

A hadith-based review of the validity of wuḍū' among Muslim women using waterproof cosmetics

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Abstract:

The increasing use of halal and contemporary cosmetic products among Muslim women has generated questions concerning waterproof cosmetics and their implications for the validity of wuḍū' in everyday religious practices. This study aims to analyze the relationship between wuḍū' and waterproof cosmetics from a hadith-based perspective, particularly concerning ritual validity and its implications for contemporary Muslim women's religious practices. This study employs a qualitative literature review using thematic analysis, document-based data collection, and source triangulation to examine the validity of wuḍū' among users of waterproof cosmetics within a hadith and Islamic jurisprudence framework. The findings reveal three main results. First, wuḍū' encompasses spiritual, legal, and hygienic dimensions while intersecting with contemporary aesthetic practices, creating negotiation between ritual purity and personal appearance. Second, the cited hadiths emphasize that water must reach all body parts that must be washed; therefore, a cosmetic layer that prevents water from reaching the skin may affect the validity of wuḍū'. Third, waterproof cosmetics enhance makeup durability through water-resistant formulations but may have implications for skin health and ritual purification when their formulations create a physical barrier to water contact. The study concludes that the relationship between wuḍū' and waterproof cosmetics reflects tension between religious requirements and contemporary aesthetic needs. The relevant consideration is not merely whether a product is labeled "waterproof," but whether its formulation prevents water from reaching the skin. This study contributes to understanding māni' (obstruction) in Islamic jurisprudence by connecting hadith-based principles with cosmetic science and provides practical considerations for Muslim women and beauty industry practitioners.

Keywords:

Wuḍū'; Waterproof
Cosmetics; Hadith;
Muslim Women.



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INTRODUCTION

Many Muslim women use waterproof cosmetics as part of contemporary beauty practices, yet the water-resistant properties of these products raise important questions concerning the validity of wuḍū'. A fundamental condition of wuḍū' is that water reaches the body parts required to be washed, and the presence of a physical barrier may therefore affect its validity (Azmi, 2019; Rinwanto & Kahfi, 2020). Waterproof cosmetics are formulated with water-resistant ingredients that can increase product durability and, depending on their formulation, may form a layer that prevents water from reaching the skin surface (Nurpandinni, 2022). Consequently, the use of such products requires careful consideration of whether their formulation constitutes a barrier relevant to the requirements of wuḍū' (Alim & Rais, 2020; Rochmawati et al., 2022). A hadith narrated in Sunan Ibn Mājah No. 450 emphasizes the obligation to wash all required body parts during wuḍū', as illustrated by the warning about dry heels (Quzwaini & Abdullah, n.d.). This principle is relevant to areas such as the face and hands when covered by cosmetic layers that may prevent adequate water contact. Thus, the issue is not simply whether a product is labeled "waterproof," but whether its formulation actually prevents water from reaching the skin.

Previous studies have examined waterproof cosmetics, halal beauty consumption, and Islamic perspectives on cosmetics from different disciplinary perspectives. Waterproof cosmetics may create barriers to water contact, raising concerns about the validity of wuḍū' (Rochmawati et al., 2022; Abdullah et al., 2022). Other studies emphasize halal, economical, and ethically consistent cosmetic consumption among Muslim women (Kadengkang & Linarti, 2020; Putra et al., 2023; Umbarani & Fakhruddin, 2021). Research has also explored beauty construction, cosmetic terminology, and the relevance of the hadith of itsmid to contemporary cosmetics and eye health (Musyarrifani, 2022; Nastiti & Rahayu, 2019; Nurhofipah, 2021). However, these studies examine religious validity, halal consumption, aesthetics, and health separately. Limited attention has been given to connecting water-resistant cosmetic formulations with hadith-based wuḍū' requirements and the fiqh concept of māni' (obstruction). This study addresses this gap by integrating hadith, Islamic jurisprudence, and cosmetic formulation characteristics to clarify when waterproof cosmetics may affect the validity of wuḍū'.

