

Early Knowledge Regarding Basic Subjects on Menstruation among Primary School Pupils in Kuala Terengganu District, Terengganu

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Abstract

Basic subjects regarding menstruation are among of subjects obligatory of knowing by every Muslim including future menstruating group which are female pupils at the age of 9 and above. This is because minimal age of puberty for female is nine years old. Failure of knowing can affect the commencement of their rituals such as ablution, prayer, fasting, recitation of al-Qur'an, doing iktikaf, entering and sitting in the mosque and others. Demand of learning it is huge and firm not only to those who have already faced puberty, but also to those who are going to be hit by puberty. Demand of knowing and understanding it for the already or future pubescent pupils is essential as their every deed and management is accounted from Allah's side. The purpose of this study is to know the level of early knowledge related to basic subjects regarding menstruation among primary schools pupils in Kuala Terengganu district, Terengganu. Methodology of this study was based on quantitative study employing descriptive analysis using survey based on likert scale. Result of early study showed Cronbach Alpha value of 0.864 and found that level of knowledge for basic laws of menstruation among primary school pupils in Kuala Terengganu, Terengganu whether they are already pubescent or future pubescent was low. Therefore, a follow-up and intensive study must be performed to primary school female students in Kuala Terengganu district, Terengganu to apprehend the actual level of knowledge among primary school pupils so that a systematic and concrete planning in Ministry of Education Malaysia can be done to overcome the problem.

Keywords: Knowledge, Menstruation, Puberty, Laws, Rituals.

Introduction

Menstruation is a nature of creation and a sign of puberty for female. Every female hit by puberty will be accounted for her deeds. Basic laws regarding menstruation becomes obligatory subjects to be known by every Muslim including the group of future pubescent which are female pupils at age of 9 and above. This is due to the fact that minimal age of puberty is nine years old. Failure of apprehending it will affect the performance of their rituals such as ablution, performance of prayer, fasting, Qur'anic recitation, doing iktikaf (settling in the mosque), entering and sitting in the mosque and others. Demand of knowing it is huge and firm not only to those who are already pubescent, but also to those who are pubescent-

to-be. Question arises in which at what extent is the knowledge of primary school pupils in Kuala Terengganu district, Terengganu on basic laws regarding menstruation? Due to that, this article is brought forward to apprehend the level of early knowledge regarding basic subjects related to menstruation among primary school pupils in Kuala Terengganu District, Terengganu. Selection for this district is in virtue of that it is strategic academician area in Terengganu area as there are three higher education institution here which are Universiti Sultan Zainal Abidin, Universiti Malaysia Terengganu and Teaching Institute of Kuala Terengganu. This state is also one of the states that have the highest number of Muslims which is 99.2% according to census in 2018 by Department of Statistics Malaysia.

As the position of menstruation is very important in Islam, many writings on it have been performed in books of Islamic jurisprudence either in Arabic or Malay language. The writings were performed with various purposes, such as to explain on the position of laws regarding menstruation in Islam and views of prominent scholars on it. There are also studies performed to observe the readiness of students in certain educational institution in facing it. Among the writings are *Fiqh Islami Wa Adillatuhu* by al-Zuhaili (1984), *Mawsu'ah al-Tibbiyyah al-Fiqhiyyah* by Kan'an (2000), *Mughi al-Muhtaj* by al-Syarbini (1998), *Fiqh Manhaji* by al-Khin et.al (1992) and *Panduan Kesehatan Wanita* by Arsyat, (1990). That also goes to journal writings such as Febrianti (2013) in *Jurnal Lama Haid Dan Kejadian Anemia pada Remaja Puteri* an Fajri and Khairani (2011) in *Hubungan Antara Komunikasi Ibu-Anak Dengan Kesiapan Menghadapi Menstruasi Pertama (Menarche) Pada Siswi SMP Muhammadiyah Banda Aceh*.

In consequence of that, a serious study must be performed to primary school pupils on the knowledge of basic subjects of menstruation. This is in view of that every female person will face menstruation. Only their age will differ in the commencing time of menstruation. This article is based on a pioneer study done to pupils in a primary school in Kuala Terengganu. The purpose of this pioneer study is to know the extent of early knowledge regarding basic subjects of menstruation among primary school female students in district of Kuala Terengganu in which some of them are already pubescent and some still not, before the actual and comprehensive study is performed. The study highlights basic subjects of menstruation involving five essential subjects including taharah (purification), solat (prayer), fasting and permitted and prohibited actions during menstruation.

