

UNIVERSITI TEKNOLOGI MARA

**WATER PERMEABILITY AND
ABLUTION-FRIENDLY SKINCARE
PRODUCTS: ANALYSIS FROM THE
PERSPECTIVE OF
*FIQH AL-ṬAHĀRAH***

**SHAMILATUL SHAMIMI BINTI
ABDULLAH**

MA

June 2026

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SHAMILATUL SHAMIMI BINTI ABDULLAH

Thesis submitted in fulfilment
of the requirements for the degree of
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CONFIRMATION BY PANEL OF EXAMINERS

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I declare that the work in this thesis was carried out in accordance with the regulations of Universiti Teknologi MARA. It is original and is the results of my own work, unless otherwise indicated or acknowledged as referenced work. This thesis has not been submitted to any other academic institution or non-academic institution for any degree or qualification.

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ABSTRACT

The growing demand for halal and ablution-friendly skincare products among Muslim women reflects increasing awareness of religious obligations related to *fiqh al-ṭahārah*, which governs women's adornment, skincare practices, and ritual purity. However, the term “ablution-friendly” remains conceptually ambiguous within the cosmetic industry due to the absence of standardized definitions, scientific validation, and Shariah-integrated regulatory mechanisms, while existing halal certification standards such as Malaysia's MS2634:2019 do not require water permeability testing, leading to inconsistent claims and consumer confusion. This study analyses water permeability and ablution-friendly skincare products from the perspective of *fiqh al-ṭahārah* according to the al-Shāfi'ī school, employing a qualitative methodology that includes a systematic literature review and semi-structured interviews with experts in *Sharī'ah*, halal studies, *fiqh*, and the cosmetic industry, with data analysed thematically. Classical al-Shāfi'ī jurists consistently emphasize that the validity of *wuḍū'* depends on direct water contact with the skin, ruling that substances forming a tangible barrier characterised by properties similar to wax (*sham'*), dough (*'ajīn*), or henna (*ḥinā'*) invalidate ablution if they prevent water from reaching the skin. Although henna is permissible as adornment for women, its juristic relevance lies not in its colour but in whether it leaves a physical layer that obstructs water, a principle central to *fiqh al-nisā'* considerations of lawful beautification without compromising worship. Building upon these juristic foundations, this study integrates classical Shariah principles with modern scientific perspectives by critically reviewing gravimetric and dye diffusion methods as reported in existing literature, in order to conceptually assess discussions on water permeability in skincare products. The proposed *fiqh al-ṭahārah* based assessment framework offers practical regulatory guidance for halal authorities such as JAKIM, JAIN, and the Department of Standards Malaysia, supporting more rigorous halal certification practices, encouraging the development of genuinely Shariah-compliant skincare formulations, and empowering Muslim women to make informed, faith-aligned choices that preserve the integrity of Islamic worship and strengthen trust in the halal cosmetic industry.

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LIST OF SYMBOLS

Symbols

US\$	United States Dollar
%	Per Hundred/Percent

LIST OF ABBREVIATIONS

Abbreviations

ACD	ASEAN Cosmetic Directive
ASEAN	Association of Southeast Asian Nations
BCM	BCM Application
BTHUA	Balance of Total Hydrological Use and Availability
DPS	Director of Pharmaceutical Services
DRP	Defence Research Proposal
HACCP	Hazard Analysis Critical Control Point
HAS	Halal Assurance System
JAKIM	Jabatan Kemajuan Islam Malaysia
MM	Malaysian OEM/ODM manufacturer specialising in cosmetics and skincare
MPPHM	Manual Prosedur Pensijilan Halal Malaysia
MS2200	Islamic Consumer Goods – Part 1: Cosmetic and Personal Care – General Guidelines
MS2634	Malaysian Standard in Halal Cosmetic (General Requirement)
NCR	Non-compliance
NPCB	National Pharmaceutical Control Bureau
OEM	Original Equipment Manufacturer
OEM/ODM	Original Equipment Manufacturer / Original Design Manufacturer

Q10	Ubiquinone or Ubiquinol
QR	Quick Response Code
R&D	Research and Development
REC	Research Ethics Committee
SCL	Student-Centered Learning
SEM	Scanning Electron Microscopy
SWT	<i>Subhanahu wa ta'ala</i>
TH	Tabung Haji
TPB	Theory of Planned Behaviour
UiTM	Universiti Teknologi MARA
UV	Ultraviolet
VNI	GMP- and Halal-certified OEM for colour cosmetics, skincare, and personal care items using nanotechnology and rainforest-derived actives
WQI	Water Quality Identification
WQPS	Water Quality Parameters
WVTR	Water Vapour Transmission Rate

TRANSLITERATION

Arabic Letters	Rumi Letters	Arabic Letters	Rumi Letters	Arabic Letters	Rumi Letters
ا	A	ز	Z	ق	Q
ب	B	س	S	ك	K
ت	T	ش	Sh/Sy	ل	L
ث	Th	ص	Ṣ	م	M
ج	J	ض	Ḍ	ن	N
ح	H	ط	Ṭ	و	W
خ	Kh	ظ	Z	ه	H
د	D	ع	‘	ء	
ذ	Dh	غ	Gh	ي	Y
ر	R	ف	F	ة	T/..h

LONG VOWELS	SHORT VOWEL	DIPHTHONG
آ Ā, ā	— َ — A, a	أَوْ aw
أُ Ū, ū	— ُ — U, u	أَيَّ ay
إِ Ī, ī	— ِ — I, i	إَيَّ iy

Arabic Word	Transliteration	Arabic Word	Transliteration
وضوء	<i>Wuḍū'</i>	حدث	<i>Ḥadath</i>
غسل	<i>Ghusl</i>	نجاسة	<i>Najāṣah</i>
سواك	<i>Siwāk</i>	تيمم	<i>Tayammum</i>
الطهارة	<i>Al-Ṭahārah</i>	حج	<i>Hajj</i>
نجس	<i>Najs</i>	عمرة	<i>Umrah</i>
صلاة	<i>Salah</i>	حياء	<i>Ḥayā'</i>
فقه	<i>Fiqh</i>	جريان الماء	<i>Jaryān Al-Mā'</i>
النساء	<i>Al-Nisā'</i>	استنجاء	<i>Istinjā'</i>
عرف	<i>Urf</i>	سورة	<i>Sūrah</i>
مقاصد	<i>Maqāṣid</i>	شمع	<i>Sham'</i>
الشريعة	<i>Al-Sharī'ah</i>	شحم	<i>Shaḥm</i>
أصول	<i>Uṣūl</i>	عجين	<i>'Ajīn</i>
طهارة	<i>Ṭahārah</i>	حناء	<i>Ḥinā'</i>
استحالة	<i>Istihalah</i>	ركعة	<i>Rak'ah</i>
تعبدى	<i>Ta'abbudī</i>	إجماع	<i>Ijmā'</i>
خفين	<i>Khuffayn</i>	وصول	<i>Wuṣūl</i>

قياس <i>Qiyās</i>	الماء <i>Al-Mā'</i>
فاسد <i>Fāsid</i>	إسراف <i>Isrāf</i>
حفظ الدين <i>Ḥifẓ Al-Dīn</i>	تخريج <i>Takhrīj</i>
حائل <i>Ḥā'il</i>	عبادة <i>Ībādah</i>
حجاب <i>Hijab</i>	عورة <i>Aurah</i>
أخلاق <i>Akhlāq</i>	معاملة <i>Mu'āmalah</i>
تيسير <i>Taysīr</i>	احتياط <i>Ihtiyāt</i>
وسطية <i>Wasatiyyah</i>	استحاضة <i>Istihādḥah</i>
زينة <i>Zīnah</i>	تفسير <i>Tafsīr</i>
الأمانة <i>Al-Amānah</i>	نفاس <i>Nifās</i>

CHAPTER 1

INTRODUCTION

1.1 Introduction

In Islam, personal hygiene and grooming are not merely cultural practices but integral aspects of religious observance and spiritual discipline. Cleanliness is considered a foundational part of a Muslim's daily life, as evidenced by the Prophet Muhammad's (PBUH) declaration:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الطُّهُورُ شَطْرُ الْإِيمَانِ "

Translation:

“Cleanliness is half of faith”

(Sahih Muslim¹)

This principle is reflected in many ritual obligations such as *wuḍū'* (ablution), *ghusl* (full-body purification), and daily grooming habits that are recommended in the Sunnah. Personal care is understood as fulfilling a trust (*al-amānah*) given by Allah, as the body is viewed as a gift that must be maintained and respected. Acts like trimming the nails, using *siwāk* (natural toothbrush), applying fragrance, and maintaining neat hair are all practices emphasized by the Prophet (PBUH), showing that physical well-being complements spiritual well-being. The Prophet said:

لَوْلَا أَنِّي أَشَقُّ عَلَى أُمَّتِي . أَوْ عَلَى النَّاسِ . لَأَمَرْتُهُمْ بِالسَّوَاكِ مَعَ كُلِّ صَلَاةٍ

Translation:

“If it were not that I might overburden my nation, I would have commanded them to use the siwāk before every prayer”

(Muttafaqun ‘alaih²)

¹ Muslim b. al-Hajjaj, Abu al-Husayn al-Qushayri (2007), *Sahih Muslim* (English Translation), *kitāb al-Ṭahārah, bāb faḍl al-wuḍū'*, hadith no. 223. Vol. 1. Riyadh: Darussalam, p. 345.

² Muslim b. al-Hajjaj, Abu al-Husayn al-Qushayri (2007), *Sahih Muslim* (English Translation), *kitāb al-Ṭahārah, bāb al-siwāk*, hadith no. 252. Vol. 1. Riyadh: Darussalam, p. 380.

The Prophet Muhammad (PBUH) also encouraged aesthetic care and proper grooming, stating:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ كَانَ لَهُ شَعْرٌ فَلْيُكْرِمْهُ "

Translation:

“Whoever has hair, let him take care of it”

(Sunan Abu Dawud³)

This hadith signifying that appearance and self-care should not be neglected. This directive promotes the idea that Islam does not oppose beauty, but rather integrates it within a framework of modesty, cleanliness, and ethical conduct. Consequently, the use of cosmetics and personal care products is acceptable indeed, even recommended so long as they are free from harmful, impure, or forbidden (*haram*) substances. For Muslim consumers today, this has led to a rising interest in halal-certified beauty products that align with both personal grooming needs and religious values. The pursuit of beauty in Islam is thus both an external and internal journey, reflecting purity of the body and sincerity of the heart.

In conjunction with this, people in the twenty-first century show increasing interest in beauty and health care routines. The demand for cosmetics has risen significantly due to trend-driven consumer behaviour and the effectiveness of modern advertising, making the cosmetics industry one of the most dynamic and competitive global sectors. As a result, numerous local cosmetic manufacturers compete to develop products that meet market expectations. Moreover, the popularity of cosmetic products is no longer limited to developed countries but has also expanded rapidly in developing and underdeveloped regions, reflecting the global growth of the beauty and personal care industry (Global Cosmetics Market Insights, 2025). Furthermore, there is an offer from a manufacturer that allows persons with an interest in these fields to market their own cosmetic product utilising the Original Equipment Manufacturer (OEM) option. According to Kagan (2019), the term "original equipment manufacturer" refers to a corporation whose products are utilised as components in the products of another company, which subsequently sells the finished product to consumers. There are a few

³ Abu Dawud, S. ibn al-Ash'ath. (2008). *Sunan Abu Dawud* (English Translation), *kitāb al-Tarajjūl, bāb fī iṣlāḥi al-sha‘r*, hadith no. 4163. Vol. 5. Riyadh: Darussalam, p. 448.

requirements that must be completed by a company in order to become an authorised cosmetic producer, such as adhering to the halal Malaysia Standard on cosmetics, MS2634, Halal Cosmetic (General Requirement), which was previously known as MS2200. The definition of "personal care" and "cosmetic" are combined in the Malaysian Standard. (MS 2634, 2019).

Based on the Association of Southeast Asian Nations (ASEAN), cosmetics are defined as “any substance or preparation intended to be placed in contact with the external parts of the human body including teeth or mucous membranes of the oral cavity which mainly for cleaning them, perfuming them, changing their appearance, and/or correcting body odours and/or protecting or keeping them in good condition”. They also stated that the cosmetic market and demand influence the growing of markets. The market value of the Asia Pacific has increased to more than US\$70 billion, which is the second highest after the Western European market. It includes 5 countries which are Indonesia, Thailand, Philippines, Vietnam, and Malaysia. Most of the country targeted among the cosmetic in hair care products like shampoo, conditioner, styling agents rinse and many more. For skin care products, most of them targeted of producing the moisture cream, milky lotion and skin lotion also the make-up products like lipsticks, foundation, lipsticks, eyebrows, other that use for makeup purpose. Lastly, there also demand for fragrance products like perfumes. (ASEAN, 2014).

In recent years, the global halal industry has continued to expand rapidly, driven by rising Muslim consumer demand and increasing interest from non-Muslim markets. According to the State of the Global Islamic Economy Report, the overall halal economy was valued at approximately USD 4.83 trillion in 2021 and is projected to reach USD 6.85 trillion by 2025, encompassing diverse sectors such as food, cosmetics, pharmaceuticals, tourism, and finance (Afrief.org, 2022). The halal cosmetics sector alone has seen significant growth, with global Muslim cosmetic spending rising from an estimated USD 84 billion in 2022 to USD 87 billion in 2023, with further projected increases through 2028, reflecting sustained consumer interest in halal-certified beauty products worldwide (Salaam Gateway, 2025). These trends indicate that the halal market has moved beyond a strictly religious niche to become a more inclusive economic segment, attracting both Muslims and non-Muslims who associate halal certification with ethical, quality, and safety standards.

Halal is the latest lifestyle trend; hence cosmetics and personal care product manufacturers and producers are pursuing Halal certification from Malaysia's Islamic

Development Department (JAKIM). In the new millennium, there has been a significant increase in the demand for Halal cosmetics. The expanding Muslim population and consumers' demand for halal, safe, hygienic, and human-body-friendly cosmetic products are the tipping points for demand growth. However, due to a variety of issues, the Halal cosmetics business has been questioning because of certain unclear part that market is unable to meet the expectations of its clients thus far. However, due to growing awareness among Muslim consumers to eat halal in all aspects of their lives, the issue of halal cosmetics and personal care are slowly being critics and issues by citizen. While this issue becomes a sensation once again many entrepreneurs in cosmetic business has caught the attention of the world by producing a halal cosmetic.

