

## The Challenges Faced by Muslim Female Students in Maintaining Appearance and Validity of *Wudhu*: A Study on the Use of Waterproof Makeup

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**Abstract:** This study examines the challenges faced by Muslim female students in maintaining their physical appearance while ensuring the validity of their ablution (*wudhu*), specifically regarding the use of waterproof makeup. A qualitative approach was employed, combining a literature review and survey data collected from 23 Muslim female respondents. The results reveal that most respondents prefer regular makeup over waterproof makeup, with 56.5% disliking waterproof makeup and 43.5% using it infrequently. A significant portion of participants expressed inconsistency in removing makeup, particularly mascara, before performing *wudhu*, with 60.9% uncertain about the implications of not removing makeup. Despite the benefits of waterproof makeup in terms of longevity, most respondents favoured products that are easier to remove for the sake of convenience during *wudhu*, although they acknowledged the need for touch-ups afterward. Furthermore, 87% of respondents were aware that *wudhu* is invalid if water does not reach the skin, and 95.7% recognised the importance of removing waterproof makeup to ensure valid *wudhu*. These findings highlight the difficulties Muslim female students face in balancing appearance with religious obligations.

**Keywords:** Makeup, waterproof, *wudhu*, Muslim women, religious practice, physical appearance

**Abstrak:** Studi ini menyoroti tantangan yang dihadapi oleh mahasiswi Muslim dalam menjaga penampilan fisik mereka sambil memastikan keabsahan wudhu, khususnya terkait penggunaan *makeup waterproof*. Penelitian ini menggunakan metode kualitatif dengan kajian pustaka dan pengumpulan data melalui survei



yang disebarakan menggunakan Google Form. Sebanyak 23 responden yang merupakan mahasiswi Muslimah berpartisipasi dalam survei ini. Hasilnya mengungkapkan bahwa sebagian besar responden lebih menyukai riasan biasa daripada riasan tahan air, dengan 56,5% tidak menyukai riasan tahan air dan 43,5% jarang menggunakannya. Sebagian besar peserta menyatakan ketidakkonsistenan dalam menghapus riasan, terutama maskara, sebelum berwudhu, dengan 60,9% tidak yakin tentang implikasi dari tidak menghapus riasan. Terlepas dari manfaat riasan tahan air dalam hal keawetan, sebagian besar responden lebih menyukai produk yang lebih mudah dihapus demi kenyamanan selama berwudhu, meskipun mereka mengakui perlunya sentuhan ulang setelahnya. Lebih lanjut, 87% responden menyadari bahwa wudhu tidak sah jika air tidak mengenai kulit, dan 95,7% mengakui pentingnya menghapus riasan tahan air untuk memastikan wudhu yang sah. Temuan ini menyoroti kesulitan yang dihadapi siswi Muslim dalam menyeimbangkan penampilan dengan kewajiban agama.

**Kata kunci:** *Makeup, waterproof*, wudhu, muslimah, ibadah, penampilan

**How to Cite:** Ilmi, M. N., Rahmani, R. A., Yanti, T. D., Faqihuddin, A. (2024). The Challenges Faced by Muslim Female Students in Maintaining Appearance and Validity of *Wudhu*: A Study on the Use of Waterproof Makeup. *EL-HIKMAH: Jurnal Kajian dan Penelitian Pendidikan Islam*, vol. 18(2), 123-143. <https://doi.org/10.20414/elhikmah.v18i2.11575>.

## Introduction

Culturally, using cosmetics to enhance one's appearance has become a common practice for most women. The desire to appear attractive is a universal aspiration. Many individuals strive to enhance their appearance by using various beauty products. Beauty and attractiveness are closely associated with increased self-confidence resulting from a positive body image (Musyarrafani, 2022). This desire underpins the expanding market potential and the widespread use of beauty products. The rapid growth of consumers indicates that beauty trends have become a lifestyle choice for society.