Methodology of Study

Methodology of this study was based on quantitative in which the data consist of sets of instruments that can be tested based on objectives and research questions. The main instrument of this study is the survey constructed and modified according to theories available in the study variables to sample of study from the population of study (Ismail et al., 2018).

A number of 33 female pupils from one of the schools in district of Kuala Terengganu was selected in this pioneer study. This survey was constructed according to past questions constructed by the researchers themselves based on document analysis. Survey instrument of pupil consists of four item constructs which are part A looking at the background such as age, age of menstruation, background of caretaker. Part B is related to Knowledge of Basic Subjects of Menstruation involving subjects related to purification, prayer and fasting. Part C looks at Teaching and Learning encompassing syllabus of Islamic Education and Part D looks at resources gained by the pupils regarding basic subjects of menstruation which are school,

parents, colleagues, mosque and others. Meanwhile, survey instrument of teacher consists of three item constructs which are Part A of background such as age, duration of teaching, educational level and last school of SPM level. Part B of Knowledge of Basic Subjects on Menstruation involving subjects related to purification, prayer and fasting. Meanwhile, Part C of Teaching and Learning that looks at Syllabus of Islamic Education and teaching technique of teacher in the classroom. Scale of measurement for the answer used is for Item of Part A choice of answers. Item for Part B and C and D uses Likert Scale consisting of five scales as respondent answer to all question items. Number 1 indicates Very Not Sure (VNS), number 2 indicates Not Sure (NS), number 3 indicates Sure (S), number 4 indicates Very Sure (VS) and number 5 Strongly Sure (ES).

Findings

Menstruation signifies puberty for female which has been set by Allah S.W.T and they are encouraged to accept willingly the will of Allah S.W.T. Basic laws regarding menstruation are quite complicated and should not be taken for granted. Every normal woman will experience a menstruation every month (Basri, 1998). Thus, law of learning and understanding it is compulsory and this provision has been agreed by the scholars.

Definition of Menstruation

Haid (Menstruation) literally means flow of water or in Arabic is known as *saylan*. Technically, it means flow of blood from womb of pubescent woman in healthy condition. It comes out not due to disease, hymen tear or delivery which involves certain period (al-Nawawi.n.d; al-Khin et al, 1992).

Menses is also known as dirty blood in Malay community. Dirty blood comes out every month. Usually in cycle of 28 days from woman of pubescent woman (Dewan, 2005). Menses is dirty blood that comes out of womb of pubescent woman every month not due to disease or delivery.

Proof on Menstruation

There are many proofs explaining on menstruation. Among them is words of Allah SWT:

Meaning: And they are asking you (O Muhammad), on the laws of menstruation. Say, "Menses is a filthy thing and it brings harm. Therefore, you should stay away from woman (do not make intercourse with your wife) during the menstruation period, and do not approach them (to make intercourse) until they are clean. Then when they are clean, hence approach them as the way Allah has commanded to you. Truly Allah loves those who repent a lot, and those who purify themselves".

(al-Baqarah 2:222)

Basic Subjects Regarding Haid

Basic subjects regarding menstruation can be divided into five aspects which are purification, prayer, fasting, prohibited and allowed practices in Islam. These five aspects become debate among the scholars as it relates with life and daily routines of a woman experiencing menstruation or still not clean from the menstruation. Those five aspects above will be discussed in details below.

Taharah (Purification)

There are many basic subjects regarding menstruation involving the subject of taharah or purification. Among the issues are:

a. Time of Mandatory Bath After Menstruation

A woman is really clean from menstruation after mandatory bath. Method of determining whether she is really clean is by inserting cotton into the genital and removing it and observing that there is no yellow, brown or red at the inserted cotton. This is based on narration from Saidatina ^ʿAishah R.A explaining to several female companions who met her and showing a small container containing cotton with murky yellow blood spot, ^ʿAishah R.A answered:

Meaning: Don't be haste (for mandatory bath) until you see like whitish lime.

