

## A MODEL OF *FIQH AL-TAHĀRAH* FOR THE ORANG ASLI MUSLIM IN MALAYSIA: A FUZZY DELPHI APPLICATION ON THE ISSUE OF FOOD CONTAINERS AND KITCHEN UTENSILS CONTAMINATED BY *NAJĀSAH AL-KHINZĪR*

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### ABSTRACT

Muslim converts in the Indigenous Orang Asli community in Malaysia face challenges in observing certain fiqh rulings, particularly regarding the purification of food containers and kitchen utensils contaminated by najāsah al-khinzīr (porcine impurity). These difficulties arise from cultural incompatibilities and the communal reality of living with non-Muslim family members, highlighting the need for a culturally sensitive and practical fiqh framework that upholds the principles of ease (taysīr) and sound Islamic jurisprudence. This study aims to develop a model of fiqh al-tahārah tailored to the Orang Asli context. A quantitative research approach was employed using the Fuzzy Delphi Method (FDM) to gain expert consensus. The panel consisted of Islamic legal scholars and da'wah practitioners experienced in working with the Orang Asli community. Findings reveal strong consensus among experts supporting the majority opinion, which permits purification through washing until the physical traces of impurity are removed, without requiring seven washes with soil. This model aligns with the objectives of maqāṣid al-sharī'ah, facilitates the practice of Islam among marginalised Muslim communities, and strengthens da'wah efforts to non-Muslim family members. It also

contributes to the broader discourse on contextual *fiqh* for minority Muslim communities.

**Keywords:** *Fiqh al-Ṭahārah*, Orang Asli Muslims, *Najāsah al-Khinzīr*, Fuzzy Delphi Method (FDM), Islamic Jurisprudence.

## 1. INTRODUCTION

Muslim members of the Orang Asli community often reside in households characterized by religious pluralism, where different faiths such as animism, Christianity, and Islam coexist within the same family unit (Paiz et al., 2024). Despite Islam's comprehensive guidance on matters including ritual purity related to utensils, food, and clothing, the presence of multiple religions within a household does not substantially alter the community's sociocultural practices. Many Orang Asli still retain elements of traditional animistic beliefs while also participating in other religious practices (Kuey, 2025).

Notably, wild boar (*khinzīr*) remains a common source of game and is frequently consumed within the community (Halim Mokhtar, 2014; Salleh et al., 2021). The meat obtained from hunting is typically shared among relatives and prepared for communal meals (Mohd Rohir & Mohd Yusoff, 2020). However, awareness regarding the Islamic principles of *ḥalālān ṭayyiban* remains critically low (Umami Zainab & Muhammad Azizan, 2024). While Muslim family members generally understand the prohibition of consuming pork, they are often unaware of the broader implications of ritual impurity (*najāsah*), including the religious rulings related to cross-contamination of halal and haram food, cooking utensils, and serving dishes (Umami Zainab & Muhammad Azizan, 2024; Rahman et al., 2022).

It is commonplace for pots and pans used to cook pork to be subsequently used for other dishes, and for the same plates that serve pork to be reused for other meals. Mixed meals containing pork are regularly served during family gatherings, with Muslim family members typically avoiding direct contact with such dishes (Abdul Halim, 2023). Beyond intra-family challenges, visiting Muslim guests, including *da'wah* practitioners, frequently encounter these situations. They are sometimes served food on utensils that have been contaminated with porcine impurities, unaware of the Islamic requirement for *sertu* (ritual cleansing using earth) (Ahmad et al., 2023). Although some guests may attempt to wash the plates before use, such actions are often perceived by the hosts as an insult to their cleanliness, resulting in interpersonal tension and a growing perception that Islamic teachings are difficult to observe. This misperception further complicates efforts to practice Islam within this unique sociocultural setting and contributes to strained interfaith relations (Paiz et al., 2024).