Enhancing one's appearance for the sake of beauty is not prohibited in Islam; indeed, it is considered a natural inclination for humans, especially women. It is narrated in a hadith by Muslims that Prophet Muhammad (peace

be upon him) said:

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ» قَالَ رَجُلٌ: إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنَةً، قَالَ: «إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ، الْكِبَرُ بَطْرُ الْحَقِّ، وَغَمَطُ النَّاسِ

"Abdullah bin Mas'ud reported: The Messenger of Allah (peace and blessings be upon him) said, 'No one who has in his heart the weight of a mustard seed of arrogance will enter Paradise.' A man said, 'O Messenger of Allah, a man loves that his clothes be beautiful and his sandals be beautiful.' The Prophet said, 'Indeed, Allah is beautiful and loves beauty. Arrogance is rejecting the truth and looking down upon people.'" (Sahih Muslim)

While beauty and adornment are natural and permissible in Islam, physical appearance is not the primary criterion for judgment before Allah, the Creator. As mentioned in the authentic hadith narrated by Imam Muslim, the Prophet (peace be upon him) stated: "Indeed, Allah does not look at your outward appearance or your wealth, but He looks at your hearts and deeds."

Waterproof makeup is a cosmetic product resistant to water and does not smudge when exposed to water particles. Some variations of waterproof makeup that have been produced include waterproof eyeliners, mascaras, powders, cushions, foundations, lipsticks, and others. This makeup has a substantial adhesive property, which makes it long-lasting. It can endure for hours and an entire day if not removed, adhering firmly to the face without fading. Therefore, waterproof makeup is used to maintain its quality and durability. Some waterproof makeup products contain dimethicone, a type of silicone that functions as a moisturiser. Dimethicone works by filling in the pores, making the face smoother and providing a flawless appearance. Due to its waterproof nature, removing waterproof makeup requires more than just washing the face with water; a unique cleanser with a higher oil content is needed (Misbah, 2016).

The use of waterproof makeup among Muslim women, particularly female university students, presents its own set of challenges, especially regarding the validity of *wudhu* (ablution). This makeup has the potential to cover parts of the body that must be washed during *wudhu*, thereby preventing water from reaching the skin (Asmidar, 2018). In Islam, *wudhu* is a prerequisite for the validity of prayer, as outlined in Surah Al-Ma'idah, verse 6 of the Qur'an:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِن كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ۚ وَإِن كُنْتُمْ مَرَضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِّنْهُ ۚ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِّن حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهَّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

"O you who have believed, when you rise to perform prayer, wash your faces and your hands to the elbows and wipe your heads and wash your feet to the ankles. And if you are in a state of janabah (sexual impurity), then purify yourselves. But if you are ill or on a journey or have come from the restroom or have touched women and do not find water, then seek clean earth and wipe your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful." (Qur'an, Surah Al-Ma'idah: 6)

In Islam, *wudhu* is part of *taharah*, or ritual purification, which must be performed before engaging in specific acts of worship, such as prayer. In Islam, *Taharah* signifies physical and spiritual cleanliness (Abdullah, 2022). With valid *taharah*, worship will be accepted by Allah SWT. The Prophet Muhammad (peace be upon him) also cautioned against incomplete *wudhu*, as seen in the hadith concerning a person whose heels were not washed adequately during *wudhu*. This emphasises the importance of ensuring that every body part that must be washed during *wudhu* is thoroughly cleansed.

According to a fatwa by Sheikh Abdul Aziz bin Baz, if a cosmetic product forms a physical layer that prevents water from penetrating, such makeup must be removed before performing *wudhu*. However, if the makeup only

provides a thin layer of colour that does not create a barrier, *wudhu* remains valid without the need to remove the makeup. Examples of makeup that only add colour, such as eyeliner or henna applied to the nails, do not obstruct the water from reaching the skin. Therefore, Muslim women must ensure that makeup that obstructs the water's penetration is removed before performing *wudhu*.

The dilemma faced by female university students who use waterproof makeup is maintaining their appearance while ensuring the validity of their *wudhu*. This issue is particularly relevant in a public university in Indonesia, where many Muslim women use makeup. According to research by Nazeladita et al. (2020), the use of waterproof makeup among female university students continues to increase, and it has become a daily necessity for many. On the one hand, such makeup enhances appearance, but on the other hand, it requires more thorough removal before performing *wudhu*. In this context, Islamic education is the most holistic approach, encompassing spiritual, intellectual, and social aspects to integrate Islamic values into all facets of life. This approach emphasises character formation and moral conduct by Islamic teachings (Faqihuddin, 2023).