(al-Bukhari)

The above narration explains that when a woman is really clean from menstruation, she needs to take mandatory bath. The conviction happens by inserting cotton into the genital, and is found that it is clear white and does not contain any other colour. As long as the cotton is not confirmed really white, the woman cannot make haste for the mandatory bath.

b. Mandatory bath after Dawn while being clean before Dawn

Scholars agree that a woman who is already clean from menstruation before the dawn rises then take bath after dawn rises, its law is permissible and her fasting is valid (Wahbah al-Zuhaili, 1985). This is based on the narration by ^ʿAisyah and Ummu Salamah that Prophet Muhammad said:

Meaning: He woke up in the morning in the impurity which was not of wet dream and then he fast.

(Muslim: 75)

Based on above hadis, it is permissible for a woman to take mandatory bath after dawn has risen even though she is confirmed clean before the dawn. Her fasting ritual on the day is valid. However if the time of fajr prayer has expired, she is accounted sinful for missing the prayer intentionally

c. Remaining of Food from Menstruating Woman

d. A menstruating woman is permitted to prepare food and drink for husband and family members. This is because the body of menstruating woman is as clean as woman not menstruating. This is based on hadis narrated by Abu Hurairah, Rasulullah said:

Meaning: Glory be to Allah, truly the believers are not filthy.

(Muslim: 371)

Based on the above hadis, menstruating woman only cannot perform specific rituals, instead performing doings such as preparing food and drink, cleaning herself, cutting hair and nail are permitted. Food and drink prepared by menstruating woman is not considered filthy and it is permitted for menstruating woman to prepare food for anyone.

Prayer

Among basic laws related to prayer are:

a. Performing prayer

Scholars agree that prayer during menstruation is prohibited (Wahbah al-Zuhaili, 1985) based on hadis narrated through Abi Sa'īd al-Khudri R.A. Rasulullah S.A.W said:

Meaning: Is it not that when any of you get menses, cannot fast and perform prayer.

(al-Bukhari: 1951)

Based on the above hadis, a woman who gets menstruation is prohibited from performing prayer and replacing the prayer even though she is a diligent worshipper as worship must be performed in pure condition from minor or major impurity.

b. Replacing Prayer Missed During Menstruation

Every menstruating woman is not obligated to replace the prayers missed during menstruation. This is based on proof from hadis narrated by 'Aisyah R.A, she explained:

Meaning: When the event casts upon us (menstruation), then it is commanded (by Rasulullah) to replace fasting, and not commanded to replace prayer.

(Muslim: 69)

Above hadis explains that prayers missed during menstruation are not obligated to be replaced as ritual of prayer occurs frequently and its number is uncountable differing from ritual of fasting as fasting ritual happens once a year and it is easy to count the missed days of fasting (Mubarakfuri, n.d.).

c. Coming of Menstruation After Entering Time of Prayer

A woman getting menstruation after entering time of prayer but still has not performed the prayer, is compulsory to replace the unperformed prayer based on authentic view in al-Shafi'i and Hanbali sects (Salman, 1983).

This group opines that it is compulsory for the involved woman to perform prayer at the time as she gets time space which is accounted as still able to perform it. As an example, one hour after the time of Zuhr prayer commences, the woman still has not performed the prayer due to a business. When she wants to perform prayer she finds out that she is menstruating. At that time, she is needed to replace the unperformed prayer (Ibn-al-Qudamah. n.d.). This is based on words of Allah S.W.T:

Meaning: Truly the prayer is a provision obligated to the believers, in which its time is determined.

(al-Nisa', 4: 103)

Fasting

Among basic issues regarding ritual of fasting are:

a. Fasting of Menstruating Woman in Daytime

Scholars agree that it is prohibited to every menstruating woman of fasting either for compulsory or supplementary fasting (al-Zuhaili, 1992) as stated in hadis narrated by ^oAishah R.A in which she said:

Meaning: When the event casts upon us (menstruation), then it is commanded (by Rasulullah) to replace fasting, and not commanded to replace prayer.

(Muslim: 69)

Hence, when menstruating in daytime, woman is compulsory to break her fasting and obligated to replace the fasting on other days in months other than Ramadan.

a. Fasting of Woman Clean from Menstruation in Daytime

Scholars agree that woman who is clean from menstruation in daytime or after rise of dawn in month of Ramadan, is not mandatory to fast on that day. However, it is recommended to refrain from eating and drinking along the day to honour month of Ramadan (al-Zuhaili, 1992).

b. Taking of Medications to Avoid Menstruation in Month of Ramadan

It is permissible to take menstruation blocker pills with condition that it does not cause harm to the body besides getting opinion from the expert in the field. However, taking the lenience that woman does not need to fast when menstruating, set by Allah S.W.T. is more favoured (al-Qaradhawi, 2008).