In this research, it stresses on the regulation and validity of water permeability and ablution-friendly for halal cosmetic in the perspective of fiqh. The general principles of halal (permissible) and haram (prohibited) in Islam are essential foundations for determining the permissibility of any product, including cosmetics. These principles are especially crucial when evaluating the status of ablution-friendly or ablution-compatible cosmetics, ensuring they align with both Islamic jurisprudence (fiqh) and the requirements established by Malaysia's Department of Islamic Development (JAKIM). According to the prominent Islamic scholar Dr. Yusuf al-Qaradawi, as explained in *The Lawful and the Prohibited in Islam*, one of the fundamental principles in Islamic law is that all matters are considered permissible (halal) unless there is clear and authentic evidence that prohibits them (al-Qaradawi, 2013). This principle allows for flexibility and innovation in product development while maintaining adherence to Islamic ethical standards. He emphasizes that harmful substances, impure (*najis*) ingredients, or intoxicants must be avoided in any consumable or topical product, which directly applies to the formulation of halal cosmetics, which are:

- i. All things created by Allah SWT are Halal with few exceptions.
- ii. To make Halal or Haram is the right of Allah alone.
- iii. The basic reasons for the prohibition of things are due to impurity and harmfulness.
- iv. What is halal is sufficient and what is Haram is superfluous.
- v. Whatever is conducive to the Haram is in itself is haram.

- vi. Falsely representing Haram as halal is prohibited.
- vii. Doubtful things should be avoided.

From the perspective of fiqh, the foundation for halal cosmetics is strongly supported by the scholarly work of classical scholars such as Imam Nawawi, particularly in his book *al-Majmu' Syarh al-Muhazzab*. He emphasizes that purity (*tahārah*) is a foundational requirement for the validity of acts of worship like prayer (*salah*). This includes ensuring that water reaches every part of the body during ablution (*wudū'*). Beyond the prohibition of harmful substances, impure (*najis*) ingredients, and intoxicants, Islamic jurisprudence also requires careful consideration of a product's *functional impact* on ritual acts of worship, particularly ablution (*wudū'*). From a fiqh perspective, cosmetics applied to parts of the body involved in ablution must not form a physical barrier that prevents water from reaching the skin, as this would invalidate *wudū'* despite the product being halal in composition. Classical jurists, especially within the Shāfi'ī school, emphasize that any substance such as wax, grease, or thick coatings that block water contact must be removed prior to ablution, as the legal validity of purification depends on actual water penetration to the skin (SeekersGuidance, 2025).

Accordingly, halal cosmetics must satisfy a dual requirement: *permissibility of ingredients* and *permeability in function*. This jurisprudential principle directly informs the contemporary concept of ablution-friendly or ablution-compatible cosmetics, which are designed to allow water to pass through the product layer during *wudū'*. In the Malaysian context, this understanding aligns with JAKIM's regulatory emphasis on both ingredient compliance and practical usability in religious observance, reinforcing that halal certification extends beyond chemical permissibility to include ritual functionality. Thus, a cosmetic product that contains no prohibited substances but obstructs water contact would fail to meet the full requirements of halal under *fiqh al-tahārah*, underscoring the necessity for scientific testing of water permeability alongside religious evaluation.

As a result, the concept of “ablution-friendly” cosmetics has emerged, requiring products to undergo rigorous permeability testing to confirm that water can pass through the product and reach the skin. This includes verifying whether a physical characteristic like a barrier which invalidates ablution or functions similarly to henna or light oil. Scientific methods are now employed in laboratories to test permeability on key areas

of the body involved in ablution, such as the face, hands, and arms. In recent years, this classical *fiqh* understanding has gained renewed importance as Muslim consumers increasingly seek products that are both religiously compliant and lifestyle appropriate. The development of breathable or water-permeable cosmetics reflects a collaborative effort between religious scholars, scientists, and product developers. These innovations are guided not only by laboratory testing but also by Islamic legal and ethical principles that aim to preserve both external cleanliness and internal piety (Raza et al., 2025; Hamid, 2023).

Moreover, the implications of Imam Nawawi's rulings extend beyond daily worship; they reflect Islam's broader commitment to ethical consumption. The concept of halal encompasses all dimensions of life not just food and drink but also what is applied to the body. Muslims are thus encouraged to choose products that are not only lawful in content but also functionally compatible with religious obligations (Hashim & Hashim, 2013; Halal, 2026). Cosmetics, therefore, are not simply tools of beautification but part of a holistic Islamic lifestyle that values spiritual purity, health, and moral accountability. By integrating classical Islamic jurisprudence with modern cosmetic science, the Muslim community can continue to uphold timeless religious values in contemporary life. To complete this research, other references like standard, acts and law are important for the purpose of strengthen the information gathered. Thus, this reference is important because halal cosmetic has their own reference that needed to be comply according to JAKIM standard which help to sustain and increasing the quality of the product by following the requirement of (Department of Islamic Development Malaysia [JAKIM], 2020; Standards Malaysia, 2008; Standards Malaysia, 2019; Ministry of Health Malaysia , 2009):

- i. MPPHM (Department of Islamic Development Malaysia [JAKIM], 2020)
- ii. Halal Assurance System (HAS) (Department of Islamic Development Malaysia [JAKIM], 2020)
- iii. Malaysia Standard on Islamic Consumer Goods - Part 1: Cosmetic and Personal Care - General Guidelines (MS 2200:2008) (Standards Malaysia, 2008)
- iv. Malaysia Standard on Halal Cosmetic - General Requirements (MS

2634: 2019) (Standards Malaysia, 2019)

- v. Hazard Analysis Critical Control Point (HACCP) Ministry of Health Malaysia, 2009)

Furthermore, to strengthen this research, references from cosmetic experts have been considered, as the Malaysian Guidelines for Control of Cosmetic Products must be prepared in accordance with the ASEAN Cosmetic Directive (ASEAN, 2003; National Pharmaceutical Regulatory Agency [NPRA], 2017). The National Pharmaceutical Control Bureau (NPCB), the Director of Pharmaceutical Services (DPS), and other representatives from the cosmetic industry are the primary sources of information in this area (National Pharmaceutical Regulatory Agency [NPRA], 2017; Ministry of Health Malaysia, 1984). The following are the guidelines that must be followed (Ministry of Health Malaysia, 1984; NPRA, 2017; NPRA, 2013; NPRA, 2016; NPRA, 2017; NPRA, 2009):

- i. Control of Drugs and Cosmetics Regulations 1984 (Ministry of Health Malaysia, 1984)
- ii. Guidelines for Control of Cosmetic Product in Malaysia (2017) (NPRA, 2017)
- iii. Guideline for Product Information File (PIF) (NPRA, 2013)
- iv. Guideline for Cosmetic Advertisement (NPRA, 2016)
- v. Cosmetic Labelling Requirements (NPRA, 2017)
- vi. Cosmetic Claims Guidelines (NPRA, 2009)
- vii. Guideline for Cosmetic Good Manufacturing Practice (NPRA, 2017)

As a result, by understanding all the term and guideline for halal cosmetic by the authorities, the finding of the term and characteristic of ablution-friendly cosmetic in the Islamic perspective can be identified.

1.2 Research Background

Women in contemporary society are constantly exposed to prevailing standards of attractiveness (Britton, 2018). Thousands of advertisements target women of all ages,

body types, and backgrounds including Muslim women to promote an often unattainable ideal of beauty. In Malaysia, many advertisements exploit Muslim models by using heavily edited and digitally enhanced images to attract consumers. As a result, these unrealistic beauty standards have contributed to feelings of inadequacy among women. These images contribute to widespread feelings of inadequacy and body dissatisfaction among women. In response to rising religious awareness, some cosmetic brands have adopted terms like "ablution-friendly" to attract Muslim consumers. However, this marketing approach may exploit religious sentiment, as there is limited scholarly agreement on whether such products truly meet the requirements of valid ablution (Nordin & Radzi, 2021).

Islam encourages cleanliness and the appreciation of beauty as part of daily life. However, maintaining these values must align with religious guidelines, particularly in the use of personal care products. According to Ahsanul Haque et al. (2018), before the rise in halal awareness, many cosmetic products contained impermissible ingredients such as alcohol and animal-derived substances not processed according to Islamic law. This highlights the importance of evaluating cosmetic formulations to ensure compliance with halal standards. As consumer awareness has grown, the term halal has become strongly associated with both ingredients and the manufacturing process, boosting Muslim consumers' confidence. Despite this progress, the halal status of certain skincare products remains uncertain, even in Malaysia where the MS 2634 standard exists. While this standard specifies halal ingredients, it does not address aspects related to product use, such as whether the product is "ablution-friendly" or permits water permeability during ablution. These limitations create ambiguity regarding the permissibility of such products for use in prayer, where ritual purity is essential, highlighting the need for clearer guidance to ensure both compliance and consumer confidence.

The primary goal of this study is to examine Muslim consumers' perceptions of halal cosmetics, with particular attention to the term "ablution-friendly" as employed in the cosmetic market to attract Muslim users. While widely used as a marketing claim, the religious legitimacy of this term remains unclear, especially in relation to the requirement of water reaching the skin during ablution (*wuḍūʾ*). To strengthen this inquiry, the study critically investigates the concept of water permeability and the standards of valid ablution from the perspective of *fiqh al-tahārah*, with a specific focus on *fiqh al-nisāʾ*, given the predominant use of skincare products among Muslim women.

In addressing contemporary issues such as the influence of beauty standards on Muslim women, the growing awareness of halal cosmetics, consumer concerns regarding purity and religious compliance, and the increasing marketing of “ablution-friendly” skincare products, this study seeks to bridge the gap between commercial claims, scientific discourse, and Islamic jurisprudence. Rather than conducting experimental testing, the analysis draws upon classical juristic principles, contemporary scholarly discussions, and scientific literature on water permeability to evaluate the conceptual validity of such claims.

1.2.1 Understanding of ‘Ablution-Friendly’ Cosmetic in the Context of Islamic Ritual Purity

According to Ibn Kathir (2025), the act of ablution is an obligatory condition for the performance of salah (prayer), forming an integral part of *tahārah* (ritual purification). This is based on Surah Al-Ma’idah verse 6, which outlines the prescribed steps: washing the face, hands up to the elbows, wiping the head, and washing the feet up to the ankles. Ibn Kathir (2025), explains that this verse is a direct command from Allah, establishing a clear legal and ritual framework that determines the validity of prayer. He emphasizes that the physical actions of ablution are more than hygienic practices they are acts of obedience, deeply rooted in the spiritual and legal structure of Islam. To support this, Ibn Kathir (2025), references the hadith of Uthman ibn Affan, a key narration that illustrates the exact method of performing ablution as demonstrated by the Prophet Muhammad (PBUH):

عَنْ حُمْرَانَ، مَوْلَى عُثْمَانَ قَالَ تَوَضَّأَ عُثْمَانُ بْنُ عَفَّانَ يَوْمًا وُضُوءًا حَسَنًا ثُمَّ قَالَ رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءِ ثُمَّ قَالَ " مَنْ تَوَضَّأَ هَكَذَا ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ لَا يَنْهَرُهُ إِلَّا الصَّلَاةُ غُفِرَ لَهُ مَا خَلَا مِنْ ذَنْبِهِ "

Translation:

“Humran, the freed slave of Uthman reported: One day Uthman bin Affan performed the ablution well, and then said: I saw Allah's Messenger (PBUH) perform ablution, the best ablution, and then observed: He who performed ablution like this and then went towards the mosque and nothing (but the love of) prayer urged him (to do so), all his previous (minor) sins would be expiated.”

(Sahih Muslim⁴)

This narration reflects both procedural correctness and spiritual significance in the practice of ablution. This Hadith affirms that proper performance of ablution not only meets ritual requirements but also earns divine forgiveness. Thus, *ṭahārah* holds legal, physical, and spiritual dimensions essential for engaging in valid Islamic worship. Building on this foundation, modern interpretations of ablution have been applied to new consumer practices, particularly within the context of cosmetic use among Muslims. Scholars such as Utaberta and Shakir (2021) and Afifi (2022) argue that products applied to areas required for ablution must not form barriers that prevent water from reaching the skin. From an Islamic jurisprudential perspective, any impermeable layer such as certain makeup or nail polish may invalidate wudū' if not removed prior to prayer (al-Nawawī, n.d) This directly reflects the principle laid out by Ibn Kathir, that every part mentioned in the Qur'anic verse must be washed or wiped effectively for the ablution to be valid. Therefore, the term “ablution-friendly” has emerged within the halal cosmetic market, representing products formulated to comply with these religious requirements while addressing the growing demand for faith-aligned personal care.

The functional and spiritual nature of ablution emphasizes that ritual purity is a conscious preparation for worship, not merely external cleansing. As Osim and Eteng (2021) highlight, ablution serves as both physical purification and a spiritual act that cultivates piety and mindfulness. Syahputra (2021) adds that ablution positively affects physical and mental health, reinforcing its dual role in Islamic practice. Innovative educational methods, such as augmented reality, have even been introduced to teach proper ablution techniques to young learners (Latifah et al., 2021). These modern applications are in harmony with the core teachings found in Tafsir Ibn Kathir, where

⁴ Muslim b. al-Hajjaj, Abu al-Husayn al-Qushayri (2007), *Sahih Muslim* (English Translation), *kitab al-Taharah, bāb faḍli al-wuḍū' i wa al-ṣalāti 'aqibahu*, hadith no. 232. Vol. 1. Riyadh: Darussalam, p. 345.

ablution is not reduced to ritual mechanics but recognized as a spiritual gatekeeper to divine connection. The hadith of Uthman confirms that both form and focus are required symbolizing the comprehensive purification Islam demands from its followers before standing in prayer.

In line with the necessity of valid ablution, halal cosmetics must meet strict Islamic guidelines that forbid the inclusion of impure (haram) ingredients. Pradana and Elisa (2024), Sugibayashi et al. (2019), and Susanti & Yusuf (2021) define halal cosmetics as those free from porcine derivatives, carrion, human body parts, and substances derived from predatory animals. These rulings align with the classical understanding that purity both of the body and the substances applied to it is essential for worship. Ibn Kathir's commentary emphasizes that purification must not be obstructed by physical barriers or impurities (Ibn Kathir, 2000). Elgharbawy (2022) and Shahid et al. (2022) reinforce this principle, noting that the production process of halal cosmetics must also be free from contamination, ensuring that the final product maintains its suitability for use in ablution. Hence, both content and context of cosmetic use are tied closely to ritual acceptability.

The rise of the halal cosmetics market reflects a growing consumer base that values both efficacy and religious adherence. Isa et al. (2023) and Khan et al. (2020) argue that the "ablution-friendly" label signifies not only technical suitability but also ethical alignment with Islamic practices. This reflects the same principles in Ibn Kathir's exegesis purification must be complete, sincere, and in line with divine command. As consumers become more conscious of their spiritual obligations, products that support proper ablution gain trust and preference. The Hadith of Uthman illustrates that when ablution is performed correctly, with sincerity and mindfulness, it results in spiritual reward. Thus, modern branding that emphasizes ablution compatibility echoes this prophetic guidance by offering practical solutions that do not compromise religious integrity.

Branding and labelling strategies play a significant role in reinforcing consumer trust in halal cosmetic products. Jalil et al. (2021) and Ibeabuchi et al. (2024) demonstrate that explicit halal certification and the use of terms such as "ablution-friendly" enhance perceived product reliability and religious legitimacy. Mohezar et al. (2016) note that labelling aligned with Islamic principles reflects wider regulatory efforts to ensure compliance in product formulation and marketing. These strategies reinforce the importance of clarity and transparency in fulfilling the requirements laid

out by Islamic law. In the context of ablution, such branding assures consumers that the products they use will not interfere with ritual purification, a concept that aligns directly with the standards detailed in Ibn Kathir's tafsir and the prophetic example preserved in the Hadith of Uthman ibn Affan.