Most existing literature focuses on the fiqh (jurisprudence) aspect regarding whether *wudhu* is valid when using waterproof makeup (Anam, 2015; Naim, 2019). However, more needs to be explored regarding how Muslim students navigate this dilemma in their daily lives. Muslim women's social and psychological experiences balancing appearance and religious obligations, particularly in the university environment, have not received much attention (Ahmed & Al-Hashimi, 2020). Meanwhile, halal makeup innovations are developing, yet research on the acceptance and use of halal makeup products among Muslim students still needs to be improved (Abdullah & Abdullah, 2021). Based on a literature review, this study investigates the issue of waterproof makeup and the validity of Wudu:

Challenges Muslimah students face in maintaining appearance and religious Observation.

This research employs a qualitative method with a descriptive analysis approach and a literature review. The research instrument used is a Google Form questionnaire distributed through various social media platforms to reach a broad audience of female Muslim university students at a specific public university. The questionnaire aims to gather information on the understanding, attitudes, and solutions taken by female Muslim students in facing the challenge of maintaining their appearance while ensuring the correctness of their *wudhu*. The questionnaire was distributed over one week, and 23 respondents participated in the study.

## Discussion

Based on the questionnaire results regarding the preference for waterproof makeup usage, most respondents preferred regular makeup over waterproof makeup. Specifically, 56.5% of respondents stated that they did not like waterproof makeup. However, the primary reason that some respondents opted for waterproof makeup was that it is longer-lasting and does not easily smudge, meeting specific needs such as maintaining appearance throughout the day or for outdoor activities.

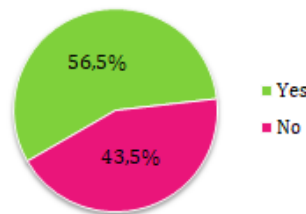
The survey results also indicated that the frequency of waterproof makeup usage in daily activities remains relatively low. Approximately 43.5% of respondents reported using it infrequently. Waterproof makeup was most commonly used in the form of mascara and eyeliner, as these products are more resistant to water and sweat than non-waterproof products, which are prone to smudging.

In addition, many respondents considered it important to remove makeup before performing *wudhu* (ablution), given religious requirements that necessitate water coming into direct contact with the skin for the *wudhu* to be valid. Mascara was identified as the most challenging product to remove

before *wudhu*. Nevertheless, most respondents felt more confident after removing their makeup before *wudhu*, despite the challenge of maintaining their appearance afterwards.

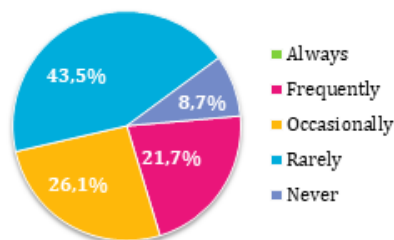
Overall, this survey highlights a balance between the practical need to maintain appearance and adherence to religious obligations. The ease of removing makeup emerged as a key consideration for many Muslim women.

According to the questionnaire results shown in Figure 1, which was distributed via Google Forms with the question, "With the availability of waterproof makeup today, do you prefer using waterproof makeup over regular makeup?" the data revealed that 56.5% of respondents preferred regular makeup, while 43.5% preferred waterproof makeup. This suggests that, despite the appeal of waterproof makeup, most respondents opted for regular makeup.



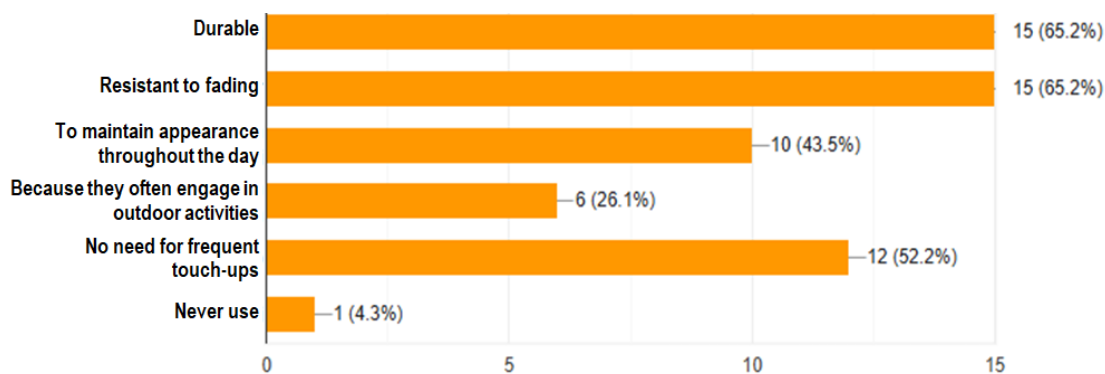
**Figure 1. Respondents' Interest in Waterproof Makeup**

Next, based on the results shown in Figure 2, the frequency of waterproof makeup usage in daily activities indicated that 43.5% of respondents rarely used it, 26.1% used it occasionally, 21.7% used it frequently, and 8.7% had never used it. This suggests that most respondents' need for waterproof makeup is relatively low.