Prohibitions to Woman during Menstruation

Among basic issues related to prohibitions towards menstruating woman are:

a. Passing by Mosque Area and Entering Mosque During Menstruation

Majority of scholars comprised of scholars from Hanafi, Maliki, Shafi^o and Hanbali sects prohibit menstruating woman from entering, passing by or performing iktikaf (settling) in the mosque (al-Zuhaili 1985). This is based on words of Allah S.W.T:

Meaning: O you who believe, do not approach prayer (performing it) while you are drunk, until you are conscious and realise what you are saying. And do not (approach mosque) while you are impure (in major impurity), unless you only want to pass by, until you take bath (purify). And if you are sick, or in the travel, or one of you return from the latrine (to take bath or ablution), then you must perform tayammum (dry ablution) with sand, pure dust, which is wipe your face and both of your hands. Truly Allah is the Most Forgiving, and the Most Ever Pardoning

(Al-Nisa'. 4: 43)

The above verse explains that somebody in the drunk state and major impurity cannot perform prayer and settle in the mosque. It is obligatory to purify first before performing prayer and settling in the mosque.

c. Performing Tawaf (Circumambulation)

Menstruating woman cannot perform tawaf in Baitullah. This is based on hadis narrated by Muslim from ^oAisyah saying that:

Meaning: We stepped away with the only intention to perform pilgrimage but we got menstruation after arriving in Sarif (a place six miles from Mekah). Rasulullah S.A.W approached me while I was crying. He asked, 'What happens? Are you menstruating?' I replied, 'yes'. He then said 'this is the one that Allah blessed upon all woman progeny of Adam. Do all that other pilgrims do except tawaf around the Kaabah.

(Muslim: 294)

Based on the above hadis, majority of scholars opine that performing tawaf during menstruation is forbidden (Wahbah al-Zuhaili, 1985) as the compulsory condition of tawaf is to be pure from minor and major impurities either at clothes, body or accommodation (al-Syarbini, 1997 & al-Jaziri, 2003).

d. Divorcing Wife

Divorcing wife during menstruation is forbidden for the husband. Although the law is forbidden, the divorce still happens. Only that it is considered as talak bidci and causes a long idah (waiting period) for the involved woman (al-Zuhaili, 1985). Proof of the prohibition is based on words of Allah S.W.T:

Meaning: When you want to divorce your wives, thus divorce them in the time when they can begin their waiting period.

(al-Talak, 65: 1)

Permission for Menstruating Woman

Among doings allowed for menstruating woman to perform are:

a. Preparing Food and Drink

A menstruating woman is allowed to prepare food and drink for husband and other family members. This is due to the fact that physical of menstruating woman is as pure as other woman who is not menstruating as explained previously. This is based on hadis narrated by Abu Hurairah R.A, Rasulullah S.A.W said:

Meaning: Glory be to Allah, truly the believers are not filthy.

(Muslim: 371)

b. Visiting Sick Person

A menstruating woman is allowed to visit sick person either at home or hospital. This is based on hadis of Prophet narrated by Abu Hurairah R.A, Prophet S.A.W said:

Meaning: Rights of a Muslim to other Muslim are five which are answering greeting, visiting the sick one, accompany his body to the graveyard, accepting invitation and praying for those who sneeze.

(al-Bukhari: 1240 dan Muslim: 4)

The above hadis is in general form involving all Muslims. It contains urge to take care rights between Muslims including visiting sick person. In the above hadis, it is also not stated that a Muslim should be in pure clean from major impurity when visiting sick Muslim relative. Therefore, it is permissible for a menstruating woman to visit sick person and it does not

violate sharia laws even though there is a view saying that menstruating woman cannot visit sick person as it prevents attendance of blessing angel and this view is refuted (al-Makki. 1991).

c. Cutting Hair and Nails

According to al-Haitami (n.d), it is permitted for menstruating woman to cut nails, shave hair and cut hair as there is no clear statement explaining that doing the actions can invite harms in the hereafter later. Ibn-Taimiyyah (2004) also agreed with Ibn Hajar al-Haitami stating that there is no proof that prohibits menstruating woman from cutting hair and nails. Moreover, there is a hadis narrated from Kulaib from his father from his grandfather, Prophet said:

Meaning: Remove from you hairs that grow as long as you were disbelievers, then get circumcised.