In conclusion, the integration of *tahārah* principles drawn from both tafsir Ibn Kathir and prophetic tradition into modern halal cosmetic standards illustrates a strong convergence between classical jurisprudence and contemporary consumer needs. Raza et al. (2023) and Ambo & Shapir (2021) emphasize that Muslim consumers are seeking products that enhance physical appearance while affirming religious commitments. The awareness of halal, particularly in the context of ablution, represents not just legal compliance but a deeper alignment with spiritual values. As the halal beauty market evolves, the demand for cosmetics that uphold purity both in content and effect will continue to grow. The concept of “ablution-friendly” is therefore more than a marketing term; it is a declaration of commitment to the holistic Islamic principle that links cleanliness, worship, and ethical living in a unified practice.

1.3 Problem Statement

This section defines about the problem statement of the research, namely: (a) conceptual issues; (b) standard and regulatory issues; (c) operational issues.

1.3.1 Conceptual Issue

Based on previous studies and literature on halal cosmetics and ritual purity, there is growing concern regarding the use of long-lasting or water-resistant skincare products, such as moisturizers, sunscreens, and BB creams, which may form impermeable layers on the skin and potentially affect the validity of *wuḍū'* (ablution) (Aufi & Aji, 2021; Maharani et al., 2025). Research indicates uncertainty among consumers about whether these products allow water to effectively reach the skin during ablution, even after cleansing, particularly given that they are applied for extended periods and often marketed as long-wear or waterproof. This issue highlights the broader challenge of aligning contemporary skincare formulations with Islamic requirements for ritual purity and underscores the need for scientific validation and clear religious guidance in evaluating product compliance with fiqh standards.

The rapid growth of the halal cosmetics industry, particularly in Malaysia, reflects a rising awareness among Muslim consumers who seek products that not only avoid prohibited ingredients but also align with broader religious concerns about ritual purity. While halal certification in Malaysia such as that granted by JAKIM primarily focuses on ingredient compliance and the exclusion of impermissible substances like porcine derivatives and certain alcohols, consumer expectations are expanding to include compatibility with religious practices such as *wuḍūʾ* (ablution) (Hamid, 2023; Tajuddin et al., 2023). This shift has contributed to growing interest in “ablution-friendly” cosmetics, which are marketed as products that do not hinder water from reaching the skin and therefore do not interfere with the performance of ritual cleansing (Putri, 2023). However, this emerging concept extends beyond traditional halal criteria and touches upon areas of Islamic legal reasoning where contemporary formulations and everyday religious observance intersect, highlighting the need for clearer guidance from both scientific and *fiqh* perspectives.

Despite its growing prominence, the term “ablution-friendly” remains conceptually vague and lacks a standardized definition or regulatory framework. There is no unified guideline that bridges Islamic jurisprudential requirements, scientific testing methods, manufacturer claims, and Malaysia’s halal certification protocols. As a result, Muslim women who strive to maintain ritual purity face confusion and uncertainty in selecting skincare and cosmetic products. This conceptual gap creates a need for clearer definitions, credible testing standards, and *fiqh*-based guidance to ensure that the products align with both Shariah principles and practical skincare needs.

1.3.2 Standard and Regulatory Issue

A notable example of this regulatory issue can be seen in the rising number of cosmetic products in Malaysia where more than 60,000 different types of cosmetics are available in the local market that are marketed as “ablution-friendly” without any clear, standardized evidence to support such claims (Hassali et al., 2015). For instance, consumers have reported cases where waterproof foundations or lipsticks were labelled as ablution-compliant, yet independent tests revealed that water was unable to penetrate the cosmetic layer, thus invalidating ablution according to the Shafie school. This has led to public confusion and scepticism, especially among Muslim women who rely on these labels to maintain religious obligations during daily routines.

From the perspective of Islamic jurisprudence, particularly the general *fiqh al-tahārah* (purification), a valid ablution requires that water must reach the skin, as commanded in the Qur'an. Allah SWT states that:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

Translation:

“O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles.”

(Al-Ma'idah 5:6)

According to Ibn Kathir by al-Nawawī (n.d.), this verse indicates the obligatory nature of washing and wiping specific limbs in a particular sequence with actual water flow. It is further emphasized by the Hadith of 'Uthman ibn 'Affan (RA), who narrated:

عَنْ أَخْبَرَهُ أَنَّ حُمْرَانَ مَوْلَى عُثْمَانَ أَخْبَرَهُ أَنَّ عُثْمَانَ بْنَ عَفَّانَ - رَضِيَ اللَّهُ عَنْهُ - دَعَا
بِوَضُوءٍ فَتَوَضَّأَ فَعَسَلَ كَفَّيْهِ ثَلَاثَ مَرَّاتٍ ثُمَّ مَضْمَضَ وَاسْتَنْشَرُ ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ
مَرَّاتٍ ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثَ مَرَّاتٍ ثُمَّ غَسَلَ يَدَهُ الْيُسْرَى مِثْلَ ذَلِكَ ثُمَّ
مَسَحَ رَأْسَهُ ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى إِلَى الْكَعْبَيْنِ ثَلَاثَ مَرَّاتٍ ثُمَّ غَسَلَ الْيُسْرَى مِثْلَ ذَلِكَ
ثُمَّ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا ثُمَّ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا ثُمَّ قَامَ فَرَكَعَ رَكَعَتَيْنِ لَا يُحَدِّثُ
فِيهِمَا نَفْسَهُ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ " . قَالَ ابْنُ شَهَابٍ وَكَانَ عُلَمَاؤُنَا يَقُولُونَ هَذَا
الْوَضُوءُ أَسْبَغُ مَا يَتَوَضَّأُ بِهِ أَحَدٌ لِلصَّلَاةِ .

Translation:

“Humran, the freed slave of 'Uthman, said:

Uthman ibn 'Affan called for ablution water and this is how he performed the ablution. He washed his hands thrice. He then rinsed his mouth and cleaned his nose with water (three times). He then washed his face three times, then washed his right arm up to the elbow three times, then washed his left arm like that, then wiped his head; then washed his right foot up to the ankle three times, then washed his left foot like that, and then said: I saw the Messenger of Allah (PBUH) perform ablution like this ablution of mine. Then the Messenger of Allah (PBUH) said: He who performs ablution like this ablution of mine and then stood up (for prayer) and offered two rak'ahs of prayer without allowing his thoughts to be distracted, all his previous sins are expiated. Ibn Shihab said: Our scholars remarked: This is the most

complete of the ablutions performed for prayer.”

(Sahih Muslim⁵)

This Hadith emphasizes the importance of performing ablution (*wuḍūʾ*) correctly, ensuring that water reaches all obligatory parts of the body (face, arms, and hands) as prescribed by the Prophet (PBUH). According to Shafiʿi jurisprudence, which is the dominant school in Malaysia, any substance that prevents water from reaching the skin such as thick creams, oils, or other coverings can invalidate ablution, because the flowing of water over the skin is a legal requirement (al-Nawawī, n.d.). While the hadith itself does not mention modern products like cosmetics, scholars have applied its principles to contemporary contexts, with some contemporary fatwas recommending scientific or laboratory verification of water permeability for topical substances, especially on areas of the body obligatory for ablution.

However, Malaysia’s current halal certification standards do not specifically regulate or verify water permeability in products labelled as “ablution-friendly”. While MS 2634:2019 provides general requirements for halal cosmetics emphasizing ingredient permissibility and hygiene it omits specific standards concerning ritual water contact. Similarly, JAKIM’s Manual Procedure for Halal Certification (MPPHM, 2014) does not mandate evidence or standardized testing of permeability. This regulatory gap permits manufacturers to make spiritual claims without scientific or religious scrutiny, leaving consumers vulnerable to misinformation and spiritual error. To uphold the sanctity of ablution and protect consumers’ trust, especially among Muslim women, there is an urgent need for harmonized regulations. These must integrate Islamic jurisprudence, scientific water permeability testing, and transparent certification processes. This integration will help ensure that cosmetic products support both religious obligations and consumer well-being, fostering greater trust and clarity in the halal skincare industry.

⁵ Muslim b. al-Hajjaj, Abu al-Husayn al-Qushayri (2007), *Sahih Muslim* (English Translation), *kitab al-Ṭahārah, bāb ṣifati al-wuḍūʾi wa kamālihi*, hadith no. 226. Vol. 1. Riyadh: Darussalam, p. 356.

1.3.3 Operational Issues

A salient example of operational ambiguity can be observed in the marketing of skincare products labelled as “ablution-friendly,” despite lacking standardized verification of water permeability. Several moisturizers, sunscreens, and foundations have been promoted on digital platforms as compliant with ablution requirements; however, independent assessments have demonstrated that many of these formulations form hydrophobic layers that prevent water from reaching the skin. These concerns have been echoed by consumers and influencers alike, particularly Muslim women who shared personal experiences of doubt regarding the validity of their ablution after using such products. The lack of transparency and absence of regulatory oversight in verifying these claims has prompted calls from religious scholars and consumer groups for more rigorous testing protocols. This situation underscores the pressing need for halal certification frameworks to expand beyond ingredient-based assessments to include functional compliance with Islamic purification requirements.

In the current cosmetic landscape, the term “ablution-friendly” is increasingly used as a marketing tool by popular brands like Wardah, SimplySiti, and Sugarbelle (Have Halal Will Travel, n.d.; Hype, n.d.; Kuala Lumpur Hospitality, n.d.). However, the lack of a clear and consistent definition has led to varying interpretations some brands define it as ease of removal, while others claim water permeability. This inconsistency causes significant consumer misunderstanding, especially among Muslim women who depend on such labels to ensure valid ablution. The issue is compounded by the fact that many consumers lack the technical knowledge to assess product permeability, potentially leading to the unintentional invalidation of acts of worship. In response to such confusion, JAKIM issued a public advisory in 2020 to caution against falsely labelled nail polishes, underscoring the need for validated claims and greater regulatory clarity (Lim, A.,2021). Meanwhile, cosmetic manufacturers and OEM/ODM suppliers, including MM Cosmetic and Sky Resources, often use non-standardized in-house permeability tests, such as WVTR, but without consistent benchmarks or religious guidance, their outcomes remain inconclusive and unreliable.

Beyond technical inconsistencies, there are growing concerns over ethical practices and product integrity in the cosmetic industry. Despite the widespread availability and everyday use of these products, misleading halal claims, the use of prohibited substances, and the exploitation of religious imagery in branding have raised

alarms about halal compliance and consumer trust. Some scholars warn that the use of impermissible or impermeable products not only affects daily worship but can also compromise major religious obligations like *Hajj* and *Umrah*. Health concerns related to nanoparticles and untested ingredients have further increased consumer demand for safe, transparent, and Shariah-compliant products. Islam acknowledges the natural inclination of women to beautify themselves, and this right is not prohibited so long as it adheres to Islamic guidelines. Allah SWT says in the Qur'an:

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ ۖ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ۗ قُلْ هِيَ لِلَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَمَةِ

Translation:

“Say: Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?”
(Al-A'raf 7: 32)

This verse affirms that beautification is permissible, yet it must not contradict religious boundaries. In practical terms, a truly ablution-friendly skincare product must fulfill three operational criteria: (1) it must be water-permeable, allowing water to reach the skin surface during ablution; (2) it should exclude impermissible (haram) ingredients, such as those derived from pork or carrion; and (3) it must be free of barriers such as thick silicone layers, occlusive waxes, or polymers that prevent proper water contact (Sugibayashi et al., 2019; Cosmetics Design Asia, 2024). The presence of such properties must be verifiable through standardized permeability tests, ideally regulated in consultation with religious authorities. Thus, the need for scientifically validated, Shariah-compliant skincare is not only a regulatory concern but also a spiritual safeguard that upholds both personal dignity and religious responsibility.

The rising use of the term “ablution-friendly” in the skincare industry reflects a growing demand among Muslim consumers for products that support both religious and personal care needs. However, the absence of standardized definitions, scientific verification, and religious oversight has led to widespread ambiguity and mistrust. To ensure that religious obligations particularly ablution are not compromised, halal certification bodies must expand their scope to include water permeability testing, religiously guided standards, and transparent communication with consumers. Only

through the alignment of regulatory, scientific, and jurisprudential frameworks can the integrity of both faith and consumer safety be preserved in the halal cosmetics market.

1.3.4 Conclusion

In conclusion, while Malaysia boasts one of the most advanced halal regulatory systems in the world, there remains a critical gap in standardizing and verifying the concept of "ablution-friendly" cosmetics. Current halal certification focuses primarily on ingredient permissibility and manufacturing quality but does not account for ritual purity requirements such as water permeability. Simultaneously, Islamic jurisprudence, particularly *fiqh al-ṭahārah*, emphasizes the spiritual importance of valid ablution, and the impact cosmetics may have on it. The lack of integration between *fiqh* rulings, halal standards, and industry practices results in inconsistent product claims, consumer confusion, and potential invalidation of religious acts. Therefore, this study is necessary to explore and define the specific characteristics of ablution-friendly halal cosmetics, from both *fiqh* and regulatory perspectives. It aims to provide a clear framework that can guide Muslim women's product choices, inform manufacturers and certifiers, and ultimately, uphold the integrity of Islamic worship practices.

1.4 Research Questions

Given the concerns surrounding the compatibility of cosmetic products with Islamic requirements for purification, this research necessitates an exploration of the theoretical foundations of classical ablution in *fiqh*, the scientific properties of cosmetic formulations, and the conceptual framework of ablution-friendly makeup. These components form the basis for assessing whether skincare and cosmetic products uphold the standards of ritual purity (*ṭahārah*) in Islamic practice. Accordingly, the study seeks to address the following research questions:

- i. What are the regulation and validity of water permeability in ablution-friendly skincare from a *fiqh al- ṭahārah* perspective?
- ii. What is the water permeability in skincare products and its implications for ablution from *fiqh al- ṭahārah* perspective?

- iii. What is a *fiqh al-ṭahārah* based framework for assessing water permeability in ablution-friendly skincare?

1.5 Research Objectives

The research aims to address key questions that will deepen the understanding of how makeup products align with Islamic ritual purity requirements. Specifically, the study intends to:

- i. To identify the regulation and validity of water permeability in ablution-friendly skincare product from a *fiqh al- ṭahārah* perspective.
- ii. To verify the characteristic of water permeability in skincare products and its implications on ablution from a *fiqh al- ṭahārah* perspective.
- iii. To develop a *fiqh al-ṭahārah* based framework for assessment of water permeability in ablution-friendly skincare.

1.6 Significant of Study

This section defines about the scope of the research, namely: (a) conceptual foundations for the development of a guideline for JAKIM; (b) conceptual foundations for the development of a guideline for JAIN; (c) conceptual foundations for the development of a guideline for Department of Standards Malaysia; and (d) conceptual foundations for the development of a guideline for halal industry sector.