To address this issue, there is a pressing need to develop a *fiqh al-ṭahārah* model that aligns with the sociocultural realities of the Orang Asli community. The study must evaluate whether classical rulings such as washing seven times with water and soil are to be applied in full, or whether alternative juristic opinions that offer more practical and contextually relevant solutions may be considered. By drawing upon the diverse opinions of Islamic jurists (*fuqaha'*), a more flexible and culturally sensitive approach can be identified. Such a model would ease the implementation of Islamic purification practices, support da'wah efforts, and promote interreligious harmony within this pluralistic community. Ultimately, this model aims to present Islam as an inclusive and facilitative faith, without compromising the foundational principles of *sharī'ah*.

## 2. METHODOLOGY

This study employs a quantitative research design by applying the Fuzzy Delphi Method (FDM) (Green, 2014) to develop a *fiqh al-ṭahārah* model suitable for the Orang Asli Muslim community in addressing the issue of food containers and kitchen utensils contaminated by porcine impurities. The study focuses on the classical jurisprudential discourse (*fiqh*) across various Islamic legal schools (*madhāhib*) concerning the rulings of impurity (*najāsa*) and purification (*tathīr*) of *najis mughallazah* (severe impurities), particularly in relation to materials and utensils commonly used in the daily lives of the Orang Asli. The findings of the *fiqh* analysis are synthesized into a set of preliminary model elements, which are then evaluated for their contextual suitability (*waqī'*) to the lived realities of Orang Asli Muslim who reside in religiously and culturally pluralistic environments.

The FDM is utilized to attain expert consensus on the juristic opinions (*fuqaha'*) deemed appropriate for addressing *fiqh al-'ibādāt* issues within the Orang Asli Muslim context. Beyond identifying critical issues, this method also enables the formulation of relevant guidelines or models by incorporating the views of multiple subject matter experts. These experts voluntarily allocate their time to complete the research questionnaire (Green, 2014; Tang & Hanif, 2024). The consensus among *sharī'ah* scholars central to the FDM is considered an effective means of reconciling juristic opinions in a manner that aligns with the sociocultural background of the Orang Asli. The experts' views are systematically compiled and analyzed to derive collective conclusions (Linstone & Turoff, 1975; Kaliappan, Hamid, & Madar, 2023). As emphasized by Saedah (1998), the collective opinion of a group is often more robust than that of a single individual. This approach also prevents the unethical practice of selectively adopting legal concessions (*tatabbu' al-rukhas*), which is generally disapproved by most Islamic jurists. Furthermore, the FDM enables each expert to express individual perspectives without external influence, as confidentiality

is preserved, and respondents are unaware of the identities of other panelists. These features highlight the strengths of the FDM, which is founded upon controlled feedback, transparency, and statistical group analysis (Dalkey, 1969; Vasodavan, et al., 2021).

For this study, the panel of experts was carefully selected from individuals with recognized expertise in Islamic jurisprudence to minimize major discrepancies in legal opinions, thereby enhancing the likelihood of achieving a high level of consensus. Additionally, several panelists were chosen based on their experience and specialized knowledge regarding the Orang Asli Muslim community, ensuring that the developed *fiqh* model genuinely reflects their lived realities. This was crucial to ensure that the proposed legal framework is both practical and sensitive to the sociocultural context of the Orang Asli.

Upon receiving all questionnaire responses, the Likert scale data were converted into triangular fuzzy numbers (TFNs), as shown in Table 1, to calculate the threshold value (d). Two conditions must be satisfied for an item to be accepted or rejected: first, the threshold value (d) must be equal to or less than 0.2 (Chen, 2000); second, the percentage of expert consensus must be equal to or greater than 75% (Murry, 1995).

**Table 1.** Likert Scale Conversion to Fuzzy Scale

Level of Agreement	Likert Scale	Fuzzy Scale (l, m, u)
Strongly Agree	7	(0.9, 1.0, 1.0)
Very Agree	6	(0.7, 0.9, 1.0)
Agree	5	(0.5, 0.7, 0.9)
Moderately Agree	4	(0.3, 0.5, 0.7)
Disagree	3	(0.1, 0.3, 0.5)
Strongly Disagree	2	(0.0, 0.1, 0.3)
Extremely Disagree	1	(0.0, 0.0, 0.1)

Source: Mohd Ridhuan & Nurul Rabihah, 2020.

