalijaga about Women's Fiqh (Menstruation, Nifas, and Istihadhah) on Reproductive Health?

2. What are the factors that influence UIN Sunan Kalijaga postgraduate students' understanding of Women's Fiqh (Haid Nifas and Istihadhah) on Reproductive Health?

Research Purposes

1. To find out the understanding of postgraduate students at UIN Sunan Kalijaga about Women's Fiqh (Menstruation, Nifas, and Istihadhah) on Reproductive Health.
2. To find out the factors that influence UIN Sunan Kalijaga postgraduate students' understanding of Women's Fiqh (Haid, Nifas, and Istihadhah) on Reproductive Health

Research Design

This research is qualitative research with an integration-interconnection approach. This approach was chosen as an approach that links religion with science, but in this study, the focus was on medical science.

In Islamic studies, an integration-interconnection approach is needed with the aim that the dichotomy that has been formed by history will be resolved. Understanding Islam is not enough from just one approach but requires a complex and comprehensive approach, namely the integration-interconnection approach. Science and religion are objects that are integrated and interconnected.

The philosophical basis is in terms of ontology, epistemology, and axiology. Science and religion need to be integrated because they are interrelated and complementary. One of the reasons for integration is the loss of religiosity in science, so there is a need for dialogue between the two. (M. Amin Abdullah, 2012)

Data were obtained from informants through a questionnaire that contained several questions and focused on knowing the extent of understanding and what factors influenced UIN Sunan Kalijaga postgraduate students on Women's Fiqh (menstruation, postpartum, and istihadhah) on women's reproductive health. This research was conducted within 1 month, namely in November 2022.

Participants and Procedures

Respondents in this study were postgraduate students of UIN Sunan Kalijaga from various majors as many as 16 respondents, consisting of 7 males and 9 females. The data collection procedure was carried out by answering the questions contained in the questionnaire, this was used to obtain research data.

Data Analysis

The first stage in analyzing qualitative data according to Miles and Huberman is data reduction. The data reduction stage is the stage of reducing or simplifying the data so that it fits the needs and of course, it is easy to obtain information. The data obtained from the questionnaire results are made simpler, in accordance with research needs, and are considered to represent all the data that has been obtained.

The second stage is data presentation, the process of presenting data is needed in qualitative data analysis to be able to present or display data neatly, systematically, arranged with certain relationship patterns, organized, and so on. So that this data is no longer in the form of raw data but already presents information.

The next stage is concluding. The process of drawing new conclusions can be done when all the varied data is simplified, compiled, or displayed with this conclusion into information that can be presented in the research report and placed in the closing section. Namely in the conclusion section, so that readers of the research report can also find these conclusions. Use certain media, only then can it be understood easily.

Results and Discussion

1. The law of studying women's jurisprudence (menstruation, childbirth, and istihadhah)

16 respondents stated that the law of studying women's fiqh (menstruation, childbirth, and istihadhah) is very important for anyone, both men and women. Because the law learns it is fardhu 'ain for women because they will experience it themselves as actors while fardhu kifayah is for

men, for the benefit of *ifta'* (giving a fatwa), because later they will have a responsibility towards their wife and daughters. Ainun Nadzifah, 2021)

However, for researchers, it is not just that but the law of studying it becomes fardhu mu'tamad, namely obligatory and coercive obligations, both for men and women, why is that? This is because there is a close relationship related to issues of sanctity, legitimacy, and obligations in matters of worship. Later, it was even discovered that menstruation and istihadhah are related to health factors. So knowing and understanding it is a necessity related to personal affairs in relation to Allah SWT (*hablum minallah*) and the *maqasidus syari'ah* aspect in the form of *hifdzun nafs* (guarding or caring for oneself and others).

2. Menstrual Blood, Nifas, and Istihadhah

Regarding the understanding of postgraduate students at UIN Sunan Kalijaga Yogyakarta, out of 16 students who were respondents, 13 students were able to explain the definitions of menstrual blood, childbirth, and istihadhah. While those who only knew two of the definitions of menstrual blood, childbirth, and istihadhah were 2 students (%) and 1 student who did not know the definitions of menstrual blood, childbirth, and istihadhah.