1.6.1 Conceptual Foundations for the Development of a Guideline for JAKIM

This research can contribute to the enhancement of JAKIM's Manual Procedure for Malaysia Halal Certification by outlining a comprehensive framework to verify ingredient permissibility and production processes in accordance with shariah principles. It also integrates the perspectives of halal academic scholars, who bridge classical Islamic jurisprudence with modern cosmetic science particularly in assessing water-permeable and easily removable formulations. These conceptual foundations are essential in shaping the thesis framework, which can be adapted by JAKIM to develop

standardized, shariah-compliant guidelines for the use of the “ablution-friendly” label. Such a framework offers several key advantages for both parties involved. For JAKIM, it enhances the integrity and clarity of halal certification by including ritual purity criteria, thereby reinforcing Malaysia’s global leadership in halal regulation. For manufacturers, it provides clear, measurable standards that reduce ambiguity, minimize the risk of non-compliance, and enable more effective product development aligned with consumer expectations. Additionally, the framework builds consumer trust by ensuring transparent and verifiable labelling, while supporting the broader goal of producing innovative, faith-consistent products that meet both religious obligations and market demand.

1.6.2 Conceptual Foundations for the Development of a Guideline for JAIN

This study presents a structured conceptual framework intended to support JAIN (State Islamic Religious Departments in Malaysia) in developing consistent and shariah-compliant guidelines for the evaluation and regulation of the “ablution-friendly” label in makeup products. The framework incorporates several key foundations: *fiqh al-nisā’*, which offers women-specific guidance on the permissible use of cosmetics in acts of worship; halal certification principles, which ensure compliance in terms of ingredients and production processes; and the expertise of halal academic scholars, who integrate classical Islamic jurisprudence with contemporary advancements in cosmetic science particularly in relation to water-permeable formulations.

The adoption of this framework offers clear advantages for both regulatory authorities and industry stakeholders. For JAIN, it facilitates a more standardized and effective approach to halal enforcement at the state level, supporting uniform inspections, enhanced public education, and strengthened consumer protection. For the cosmetic industry, it provides regulatory clarity, allowing manufacturers to design and certify products that align with shariah principles, mitigate the risk of mislabeling or non-compliance, and improve marketability among Muslim consumers. Ultimately, this collaborative, interdisciplinary approach upholds religious values, builds consumer confidence, and reinforces Malaysia’s leadership in the global halal cosmetics sector.

1.6.3 Conceptual Foundations for the Development of a Guideline for Department of Standards Malaysia

These include *fiqh al-tahārah*, which outlines Islamic rulings on ritual purity to ensure that products labelled as “ablution-friendly” permit water penetration for valid *wudū’* and *ghusl*, which provides women-specific jurisprudential guidance on adornment and cosmetic use within the limits of *sharī’ah*; halal certification principles under Malaysia’s MS 2634:2019 Halal Cosmetics: General Requirements, which explicitly require that halal cosmetics (1) do not contain any materials prohibited by *sharī’ah* (such as *najs* or non-slaughtered animal parts), (2) do not contain toxic or hazardous substances, (3) are manufactured and handled using equipment free from contamination with *najs*, and (4) are packaged and labelled in ways that do not mislead or violate *Sharī’ah* principles. Lastly, contributions from halal scholars integrate classical Islamic legal principles with contemporary cosmetic science, including the development of formulations and evaluation frameworks that better align product performance with religious requirements such as water permeability.

These foundational elements form the core of the thesis framework and are directly relevant for the Department of Standards Malaysia to operationalize into clear, enforceable, and technically sound standards for the “ablution-friendly” claim. Integrating these elements would ensure that the terminology aligns with Islamic ritual requirements, offers regulatory clarity for manufacturers, promotes consumer confidence through transparent and verifiable labelling, and reinforces Malaysia’s position as a global leader in the halal cosmetics industry. Moreover, this approach addresses both the religious and cultural needs of Muslim consumers while simultaneously enhancing the international marketability of halal cosmetic products by aligning with global expectations for authenticity, innovation, and integrity.

1.6.4 Conceptual Foundations for the Development of a Guideline for Halal Industry

The Halal Development Corporation Berhad (HDC) can implement this proposed framework as a strategic foundation for developing standardized, shariah-compliant guidelines applicable to product labelling, formulation, and certification processes across various halal consumer goods. This framework integrates key

conceptual elements that collectively provide a comprehensive basis for halal industry standardization. These include *fiqh al-ṭahārah*, which outlines Islamic rulings on ritual purity to ensure that products particularly in categories such as cosmetics, pharmaceuticals, and personal care do not compromise religious obligations such as ablution and *ghusl*, which delivers gender-specific jurisprudential guidance on permissible adornment and product use in accordance with Islamic teachings; halal certification principles, such as those found in Malaysia's MS 1500:2019 (General Guidelines on Halal Food) and MS 2634:2019 (Halal Cosmetics), which guide ingredient integrity and production standards; and the specialized knowledge of halal academic experts, who connect traditional Islamic jurisprudence with evolving scientific and technological developments across multiple halal sectors.

These foundational components represent the core structure of this research framework and are directly applicable to HDC's mandate of shaping clear, actionable, and technically sound guidelines that respond to both regulatory and market needs. By implementing this framework, HDC stands to significantly enhance its role as the central agency spearheading Malaysia's halal ecosystem, offering:

- (a) Institutional advantage: HDC can lead the consolidation of diverse halal standards into a unified, Shariah-authenticated model that strengthens its regulatory and advisory capabilities.
- (b) Market credibility: Products endorsed under HDC's refined framework will enjoy heightened trust and recognition, both domestically and globally.
- (c) Innovation facilitation: With structured, *Shari'ah*-aligned guidelines, manufacturers and innovators can confidently develop new halal-compliant offerings across sectors such as food, cosmetics, biotechnology, and pharmaceuticals.
- (d) International leadership: Positioning Malaysia as a global halal benchmark, HDC can use this framework to promote cross-border cooperation and mutual recognition of halal standards.
- (e) For industry players and consumers, this collaboration means enhanced clarity, traceability, and consistency in halal products reinforcing Malaysia's reputation as a hub for ethical, faith-compliant commerce. In turn, the framework empowers HDC to drive not only regulatory excellence

but also inclusive economic growth through halal industry expansion and global market penetration.

1.7 Scope and Limitation

This research has limitations in a few related aspects: (a) the school of thought focuses on al-Syafi'i, specifically the Imam al-Nawawi formulation; (b) the skincare products discussed are elaborated only to a limited extent; and (c) the technical requirements mentioned are based solely on the Malaysian standard and are only briefly elaborated. The study limits itself to skincare products such as foundations, moisturizers, and sunscreens commonly used by women. Broader purification topics like tayammum or male grooming rulings are outside the scope.

1.7.1 Water Permeability

Recent studies have explored the impact of waterproof cosmetics on the validity of ablution in Islamic practice, emphasizing the need for ablution-friendly cosmetics that align with *fiqh al-ṭahārah* requirements. Research indicates that waterproof cosmetics, such as henna or long-wear foundations, can form a barrier preventing water from reaching the skin during ablution, potentially invalidating the ritual for Muslim women seeking ablution-friendly products (Rochmawati et al., 2022; Dakhirotul Ilmiyah, 2024). This issue is particularly significant for Muslim women who rely on cosmetics for daily use while adhering to religious obligations (Isnaini Lu'lu' Atim Muthoharoh, 2023). The presence of chemicals or substances creating water-resistant layers in cosmetics may compromise ablution requirements, necessitating ablution-friendly formulations that permit water permeability (Maulia Hena Nazeladita et al., 2020). Scholars recommend that users of waterproof cosmetics thoroughly remove these products before ablution to ensure ritual validity, supporting the development of ablution-friendly alternatives (Dakhirotul Ilmiyah, 2024). Some researchers advocate for natural, water-permeable cosmetics as an optimal solution for Muslim women to maintain both aesthetic appeal and the integrity of their ablution practices, aligning with *Fiqh al-nisa'* principles (Isnaini Lu'lu' Atim Muthoharoh, 2023).

1.7.2 Ablution-Friendly

The “ablution-friendly” focuses on makeup products specifically designed to support the validity of ablution (partial ablution) in accordance with Islamic principles of ritual purity. Ablution-friendly, in a general sense, refers to products whose formulations allow water to effectively reach the skin, thus ensuring that acts of purification like ablution are not obstructed. This includes halal-certified, breathable, and non-occlusive makeup items such as water-permeable nail polishes, breathable foundations, lightweight powders, and lip tints that are either fully removable or allow water penetration without leaving a barrier, as guided by *fiqh al-nisā’*, which also encompasses the principles of *fiqh al-tahārah*.

The scope includes juristic validation, scientific assessment, consumer education, certification practices, and the ethical marketing of such products. However, the scope excludes broader purification topics such as *tayammum* (dry ablution), *ghusl* (full-body ritual purification), and general hygiene practices unrelated to makeup application. It also excludes non-halal or impermeable products like waterproof mascaras, silicone-based primers, and long-wear lipsticks that lack shariah-compliant verification and obstruct water flow. Moreover, it does not cover products that are falsely labelled as ‘ablution-friendly’ without valid juristic or scientific evidence. The focus remains on evaluating the accuracy, standards, and terminology used in defining ablution-friendly makeup products to inform the development of clear guidelines, such as those by JAKIM.

1.7.3 Integration of *Fiqh al- Tahārah* in *Fiqh al-Nisa’*

The *fiqh al-nisā’* relevant to evaluating the term ‘ablution-friendly’ in this research refers to the domain of Islamic jurisprudence focused on legal rulings specific to women, particularly concerning personal grooming, adornment, and ritual purification. These rulings are rooted in the Qur'an, Sunnah, and scholarly consensus, and examine how the use of cosmetics influences ritual acts such as *wuḍū’* (minor ablution) and *ghusl* (major purification). Since women are more likely to use cosmetic products that may act as physical barriers on the skin, *fiqh al-nisā’* requires special attention to the compatibility of such products with ritual purity obligations. This research integrates the rulings related to the permissibility, application, and limitations

of makeup for women, ensuring alignment with Islamic values of cleanliness (*ṭahārah*), modesty (*ḥayā*), and spiritual discipline.

This narration serves as a foundational reference for understanding the spiritual and physical standards of valid ablution in relation to makeup usage. The requirement for water to flow freely over the skin (*jaryān al-mā*) as articulated by Imām al-Shāfi‘ī and later emphasized by scholars like Imām al-Nawawī is particularly relevant in assessing water-permeable cosmetics. The scholar’s state it is required in washing the limbs that water must flow over them, reaffirming the invalidity of ablution if impermeable cosmetic layers remain on the skin. Therefore, this research deliberately excludes broader fiqh issues unrelated to grooming such as tayammum, *ghusl* not associated with cosmetics, and discussions of *istinjā*’ or *najāsa* and instead offers a focused, jurisprudential lens that connects ritual purity with cosmetic use. Through the integration of *fiqh al-ṭahārah* into *fiqh al-nisā*’, this study provides a gender-specific, legally sound framework to evaluate whether modern skincare and makeup products uphold the spiritual and ritual standards of purification in Islam.

1.8 Operational Definition

This section presents the operational definition for this research, as follows:-

1.8.1 Water Permeability

According to *fiqh al-ṭahārah*, ritual ablution (*wuḍū*) requires that water reaches all obligatory parts of the body, including the face, arms, and hands, to achieve valid purification for prayer. This principle implies that any substance applied to the skin must not create a barrier that prevents water from making direct contact, making water permeability a critical consideration in the development of ablution-friendly cosmetics. Cosmetic formulations intended for use by practicing Muslims must therefore allow water to penetrate the skin fully, ensuring compliance with the legal and ritual requirements of purification (al-Nawawī, n.d.; Sahih Muslim, Hadith 233).

Water permeability is a critical factor in developing ablution-friendly cosmetics, ensuring skincare and makeup products allow water to reach the skin during ablution, as required by *fiqh al-ṭahārah* for valid ritual ablution. Bronaugh et al. (1986) developed a rapid in vitro method using excised human skin to measure water permeability

constants (K_p), essential for assessing whether cosmetic formulations permit water penetration. White et al. (2011) correlated impedance measurements with water permeability, indicating that ablution-friendly cosmetics must facilitate water movement through both polar and lipophilic pathways to support ablution. Galey et al. (1976) found comparable water permeability between human and porcine skin, suggesting porcine models could test cosmetic permeability, with the epidermis being key to ensuring ablution compatibility. Strübmann et al. (1993) introduced an in vitro method using a polytetrafluoroethylene membrane to evaluate water retention in emollients, relevant for formulating ablution-friendly moisturizers that balance hydration without forming barriers. These studies highlight water permeability as a vital indicator of cosmetic compatibility with ablution', influenced by formulation design (Strübmann et al., 1993), skin barrier properties (Bronaugh et al., 1986), and tissue characteristics (Galey et al., 1976), ensuring adherence to Islamic ritual purity requirements.

1.8.2 Ablution-Friendly

According to *fiqh al-ṭahārah*, ritual purity requires that water reaches all obligatory parts of the body during *wuḍū'* (ablution), including the face, arms, and hands, for the ritual to be valid. Any substance applied to these areas that prevents water from contacting the skin may compromise the validity of the ablution (al-Nawawī, n.d.; Sahih Muslim, Hadith 233). Therefore, ablution-friendly cosmetics are specifically designed to comply with these requirements by allowing water permeability while maintaining skincare benefits. This ensures that Muslim users can perform their daily rituals without compromising either religious obligations or personal care, bridging traditional Islamic jurisprudence with contemporary cosmetic practice.

The term "ablution" originates from the Latin word *ablution*, meaning a washing or cleansing. In contemporary English, it refers to the act of washing oneself, especially as part of a religious ritual. The term is often used in the plural form, "ablutions," to denote the various acts of washing performed during such ceremonies (Merriam-Webster, n.d.). the term "cosmetic" derived from the Greek word "kosmētikos", meaning skilled in adornment, the term "cosmetic" pertains to substances or procedures intended to enhance or alter the appearance of the body, particularly the face. Cosmetics encompass a wide range of products, including creams, lotions, powders, and makeup,

designed for beautifying, cleansing, or promoting attractiveness (Merriam-Webster, n.d.).

For the purpose of this research, this study uses the term “ablution-friendly cosmetics” which refer specifically to skincare products such as moisturizers, creams, and lotions that are formulated to allow water to permeate the skin during the Islamic ritual of ablution. These products must not create an impermeable barrier that would invalidate the ablution process, as per Islamic jurisprudence (*fiqh*). The definition excludes make-up products such as foundations, powders, or other colour cosmetics, focusing solely on skincare items that align with both the requirements of ritual purification and Malaysia's Halal certification standards. This operational definition ensures that the study remains cantered on skincare products that meet the dual criteria of permeability and Halal compliance within the Malaysian context.