The aim of this study is to analyze the relationship between wuḍū' and the use of waterproof cosmetics from a hadith perspective, particularly regarding ritual validity and its implications for Muslim women's religious practices. The research questions are: (1) How is the relationship between waterproof cosmetics and the validity of wuḍū'? (2) How do hadiths explain the obligation to complete wuḍū'? and (3) What health and aesthetic considerations arise from the use of waterproof cosmetics in contemporary Muslim women's lives? Theoretically, this study contributes to contemporary fiqh and hadith studies by integrating spiritual, legal, aesthetic, and health dimensions into the discussion of ritual purification and modern cosmetic practices. In practice, it provides guidance for Muslim women when selecting and using cosmetics and encourages the development of halal and wuḍū'-friendly cosmetic products.

This study argues that wuḍū', waterproof cosmetics, and contemporary beauty practices are part of a complex relationship among ritual requirements, aesthetic preferences, and technological development. From this perspective, the water-resistant layer of a cosmetic product may function as a physical barrier to fulfilling a fundamental requirement of wuḍū' by preventing water from reaching the required body parts. At the same time, wuḍū' encompasses dimensions of ritual purity, hygiene, and bodily cleanliness that may be affected by persistent cosmetic residues. The intersection of these dimensions creates an

epistemological and practical tension between established fiqh principles and changing cosmetic technologies. Accordingly, a contextual examination of waterproof cosmetics is necessary to apply the principle of ritual purity to contemporary beauty practices while maintaining the fundamental requirements set forth in Islamic sources.

METHOD

Research Approach

This study employs a qualitative approach with a literature review design (Snyder, 2019). This approach emphasizes an in-depth understanding of life-related issues within their natural context, enabling the researcher to explore meanings holistically without reducing the complexity of the phenomena under investigation. The main objective is to obtain a comprehensive understanding of the relationship between wuḍū' and waterproof cosmetics from a hadith perspective. The study focuses on the validity of wuḍū' rituals and the impact of waterproof cosmetics on the religious practices of Muslim women in the contemporary era, which is characterized by the challenges of modern lifestyles.

Data Sources

The primary data sources in this study consist of scientific journals relevant to the relationship between wuḍū' and waterproof cosmetics, particularly concerning ritual validity and its implications for Muslim women's religious practices. The data collection technique employed is documentation, which involves systematically collecting, selecting, and critically reviewing documents that align with the research focus. The selected sources include peer-reviewed articles and academic literature that discuss perspectives on fiqh, hadith, and cosmetic science. Data sources were chosen purposively to ensure relevance, validity, and consistency with the study objectives (Bazen et al., 2021). This careful selection process supports a comprehensive and coherent analysis of the validity of wuḍū' among users of waterproof cosmetics within the framework of contemporary fiqh and hadith studies, ensuring methodological rigor and academic reliability.

Data Analysis

Data analysis in this study employs thematic analysis methods (Assarroudi et al., 2018). This method is used to examine the ideas contained in communication content, both textually and contextually (Castleberry & Nolen, 2018). The researcher carried out the processes of identifying, categorizing, and interpreting the main themes emerging from the examined documents and hadiths. The focus of the analysis is directed toward hadiths concerning the recommendation to perfect the performance of wuḍū' and their relevance to the characteristics of waterproof cosmetics that may hinder water from reaching the skin surface. Thus, this analysis aims to generate a deep understanding of the relationship between religious texts and modern cosmetic practices within the context of wuḍū' validity.

Data Validity

This study employs source triangulation techniques to ensure data validity. Triangulation is conducted by comparing information from various relevant literature, such as scientific journals and hadith collections (Carter et al., 2014). In addition, the researcher cross-checks different hadith narrations with similar matn to ensure consistency of meaning and the validity of the information. The credibility of the findings is further strengthened by integrating perspectives from Islamic jurisprudence (fiqh), cosmetic science, and health studies simultaneously. Thus, the data presented in this study are more accurate, credible, and academically accountable in addressing the issue of wuḍū' validity among users of waterproof cosmetics.