**Figure 2. Frequency of Waterproof Makeup Usage**

In Figure 3, regarding the reasons respondents used waterproof makeup, 65.2% chose this product for its long-lasting properties and resistance to smudging. Waterproof makeup contains ingredients like dimethicone copolyol, designed to resist water and sweat, as well as to absorb into the skin and hair. This ingredient is hydrophobic, meaning it repels water and prevents makeup from smudging when exposed to moisture or sweat. Additionally, 43.5% of respondents used waterproof makeup to maintain their appearance throughout the day, 26.1% for outdoor activities, and 52.5% because it eliminates the need for frequent touch-ups. Only 4.3% of respondents reported never using waterproof makeup.



**Figure 3. Reasons for Using Waterproof Makeup**

From the initial questionnaire data shown in Figure 4, the most commonly used waterproof makeup products were mascara and eyeliner. These products are considered important since the eyes are the most noticeable part of the face during communication. In Islam, the use of eyeliner (kohl) has been practised since the time of the Prophet Muhammad (Nurhofipah, 2021). Mascara serves to thicken and lengthen eyelashes and is a highly considered product in cosmetic purchases, mainly due to its benefits in curling, darkening, and lengthening lashes, as well as its water resistance (Sari, 2021). Waterproof mascara and eyeliner have the advantage of remaining intact even when exposed to water or sweat, in contrast to non-waterproof products that are prone to smudging.



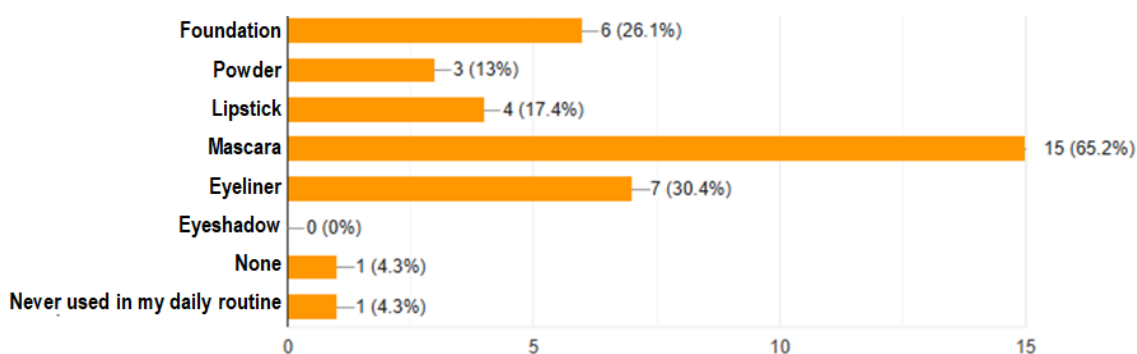


Figure 4. Types of Waterproof Makeup Used in Daily Routines

Furthermore, the next most commonly used waterproof makeup product was foundation. Foundation serves to conceal the skin or provide skin protection. While no foundation is entirely waterproof, some foundations contain oils in specific concentrations that make them resemble water-resistant products. Therefore, the foundation also requires special ingredients for removal (Rochmawati, 2022).

The remaining percentages were attributed to the "none" or "never" options in the daily routine category, which were deemed invalid as these respondents did not meet the criteria set in the survey.