To evaluate feedback on the model elements, a questionnaire was administered to ten expert panelists comprising Islamic legal scholars and da'wah practitioners with experience working among the Orang Asli. Elements that achieved more than 75% consensus were finalized as core components of the model (Mustaffa et al., 2022). This process not only facilitates the selection of juristic views that are more *taysir* (facilitative) and appropriate for the target community but also ensures that the proposed model is firmly rooted in *maqāṣid al-sharī'ah* (the higher objectives of Islamic law) and is practically implementable.

### 3. RESULTS & DISCUSSION

#### 3.1 Scholarly Opinions on Najāsah and the Legal Rulings Concerning Food Containers and Kitchen Utensils Contaminated by Najāsah al-Khinzīr

Muslim jurists (*fuqahā'*) unanimously agree that the consumption of pork (*khinzīr*) is prohibited (*ḥarām*) except in cases of necessity or extreme duress (*ḍarūrah*). However, they differ in opinion regarding the legal status of the impurity of the pig (Hasan al-Barra', 1997). The majority of Mālikī jurists opine that the pig is ritually pure while alive but becomes impure (*najis*) upon death, like animals such as lions, wolves, and donkeys. According to this view, the pig's entire body, including its saliva, tears, sweat, and other bodily fluids, is considered pure during life. This opinion is based on the legal maxim "Every living creature is pure" (*anna kulla ḥayyīn ṭāhir*) (Al-Qurṭubī, 2002).

Conversely, the majority of scholars from the Ḥanafī school, one view within the Mālikī school, and the Shāfi'ī and Ḥanbalī schools, maintain that the entire body of the pig is *najis 'aynī* (intrinsically impure), both during life and after death (al-Kāsānī, 1986; al-Sarakhsī, 2000; al-Qurṭubī, 2002; al-Sharbinī, 1997; al-Mardāwī, n.d.). They base this view on the Qur'anic description of pork as *rijs* (filth), which denotes ritual impurity. Thus, all parts of the pig including its flesh, fat, bones, and skin are considered unlawful (*ḥarām*) for consumption. This is supported by the following verse:

"Say, 'O Prophet, ' "I do not find in what has been revealed to me anything forbidden to eat except carrion, running blood, swine which is impure or a sinful offering in the name of any other than Allah. But if someone is compelled by necessity neither driven by desire nor exceeding immediate need then surely your Lord is All-Forgiving, Most Merciful"

(Al-Quran. Sūrah al-An'ām, 6:14)

Based on this verse, Allah SWT characterizes pork as *najis*, which Ibn Manẓūr (2003) interprets as both filth and ritual impurity.

Al-Shīrāzī stated that the *khinzīr* is an impure animal (*najis*) (al-Nawawī, 2008). Similarly, in the Ḥanafī school, there is consensus among its *fuqahā'* that the pig is *najis 'aynī*, whether in reference to its bones, sinews, or flesh. However, Abū Ḥanīfah, Abū Yūsuf, and Muḥammad made an exception for its hair (*sha'r*) based on *ḍarūrah*, as it could be used for weaving (*kharraz*). However, in another narration, even the bristles are regarded as impure. A weak opinion within the Ḥanafī school suggests that only the flesh is *najis*, while other parts are not, as they contain no blood (al-Kāsānī, 2003). Imām Mālik, al-Ḥasan al-Baṣrī, and al-Awzā'ī agree with Abū Ḥanīfah regarding the permissibility of using pig

bristles under certain circumstances (al-Mawwāq, 1994). Nevertheless, most jurists declare the skin of the pig to be *najis*, even after tanning (Ibn al-Mundhir, 1985). Mālikī jurists such as Sahnūn, Ibn al-Mājishūn, and al-Qarāfi are also reported to have held the view that the pig is *najis ‘ayn* (al-Mawwāq, 1994). Ḥanbalī jurists, too, are unanimous on the impurity of the pig (al-Mardāwī, n.d.).