1.8.3 *Fiqh Al-Nisā'*

Fiqh, derived from the Arabic root “فقه”, fundamentally means deep understanding or comprehension, and in Islamic legal terminology it refers to the human intellectual effort to understand and apply divine rulings from the Qur'an and Sunnah (IslamQA, 2021; About Islam, 2025). In its linguistic sense, it signifies the ability to grasp the inner meaning of something, particularly with precision and insight. Over time, the term acquired a technical meaning in Islamic scholarship, referring specifically to Islamic jurisprudence the human effort to interpret and apply the divine guidance found in the Qur'an and Sunnah. Esteemed by scholars for its noble purpose, *fiqh* became associated with the structured and methodical derivation of legal rulings, especially concerning acts of worship, interpersonal dealings, and ethical conduct.

Among the various subfields of Islamic jurisprudence is *fiqh al-nisā'*, a specialized branch that focuses on rulings related to women. The term “*al-nisā'*,” meaning “the women,” is also the title of the fourth chapter (*Sūrah*) of the Qur'an, which addresses women's rights, family law, and social justice. *fiqh al-nisā'* emphasizes the unique responsibilities, conditions, and concerns of women within the framework of Islamic law (Oxford Islamic Studies Online, 2023; Nasr et al., 2022). Imām al-Shāfi'ī, for example, elaborates on rulings related to menstruation and purification in his *al-Umm*, stating that “a woman must perform ablution after the end of her menstrual period

before prayer becomes valid” (al-Shāfi‘ī, n.d.). Similarly, Ibn Qudāmah discusses the legal impact of female biological processes in *al-Mughnī*, emphasizing the conditions of valid *ṭahārah* for women (Ibn Qudāmah, 2004). Al-Nawawī, in *al-Majmū‘*, dedicates full chapters to women-specific jurisprudence, such as rulings on ḥayd, *nifās*, and their implications on acts of worship and purification (al-Nawawī, n.d.).

In the context of this study, *fiqh al-nisā’* is applied to analyse ablution-friendly skincare products cosmetics that allow water to penetrate the skin, thereby maintaining the validity of *wuḍū’* (ritual ablution). This operational definition focuses exclusively on Muslim women’s needs, particularly the compatibility of modern skincare with Islamic purification requirements. By centering the discussion on female-specific concerns and deliberately excluding male-related rulings or products, the research remains rooted in the practical and spiritual dimensions of women’s religious life, offering guidance that harmonizes faith with contemporary personal care.

The importance of *fiqh al-ṭahārah* within *fiqh al-nisā’* lies in its role as the foundation for all acts of worship that require ritual purity. For women, considerations of menstrual cycles, postnatal bleeding, and other biological factors make the rules of purification more nuanced. Ensuring compliance with *fiqh al-ṭahārah* not only guarantees the validity of prayers and other devotional acts but also informs the selection and formulation of ablution-friendly skincare products. Integrating these principles into product use demonstrates how classical jurisprudence continues to guide contemporary practices, providing women with practical means to uphold both religious obligations and personal care routines.

1.8.4 *Fiqh Al-Ṭahārah*

Fiqh al-ṭahārah, or the jurisprudence of purification, is a foundational component of Islamic law that governs cleanliness as a prerequisite for worship. In classical jurisprudence, particularly within the Shāfi‘ī school, purification (*ṭahārah*) is defined not only as physical cleanliness but also as a legal condition that must be fulfilled for acts of worship such as *ṣalāh* (prayer) to be valid. Imām al-Nawawī, in his seminal legal compendium *al-Majmū‘*, explains that *ṭahārah* entails the proper removal of both ritual impurity (*ḥadath*) and physical impurity (*najāsa*), and emphasizes the requirement that water must flow over the limbs for ablution (*wuḍū’*) to be valid (al-Nawawī, n.d.; Reliance of the Traveller, 2021). The Qur’an explicitly commands ritual

purification prior to prayer, stating “*O you who believe, when you rise to perform prayer, wash your faces and your hands up to the elbows, wipe over your heads, and wash your feet up to the ankles*” (Qur’an, al-Mā’idah 5:6). This obligation is further reinforced by the Prophetic tradition, in which the Prophet Muhammad (PBUH) declared that “*Prayer is not accepted without purification*” (Ṣaḥīḥ Muslim, no. 224). Together, these foundational texts establish that *ṭahārah* is a mandatory precondition for the validity of *ṣalāh*, requiring the fulfillment of all juridical conditions of ablution, including the proper contact of water with the prescribed body parts. A core legal standard drawn from classical texts is that *wuḍū’* requires *jaryān al-mā’* the flow of water across the skin. This principle is detailed by Imām al-Nawawī in *al-Majmū’* where he addresses substances that may invalidate *wuḍū’*. He writes:

إذا كان على بعض أعضائه شمع أو شحم أو عجي أو حناء في منع وصول "الماء"
لم يصح وضوؤه

Translation:

If there is wax (*sham*), grease (*shahm*), flour or dough (*‘ajīn*), or henna (*ḥinā’*) in the crevices of the foot or skin, and it prevents water from reaching the skin, then ablution is invalid"

(*Al-Majmū’*, Vol. 1).

This ruling provides the conceptual basis for evaluating modern skincare and cosmetic products especially those used by women within Islamic jurisprudence. Many contemporary products, such as waterproof creams, foundations, and balms, contain waxes or oils that behave similarly to the classical substances Imam al-Nawawī mentions. These materials may create a barrier that blocks water from touching the skin, thus invalidating *wuḍū’*. Therefore, the notion of “ablution-friendly” cosmetics must not be reduced to ingredient permissibility alone, but must also account for functional compliance specifically, whether water can physically reach the skin underneath.

This research builds upon Imam al-Nawawī’s classical criteria to assess the legitimacy of modern cosmetic formulations marketed as “halal” or “ablution-friendly.” The direct relevance of *fiqh al-ṭahārah* in this context underscores the need for regulatory clarity, standardization of permeability testing, and updated scholarly discourse within *fiqh al-nisā’*, given that women are the primary users of these products. The operational framework adopted here rests on this classical requirement of *jaryān al-mā’*, asserting that any substance that prevents water from flowing across the skin

regardless of its halal certification compromises the validity of purification and thus the performance of prayer.

The significance of this research lies in bridging classical Islamic jurisprudence with contemporary consumer practices, particularly in the context of women's personal care. By examining the compatibility of modern skincare products with the requirements of *fiqh al-tahārah*, this study addresses a practical gap in religious observance, consumer awareness, and product formulation. It highlights the need for clear guidelines on “ablution-friendly” cosmetics, ensuring that products not only comply with halal ingredient standards but also preserve ritual validity during *wudū*'. In doing so, the research contributes to scholarly discourse in *fiqh al-nisā*', informs halal certification practices, and provides Muslim women with reliable, faith-compliant options for integrating modern skincare into daily worship routines.

1.9 Summary

This thesis explores the concept of ablution-friendly makeup products within the context of Islamic jurisprudence, focusing on the integration of halal principles into modern cosmetic practices. Chapter 1 introduces the research background, detailing the theory of classical ablution in *fiqh*, the rationale behind halal certification, and the emerging factors influencing the halal status of cosmetics. It also presents the problem statement, research questions, objectives, and the significance of the study. Chapter 2 provides a literature review, examining the application of ablution-friendly concepts to skincare and makeup products, with a focus on *fiqh al-nisā*' and halal standards in Malaysia. Chapter 3 outlines the research methodology, including the research design, sampling methods, and analysis techniques, along with the development of interview protocols and the research procedure. Chapter 4 will present the results of the research, while Chapter 5 will discuss the findings in relation to the research questions and objectives, offering conclusions and recommendations for future work in the halal cosmetics industry.

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

This section defines about the operational definition of the research, namely: the integration of *fiqh al-ṭahārah* in women's skincare and cosmetic practices; water permeability in halal skincare products; ablution-friendly in halal skincare products; view of *fiqh al-nisā'* on ablution-friendly makeup products and framework development of *fiqh al-nisā'* perspective on ablution-friendly skincare and cosmetic use.

The intersection of *fiqh al-ṭahārah* (Islamic jurisprudence of ritual purification) and the modern skincare industry raises essential concerns regarding the validity of ablution (*wuḍū'*) in everyday religious practice. As Muslims increasingly use skincare products such as moisturizers, sunscreens, and liquid foundations, questions surrounding these products' compatibility with *wuḍū'* have become increasingly significant. In Islamic law, *wuḍū'* is a prerequisite for the validity of prayer and requires that water must reach and make direct contact with the skin. This is based on the directive in Surah Al-Ma'idah, Allah said:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
وَأَمْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ؕ

Translations:

“O you who believe! When you intend to offer the prayer, wash your faces and your hands up to the elbows, and wipe your heads and (wash) your feet up to the ankles.”

(Al-Maidah 5:6)

The Prophet Muhammad (PBUH) further emphasized this by stating:

لَا يَقْبَلُ اللَّهُ صَلَاةَ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ

Translations:

“Allah does not accept the prayer of anyone who has become impure until he performs ablution”

(Sahih al-Bukhari)

According to scholars' explanation, being "impure" (*najs*) in this context refers not only to physical impurities such as urine, feces, blood, or other *najs* substances, but also to conditions that prevent proper ritual purification, including failing to remove barriers that block water from reaching the skin during *wudū'*, such as certain makeup, nail polish, or impermeable substances (al Nawawī, n.d.). These texts make it clear that if any substance such as certain skincare layers acts as a barrier to water, the validity of ablution may be compromised. Skincare products are typically designed to form protective, often occlusive layers on the skin to enhance hydration and shield against environmental damage. However, from a Islamic jurisprudence perspective, this can present complications if such layers prevent water from making direct contact with the skin during ablution. This concern has prompted increased interest in the development and certification of "ablution-friendly" skincare products that are both halal in ingredients and permeable to water (al-Nawawī, 1991; Ibn Qudāmah, 1968). As noted by Shuriye (2015), *ṭahārah* in Islam extends beyond visible cleanliness to include compliance with ritual requirements such as water permeability, making product function as important as composition (Shuriye, 2015). Skincare products must therefore be assessed not only for the absence of haram ingredients, but also for their ability to preserve ritual purity.

These concerns reflect the lived realities of Muslim women who seek to balance their religious obligations with personal care practices within an increasingly product-driven context. A notable study highlights the critical points of halal compliance in cosmetic products, such as verifying the origin and permissibility of animal derived ingredients (e.g., collagen, gelatine, placenta) and assessing water permeability to ensure that products do not obstruct *wuḍū'* (e.g., waterproof makeup that prevents water reaching the skin) both essential for halal certification and consumer confidence" (Nordin & Radzi, 2021). Besides, it is noted that certain herbal materials in cosmetics must not only align with halal standards but must also permit water to permeate their surface to ensure they do not invalidate ritual purification processes, as required in ablution (Hidayati et al., 2022). The recognition of water permeability as a factor that affects the halal status of cosmetics is consequential, not only for consumer choices but also for the manufacturing processes and marketing strategies employed by producers (Jalil et al., 2021). These findings are important for aligning religious obligations with product design. As halal cosmetics grow in popularity, the expectations around

transparency, certification, and scientific verification are increasing as well, especially for skincare products that are used daily on ablution-required areas.

Furthermore, the contemporary discourse on *fiqh* procedures reveals an increasing acknowledgment of women's roles within Islamic legal frameworks, particularly in areas such as the *fiqh* of hygiene and personal care. This includes women's empowerment in selecting and developing ablution-friendly skincare products that comply with religious obligations, enabling them to maintain both ritual purity and personal well-being. Discussions around gender equality in inheritance practices underline the shifts toward recognizing women's voices in religious scholarship, allowing for a re-examination of traditional interpretations (Tarmizi et al., 2024; Safitri & Khumaedy, 2024). This paradigm is further extended to the examination of how regulations and interpretations can influence women's access to utilizing ablution-friendly cosmetics, suggesting an evolving understanding within Islamic contexts of how women can engage with products that meet both religious and personal needs (Hidayah et al., 2024; Rasyid, 2023). Such progress encourages the incorporation of female-centered perspectives in halal certification and promotes a deeper understanding of *ṭahārah* that accounts for real-world usage, bridging classical *fiqh* principles with contemporary lifestyle practices.

The scientific perspective cannot be overlook especially on water permeability in cosmetics, which is crucial in determining the efficacy of such products. Recent research has shown that formulations that effectively manage water retention also enhance overall skin condition, thereby supporting broader health and cosmetic claims (Wang et al., 2020; Yang et al., 2020). Additionally, advancements in encapsulating techniques for plant-derived ingredients contribute to improving the delivery and effectiveness of these cosmetic products (Morin et al., 2020). These innovations align with halal standards by offering practical solutions for skincare that are also compliant with Islamic teachings. Scientific insights support consumer demand for efficacy without compromising religious requirements, reinforcing the need for rigorous formulation testing.

Moreover, the relationship between skin hydration dynamics and product formulations indicates that higher skin hydration enhances permeability, suggesting that cosmetic solutions not only play an aesthetic role but also a functional one in adherence to Islamic requirements for ablution (Morin et al., 2020; Hwang et al., 2021). This intricate link suggests that when producing and marketing ablution-friendly cosmetics,

attention must be given to how these products interact with skin properties and hydration levels. Understanding this correlation is vital in designing products that can effectively moisturize the skin while remaining permeable to water. From both dermatological and fiqh perspectives, skincare that maintains or improves skin condition without creating a barrier aligns with Islamic cleanliness principle.

To further deepen the discussion, the role of various ingredient combinations in optimizing skin permeability has been established. For instance, specific polysaccharides and moisturizing agents, when combined, yield formulations that demonstrate lower permeability constants, thereby better retaining moisture while accommodating the requirements for ritual purity during ablution (Wang et al., 2020; García-Betanzos et al., 2025). Thus, exploring the combination of natural humectants with traditional ingredients can yield promising results in producing effective cosmetic products that comply with Islamic law. These scientific advancements help bridge the gap between cosmetic effectiveness and spiritual compliance, reinforcing the potential for innovation guided by *fiqh al-ṭahārah*.

The complexity of fiqh al-taharah extends beyond gender rights to engage with practical issues faced by women in contemporary society, including the use of cosmetics. The insistence on halal certifications alongside scientific validations of cosmetic effectiveness can lead to an improved understanding among consumers and manufacturers alike (Hidayati et al., 2022; Jalil et al., 2021). This dual assurance is vital in fostering a market environment where women feel confident in their choices without compromising their religious obligations. The inclusion of women's experiences in both legal interpretation and product development ensures that the market aligns more closely with users' daily needs, especially where *ṭahārah* and prayer practices are involved.

In conclusion, addressing the nuances of water permeability in cosmetic products from the perspective of *fiqh al-ṭahārah* underscores the interplay between tradition and modernity, women's rights and health, as well as religious obligations and market demands. This dialogue not only enriches the understanding of halal cosmetics but also empowers women to navigate their identities in ways that honor both their faith and their individuality.