RESULTS AND DISCUSSION

Results

Wuḍū' and waterproof cosmetics: A negotiation between ritual purity and aesthetics

Modern life often places Muslim women between two seemingly competing demands. On the one hand, religious obligations require adherence to Islamic legal principles governing ritual purification, including wuḍū'. On the other hand, contemporary lifestyles increasingly associate personal appearance and beauty practices with social identity and self-presentation. Technological developments in the cosmetic industry have introduced products that offer greater durability and convenience, including waterproof cosmetics. These developments may create new questions concerning the relationship between contemporary beauty practices and religious obligations. Such questions extend beyond the technical use of cosmetics and concern how Islamic principles of ritual purity are applied within changing social and technological contexts.

Table 1

Wuḍū' and the Use of Waterproof Cosmetics

Main Theme	Analytical Findings	References
Wuḍū' as a Ritual of Purity and Obedience	Wuḍū' is a purification ritual that functions not only as physical cleansing but also as a prerequisite for the validity of certain acts of worship. Its validity is determined by the fulfillment of Islamic legal requirements, including ensuring that water reaches the skin of the body parts that must be washed.	Juzairi (2015); Kusumawardani (2022)
Wuḍū' as a Preventive Health Practice	In addition to its spiritual dimension, wuḍū' contributes to personal hygiene through the repeated cleansing of specific body parts. This practice has been associated with maintaining cleanliness and supporting various aspects of physical well-being.	Afif & Khasanah (2019)
Cosmetics as a Construction of Modern Beauty	Cosmetics function as products for personal care and enhancement of physical appearance and have become an important component of contemporary beauty practices. Their use includes both skincare and decorative cosmetics intended to support personal appearance.	Mohiuddin (2019)
Waterproof Cosmetics as a Contemporary Ritual Challenge	Waterproof cosmetic formulations are designed to enhance makeup durability by increasing resistance to water, sweat, and humidity. Depending on their formulation, some products may form a layer that prevents or limits water from reaching the skin, thereby raising fiqh-related concerns regarding the validity of wuḍū'.	Azis et al. (2022)
Dialectic of Muslim Piety and Aesthetics	The use of waterproof cosmetics reflects a negotiation between contemporary aesthetic practices and religious requirements concerning ritual purity. This intersection highlights the need for contextual studies of hadith and fiqh to address emerging worship-related issues arising from developments in the modern beauty industry.	Researcher synthesis based on Juzairi (2015); Azis et al. (2022)

Source: Processed by the researcher (2023).

Table 1 demonstrates that wuḍū' has multidimensional significance encompassing spiritual, legal, and hygienic dimensions. As a purification ritual, wuḍū' serves as a prerequisite for the validity of certain acts of worship and involves repeated cleansing of specific parts of the body. At the same time, developments in the beauty industry have introduced waterproof cosmetic products designed to maintain makeup under exposure to water, sweat, and humidity. Depending on their formulation, some of these products may form a layer that prevents or limits water from reaching the skin. This characteristic raises concerns about the

validity of wuḍū', as the water used for purification must reach the skin of the body parts being washed. Consequently, Muslim women may encounter a space of negotiation between contemporary aesthetic practices and the requirements of ritual purity established in Islamic jurisprudence.

The findings indicate that the issue of waterproof cosmetics extends beyond the technical aspects of cosmetic use and reflects an intersection between religious practice and contemporary culture. Wuḍū', as a prerequisite for ritual purity, requires water to reach the skin of the body parts that must be washed. Therefore, the relevant consideration is not simply whether a cosmetic product is labeled "waterproof," but whether its physical characteristics create a layer that actually prevents water from reaching the skin. This distinction is important because water resistance does not necessarily mean that every cosmetic product forms an impermeable barrier. Accordingly, the use of waterproof cosmetics requires a contextual examination of the product's physical characteristics alongside relevant hadith and principles of Islamic jurisprudence (fiqh). Such an approach is important for addressing the practical needs of contemporary Muslim women while maintaining the legal requirements of ritual purification. More broadly, this phenomenon demonstrates how developments in cosmetic technology generate new questions concerning the application of Islamic jurisprudence to contemporary ritual practices and changing lifestyles.