Table 1.1 Use of Waterproof Makeup

| No. | Question  | Response       | Number of Respondents (%) |
|-----|---|----------------|---------------------------|
| 1.  | Do you permanently remove your makeup before performing <i>wudhu</i> ?  | [a]. Always    | 4.3%                      |
|     |   | [b]. Often     | 26.1%                     |
|     |   | [c]. Sometimes | 30.4%                     |
|     |   | [d]. Rarely    | 17.4%                     |
|     |   | [e]. Never     | 21.7%                     |
| 2.  | Do you remove your makeup before <i>wudhu</i> only in certain situations, such as when the makeup feels heavy or excessive? | [a]. Yes       | 47.8%                     |
|     |   | [b]. No        | 52.2%                     |
| 3.  | Do you only remove waterproof makeup before <i>wudhu</i> when you feel the makeup has been on too                           | [a]. Yes       | 56.5%                     |
|     |   | [b]. No        | 43.5%                     |

| No. | Question   | Response  | Number of Respondents (%)                  |
|-----|--|---|--|
|     | long or is starting to wear off?   |   |  |
| 4.  | Do you remove your makeup before <i>wudhu</i> only if your lecture schedule allows you to do a touch-up afterwards?              | [a]. Yes<br>[b]. No   | 52.2%<br>47.8%                             |
| 5.  | How do you feel when faced with the situation of needing to remove waterproof makeup before <i>wudhu</i> during a busy schedule? | [a]. Feel pressured by time<br>[b]. Feel better as <i>wudhu</i> feels more valid<br>[c]. Not particularly concerned | 39.1%<br>52.2%<br>8.7%                     |
| 6.  | Do you avoid removing waterproof makeup before <i>wudhu</i> because it is difficult to remove?                                   | [a]. Yes<br>[b]. No   | 26.1%<br>73.9%                             |
| 7.  | Which waterproof makeup product is the most difficult to remove before <i>wudhu</i> ?  | [a]. Foundation<br>[b]. Powder<br>[c]. Mascara<br>[d]. Eyeliner<br>[e]. Lipstick<br>[f]. Do not use                 | 21.7%<br>0%<br>69.6%<br>4.3%<br>0%<br>4.3% |

The results of the questionnaire, presented in Table 1.1, reveal the behavioural patterns of female students regarding the use and removal of makeup prior to performing *wudhu* (ablution). In response to the first question concerning the habit of removing makeup before *wudhu*, 4.3% of respondents reported always removing their makeup, while 26.1% did so frequently, 30.4% occasionally, 17.4% rarely, and 21.7% never removed their makeup before *wudhu*. This indicates that the majority of respondents do not have a consistent habit of removing makeup prior to performing *wudhu*.

The second question, which inquired whether makeup removal only occurred under specific circumstances, such as when the makeup was perceived to be heavy or excessive, yielded a relatively balanced response.

47.8% of respondents answered "Yes", while 52.2% answered "No". This suggests that most respondents do not have a specific habit of removing makeup only under certain conditions but rather base their decision on other situational factors or may not remove it at all.

Regarding the third question about the removal of waterproof makeup when it has been worn for a prolonged period or begins to fade, 56.5% of respondents answered "Yes", while 43.5% answered "No". This indicates that the majority of respondents tend to remove waterproof makeup when they feel it has been worn for too long or has started to deteriorate, likely to ensure that the *wudhu* is performed with greater cleanliness.

For the question concerning the removal of makeup if the class schedule allows for a touch-up afterwards, 52.2% of respondents answered "Yes", and 47.8% answered "No". This result shows that the majority of respondents take into consideration their schedules and available time for touch-ups after removing makeup before *wudhu*.

When asked about their feelings regarding the removal of waterproof makeup during a busy schedule, 39.1% of respondents felt pressured by time, 52.2% felt better because they believed the *wudhu* was more valid, and 8.7% were indifferent. Most respondents felt better after removing waterproof makeup before performing *wudhu*, although some experienced pressure due to time constraints. The majority who felt better after removal indicated that they valued the correctness of the ritual over the inconvenience it caused. According to Rochmawati M.U., Amrin, and Amelia I. (2022), the use of waterproof cosmetics can affect the validity of *wudhu* because of their impermeable nature, preventing water from reaching the skin. One of the conditions for valid *wudhu* is that water must be able to reach the skin areas being washed, such as the face, hands, and feet. Waterproof makeup, such as foundation, mascara, and eyeliner, typically forms a waterproof layer on the skin, obstructing water absorption and flow to the skin's surface. This could render *wudhu* invalid if this requirement is not met.

In response to the question regarding the avoidance of removing waterproof makeup due to its difficulty, 26.1% of respondents answered "Yes", while 73.9% answered "No". This suggests that most respondents do not avoid removing waterproof makeup simply because of the difficulty involved, which may imply a preference for regular makeup that is easier to remove before performing *wudhu*.