2.2 *Fiqh al-Ṭahārah*: Islamic Jurisprudence Pertaining to Women's Ritual and Cosmetic Practices

The domain of *fiqh al-tahārah* embodies a multifaceted approach to Islamic jurisprudence governing ritual purity and its implications for women's religious obligations and, more recently, their cosmetic practices. Traditionally, *fiqh al-ṭahārah* addresses normative issues related to acts of worship such as ablution (*wuḍū'*) and *ṣalāh*, while also engaging with questions of physical cleanliness, bodily integrity, and permissible external substances that may affect ritual validity. In contemporary discourse, this framework has been extended to examine cosmetic practices, particularly as modern skincare and beauty products increasingly intersect with the requirements of ritual purity.

Recent studies on Islamic jurisprudence concerning women's cosmetic practices demonstrate a complex interaction between principles of *ṭahārah* and modern beauty trends. While Islam permits adornment, particularly for women, it establishes clear parameters to ensure that such practices do not compromise ritual purity or deviate from divine guidance (al-Najimi, 2023). The growing discourse on halal cosmetics reflects this concern, with governments and religious authorities promoting regulatory frameworks to safeguard Muslim consumers and ensure compliance with Islamic standards of purity (Nursantri Yanti et al., 2022). Nevertheless, scholarly debates persist regarding the permissibility of specific beautification practices and their impact on *wuḍū'* and ghusl. For instance, while some jurists permit ear piercing for women as part of accepted cultural norms (*'urf*), others consider it a form of unnecessary bodily harm and thus impermissible (Ibn Qudāmah, 1968; al-Nawawī, 1991). There is general agreement among scholars that nose piercing and adornments in places other than ears are forbidden for both genders due to potential harm and resemblance to non-Islamic practices (Nafa Nabilah et al., 2024). These discussions underscore the importance of assessing cosmetic practices through the lens of *fiqh al-ṭahārah* rather than purely aesthetic or cultural considerations.

From the perspective of ritual practice, the Islamic legal tradition prescribes detailed guidelines intended to maintain spiritual and physical purity; these guidelines have historically been formulated through classical methodologies in *uṣūl al-fiqh*. However, the limited incorporation of applied *fiqh al-ṭahārah* particularly as it relates to women's daily practices has prompted calls for renewed scholarly engagement and

contextual interpretation (Wulandari et al., 2024). This reassessment has gradually opened scholarly discussions on issues formerly considered peripheral, such as the role and permissibility of cosmetic modifications. Cosmetic practices have received significant scholarly attention within the context of urban Muslim communities, where the intersection of beauty, identity, and piety has become evident. Pribadi & Sila (2023) argue that the utilization of cosmetics and beauty treatments among urban middle-class Muslim women constitutes a form of a public expression that aligns with both aesthetic preferences and religious ideals. When evaluated within the framework of halal living and *fiqh al-tahārah*, such practices are not merely aesthetic choices but are regulated acts that must preserve the integrity of *wuḍūʿ* and *ṣalāh*. In this paradigm, beauty treatments are not merely seen as superficial enhancements but are intricately linked to a broader expression of religiosity and moral conduct.

Parallel discussions emerge in contemporary analyses of skin-bleaching practices. Abusharaf (2025) examines bleaching within broader socio-cultural and political contexts, noting its entanglement with beauty norms and identity formation. From the standpoint of *fiqh al-tahārah*, such practices raise critical concerns regarding harm, alteration of the body, and the permeability of substances applied to the skin. This scholarly discourse contributes to a growing body of work that reassesses cosmetic procedures according to their compatibility with ritual purity requirements rather than solely moral or cultural criteria. The integration of these discussions indicates that *fiqh al-tahārah* is evolving beyond its classical focus on water, impurities, and ritual acts to encompass contemporary challenges posed by cosmetic and skincare practices. Scholars increasingly advocate a nuanced approach that balances adherence to ritual purity with women's engagement in permissible beautification, guided by the objectives of Islamic law (*maqāṣid al-sharīʿah*). Such an approach necessitates contextual readings of classical texts while remaining faithful to their legal principles.

In summary, the expanding scope of *fiqh al-tahārah* integrates traditional rulings on purification with emerging discourses on cosmetics and personal care. The contributions of Pribadi and Sila (2023) highlight how beauty practices can coexist with ritual observance, while Abusharaf's (2025) critique underscores the socio-cultural complexities influencing such practices. This synthesis reaffirms the importance of grounding contemporary cosmetic discourse within the established jurisprudence of *tahārah* to ensure both religious validity and contextual relevance for Muslim women.

2.3 *Fiqh al-Ṭaharah and al-Wuḍu' in al-Syafi'i Fiqh Discourse*

The term *fiqh* linguistically denotes understanding, comprehension, and deep perception. Ibn Manẓūr defines *fiqh* as *al-fahm al-daḡīq*, indicating an understanding that penetrates beyond surface knowledge (Ibn Manẓūr, 2003). Similarly, al-Fayrūzābādī in *Al-Qāmūs al-Muḥīṭ* associates *fiqh* with intelligent discernment and awareness of meanings and implications (al-Fayrūzābādī, 2005). From a technical perspective, jurists define *fiqh* as the knowledge of practical legal rulings (*al-aḥkām al-shar'iyyah al-'amaliyyah*) derived from detailed evidences (*adillatihā al-tafṣīliyyah*). This definition, widely accepted in *uṣūl al-fiqh* literature, emphasizes methodological derivation and practical applicability rather than abstract theology (al-Shāfi'ī, 2001). The term *al-ṭahārah* linguistically signifies cleanliness, purity, and removal of impurity. In *Lisān al-'Arab*, *al-ṭahārah* is defined as purification from filth and defilement, whether physical or abstract (Ibn Manẓūr, 2003). Al-Zabīdī, in *Tāj al-'Arūs*, expands this meaning by associating *al-ṭahārah* with both sensory cleanliness and moral or legal purification, reflecting its layered semantic structure (al-Zabīdī, 2001). Technically, *al-ṭahārah* is defined in *fiqh* as a legal state achieved through specific acts that remove ritual impurity (*ḥadath*) or physical impurity (*khabath*), thereby permitting acts of worship requiring purity (Kuwaiti Ministry of Awqaf, 2006).

When combined, *fiqh al-ṭahārah* refers to the juristic study of legal rulings governing purification, encompassing its means, conditions, nullifiers, and legal consequences. Classical *uṣūl* scholars emphasize that this composite term is not merely descriptive but methodological. Al-Juwaynī situates purification within the category of legally operative acts whose rulings are known only through disciplined juristic inference, underscoring that *al-ṭahārah* cannot be reduced to customary cleanliness (al-Juwaynī, 2007). Al-Ghazālī further clarifies that *fiqh* operates on outward actions (*al-a'māl al-zāhirah*), and thus *fiqh al-ṭahārah* governs the external conditions that render acts of worship legally valid, irrespective of spiritual states (al-Ghazālī, 1997). From a classificatory perspective, Ibn Qudāmah notes that purification law exemplifies the intersection between physical acts and legal consequences, making it a foundational chapter in all *fiqh* manuals (Ibn Qudāmah, 1997). Shāfi'ī jurists adopt this framework while maintaining school-specific criteria regarding intention, sequence, and nullification. Consequently, *fiqh al-ṭahārah* may be defined technically as the body of juristic knowledge addressing the legal means by which ritual purity is established,

maintained, or invalidated, based on detailed evidences and governed by methodological principles of *uṣūl al-fiqh*. This definition reflects the convergence of linguistic meaning, legal theory, and ritual practice, situating *al-ṭahārah* as both an entry point into worship and a paradigm for juristic reasoning within Islamic law.

Fiqh al-ṭahārah occupies a central position in Islamic jurisprudence due to its direct relationship with ritual worship. Juristically, *al-ṭahārah* is conceptualized as a legal state (*ḥālāh ḥukmiyyah*) attained through prescribed acts, foremost among them *al-wuḍūʾ*, which serves as the gateway to *al-ṣalāh* (Kuwaiti Ministry of Awqaf, 2006). In the Shāfiʿī school, *al-wuḍūʾ* is defined as a specific set of actions performed with intention (*al-niyyah*) to lift minor ritual impurity (*ḥadath aṣghar*). Classical jurists distinguish carefully between the conditions of validity (*shurūṭ*) and the integrals (*arkān*) of *wuḍūʾ*. According to al-Shāfiʿī, the validity of *al-wuḍūʾ* is contingent upon prerequisites such as the use of purifying water (*māʾ ṭahūr*), the removal of physical impurity from the body, and the absence of barriers preventing water from reaching the limbs (al-Shāfiʿī, 2001). Al-Māwardī further emphasizes that knowledge of obligation and discernment are implicit conditions, particularly relevant in cases involving children or those lacking legal capacity (al-Māwardī, 1999).

Later Shāfiʿī authorities elaborate these conditions with greater technical precision. Ibn Ḥajar al-Haythamī and al-Ramlī affirm that continuity (*al-muwālāt*) and adherence to the prescribed sequence (*al-tartīb*) are necessary for validity, reflecting the school's strong commitment to prophetic practice (al-Haythamī, 1999; al-Ramlī, 1984). Al-Syarbīnī adds that intention must coincide with the initial act of washing the face, as intention detached from the act fails to establish the legal state of purification (al-Syarbīnī, 1978). Equally significant are the nullifiers (*nawāqid al-wuḍūʾ*), which Shāfiʿī jurists categorize systematically. These include the emission of anything from the front or rear passages, loss of consciousness through sleep or intoxication, direct skin contact between unrelated adult males and females, and touching the human private parts with the palm or inner fingers (al-Nawawī, 1991; al-Haythamī, 1999). Shāfiʿī jurists consistently apply the legal maxim *al-yaqīn lā yazūlu bi al-shakk*, affirming that certainty of purity is not annulled by mere doubt regarding nullification (al-Ramlī, 1984).

A distinctive and technically significant aspect of *al-wuḍūʾ* validity concerns substances that obstruct water from reaching the skin. Shāfiʿī authorities unanimously hold that any substance with tangible mass (*jirm*) that prevents water contact invalidates

wuḍū', regardless of whether the substance is ritually pure or impure (al-Māwardī, 1999). Examples include wax, thick grease, dried mud, paint, adhesive residue, and hardened cosmetic products. In contrast, substances without physical thickness, such as stains, residual color, or absorbed oils, do not affect validity, as they do not impede water flow (al-Haythamī, 1999; al-Ramlī, 1984). The determining criterion, as articulated by al-Nawawī, is sensory verification: if water reaches the skin, *wuḍū'* is valid; if not, it must be repeated (al-Nawawī, 1991). Contemporary fiqh discourse extends these classical principles to modern contexts, including medical adhesives, industrial substances, and cosmetic applications, reaffirming the enduring applicability of Shāfi'ī *wuḍū'* regulations while maintaining methodological continuity with the tradition (Qaradawi, 2013).

2.4 The Integration of *Fiqh al-Ṭahārah* in Women's Skincare and Cosmetic Practices

The integration of *fiqh al ṭahārah* within women's skincare and cosmetic practices demonstrates a vital intersection between Islamic jurisprudence and contemporary consumer behaviour. Muslim women are increasingly attentive to the permissibility and ritual compliance of skincare products, as purity is a central requirement in Islamic daily life. This concern aligns with the core teaching in Sahih al-Bukhari and Sahih Muslim, where 'Uthmān ibn 'Affān narrated the Prophet (PBUH) guidance on performing ablution properly:

رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ " مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا ثُمَّ قَامَ فَرَكَعَ رَكَعَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ "

Translation:

"I saw the Messenger of Allah (PBUH) perform ablution like this ablution of mine. Then the Messenger of Allah (PBUH) said: He who performs ablution like this ablution of mine and then stood up (for prayer) and offered two *rak'ahs* of prayer without allowing his thoughts to be distracted, all his previous sins are expiated."

(Sahih Muslim⁶)

⁶ Muslim b. al-Hajjaj, Abu al-Husayn al-Qushayri (2007), *Sahih Muslim* (English Translation), *kitab al-Ṭahārah, bāb ṣifati al-wuḍū' i wa kamālihi*, hadith no. 226. Vol. 1. Riyadh: Darussalam, p. 356.

The practical steps outlined by ‘Uthmān emphasize the importance of physical cleansing as a prerequisite for spiritual benefit. Thus, the function of cosmetics particularly whether they allow water to reach the skin becomes central in ensuring valid acts of worship, such as prayer. In parallel, the Sunnah of the Prophet (PBUH) also provides flexibility within ritual purity practices. Abū Hurayrah RA reported that the Prophet (PBUH) performed ablution by washing body parts twice instead of three times as mentioned below:

أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ

Translation:

“The Prophet (PBUH) performed ablution by washing each part twice.”

(Sunan Abu Dawud⁷; Jami' al-Tirmidhi⁸)

This hadith shows that while the complete form of ablution involves thorough washing, there remains allowance for moderation, particularly when resource limitations exist. Within the modern context, this narration serves as a foundation for evaluating skincare product use, especially in situations where complete removal of cosmetic layers may be difficult. The issue of permeability becomes not just technical but spiritual how closely does a cosmetic product allow the adherent to follow the spirit and method of the Prophet (PBUH). Complementing these narrations, classical scholars elaborated the physical requirements of a valid ablution. According to Imām al-Shāfi‘ī and later commentators like Imām al-Nawawī, ablution is only valid if water flows over the specified body parts (*jaryān al-mā’*) rather than merely touching the surface. The rulings assert:

يُشْتَرَطُ فِي غَسْلِ الْأَعْضَاءِ جَرْيَانُ الْمَاءِ عَلَيْهَا

Translation:

For the washing of body parts to be valid, it is required that water flows over them.

(Al-Nawawī, n.d.)

This view is supported by the hadith of ‘Uthmān ibn ‘Affān RA:

رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ " مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا ثُمَّ قَامَ فَرَكَعَ رَكَعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ "

⁷ Abu Dawud, S. ibn al-Ash'ath. (2008). *Sunan Abu Dawud* (English Translation), *kitab al-Taharah, bāb al-wuḍū'i marratayni*, hadith no. 136. Vol. 1. Riyadh: Darussalam, p. 96.

⁸ al-Tirmidhi, M. I. (2007). *Jami' al-Tirmidhi* (English Translation), *kitāb al-ṭahārati ‘an rasūli Allāhi ṣallā Allāhu ‘alayhi wa sallama, bāb mā jā’a fī al-wuḍū’i thalāthan thalāthan*, hadith no. 44. Vol. 1. Riyadh: Darussalam, p. 74.

Translation:

“I saw the Messenger of Allah (PBUH) perform ablution like this ablution of mine. Then the Messenger of Allah (PBUH) said: He who performs ablution like this ablution of mine and then stood up (for prayer) and offered two rak'ahs of prayer without allowing his thoughts to be distracted, all his previous sins are expiated.”