The validity of Wuḍū' among waterproof cosmetic users: A Hadith-based analysis

The development of technology and the beauty industry has introduced a wide range of cosmetic products with increasingly diverse and innovative characteristics. These products not only influence contemporary self-care practices but also raise questions concerning their compatibility with religious obligations. In particular, the emergence of waterproof cosmetics requires greater attention to the relationship between modern cosmetic practices and the requirements of ritual purification. Understanding this relationship is increasingly important because contemporary lifestyle developments create new circumstances in which Islamic teachings are applied to everyday practices.

Table 2

The Validity of Wuḍū' among Waterproof Cosmetic Users Based on Hadith

Hadith	Meaning	Implications	References
وَيْلٌ لِّلْأَعْقَابِ مِنَ النَّارِ، أَسْبِغُوا الْوُضُوءَ	The Prophet warned those whose heels remained dry during wuḍū' and instructed them to perform wuḍū' completely.	This hadith emphasizes the importance of ensuring that water reaches the body parts required to be washed during wuḍū'. If a cosmetic product forms a layer that prevents water from reaching the skin, it may affect the completeness and validity of wuḍū'.	Quzwaini & Abdullah (n.d.), <i>Sunan Ibn Mājah</i> , No. 450
وَيْلٌ لِّلْأَعْقَابِ مِنَ النَّارِ، أَسْبِغُوا الْوُضُوءَ	During a journey from Mecca to Medina, the Prophet observed some companions performing wuḍū' hastily, leaving their heels dry, and instructed them to complete their purification properly.	The narration demonstrates the importance of ensuring complete water coverage of all body parts that require washing. By analogy, cosmetic products that physically prevent water from reaching the skin require careful consideration in relation to wuḍū'.	Muslim ibn al-Ḥajjāj (2006)
وَيْلٌ لِّلْأَعْقَابِ مِنَ النَّارِ، أَسْبِغُوا الْوُضُوءَ	The Prophet instructed Muslims to perfect their wuḍū' and warned against neglecting any part of the body that must be washed.	The validity of wuḍū' requires water to reach the required body parts. Therefore, a cosmetic product that creates an impermeable layer may hinder fulfillment of this requirement.	Abdurrahman (2000), <i>Sunan al-Dārimī</i> , No. 733

وَيْلٌ لِّلْأَعْقَابِ مِنَ النَّارِ، أَسْبَغُوا الْوُضُوءَ	The Prophet observed that some individuals had dry heels during wuḍū' and instructed them to complete their purification properly.	Even a small area left dry may affect the completeness of wuḍū'. By analogy, waterproof cosmetic products are relevant when their formulations create a physical barrier that prevents water from reaching the skin.	Sulaiman (n.d.), <i>Sunan Abī Dāwūd</i> , No. 97
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Source: Processed by the researcher (2023).

Table 2 demonstrates a consistent principle across the cited hadith narrations concerning the obligation to perform wuḍū' completely. The Prophet Muhammad (peace be upon him) warned against leaving parts of the body that are required to be washed dry, particularly the heels. These narrations establish the importance of ensuring that water reaches the relevant body parts during ritual purification. This principle becomes particularly relevant in the context of contemporary waterproof cosmetics, whose formulations are designed to resist water and maintain cosmetic appearance. However, water resistance alone does not necessarily indicate the existence of an impermeable barrier. The relevant legal consideration is whether the cosmetic product actually prevents water from reaching the skin during wuḍū'.

Based on these findings, the central teaching reflected in the cited hadith is the requirement to ensure that water reaches all body parts subject to washing during wuḍū'. The command to perfect wuḍū' highlights the importance of complete water coverage rather than merely performing the external sequence of purification. The warning concerning dry heels illustrates that even a limited area that remains untouched by water may raise concerns regarding the completeness of wuḍū'. In the contemporary context, therefore, the use of waterproof cosmetics should be assessed according to their physical characteristics rather than solely on the basis of their product labels. If a cosmetic product forms a layer that prevents water from reaching the skin, its removal becomes relevant to fulfilling the requirements of wuḍū'. Conversely, if the product does not prevent water from reaching the skin, its presence does not necessarily compromise the validity of wuḍū'. These findings demonstrate the continuing relevance of hadith in addressing emerging questions of ritual practice arising from developments in contemporary cosmetic technology.