The final question, regarding which waterproof makeup products were the most difficult to remove before *wudhu*, revealed that mascara topped the list, with 69.6% of respondents finding it difficult to remove, followed by foundation (21.7%) and eyeliner (4.3%). No respondents reported that powder or lipstick was challenging to remove, and only 4.3% of respondents indicated that they did not use makeup. These results indicate that mascara is considered the most challenging waterproof makeup product to remove before performing *wudhu*.

Overall, the findings from this survey suggest that the use of waterproof makeup is an important consideration for most respondents when performing *wudhu*. Many respondents choose to remove their makeup only if the situation allows it or if it has been worn too long. Mascara is identified as the most challenging product to remove. Islam is a comprehensive religion that teaches ritual worship and the relationship between the servant and Allah SWT (Faqihuddin, A., 2017). This is reflected in the preference of most respondents, who tend to choose regular makeup over waterproof products to ensure convenience during *wudhu*. By opting for makeup that is easier to remove, they can perform *wudhu* without concern that leftover makeup will interfere with the cleanliness or validity of the ablution, demonstrating a balance between maintaining appearance and fulfilling religious duties by Islamic teachings. This indicates that ease and practicality are key considerations for many women when selecting makeup products.

**Table 1.2 The Effect of Makeup Removal on Self-Confidence and Comfort during *Wudhu***

| No. | Question   | Response Statement       | Number of Respondents (%) |
|-----|--|--------------------------|---------------------------|
| 1.  | How do you feel if you do not remove your makeup before performing <i>wudhu</i> ?                                | [a]. Hesitant            | 60.9%                     |
|     |  | [b]. Calm                | 0%                        |
|     |  | [c]. Indifferent         | 8.7%                      |
|     |  | [d]. Anxious             | 30.4%                     |
| 2.  | How do you feel about having to remove your makeup before performing <i>wudhu</i> ?                              | [a]. Comfortable         | 34.8%                     |
|     |  | [b]. Inconvenient        | 30.4%                     |
|     |  | [c]. Relieved            | 34.8%                     |
|     |  | [d]. Frustrated          | 0%                        |
| 3.  | Do you feel more confident when performing <i>wudhu</i> after removing your makeup, compared to not removing it? | [a]. Yes, more confident | 95.7%                     |
|     |  | [b]. No, it's the same   | 4.3%                      |
|     |  | [c]. No, less confident  | 0%                        |

The first question regarding the respondents' feelings when not removing their makeup before performing *wudhu* revealed that 60.9% felt uncertain, 8.7% were indifferent, and 30.4% felt anxious. This indicates that most respondents felt uneasy about the validity of their *wudhu* if makeup, particularly waterproof makeup, was not removed. Makeup can obstruct water from reaching the skin, potentially invalidating the *wudhu*.

In reference to Surah Al-Maidah, verse 6, which states: "O you who have believed, when you rise to pray, wash your faces and your hands up to the elbows, and wipe over your heads and wash your feet up to the ankles," it is required to ensure that all parts of the body involved in *wudhu* are fully washed, without anything preventing water from reaching them, whether that be regular or waterproof makeup. Both types of makeup can act as barriers. Moreover, a narration from Ahmad and Abu Dawud mentions: "The Prophet (PBUH) once saw someone praying while part of their foot remained dry, the size of a dirham coin, because it was not washed with *wudhu* water. The

Prophet instructed him to repeat his *wudhu*." Based on this hadith, it can be concluded that *wudhu* is invalid if even a tiny part of the body is not washed. Therefore, for Muslim women using regular or waterproof makeup, it is obligatory to remove it before performing *wudhu*, as it invalidates the *wudhu* if makeup is left on (Nazeladita, 2020).

The second question, which addressed respondents' feelings about removing makeup before *wudhu*, showed that 34.8% of respondents felt comfortable, and 34.8% felt relieved. This result suggests that most respondents are accustomed to removing their makeup before *wudhu* and understand the impact of makeup on the validity of *wudhu*. However, 30.4% of respondents considered the removal of makeup to be troublesome. Although they acknowledged the necessity of removing makeup for the *wudhu* to be valid, they found it impractical, particularly for busy Muslim female students. This reveals a dilemma between maintaining one's appearance daily and adhering to religious obligations.