As such, any item, whether clothing, utensils, or parts of the human body that meets any part of a pig must be cleansed. Jurists differ in the method of purification. The majority hold that the impurity caused by pigs should be removed like any other impurity by washing until the traces disappear without requiring the specific sevenfold washing prescribed for dogs. This opinion is upheld by the Ḥanafī school (al-Kāsānī, 2003), the Mālikī school (al-Dasūqī, n.d.), the *qawl qadīm* (The earlier opinion) of Imām al-Shāfi‘ī, Imām al-Nawawī (n.d.), and one narration from Imām Aḥmad (al-‘Uthaymīn, 1422). They argue that there is no explicit textual evidence (*naṣ*) mandating the same purification process for pigs as for dogs. What matters, according to them, is that the impurity is removed, even if only with water. Al-Nawawī notes that most scholars, including Imām al-Shāfi‘ī himself, do not equate pig impurity with that of dogs, which require sevenfold washing with soil. This view is considered stronger considering the evidence and is widely adopted by jurists. The legal maxim “*The original ruling of any matter is that it is not obligatory unless there is evidence from the Sharī‘ah*” further reinforces this position (al-Nawawī, 1392).

In contrast, the second opinion obligates sevenfold washing with one wash containing soil for anything contaminated by pig impurity. This view is endorsed by the later Shāfi‘ī and Ḥanbalī schools (al-‘Uthaymīn, 1422; al-Māwardī, 1994; al-Sharbinī, 1997).

Relevant hadith addressing this issue is narrated by Abū Tha‘labah al-Khushani:

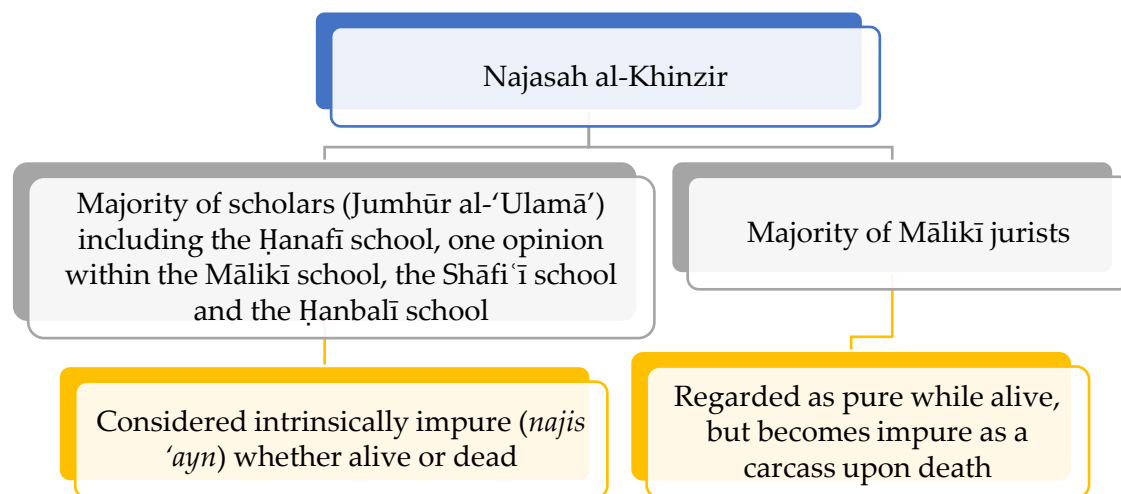
*“I said, ‘O Messenger of Allah, we live near the People of the Book, and they cook pork in their pots and drink wine in their vessels.’ The Prophet SAW replied: ‘If you find other vessels, then eat and drink from them. If not, then wash them with water and eat and drink.’”*

(Sunan Abī Dāwūd)

This hadith indicates that the Prophet SAW recommended avoiding utensils used for pork or wine if alternatives are available. If not, then they must be washed before use. According to al-Nawawī (1987), it is *makrūh* (discouraged) to use such utensils, even after washing, because they are commonly used for

impure substances.

Accordingly, in both the Shāfi‘ī and Ḥanbalī schools, the method of purification depends on the type of impurity. If the impurity is *mutawassīṭah* (moderate), such as wine, washing until the impurity disappears is sufficient. However, if the impurity is *mughallazah* (severe), such as pork, then seven washes one with soil are required. Nevertheless, most jurists maintain that a single thorough washing is sufficient, provided that all physical traces of impurity are removed. Regarded as pure while alive but becomes impure as a carcass upon death.