There are several definitions explained by students about menstrual blood, including:

1. Blood that comes out of a woman's uterus once a month and is not sick
2. Dirty blood that comes out lasts a maximum of 15 days
3. Blood that comes out of a woman's uterus as a result of the unfertilized uterine wall fusing and decaying into menstrual blood
4. Blood that comes out every month from a woman's genitals which make women not allowed to perform worship
5. Large hadas which is an egg cell that is shed as a result of not being fertilized by a sperm cell.

As for postpartum blood, students explain it as the blood that comes out due to or after giving

birth, the duration is usually 40 days. As for istihadhah blood, students define it as:

1. Disease blood that comes out after the menstrual period (meaning the maximum period of menstruation is after 15 days of menstruation).
2. Blood that comes out during a woman's holy period is due to an illness, and women are still obliged to perform prayer services
3. Blood that does not come out during menstruation and childbirth
4. Blood that comes out at an indeterminate time

From the definitions related to menstrual blood, postpartum, and istihadhah, only a few can explain in detail about menstrual blood, postpartum and istihadhah to the time, duration, and the opinions of scholars about it. Generally, it only defines menstrual blood as the dirty blood of a woman who comes out routinely every month, puerperal blood as the blood that comes out as a result of childbirth, and istihadhah blood as disease blood.

3. Color, nature, and smell of menstrual blood

The colors of menstrual blood referred to here are the colors of menstrual blood from strong to weak. Some respondents have been able to mention the color of strong blood and weak blood colors, namely black, red, slightly red, yellow, and cloudy (slightly brown). While its nature is seen from the texture of blood which is thick and liquid, the thickest is the strongest, and the more liquid the weaker it is. There are two odors/aromas of menstrual blood, namely: very pungent (strong) and moderate or ordinary pungent (weak).

4. The difference between menstruation, childbirth, and istihadhah blood

Of the 16 students, there were 12 respondents who could explain the differences in menstrual, postpartum, and istihadhah blood. Meanwhile, 4 respondents did not know the difference between menstrual, postpartum, and istihadhah blood.

5. Menstrual/Menstrual Myths

Of the 16 respondents, there were 13 students knew the myths related to menstrual/menstrual

blood, while 3 students did not know about the myths related to menstrual/menstrual blood.

Based on the questionnaire, there are several menstruation myths that students mention, namely:

1. No washing up
2. No ice

These two myths are indeed widely circulated in the society and many even believe these two myths because if during menstruation/menstruation, a woman washes her hair or drinks ice then her blood will clot in the walls of the uterus and cause cervical cancer. In fact, in health science, there is no relationship between the digestive system and the reproductive system because if we drink ice, the ice we drink will turn warm according to our body temperature. And regarding washing your hair, it's also a myth, even when a woman's condition is menstruating, it's recommended to bathe often and at least change pads every 4 hours because it's to maintain women's hygiene and reproductive health.

In Islam, there are no myths or superstitions related to menstrual problems. The Qur'an voices the Islamic point of view regarding menstruation/menstruation with the view that women who are menstruating/menstruating are in a state of impurity.

6. Women's reproductive health

Of the 16 students, 13 responded knowing and 3 respondents did not know the definition of women's reproductive health.

Reproductive health is a healthy condition concerning the reproductive system, functions, and processes. Reproductive health is an important thing considering that reproduction is a means to give birth to the next generation of the nation. The reproductive organs in women consist of the ovaries, fallopian tubes, uterus, vagina (pubic), hymen, pubic lips, clitoris, and urinary tract.

For students, knowing the parts of the body and reproductive organs is very important because knowing the biological part directs students to be able to behave responsibly in protecting the body and reproductive organs. Understanding the body and the function of the reproductive organs

correctly certainly makes students more careful in caring for, looking after, and protecting their reproductive organs. At this stage it allows students to have an awareness of protecting vital aspects and protecting themselves from acts of sexual violence. Preparing for a healthy and bright future can be done by maintaining and understanding reproductive health issues.