The third question, which examined respondents' self-confidence after removing makeup before *wudhu*, showed that the vast majority, 95.7%, felt more confident. This indicates a strong belief among the respondents that removing makeup enhances their spiritual and emotional certainty during worship. Meanwhile, 4.3% of respondents felt it made no difference, neither increasing nor decreasing their self-confidence.

Overall, the findings reinforce the importance of removing makeup before *wudhu* in promoting inner peace and boosting the self-confidence of most Muslim female students.

**Table 1.3: Challenges of Waterproof Makeup Before *Wudhu* and Prayer**

| No. | Question   | Answer (Yes) |
|-----|--|--------------|
| 1.  | Have you ever felt that your waterproof makeup appears less satisfactory after performing <i>wudhu</i> and prayer? | 34.8%        |
| 2.  | Do you feel the need to touch up your makeup after performing <i>wudhu</i> and prayer?                             | 82.6%        |

- 
- |    |  |       |
|----|--|-------|
| 3. | Would you prefer to use makeup that is easier to remove before <i>wudhu</i> , even if it compromises its durability? | 91.3% |
|----|--|-------|
- 

Based on the results of the questionnaire in Table 1.3 regarding the challenges of using waterproof makeup before *wudhu* and prayer, for the first question, 34.8% of respondents felt that their waterproof makeup looked less satisfactory after performing *wudhu* and prayer. However, 65.2% of respondents felt that their makeup still appeared intact after *wudhu*. This suggests that, despite waterproof makeup being designed to be water-resistant, approximately one-third of the respondents felt that the quality of their makeup was affected after *wudhu*.

For the second question, 82.6% of respondents felt the need to perform a touch-up after *wudhu* and prayer, while 17.4% disagreed. This indicates that most users still feel the need to adjust their makeup after *wudhu*.

For the third question, 91.3% of respondents stated that they would prefer to use makeup that is easier to remove before *wudhu*, even if it compromises the durability of their makeup. This highlights a high level of awareness among Muslim female students regarding the importance of maintaining the validity of *wudhu*. By choosing products that are easier to remove, they prioritise the smooth execution of their religious practices over maintaining their appearance throughout the day. However, 8.7% of respondents preferred long-lasting makeup despite its difficulty to remove. This suggests that a small minority still prioritise appearance over ease of religious observance.

According to Nazeladita (2020), the use of waterproof makeup among female students is an interesting challenge, as it represents one of the struggles for Muslim women in balancing appearance with religious duties. Overall, the majority of respondents demonstrate awareness and understanding of the priority of appearance while adhering to Islamic principles, despite the challenges that arise regarding the need for touch-ups after performing *wudhu*.

The preference for makeup that is easier to remove suggests that many Muslim women students are attempting to strike a balance between appearance and religious observance.

Maintaining a balance between appearance and worship is a manifestation of the application of the concept of Islamisation of science in the field of education, particularly in maintaining consistency or *istiqamah* (Faqihuddin, 2021). This indicates that, with a balance between appearance and worship, Muslim female students can remain steadfast in their religious practices despite facing challenges.

**Table 1.4: The Influence of Islamic Law on the Validity of Wudu in Decisions Regarding Makeup Usage**

| No. | Question  | Response                 | Number of Respondents (%) |
|-----|---|--------------------------|---------------------------|
| 1.  | Do you know that, according to Islamic law, <i>wudhu</i> is invalid if water does not touch the skin?   | [a] Yes, I know          | 87%                       |
|     |   | [b] No, I just found out | 0%                        |
|     |   | [c] Not sure             | 13%                       |
| 2.  | Do you agree that waterproof makeup, if not removed before <i>wudhu</i> , can prevent water from reaching the skin properly?                            | [a] Strongly agree       | 43.5%                     |
|     |   | [b] Agree                | 52.2%                     |
|     |   | [c] Disagree             | 4.3%                      |
|     |   | [d] Strongly disagree    | 0%                        |
| 3.  | Do you feel it is important to remove waterproof makeup before <i>wudhu</i> to ensure the validity of <i>wudhu</i> , according to Islamic law?          | [a] Yes                  | 95.7%                     |
|     |   | [b] No                   | 4.3%                      |
| 4.  | Do you feel that knowledge about the validity of <i>wudhu</i> and waterproof makeup affects your decision to use or remove makeup before <i>wudhu</i> ? | [a] Yes                  | 95.7%                     |
|     |   | [b] No                   | 4.3%                      |

The results from the questionnaire in Table 1.4 illustrate the relationship between female students' understanding of the validity of *wudhu* and their decisions regarding makeup usage and removal before performing *wudhu*. In the book *Irshadul' Ibad* by Zainuddin Ibnu Abdul Aziz al-Malyabari, it is



stated that there are nine conditions for the validity of *wudhu*, including the use of pure water, being Muslim, distinguishing between good and bad, knowing the mandatory aspects of *wudhu*, not mistaking mandatory actions for sunnah, ensuring there is nothing that obstructs the water from reaching the skin, and knowing the time for the obligatory prayer.