**Figure 1.** The Legal Status of Pig Impurity (*Najāsah al-Khinzīr*) According to Islamic Jurists

Methods of <i>Ṭahārah</i> for Vessels and Areas Contaminated by <i>Najāsah al-Khinzīr</i>	The Ḥanafī and Mālīkī schools, the <i>qawl qadīm</i> of Imām al-Shāfi‘ī, Imām al-Nawawī, and one narration from Imām Aḥmad	Purified until all traces of the pig are removed, even with a single washing
	The Shāfi‘ī and Ḥanbalī schools	Purified by washing seven times, one of which must be with water mixed with soil

**Figure 2.** Methods of Purifying Vessels or Surfaces Contaminated by Pig Impurity According to Islamic Jurists

### 3.2 *Tarjīḥ* (Weighing) of the Juristic Opinions of the *Fuqahā*

At this stage, the researcher selects juristic opinions deemed most appropriate for the Orang Asli context to be incorporated as elements of the model components for this issue. Based on the scholarly discourse concerning

the impurity of pigs (*najāsah al-khinzīr*), the opinion of the majority (*jumhūr*) is considered stronger in terms of evidentiary support compared to the Mālikī school. This implies that the pig is wholly impure, including its skin, saliva, bones, bristles, flesh, and all bodily components.

Although the pig is a common game animal and a traditional food source among the Orang Asli, those who have embraced Islam must ensure cleanliness and ritual purity (*ṭahārah*) of their bodies, clothing, living spaces, and utensils from porcine impurity. Living in shared households with non-Muslim family members who prepare and serve pork dishes is a reality that cannot be avoided. Therefore, a practical and non-burdensome approach is needed, one that does not alienate new converts nor offend non-Muslim relatives who may perceive certain purification practices as excessive or disrespectful.

The opinion adopted here aligns with the view held by the Ḥanafī, Mālikī, the *qawl qadīm* (The earlier opinion) of Imām al-Shāfi‘ī, Imām al-Nawawī, and one narration from Imām Aḥmad. This view is more suitable to the Orang Asli context as it suffices to clean the contaminated vessel until the physical traces smell, colour, and taste of the impurity are removed, even if with a single washing, without requiring seven washes with earth. Once all visible traces of pig impurity are removed from cooking utensils, tableware, clothing, or household surfaces, they are considered pure in Islamic law. In other words, the cleansing of pig impurity follows the same procedure as other types of *najāsah*, such as blood, urine, or carrion.

It is crucial to understand that the Orang Asli are culturally sensitive and may take offense to actions that appear to treat them or their practices as unclean. Although this matter may seem minor, it carries significant implications for their receptivity toward Islam. Selecting a more lenient and context-sensitive *fiqh* opinion is also seen as an effective *da‘wah* strategy, especially for family members who have not yet embraced Islam. When they observe that Islamic practice is manageable and reasonable, it may draw their interest and positive sentiments toward the faith. As such, this selected opinion forms one of the key elements of the model addressing pig impurity and its cleansing method, as outlined in Table 2 below.

**Table 2.** Selected Juristic Opinions on the Issue of Pig Impurity in Food Containers and Kitchen Utensils

No.	Views of the <i>Fuqahā’</i> on <i>Najāsah al-Khinzīr</i>	References
1	Most scholars from the Ḥanafī, Shāfi‘ī, Ḥanbalī schools and one view from the Mālikī school rule that the pig is intrinsically impure ( <i>najis ‘aynī</i> ), whether alive or dead.	Al-Kāsānī (1986) Al-Sarakhsī (2000) Al-Qurṭubī (1980) Al-Sharbinī (1997)



No.	Selected Juristic Opinions on the Method of Purifying <i>Najāsah al-Khinzīr</i>	Al-Mardāwī (n.d.) References
2	The Ḥanafī, Mālikī, <i>qawl qadīm</i> of Imām al-Shāfi‘ī, Imām al-Nawawī, and one narration from Imām Aḥmad state that purification is achieved once the traces of pig impurity are removed, even with a single wash.	Al-Kāsānī (1986) Al-Dasūqī (2015) Al-Nawawī (2008)