(Abu Daud.:356)

The above hadis explains that Rasulullah S.A.W only asked the convert to cut hair and get circumcised. Prophet S.A.W did not ask the convert to take obligatory bath before or after cutting of hair and circumcision. Therefore, based on the posed proof, law of cutting hair and nails is permissible for menstruating woman as there is no proof prohibiting the action.

d. Marrying

Menstruating woman can get married. Law of solemnisation that happens when the woman is menstruating is valid as the conditions of a valid solemnisation do not state that a marrying woman must be clean from minor and major impurity. However, after the solemnisation commences, the couple is prohibited from having sexual intercourse based on proof mentioned in the prohibited actions during menstruation previously which is words of Allah S.W.T:

Meaning: And they are asking you (O Muhammad), on the laws of menstruation. Say, "Menses is a filthy thing and it brings harm. Therefore, you should stay away from woman (do not make intercourse with your wife) during the menstruation period, and do not approach them (to make intercourse) until they are clean. Then when they are clean, hence approach them as the way Allah has commanded to you. Truly Allah loves those who repent a lot, and those who purify themselves".

(Al-Baqarah, 2: 222)

e. Performing pilgrimage

Menstruating woman is allowed to perform pilgrimage based on hadis narrated by al-Bukhari and Muslim through Aisyah R.A who was having menstruation during pilgrimage. Prophet said:

Meaning: Do what is done by people who perform pilgrimage. Only do not circumambulate in Baitullah except after you are pure.

(al-Bukhari, 305)

f. Going to mosque to listen to sermon of eid

Menstruating woman can come to mosque to listen to sermon of eid. This is based on hadis narrated by Imam Al-Bukhari through Ummu Atiyyah stating that:

Meaning: We were commanded to come out during eid until we asked unmarried woman, staying in their home and menstruating woman to come out. They were behind the congregation. They also glorified Allah as the congregation did and prayed with their prayer. They hoped for blessings on that day and also its holiness.

(al-Bukhari, 971)

Analysis to Early Knowledge of Pupils Regarding Basic Subjects on Menstruation

Analysis regarding early knowledge of basic subjects on menstruation including purification, prayer, fasting, prohibition and permission during menstruation. It was done according to survey distributed to the pupils in a school in district of Kuala Terengganu, Terengganu. In the survey form 2019, questions in part B contain five items. The first item is related to basic subjects of menstruation, second laws of menstruation regarding purification, third laws of menstruation regarding prayer, fourth laws of menstruation regarding fasting and fifth prohibited and permitted actions during menstruation. The first item contains five questions (B1, B2, B3, B4, B5). Second item contains four questions (B6, B7, B8, B9). Third item contains two questions (B10, B11), fourth item contains three questions (B12, B13, B14) and fifth item contains nine questions (B15, B16, B17, B18, B19, B20, B21, B22, B23) and a negative question which is B21. This item was inverted before reliability test was performed by recoding the data (example: 1=5, 2=4, 3=3, 4=2, 5=1). Analysis of this study began with the second item which is question B6 until B23.

Interpretation of mean value based on Nunally (1978) shown in Table 1.1, is used to explain the data of this survey. It is used to provide a simpler visualization in answering descriptive research questions besides analysis of frequency, mean, standard deviation and interpretation of respondents' understanding and knowledge.

Table 1.1:

Nunally Interpretation of Mean Value

Mean	Interpretation
5.00	High
4.00	Moderately high
3.00	Moderately low
2.00	Low

Table 1.2:

Knowledge Regarding Purification

Item	Subject	Mean	Standard Deviation	Interpretation
B6	Time of Mandatory Bath after Purity from Menstruation when No Yellow, Murky or Brown Spot	3.3939	1.53987	Moderately High
B7	Fasting of a Woman Who Take Mandatory Bath After Rise of Dawn is Valid Although She is Clean Before Dawn	2.3333	1.13652	Moderately Low
B8	It Is Sinful if She Intentionally Delays the Mandatory Bath Even Though She Is Already Clean from Menstruation	3.2727	1.32930	Moderately High
B9	Remaining of Food or Drink of a Menstruating Woman is Not Filthy	1.7273	0.76128	Low

According to Table 1.2, it shows that mean of all items in this sub-construct (B6 dan B8) found that majority of respondents have moderately high knowledge about laws of menstruation related to purification. Meanwhile, mean for item B7 and B9 respectively show the level of interpretation as moderately low and low. Therefore, it can be concluded that knowledge level of laws for menstruation regarding purification is low.