Based on this theory, the first question in the survey measures respondents' understanding of the rules of *wudhu*. The majority of respondents stated that they were already aware of the rules, indicating that the female students at this particular public university had received education on the proper practice of *wudhu*. However, a small proportion of respondents were uncertain, suggesting that, despite their awareness, the information they had was insufficient to make them fully confident in their understanding.

As is well known, the face is one of the parts of the body that must be washed during *wudhu*. The face includes the area from the hairline to the chin and from one ear to the other, including the cheeks. Additionally, the use of cosmetics such as blush or lipstick, as well as nail polish, is permitted as long as there is no substance that prevents water from reaching the skin. The lips, being part of the face, must also be washed during *wudhu*. Therefore, the use of waterproof makeup must be taken into account, as if the product prevents water from reaching the skin, it could invalidate *wudhu*. Surah Al-Maidah, verse 6, emphasises the obligation to wash the face thoroughly with pure water, ensuring that all areas of the skin are covered and no part is obstructed.

In response to the second question regarding general knowledge of waterproof makeup and its effects on *wudhu*, the majority of respondents agreed or strongly agreed, indicating that the female students at this university are aware of the potential issue that waterproof makeup may obstruct the proper flow of water to the skin. However, some respondents disagreed, which suggests a misunderstanding or lack of information about the impact of waterproof makeup on *wudhu*.

To further clarify the responses to the second question, the third question explores awareness of the importance of removing makeup before *wudhu*. The majority of respondents answered 'Yes,' indicating that they are aware of the need to remove makeup before *wudhu*. When linked to the previous question, there is a clear alignment between recognising the issue and the required solution. A small proportion of respondents answered 'No,' suggesting a lack of awareness, which may contribute to their behaviour.

Regarding the fourth question on the relationship between knowledge of *wudhu's* validity and decisions on makeup removal, the majority of respondents answered 'Yes.' This suggests that awareness of religious rules and the effects of waterproof makeup significantly influences their practical decisions about makeup removal before *wudhu*. This result indicates that knowledge of religious principles plays a direct role in guiding the actions of respondents.

There were some respondents who expressed uncertainty about the rules of *wudhu* but answered 'Yes' to the fourth question, which suggests that, despite not fully understanding the details, they act on the principle of caution, thinking it is better to remove makeup in order to ensure the validity of *wudhu*. This demonstrates that even without detailed knowledge of the rules, they act on the belief that removing makeup is important to ensure their *wudhu* is valid.

Some respondents answered 'Uncertain' to the first question and 'No' to the fourth question, indicating that limited religious knowledge might influence their attitudes and practices regarding *wudhu* and waterproof makeup. These respondents might not be aware of the rules and, as a result, do not feel that their knowledge impacts their decisions.

## Conclusion

The results of the study indicate that the majority of respondents prefer regular makeup over waterproof makeup, with 56.5% stating that they do not like waterproof makeup, and 43.5% rarely use it in their daily routine.

A significant portion of respondents are inconsistent in removing their makeup before performing *wudhu*, especially mascara, which is difficult to remove. Furthermore, 60.9% expressed uncertainty when they did not remove their makeup prior to *wudhu*. While the use of waterproof makeup offers benefits in terms of longevity, the majority of respondents prefer products that are easier to remove for the sake of convenience during *wudhu*, despite the need for touch-ups afterward.

Additionally, 87% of respondents are aware that *wudhu* is invalid if water does not reach the skin, and 95.7% consider it important to remove waterproof makeup to ensure the validity of their *wudhu*. This reflects a significant influence of Islamic legal awareness on their decisions regarding makeup usage. These findings demonstrate that the majority of Muslim female students at a particular university face challenges in maintaining their appearance while fulfilling the religious obligations of worship.

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