### 3.3 Findings from the Fuzzy Delphi Method (FDM) on the Issue of Food Containers and Kitchen Utensils Contaminated by *Najāsah al-Khinzīr*

The table below presents the threshold values (*d*) for all elements of the component "Purification of Food Containers and Kitchen Utensils Contaminated by Pig Impurity", derived from the Fuzzy Delphi Method (FDM):

**Table 3.** FDM Results for Elements Related to Pig Impurity in Kitchen Utensils

Expert	Item 1	Item 2
1	0.000	0.120
2	0.000	0.120
3	0.000	0.120
4	0.000	0.120
5	0.000	0.120
6	0.000	0.062
7	0.000	0.120
8	0.000	0.559
9	0.000	0.120
10	0.000	0.272
Threshold Value ( <i>d</i> )	0.000	0.174
Expert Consensus (%)	100.0%	90.0%
Fuzzy Score (A)	0.967	0.883

Table 4 presents the final summary of findings for the component elements of *Ṭahārah*: Food Containers and Kitchen Utensils Contaminated by *Najāsah al-Khinzīr*, based on the consensus of the expert panel.

**Table 4.** Analysis of FDM Findings on *Ṭahārah* Elements Related to *Najāsah al-Khinzīr* in Food and Kitchen Utensils

Item / Element	Conditions for Triangular Fuzzy Numbers	Criteria for the Fuzzy Evaluation Process	Expert Consensus
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	Threshold Value, <i>d</i>	Expert Consensus Percentage, %	m1	m2	m3	Fuzzy Score (A)	
<b>Views of the <i>Fuqahā'</i> on <i>Najāsah al-Khinzīr</i></b> Most scholars from the Ḥanafī, Shāfi'ī, Ḥanbalī schools and one view from the Mālikī school rule that the pig is intrinsically impure ( <i>najis 'aynī</i> ), whether alive or dead.	0.000	100.0%	0.900	1.000	1.000	0.967	Accepted
<b>Selected Juristic Opinions on the Method of Purifying <i>Najāsah al-Khinzīr</i></b> The Ḥanafī, Mālikī, <i>qarwī qadīm</i> of Imām al-Shāfi'ī, Imām al-Nawawī, and one narration from Imām Aḥmad state that purification is achieved once the traces of pig impurity are removed,	0.174	90.0%	0.780	0.910	0.960	0.883	Accepted

even with a single wash.

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**Recommendations by the Panel of Experts:**

None

Criteria:

Triangular Fuzzy Numbers

Threshold value (d)  $\leq 0.2$

Expert consensus percentage  $\geq 75.0\%$

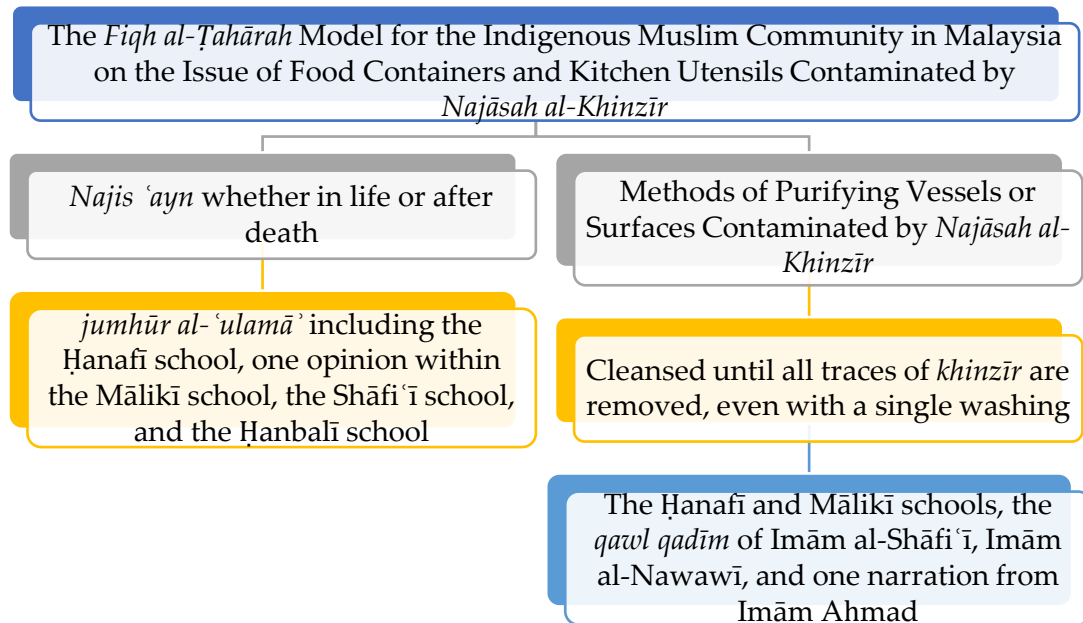
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Based on Tables 3 and 4 above, it was found that the threshold value (d) for the highlighted elements exceeded 0.2 ( $> 0.2$ ), indicating a degree of divergence in expert opinions and a lack of full consensus regarding certain elements. However, the average threshold value for both elements remained within the acceptable range of  $\leq 0.2$ . According to Chen (2000), if the mean threshold value (d) is less than 0.2, this signifies that the item has attained a satisfactory level of expert consensus.