Implications of waterproof cosmetic use among muslim women

Products are generally developed to meet users' practical and aesthetic needs; however, their technological characteristics may also generate unintended consequences. The water-resistant properties of waterproof cosmetics provide practical benefits by enhancing makeup durability and resistance to water, sweat, and humidity. At the same time, these characteristics raise considerations not only about skin health but also about religious practice. For Muslim women, the use of waterproof cosmetics may therefore intersect with the requirements of ritual purification, particularly when cosmetic residues form a layer that potentially limits water from reaching the skin.

Table 3

Impacts of Waterproof Cosmetic Use among Muslim Women

Main Theme	Analytical Findings	References
Waterproof Characteristics as Makeup-Durability Technology	Some waterproof cosmetic formulations contain ingredients such as dimethicone and synthetic wax that contribute to water resistance by forming or supporting a hydrophobic film on the skin. These properties enable products such as foundation, mascara, eyeliner, eyeshadow, and lipstick to maintain their appearance for	Indadihayati et al. (2022); Rochmawati et al. (2022); Kim et al. (2016); Yuniarti & Megasari (2020)

	extended periods despite exposure to water, sweat, and humidity.	
The Impact of Waterproof Cosmetics on Skin Health	Despite their aesthetic advantages, prolonged use of waterproof cosmetics may be associated with skin irritation, allergic reactions, dryness, and acne. These potential effects may be related to cosmetic residues, individual skin sensitivity, and inadequate cleansing practices.	Getachew & Tewelde (2018)
Wuḍū' as a Mechanism of Purification and Cleansing	Wuḍū' functions not only as a ritual act of purification but also involves repeated cleansing of specific body parts, which may help remove dust, cosmetic residues, and other impurities from the skin surface.	Najla (2021)
Wuḍū' as a Holistic Religious and Hygienic Practice	Consistent performance of wuḍū' reflects the integration of spiritual and hygienic dimensions. The practice contributes to bodily cleanliness while fulfilling religious requirements of ritual purification.	Researcher synthesis based on Najla (2021)
Implications of Waterproof Cosmetics for the Validity of Wuḍū'	Visual observations indicated that some waterproof cosmetic products remained attached to the skin after water exposure and appeared to require cleansing to be fully removed. This finding suggests the potential existence of a physical layer that may limit water from reaching the skin and, therefore, requires consideration when performing wuḍū'.	Jalil et al. (2021); Indadihayati et al. (2022); Research Documentation (Figures 1–4)

Source: Processed by the researcher (2023).

Table 3 demonstrates that waterproof cosmetics have distinctive characteristics that set them apart from conventional cosmetic products, particularly their ability to withstand water, sweat, and humidity. Although these properties provide aesthetic and practical benefits, they also raise concerns about skin health and religious practice. From a religious perspective, wuḍū' involves the cleansing of specific body parts as part of ritual purification. Therefore, the relationship between the waterproof characteristics of cosmetics and the performance of wuḍū' is an important issue in the everyday religious practices of contemporary Muslim women.

The findings further indicate that some waterproof cosmetic formulations contain ingredients such as dimethicone and synthetic wax that contribute to water resistance by forming or supporting a hydrophobic film on the skin surface. This characteristic offers aesthetic benefits by enhancing resistance to water, sweat, and humidity, although prolonged cosmetic use may also be associated with skin irritation, allergic reactions, dryness, or acne. At the same time, wuḍū' involves repeated cleansing of specific body parts and may help remove surface residues and impurities. Visual observations in this study indicated that some waterproof cosmetic products remained attached to the skin after water exposure and appeared to require cleansing for full removal. This observation suggests that certain products may form a physical layer that limits water contact with the skin. Therefore, the relevant consideration for wuḍū' is not merely whether a cosmetic product is labeled "waterproof," but whether its formulation actually prevents water from reaching the skin. When such a barrier exists, its complete removal is necessary to fulfill the requirements of wuḍū' and maintain the validity of the act of worship.