(Sahih Muslim⁹)

This hadith illustrates the Prophet (PBUH) specific sequence and thoroughness in ablution, implying the necessity for actual water flow over each body part. This condition becomes especially relevant in evaluating modern skincare products like waterproof creams, thick foundations, and silicone-based primers, which may form impermeable layers. Such barriers would invalidate ablution if not properly removed, underscoring the significance of designing permeable formulations in compliance with *fiqh al-tahārah*.

Contemporary research supports these legal positions by demonstrating how occlusive agents like silicones or wax-based emulsions can prevent water penetration. This concern becomes especially urgent in the case of women who wear long-lasting or full-coverage skincare products. A recent study by Sugibayashi et al. (2019) emphasizes that halal skincare must consider both ingredient source and physical behavior, such as whether water can permeate the product layer. These scientific criteria parallel Islamic rulings, thus enabling the cosmetic industry to align with religious needs. Consequently, the halal certification process must evolve to incorporate not only material permissibility but also physiological compliance with *tahārah*.

The link between skincare and religious practice is also shaped by consumer expectations. As Clarita et al. (2020) and Tannady & Alvita (2023) argue, Muslim women's awareness of halal skincare influences purchasing behaviour. Their choice of products is rooted not only in health and beauty but in a sincere effort to uphold the religious requirements of ritual purity. Moreover, when consumers encounter unverified “ablution-friendly” claims, confusion and scepticism often arise. As JAKIM highlighted in a 2020 public advisory, falsely labelled breathable nail polish created widespread concern due to the lack of verified permeability testing. This reinforces the

⁹ Muslim b. al-Hajjaj, Abu al-Husayn al-Qushayri (2007), *Sahih Muslim* (English Translation), *kitab al-Taharah, bāb šifati al-wuḍū'i wa kamālihi*, hadith no. 226. Vol. 1. Riyadh: Darussalam, p. 356.

need for robust halal regulation, where both fiqh-based guidelines and scientific standards must be applied collaboratively.

Government institutions and scholars have begun responding to these gaps. The Majelis Ulama Indonesia (MUI), for example, actively promotes halal skincare standards and provides consumer education to support ethical consumption (Yanti et al., 2022). Scholars like Elgharbawy (2022) further argue that compliance with Islamic principles must include water permeability assessments in addition to halal ingredient sourcing. As more Muslim-majority nations seek to expand their halal economies, aligning fiqh with consumer science can provide the necessary assurance for devout buyers. The balance between traditional jurisprudence and modern laboratory testing ensures that cosmetics remain spiritually and practically suitable for ablution and other acts of devotion.

Skincare's growing role in Muslim women's lives also speaks to broader gender dynamics within Islamic economic spaces. As Raja & Haider (2022) and Tlaiss & McAdam (2020) suggest, Muslim women's participation in cosmetic entrepreneurship reflects both empowerment and piety. By establishing their own halal-compliant brands or serving as influencers who advocate for ablution-friendly products, women reclaim their role as agents of religious knowledge and market innovation. This dynamic fits within the broader framework of *fiqh al-nisā'*, which emphasizes that jurisprudence must account for women lived experiences including skincare routines that align with ritual purity.

In conclusion, the integration of the hadiths of 'Uthmān ibn 'Affān, Abū Hurayrah, and the rulings of Imām al-Shāfi'ī provides a foundational lens through which to understand the spiritual significance of skincare in Islamic practice. When combined with contemporary research and regulatory development, they form a holistic model that supports both religious adherence and practical skincare needs. The need for permeable, non-barrier-forming formulations is not merely cosmetic but theological. This underscores the urgency of creating a harmonized halal framework where Islamic law, consumer education, scientific validation, and women's spiritual agency intersect.

2.5 Halal Cosmetics: Principles, Certification, and Consumer Demand

Halal cosmetics are gaining popularity among Muslim consumers, driven by increasing demand and purchasing power (Zaidun, Hashim, & Ayub, 2018). These products must comply with Islamic law in terms of ingredients, processing, and distribution (Hashim & Hashim, 2013). Consumer attitudes, social norms, and perceived behavioural control positively influence the decision to purchase halal cosmetics (Aisyah, 2016). The halal cosmetic industry is growing rapidly, with Malaysia's market worth approximately USD800 million and experiencing a 24% annual growth rate (Zaidun et al., 2018). However, the demand remains unmet due to the dominance of non-halal manufacturers (Sugibayashi et al., 2019). To address this gap, there is a need for technical guidance in halal cosmetic production and assessment methods that integrate halal science with established skin science techniques (Sugibayashi et al., 2019). Halal certification and logos serve as benchmarks for compliance, ensuring products meet the ethical and religious requirements of Muslim consumers (Hashim & Hashim, 2013).

The underlying principles of halal cosmetics extend beyond ingredient sourcing, encompassing every aspect of production from raw material procurement to final packaging. Robust halal guidelines require manufacturers to implement rigorous internal control systems and obtain certification from recognized bodies, such as those established by national agencies such as JAKIM in Malaysia (Tajuddin et al., 2022; Linarti & Ulfa, 2021). These certification marks, particularly the halal logo, serve as concise signals of product integrity in the marketplace, influencing Muslim consumers as well as non-Muslim consumers who associate halal compliance with overall quality and safety (Othman et al., 2022). In addition, the comprehensive nature of halal standards, which include cleanliness, ethical sourcing, and adherence to halal logistics, enhances consumer perceptions of value and reliability (Aufi, 2021).

Consumer demand for halal cosmetics has increased markedly, driven by factors such as rising Islamic literacy, enhanced awareness of halal practices, and a growing emphasis on ethical consumption (Divianjella et al., 2020; Shahid et al., 2022). Studies have shown that positive consumer attitudes shaped by both religious adherence and the perceived credibility of halal labels directly influence purchasing behaviour and repurchase intentions (Hasan et al., 2024; Hussain et al., 2023; Bhutto et al., 2022). Moreover, generational analyses reveal that segments such as Generation Z and

Millennials have become particularly salient in the market, as they value the ethical credentials of halal products and seek innovation and eco-friendly formulations in their cosmetic choices (Yulianingsih et al., 2023; Gümüş & Onurlubaş, 2023). This demographic's heightened awareness and expectation for transparency in production processes further encourage brands to invest in clear, standardized halal labelling strategies that communicate commitment to both tradition and quality (Othman et al., 2022; Linarti & Ulfa, 2021).

Simultaneously, the role of halal certification in shaping consumer preferences cannot be overlooked. Certification provides an institutional guarantee that the products conform to rigorous standards, thereby mitigating consumer perception of risk associated with ingredient safety and ethical production matters (Isa et al., 2023; Aufi, 2021). The explicit display of halal labels enhances consumer trust and brand loyalty; as a result, repurchase intention is significantly higher among consumers who are knowledgeable in their religious beliefs (Shahid et al., 2022; Hussain et al., 2023). Additionally, the dynamics of certification are influenced by marketing strategies that target both the core Muslim demographic and extend to non-Muslim consumers, leveraging the universal appeal of quality assurance and ethical production (Divianjella et al., 2020; Hasan et al., 2024).

In conclusion, the synthesis of research on halal cosmetics reveals a multifaceted framework where product principles, stringent certification processes, and evolving consumer demand interplay to shape market dynamics. The rigorous adherence to halal principles from sourcing to packaging ensures that products fulfil religious commandments while meeting modern consumer expectations regarding quality and ethics (Tukiran & Anuar, 2022; Halim & Aghwan, 2024). As awareness and demand continue to surge, particularly among younger demographics, manufacturers are encouraged to further standardize halal guidelines and innovate within the framework of halal certified production processes to capture a larger share of the growing global market (Tajuddin et al., 2022; Herjanto et al., 2022). This evolution underscores the importance of continuous research and cross-border regulatory harmonization to foster consumer confidence and sustain the emergent trends in the halal cosmetics industry.

2.6 Water Permeability in Halal Skincare Products

The rising demand for halal skincare is influenced by an increased awareness among consumers, particularly Muslims, about the intersection between religious obligations and health-conscious beauty practices. Halal skincare is expected to adhere to the principles of Islamic law, which include the avoidance of forbidden (haram) substances and the assurance of cleanliness and safety. However, this religious framework is increasingly understood in conjunction with product efficacy, including the maintenance of the skin's natural functions such as hydration and water permeability. Although dedicated studies on water permeability in halal skincare remain sparse, there is growing acknowledgment that halal-compliant products must avoid ingredients that could block water from reaching the skin. In this context, halal skincare is more than a spiritual necessity it is becoming a symbol of ethical, safe, and health-aligned cosmetic consumption. The convergence of religion, science, and consumer well-being marks a transformative shift in how halal beauty products are conceptualized and consumed.

Ingredient safety and purity are central to halal certification, with guidelines often scrutinizing the source and function of compounds used in skincare. Many consumers seek assurances that no porcine, alcohol-based, or animal-derived ingredients are present, reflecting both religious requirements and concerns about skin compatibility. As Malaysian halal cosmetic standards highlight, ingredients must be not only halal but also safe and non-occlusive criteria that directly relate to skin permeability (Nordin & Radzi, 2021). Non-occlusive substances are essential in preserving the skin's ability to absorb water during ablution, a critical aspect of Muslim daily practice. Thus, ingredient transparency and scientific evidence supporting non-occlusion are vital to product acceptance. In effect, the formulation of halal skincare requires an integrated approach that considers both theological mandates and dermatological integrity.

Another emerging dimension of halal skincare is its perceived alignment with environmentally safe and dermatologically conscious practices. The idea that halal products are cleaner or more natural stems from the prohibition of harmful substances, which often translates into the exclusion of harsh chemicals and artificial additives. Studies have found that halal campaigns in countries such as Indonesia frequently emphasize sustainability and eco-friendliness, reinforcing the belief that such products

also preserve the skin's natural barrier (Zaki et al., 2021). Although this is more of an inferred benefit than a scientifically confirmed outcome, the emphasis on clean formulation does imply a concern for maintaining skin function. Therefore, environmental sustainability is increasingly viewed as a parallel benefit of halal skincare. These perceptions, while sometimes more promotional than empirical, continue to influence consumer trust and market dynamics.

The role of consumer knowledge in halal skincare adoption is critical and multifaceted. On one hand, awareness of halal standards drives purchasing decisions, especially among religious consumers. On the other hand, limited understanding of formulation science may lead to assumptions about product safety and effectiveness. Studies have revealed that young Muslim consumers, such as university students, often prioritize both halal certification and skin compatibility, though gaps persist in their comprehension of technical elements such as permeability and occlusivity (Febrianti et al., 2024; Fiely et al., 2024). This highlights an opportunity for educational outreach by both manufacturers and religious bodies. Enhancing halal literacy with dermatological insight could lead to more informed choices and greater demand for scientifically validated products. Bridging this knowledge gap could also stimulate innovations in product testing and labelling.

Marketing and labelling strategies play a decisive role in shaping how halal skincare products are perceived and trusted by consumers. While halal labels are crucial, studies suggest that these labels must be complemented by brand credibility, quality assurances, and clear communication regarding benefits (Gunawan, 2022; Widyaputri & Soepatini, 2020). Consumers are more likely to remain loyal to a brand that articulates not only religious compliance but also health-related claims such as hydration, sensitivity-friendliness, and barrier protection. Transparency in ingredient sourcing, production processes, and clinical efficacy reinforces consumer trust. Including claims about skin barrier support and water permeability could serve as a competitive edge. Thus, marketing strategies that combine faith-based assurance with scientifically supported health benefits are likely to be more persuasive and sustainable.

Religiosity continues to be a dominant factor in skincare decision-making among Muslim consumers, particularly younger demographics like Gen Z. Research indicates that religiosity does not merely affect whether consumers purchase halal products, but also how they interpret the spiritual and health-related benefits of those products (Wirawan et al., 2022; Amalia, 2023). This integration of religious values and

physiological expectations adds layers of complexity to halal skincare design. For example, a product must not only be free of haram ingredients but also visibly contribute to the skin's health, such as through hydration and resilience. Such expectations place a responsibility on manufacturers to create formulations that fulfill both symbolic and practical needs. Therefore, the formulation of halal skincare is increasingly becoming an exercise in balancing spirituality with scientific validation.

Halal skincare development is also being influenced by sustainability principles, particularly in response to global environmental concerns. Manufacturers are exploring eco-friendly alternatives to conventional preservatives and emulsifiers, which are known to impair skin permeability. In one study, the development of oatmeal soap that adhered to halal and sustainability principles was well received for its skin-friendly properties and consumer acceptance (Desi & Ridlwan, 2024). Such innovations align with the Islamic principle of *tayyib* (pure and wholesome), reflecting not only spiritual acceptability but also health and environmental responsibility. These products avoid occlusive agents, thereby preserving the skin's ability to interact naturally with water and air. As halal skincare evolves, it increasingly intersects with broader movements for green beauty and natural living. This convergence enhances its appeal among both religious and environmentally conscious consumers.

Although direct studies on water permeability within halal skincare are limited, surrounding research provides valuable insights. Halal guidelines often emphasize cleanliness, safety, and purity, which indirectly relate to skin integrity and function. The avoidance of occlusive and potentially comedogenic substances supports the idea that halal skincare protects or at least does not interfere with the skin's natural barrier (Nordin & Radzi, 2021). However, the lack of specific permeability testing in certified halal products remains a gap in the scientific validation process. Given the religious importance of ablution, this represents a crucial area for future research. A scientific demonstration of water permeability in halal-certified products would significantly strengthen both religious and dermatological claims (Febrianti et al., 2024).

Ingredient selection remains the foundation upon which halal skincare legitimacy is built, but it also influences skin health outcomes. Common haram ingredients like porcine-derived collagen or alcohols are not only religiously problematic but may also affect skin physiology. For instance, alcohols can be drying or sensitizing, while porcine collagen may trigger ethical or allergic concerns. Removing such ingredients not only aligns with halal standards but often improves skin

compatibility. Furthermore, replacing them with plant-based or synthetic alternatives encourages innovation in cosmetic formulation. Hence, ingredient safety, ethical sourcing, and dermatological benefit are increasingly intertwined in halal skincare (Nordin & Radzi, 2021).

The expansion of the halal skincare market reflects a broader shift toward ethical consumption. Modern consumers are demanding transparency not just in religious compliance but in environmental and health impacts as well. Halal skincare thus becomes a model of responsible production that respects both divine law and ecological balance. As ethical frameworks evolve, there is greater scrutiny on lifecycle impacts, biodegradability, and carbon footprint. The incorporation of these concerns into halal certification can broaden its appeal beyond Muslim consumers. Consequently, halal skincare may increasingly serve as a template for universal clean beauty standards (Zaki et al., 2021). Cultural context also plays a significant role in how halal skincare is interpreted and valued. In predominantly Muslim countries like Indonesia and Malaysia, halal certification is both a legal requirement and a marker of consumer trust. However, in Western or multicultural markets, it may be viewed more as a value-added feature or niche offering. This variability requires adaptive marketing strategies and potentially different regulatory alignments. Regardless of locale, the core values of purity, safety, and ethical integrity remain consistent. Thus, cultural sensitivity combined with universal quality standards can help halal skincare thrive in diverse markets.