Additionally, both elements recorded expert agreement levels of 100.0% and 90.0%, respectively, thus exceeding the minimum consensus requirement of 75.0%, as stipulated in the Fuzzy Delphi Method (FDM) (Murry, 1995).

These findings indicate that the expert panel accepted the opinion of the *jumhūr* (majority) of jurists, who assert that the pig is *najis ‘aynī*, both in life and after death, with a consensus rate of 100.0% (Element 1). Similarly, there was substantial agreement on the cleansing method of pig impurity based on the view of the Ḥanafī and Mālikī schools, the *qawl qadīm* of Imām al-Shāfi‘ī, Imām al-Nawawī, and one narration from Imām Aḥmad, with an expert agreement rate of 90.0% (Element 2).

Accordingly, the method of purification for pig impurity is deemed straightforward, comparable to the cleansing of other forms of impurity, and is more culturally appropriate for the Orang Asli community. In conclusion, these elements have achieved strong expert consensus with satisfactory agreement values and have fulfilled all the prescribed criteria. As such, they are incorporated as core components of the *Fiqh al-Ṭahārah* Model for the Indigenous Muslim Community in Malaysia, specifically on the issue of food containers and kitchen utensils contaminated by *najāsah al-khinzīr*, as illustrated in Figure 3 below.



**Figure 3.** Model of *Fiqh al-Tahārah* for the Indigenous Muslim Community in Malaysia on the Issue of Food Containers and Kitchen Utensils Contaminated by *Najāsah al-Khinzīr*

#### 4. CONCLUSION

This study underscores the need to develop a practical and culturally sensitive *fiqh al-tahārah* model for the Indigenous Muslim (Orang Asli) community in Malaysia, particularly concerning the purification of kitchen utensils contaminated by *najāsah al-khinzīr* (porcine impurity). The findings reveal that the opinion of the *jumhūr al-fuqahā’*, which considers it sufficient to wash until the impurity is no longer perceptible without the requirement of seven washes with soil is more suitable for implementation within this community. This approach is not only consistent with the principles of Islamic law (*sharī‘ah*), but also respects the cultural sensitivities of the Orang Asli, making it more inclusive and practically applicable. The proposed model is expected to resolve ongoing issues related to purification in their daily lives and to ease the *da‘wah* process to non-Muslim family members, thereby reflecting the beauty and flexibility of Islam in addressing cultural challenges.

By adopting a culturally contextualised approach grounded in authentic Islamic evidence (*dalīl shar‘ī*), this study offers a relevant purification guideline tailored to the needs of Indigenous Muslim communities. It is hoped that these findings will benefit not only the Orang Asli Muslims, but also *du‘āt* (preachers), *fuqahā’* (jurists) and institutions engaged in *da‘wah*. Moreover, this study opens avenues for further research on *fiqh* matters concerning minority

Muslim communities in Malaysia, to ensure that the implementation of Islamic practices can be harmonized with local realities without compromising the fundamental principles of the *sharī'ah*.

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