Discussion

This study identifies three main findings concerning the use of waterproof cosmetics from a hadith-based perspective. First, wuḍū' encompasses spiritual, legal, hygienic, and aesthetic dimensions, functioning not only as a requirement for ritual purification but also as

a practice associated with bodily cleanliness and contemporary negotiations of Muslim women's appearance. Second, the cited hadiths concerning the perfection of wuḍū' emphasize that water must reach all body parts to be washed; therefore, a physical barrier that prevents water from reaching the skin may affect the validity of wuḍū'. Third, waterproof cosmetics are designed to enhance aesthetic durability through water-resistant formulations, but some products may also have implications for skin health and ritual purification when their formulations form a layer that limits water from reaching the skin. Overall, these findings demonstrate the close relationship between hadith-based religious principles, developments in cosmetic technology, and the contemporary aesthetic and religious needs of Muslim women.

The use of waterproof cosmetics has become widespread among urban Muslim women seeking to maintain a flawless appearance throughout the day, including while working, exercising, or in humid weather (Arai & Nittono, 2022). Jalil et al. (2021) state that waterproof formulations are designed to resist sweat and water, making them highly practical for active women. However, social reality indicates that many users may be unaware of the potential water-repellent properties of certain cosmetic products and their implications for the validity of wuḍū' (Abdullah et al., 2022). This condition is further exacerbated by limited literacy regarding contemporary fiqh and modern cosmetic products (Usman et al., 2021; Suhartanto et al., 2021). As a result, some Muslim women may experience a dilemma between maintaining long-lasting waterproof makeup throughout the day and ensuring the validity of their worship practices. Since wuḍū' is performed regularly throughout the day, the potential for such a conflict may occur repeatedly. This issue calls for collaborative attention from Islamic scholars and beauty industry practitioners to improve public understanding of cosmetic characteristics and their relationship to ritual purification.

Theoretically, this study reinforces the principles of Islamic jurisprudence concerning the importance of ensuring that no physical barrier prevents water from reaching the skin during wuḍū' (Juzairi, 2015). The hydrophobic properties of ingredients such as dimethicone and synthetic waxes in some waterproof cosmetics contribute to their ability to repel water from the skin surface (Indadihayati et al., 2022; Azmi et al., 2022). From a hadith perspective, the Prophet Muhammad (peace be upon him) explicitly warned against parts of the body that are not reached by water during wuḍū', including dry heels. This hadith establishes a general principle regarding the importance of ensuring that water reaches the body parts that must be washed. The same principle becomes relevant to the face and hands when a cosmetic layer physically prevents water from reaching the skin. Accordingly, the technical characteristics of waterproof cosmetics should be considered in the formulation and application of contemporary rulings concerning acts of worship (Prakasita & Wardana, 2022).

This study demonstrates that the requirements of ritual purification need to be considered alongside practical and aesthetic considerations. Afif and Khasanah (2019) emphasize that wuḍū' is not merely a physical act of washing but also embodies dimensions of spiritual purification. The findings suggest that technological developments should ideally support, rather than unintentionally interfere with, the performance of religious practices. Awareness of cosmetic ingredients and their physical characteristics may therefore reflect a form of prudence (iḥtiyāt) in performing acts of worship before Allah. In addition, this research suggests that beauty can be associated with cleanliness and skin care through regular wuḍū', rather than being understood solely through the use of decorative cosmetics (Najla, 2021). Therefore, Muslim women may seek to balance self-care practices with ritual requirements and consider whether long-lasting cosmetic products create a physical layer that could affect the performance of wuḍū'.