7. Factors that influence student understanding

Of the 16 students, 9 respondents influenced their understanding of women's fiqh (menstruation, postpartum, and istihadhah) were experience, education, environment, and information.

1. experience factor

In theory, it is stated that the experience factor is a source of understanding and a way to obtain the truth of understanding. Experience in this research is having experienced or have known people who experience menstruation, childbirth, and istihadhah.

2. Gender

In theory, it is said that the memory center in the female brain is larger than the male brain so women have a stronger memory than men in receiving or receiving information from other people. This resulted in women having a quick understanding compared to men. Judging from the results of the questionnaire, it can be seen that the gender factor has a major impact on students' understanding of menstrual blood, postpartum, and istihadhah. Of the 16 respondents, there were 11 respondents had a match between gender and level of understanding. The remaining 5 people did not match their gender and level of understanding.

3. educational factor

The educational factor also determines whether it is easy for someone to absorb and understand the understanding they get. In general, the higher a person's education, the better his understanding. The education referred to here is formal and informal education. Formal education includes elementary school/equivalent, junior high school/equivalent, and high

school/equivalent. While informal education includes TPQ/TPA, Madrasah Diniyah, and Islamic Boarding Schools. In theory, students who have formal education from institutions under the Ministry of Religion such as MI, MTS, and MA will have a higher understanding compared to students who have formal education from institutions under the Ministry of Education and Culture such as SD, SMP, and SMA. This is because, in these institutions, there are more subjects on religion including menstruation, childbirth, and istihadhah. Students who have informal education such as at TPQ/TPA, Madrasah Diniyah to Islamic boarding schools will have a higher understanding than students who do not have informal education as mentioned.

4. Environmental factor

Environmental factors provide the first influence for a person where he can learn good things as well as bad things, depending on the nature of the group. In this case, the environment is defined as a place where a person learns, and the closest people who always communicate with someone.

Several places provide information related to menstrual blood, childbirth, and istihadhah, namely homes, schools, colleges, Islamic boarding schools, and TPQ/Madrasah Diniyah. From these places, it turns out that schools are the places that provide the most information to students related to menstrual blood, childbirth, and istihadhah.

5. information factor

Information factors will influence one's understanding. Even though someone has low education, if he gets good information from various media, it will be able to increase one's understanding. There are several information media, namely fiqh books, fiqh books, the internet, outreach/seminars, asking family/teachers/friends, and culture/traditions.

An understanding of women's fiqh which includes menstrual blood, childbirth, and istihadhah, is very necessary for students, especially for female students. This is due to the connection between the understanding of fiqh and the implementation of worship for women.

Understanding is a person's ability to interpret, interpret, translate, or state something in his way about the knowledge he has received. Understanding can also be interpreted as a person's ability to understand or understand something after something is known and remembered. Understanding is a process, action, or way of understanding something, and learning is an effort to gain understanding. Understanding can be obtained from various learning media in different places. These various media and places are factors that might affect one's level of understanding. (Zaitunah Subhan, 2015)

Conclusion

The majority of students' understanding of menstrual blood, childbirth, and istihadhah are at a moderate level. They can only define and know the difference in the timing of the bleeding. As for the relationship between women's jurisprudence and women's reproductive health, they still do not know and define it and distinguish in detail menstrual blood and istihadhah.

Of the three blood types, the definition of menstrual blood is what they know best, namely as many as 13 respondents, while the definition of postpartum blood is 13 respondents, the definition of istihadhah blood is 12 respondents and the remaining 4 respondents do not know the definition of istihadhah blood. And of the three respondents, they have never experienced istihadhah and childbirth.

Of the several factors that influence a person's understanding, five main factors greatly influence students' understanding of menstrual blood, postpartum, and istihadhah, namely experience, education, and environmental factors. Other factors, namely the number of information media,

did not significantly affect students' understanding of menstrual blood, childbirth, and istihadhah.

At the level of postgraduate students understanding of female Fiqh (menstruation, childbirth, and Istihadhah) must be more mature and when they experience it, they are not confused about punishing blood because as postgraduate students they should understand this knowledge. After all, this knowledge is very influential in our worship, if in berthaharah alone we are not right what about our prayers and other acts of worship.

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