Table 1.3:

Knowledge Regarding Prayer

Item	Subject	Mean	Standard Deviation	Interpretation
B10	Obligatory to Replace Prayer for Woman Who Gets Menstruation when She Has Entered Time of Prayer and She Does Not Perform It In the Time She Is Able to Perform	2.3939	1.45644	Moderately Low
B11	Not Compulsory for a Menstruating Woman to Replace the Prayers Missed During Menstruation	2.8485	1.41689	Moderately Low

Based on Table 1.3, questions regarding laws of menstruation related to prayer shows that interpretation for knowledge level is moderately low. With that, pupils should be given wider exposure regarding laws of menstruation as they involve daily rituals.

Table 1.4:

Knowledge Regarding Fasting

Item	Subject	Mean	Standard Deviation	Interpretation
B12	Permissible for a Woman to Use Medications for Those who Intend to fast for the whole Month of Ramadan as long as it is not harmful	1.7273	0.6742	Low
B13	Obligatory for a Woman who Gets Menstruation in daytime to Break Her Fast	3.7576	1.29977	Moderately High
B14	Obligatory for a Woman to Replace the Fasting Days Missed During Menstruation	3.8788	1.40885	Moderately High

Table 1.4 shows knowledge level of pupils in laws of menstruation related to fasting. Mean score for item B12 shows interpretation level of low. Two items B13 and B14 indicate interpretation level of moderately high. This means that, knowledge level of pupils regarding laws of menstruation related to fasting is at moderately high level and does not reach high level. Thus, related parties should pay serious attention to the issue in knowledge of menstruation among primary school pupils.

Table 1.5:

Knowledge on Permissible and Prohibited Actions during Menstruation

Item	Subject	Mean	Standard Deviation	Interpretation
B15	Prohibited to perform tawaf during menstruation	4.0909	1.28364	High
B16	Permissible for solemnisation of a menstruating woman	1.5758	0.50189	Low
B17	Permissible for a menstruating woman to cut nails and hairs	1.8788	0.78093	Low
B18	Permissible for a menstruating woman to perform pilgrimage	1.4545	0.56408	Low
B19	Permissible for a menstruating woman to visit sick person	2.2727	0.83937	Moderately low
B20	Prohibited for a husband to divorce a menstruating woman	1.6061	0.49620	Low
B21	Permissible for a menstruating woman to enter and sit in the mosque	1.4848	0.79535	Low
B22	Permissible for a menstruating woman to come to place of eid prayer to listen to eid sermon	1.8788	0.92728	Low
B23	Permissible for a menstruating woman to marry	2.0606	1.08799	Moderately Low

Overall, Table 5.1 shows that, when all nine items above were added (to look for mean of all items in this sub-construct, item B21, was recoded), the result shows that majority of pupils have low level of knowledge. Only item B6 achieved high interpretation. This shows that pupils have low level of knowledge regarding permissible and prohibited actions during menstruation.

Conclusion

Generally, this study is able to explain on the early understanding of pupils on basic laws related to menstruation well. Knowledge level regarding basic subjects of menstruation among primary school pupils in district of Kuala Nerus, Terengganu is low for all studied aspects. Only several aspects achieve high interpretation. Beginning from this, a firm step should be moved by school party and related parties to improve their knowledge on basic laws of menstruation that it will not invalidate the rituals that they perform. This is because understanding and knowledge regarding basic subjects of menstruation are important to all pupils and women regardless of whether they are already pubescent or not yet as it protects the perfection of daily rituals. If this issue is looked down, it is worried that their rituals will be exposed to invalidation.

Hopefully this early study can open the mind of related parties on the importance of knowing the basic laws related to menstruation regardless of whether they have achieved puberty or not yet before they know the subjects and laws in more details related to menstruation which are closely related to life and their daily rituals, interaction in family and community. It is also hoped that this early study becomes a basis to need of performing a more intensive follow-up study that actual findings with a wider scope can be obtained.

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