The findings of this study are consistent with Jalil et al. (2021), who identified synthetic wax as a water-repellent ingredient in waterproof cosmetics. These findings also reinforce Hadi et al. (2020), who highlight the risks of irritation and allergic reactions associated with long-term cosmetic use. However, this study extends previous research by systematically linking the chemical characteristics of cosmetic products with the requirements for the validity of wuḍū' based on hadith. While studies by Kim et al. (2016) and Rochmawati et al. (2022) focus primarily on the aesthetic functions of foundation and mascara, this study additionally considers their potential ritual implications. In contrast to Yuniarti and Megasari (2020), who discuss eyeliner primarily from an appearance perspective, this research examines the potential water-repellent properties of waterproof cosmetic products in relation to ritual purification. Thus, the scholarly position of this study lies at the intersection of Islamic jurisprudence, cosmetic science, and dermatological health, dimensions that remain relatively underexplored in the existing literature.

Based on the findings, broader educational efforts are required on the characteristics of waterproof cosmetics and their potential implications for wuḍū' performance. Islamic educational institutions, religious authorities, and stakeholders in the cosmetics industry may collaborate to provide clear information on product ingredients, water-resistant properties, and their potential effects on ritual purification. Muslim women who use waterproof cosmetics are advised to determine whether the cosmetic layer actually prevents water from reaching the skin and, where such a barrier exists, to remove it before performing wuḍū'. Alternatively, wuḍū' may be performed before applying cosmetics that create such a barrier. In addition, further research is recommended using laboratory-based approaches to empirically assess the water permeability of various cosmetic products. Such research could produce more accurate and applicable guidelines for the community in balancing aesthetic needs, health considerations, and compliance with Islamic law.

CONCLUSION

This study concludes that the relationship between wuḍū' and waterproof cosmetics reveals three interrelated findings. First, wuḍū' is a multidimensional practice encompassing spiritual, legal, and hygienic dimensions, and it also intersects with contemporary practices of personal appearance. Second, the cited hadiths concerning the perfection of wuḍū' emphasize the requirement that water reach all body parts that must be washed. Accordingly, a physical barrier that prevents water from reaching the skin may affect the validity of wuḍū'. Third, waterproof cosmetics offer aesthetic benefits and long-lasting wear through water-resistant formulations; however, some products may form a hydrophobic layer that prevents water from reaching the skin. These findings indicate a potential tension between developments in cosmetic technology and the requirements of ritual purification, placing Muslim women in a space of negotiation between religious compliance and contemporary aesthetic needs.

This study contributes to expanding the understanding of Islamic jurisprudence on the concept of māni' (obstruction) in a contemporary context by linking the principles of ritual purification to the characteristics of cosmetic materials. It emphasizes that the application of rulings concerning acts of worship needs to take into account technological developments that may affect the interaction between water and the skin's surface. In practical terms, the findings encourage Muslim women to become more aware of the physical characteristics of cosmetic products used before performing wuḍū'. Particular attention should be given to whether a cosmetic layer actually prevents water from reaching the skin. These findings may also contribute to public education regarding the appropriate removal of cosmetic layers that create such barriers. In addition, this research may provide a reference for beauty industry

practitioners in developing products that are more responsive to the religious needs of Muslim consumers.

This study is limited to a literature-based, conceptual analysis without direct empirical testing of various waterproof cosmetic products under controlled conditions. The wide variability in cosmetic products could not be examined comprehensively, particularly with respect to differences in ingredient composition, formulation, and water resistance. In addition, the study does not include laboratory testing to quantitatively measure water permeability or the extent to which particular cosmetic formulations prevent water from reaching the skin. Therefore, further research is recommended using experimental and interdisciplinary approaches that integrate Islamic jurisprudence, dermatology, and material science. Future studies could also investigate Muslim women's perceptions and experiences concerning the balance between aesthetic practices, skin health, and compliance with religious requirements.

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AUTHOR CONTRIBUTION STATEMENT

Isnaini Lu'lu' Atim Muthoharoh: Conceptualization; Data Curation; Formal Analysis; Investigation; Methodology; Project Administration; Writing Original Draft; Validation; Visualization; Writing Review & Editing.

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