The role of religious scholars and certification bodies in halal skincare development is pivotal. These authorities are tasked with interpreting Islamic law in the context of rapidly evolving cosmetic science. Their endorsements lend legitimacy and consumer confidence to halal-certified products. Collaboration between theologians, scientists, and dermatologists can ensure that formulations are both compliant and functional. Such interdisciplinary partnerships are crucial in setting standards for issues like water permeability, which straddle both religious practice and skin health. Therefore, enhancing the credibility of halal skincare requires holistic oversight that bridges faith and science. Digital platforms and social media have also transformed the way halal skincare is marketed and evaluated. Influencers, skincare experts, and religious educators increasingly share content that educates consumers on product benefits and religious compliance. This democratization of information can empower consumers to make informed decisions, though it also risks spreading misinformation.

Verified content and expert endorsements are key to maintaining credibility in this space. Brands that actively engage with digital communities often enjoy higher trust and consumer loyalty. Therefore, digital literacy is becoming as essential as product literacy in the halal skincare landscape.

The intersection of skincare technology and halal compliance presents new challenges and opportunities. Advances such as microencapsulation, nanotechnology, and transdermal delivery systems may improve efficacy but also raise questions about ingredient transparency and absorption mechanisms. These technologies must be evaluated for their compatibility with halal principles, especially concerning water permeability and ingredient origin. Regulatory frameworks may need to be updated to account for these innovations. Thus, technological progress in cosmetics must be matched with ethical scrutiny to maintain consumer trust. Innovation must be both high-tech and high faith (Nordin & Radzi, 2021). Consumer expectations for multifunctional halal skincare products are rising. Beyond religious compliance, users now seek anti-aging, brightening, moisturizing, and protective effects. This demands a careful balance between performance ingredients and religiously permissible formulations. Botanical extracts, vitamins, and peptides are increasingly used, but their sources must be halal-certified and non-occlusive. The pressure to deliver visible results without compromising religious values encourages scientific research into new halal-compatible actives. Hence, the future of halal skincare lies in innovation that is spiritually sound and functionally effective (Desi & Ridlwan, 2024).

Retail channels for halal skincare are expanding, from specialty Islamic stores to mainstream cosmetic retailers and online marketplaces. This accessibility has diversified the consumer base and increased product visibility. However, it also requires robust labelling, customer education, and regulatory oversight to prevent misleading claims. Product testing for skin permeability, hydration, and safety can serve as differentiators in a crowded market. Certification seals, QR-code transparency, and third-party validation may help standardize consumer trust. Thus, distribution must be coupled with accountability and clarity (Zaki et al., 2021). Academic research into halal skincare is still in its early stages but is gaining traction. More interdisciplinary studies are needed to explore the intersection of religion, dermatology, marketing, and consumer psychology. Existing studies often highlight perception and behaviours but rarely include empirical data on skin outcomes. Clinical trials that compare halal-certified and non-halal products in terms of permeability and irritation potential would

provide valuable insights. These findings could inform future certification standards and consumer education. Therefore, academic rigor must underpin the evolving halal skincare narrative (Febrianti et al., 2024).

Policy and regulation also play a critical role in halal skincare development. In countries with established halal frameworks, such as Malaysia, regulators provide clear guidelines for cosmetic compliance. In contrast, many other nations rely on third-party certification bodies without standardized benchmarks. This creates inconsistencies that may affect international trust and market access. Harmonizing global halal cosmetic standards could streamline certification and improve transparency. Regulatory cohesion is therefore essential for cross-border trust and market scalability (Nordin & Radzi, 2021). Training and capacity-building among cosmetic professionals can further enhance halal skincare outcomes. Formulators, chemists, and quality assurance teams must be educated on both Islamic principles and dermatological best practices. Workshops, certifications, and professional development programs can bridge this gap. This expertise not only ensures product compliance but also drives innovation in formulation science. The presence of knowledgeable professionals strengthens the halal brand promise. Thus, human capital is as important as technical inputs in the halal skincare industry.

Finally, future research should prioritize the integration of religious principles with dermatological science, particularly in measuring water permeability, skin hydration, and long-term barrier health. These studies will validate claims and guide formulation strategies that support both ablution and everyday skin care. Bridging these two domains-religion and dermatology requires a committed interdisciplinary approach. Ultimately, the goal is to produce skincare that is not only permissible but beneficial. The development of such products will solidify the credibility and relevance of halal skincare in both faith-based and mainstream markets (Desi & Ridlwan, 2024; Febrianti et al., 2024).

2.7 Ablution-friendly in Halal Skincare Products

Halal skincare has gained significant traction among Muslim consumers who prioritize products that adhere to their religious values while supporting personal wellness. One central concern among devout users is whether skincare and cosmetic products interfere with ablution, a critical ritual purification preceding Islamic prayers.

Ablution requires that water reaches every part of the skin that is washed during the ritual, which can be compromised by the application of certain waterproof cosmetics. These products, while praised for their longevity and aesthetic appeal, may act as physical barriers preventing water from effectively reaching the skin. A recent study highlights that such waterproof makeup may indeed render ablution invalid if the product obstructs water from touching the skin's surface (Muthoharoh, 2023). This concern places added responsibility on both manufacturers and consumers to ensure that cosmetic formulations are compatible with ritual needs. There is an urgent need for ablution-friendly innovation and greater transparency in cosmetic development.

Theological and practical implications of ablution-incompatible skincare are profound, particularly for Muslim women who use cosmetics as part of their daily routines. Invalidation of ablution not only compromises the spiritual value of prayers but may also create distress or guilt among users unaware of these risks. Many religious scholars stress the importance of removing substances that act as barriers prior to performing ablution, especially before obligatory prayers. Given this, consumers must be educated on how certain ingredients or product types could interfere with religious obligations. The study by Muthoharoh (2023) emphasizes the growing concern about makeup products that hinder water permeability, especially among observant Muslim women. Hence, aligning cosmetic usage with ablution standards is not simply a matter of personal preference but one of spiritual and ritual significance. Product labelling and education campaigns are key tools in bridging this awareness gap.

Knowledge disparities among consumers regarding halal skincare and its ablution compatibility highlight significant educational gaps. A study conducted at Muhammadiyah Lamongan University revealed inconsistencies in awareness levels across academic faculties, with business students showing higher awareness of halal skincare than those in science disciplines (Febrianti et al., 2024). These findings suggest that religious literacy concerning cosmetics does not necessarily correlate with technical or scientific knowledge. Another study further underscores the issue, reporting that fewer than half of the health science students at the same university were well-informed about the principles of halal skincare (Fiely et al., 2024). This raises concerns about the adequacy of current educational outreach, especially in institutions where both scientific and religious knowledge intersect. Closing this knowledge gap is critical for fostering responsible product choices. Universities, religious authorities, and industry stakeholders must collaborate to enhance awareness.

Educational outreach must go beyond theoretical understanding to address practical implications for ritual purity and skincare routines. Proper knowledge dissemination can prevent unintentional invalidation of ablution due to cosmetic usage. Since halal certification is often misunderstood as a general mark of religious acceptability without attention to ablution standards, deeper insight into ingredient function is necessary. Furthermore, students and young professionals' frequent users of cosmetics must be informed of the difference between halal-certified and ablution-compatible products. The role of curriculum development in Islamic and health education programs becomes critical here. Emphasis should be placed on skin permeability, occlusion, and the ritual impact of daily skincare products. These efforts can support the development of a more ethically and religiously conscious generation of consumers.

Halal labelling serves as a key mechanism for religious compliance but may not directly influence purchasing behaviours unless supported by consumer religiosity. A study found that labelling alone is not a strong determinant of skincare purchases, unless combined with personal religious motivation (Karimah & Dahruji, 2024). This suggests that spiritual inclination acts as a mediator between certification and consumer choice. Moreover, product quality and affordability were found to significantly affect purchasing decisions, often more than halal labelling itself. These insights imply that product development must balance religious compliance with quality and cost-effectiveness. Effective halal labelling must be clear, standardized, and supported by education. Consumers need to trust that the label encompasses not only ingredient safety but also ablution-friendliness. The study by Wirawan et al. (2022) further reinforces the influence of religiosity on the power of halal labelling. When consumers possess a high level of religious engagement, the presence of a halal label becomes significantly more impactful in driving purchase intent. This dynamic points to the complexity of consumer behaviours within religious markets, where spirituality intertwines with perceptions of quality and ethical standards. Therefore, marketing strategies targeting halal skincare users must consider religiosity not just as a demographic trait, but as a central component of decision-making. Ablution-friendly skincare claims, in particular, need to resonate with consumers' internal values and practical lifestyle needs. This creates an opportunity for brands to engage in values-based marketing that connects ritual purity with product integrity.

Ethical and environmental considerations are becoming increasingly integral to halal skincare formulations, particularly in countries like Indonesia where ecological consciousness is growing. A study revealed that halal skincare brands performing well in terms of ethical messaging and content sustainability are more likely to gain consumer trust (Zaki et al., 2021). These ethical practices are in line with Islamic values that emphasize cleanliness, moderation, and stewardship of the earth. While these efforts focus on sustainable packaging and natural ingredients, there is a notable lack of emphasis on ablution-friendliness within this environmental narrative. Integrating water permeability into eco-conscious product development could create a more comprehensive halal framework. Manufacturers have the opportunity to present their products as both environmentally and religiously responsible. Although eco-friendly formulations often avoid harsh chemicals and occlusive agents, their effectiveness in supporting ablution remains an under-researched area. Many biodegradable and plant-based ingredients are assumed to be permeable, but empirical validation is needed. Bridging the gap between environmental claims and ritual compatibility could elevate the trustworthiness of halal skincare. For instance, certification bodies might consider expanding their criteria to include ablution-safe assessments. This would allow brands to market their products as both *tayyib* (wholesome) and functionally ablution-friendly. The alignment of environmental stewardship with spiritual obligations offers a powerful marketing narrative.

Muslim consumer preferences reflect a complex interplay of religious adherence, brand loyalty, and perceived efficacy. In a study conducted in Surakarta, halal certification was found to be just one of several factors influencing skincare purchases, alongside brand trust and product quality (Ma'ruf et al., 2022). This finding suggests that brands must offer a holistic value proposition religious compliance alone is insufficient. Consumers want products that meet ethical standards, provide tangible skin benefits, and come from trusted sources. Ablution-friendly claims will be more compelling when supported by performance metrics such as hydration, sensitivity reduction, and durability. Integrating these values can enhance the relevance and appeal of halal skincare products. The growing religiosity among Indonesian Gen Z consumers also reflects increased openness to skincare products that accommodate spiritual practices. According to research by Putri & Hayuningtias (2024), this demographic is particularly interested in products that align with both modern lifestyles and Islamic values. This presents a significant opportunity for the skincare industry to develop

ablution-friendly halal products that appeal to young, informed, and value-driven consumers. Marketing campaigns that address prayer-friendly usage and explain the role of water permeability can directly engage this market. Brands must also consider the aesthetic expectations of Gen Z, such as minimalism, vegan formulas, and ethical sourcing. The convergence of faith, youth culture, and wellness is a promising frontier for innovation.

Despite rising consumer interest, regulatory frameworks have yet to formally integrate ablution-friendliness into halal certification. Current halal standards focus primarily on ingredient origin, manufacturing processes, and ethical concerns. However, ablution compatibility critical for spiritual practice is still overlooked. Scholars like Moslem & Prawiro (2024) advocate for institutional collaboration between religious authorities, dermatologists, and regulators to establish formal standards for water-permeable skincare. Establishing these criteria would standardize product claims and reduce confusion among users. Regulatory bodies must expand their criteria to account for ritual implications. This effort can elevate the credibility of halal skincare products. Public campaigns and academic outreach can play an important role in raising awareness about ablution-friendly skincare (Zaki et al., 2021; Febrianti et al., 2024). Universities can serve as hubs for interdisciplinary education, combining Islamic studies, dermatology, and cosmetic science. Workshops, public seminars, and student engagement programs can disseminate vital information. Certification bodies and religious institutions can collaborate on guidelines and educational materials. These efforts will help shape a more informed consumer base capable of making choices that align with their spiritual and skincare needs. Transparency in certification criteria will further bolster consumer confidence. Ultimately, public engagement is vital for bridging ritual practice and commercial innovation.

The lack of clear definitions and testing protocols for water permeability presents challenges for manufacturers (Nordin & Radzi, 2021; Desi & Ridlwan, 2024). Without standardized methods to evaluate a product's compatibility with ablution, it becomes difficult to validate claims. Introducing permeability testing in product development could help confirm a product's ability to meet religious requirements. These evaluations might involve laboratory simulations of ablution conditions or clinical studies on water interaction with the skin. Certification agencies could then use these findings to issue specific ablution-friendly labels. The integration of science into religious compliance would enhance both trust and transparency. Such measures can

position products more competitively in halal-conscious markets. Cultural and gender expectations also influence the perception and use of ablution-compatible products. Women, in particular, face the dual expectations of maintaining beauty standards and adhering to religious rituals. The popularity of waterproof makeup illustrates the tension between long-lasting beauty and religious observance (Muthoharoh, 2023). Cosmetic brands need to address this tension by creating products that meet performance needs without compromising ablution validity. Gender-sensitive marketing and product innovation can address this dual demand. Additionally, empowering women through information and product choice reinforces their agency. Cosmetic products should support, not hinder, religious observance.

Marketing campaigns that reflect inclusivity, gender equity, and spiritual empowerment will likely resonate with Muslim women. Packaging and labelling should clearly indicate whether a product supports ablution, along with key performance indicators. Social media platforms can serve as educational tools, offering tutorials, testimonials, and expert insights. Partnerships with female influencers who embody both spiritual and aesthetic values can elevate brand messaging. Clear labelling paired with thoughtful storytelling enhances product authenticity. Brands that recognize and respond to the realities of Muslim women's lives can build long-lasting consumer loyalty (Zaki et al., 2021; Desi & Ridlwan, 2024). Scientific research into the dermatological impact of ablution-friendly cosmetics remains limited but necessary. While many products claim to be halal or water-permeable, their long-term effects on skin health are rarely examined. Future studies should explore how these formulations affect skin barrier function, hydration levels, and sensitivity. Such evidence would help distinguish truly effective ablution-compatible products from those using such claims merely for marketing. Establishing a research base also supports the standardization of criteria within halal cosmetic certification. It ensures consumer safety while upholding religious values. Data-driven research strengthens product legitimacy and consumer trust (Febrianti et al., 2024).

The integration of Islamic principles with modern cosmetic technology represents a promising frontier. Innovations such as breathable film-forming agents, permeable silicones, and plant-based polymers could provide performance without sacrificing ablution integrity. Collaboration between cosmetic scientists and religious scholars can guide the responsible use of such technologies. Halal skincare should not remain stagnant; instead, it must evolve to address the practicalities of modern life.

Consumers increasingly expect both spiritual and aesthetic benefits from their beauty routines. The halal cosmetic sector must rise to meet these multidimensional demands (Desi & Ridlwan, 2024).

In conclusion, the concept of ablution-friendly halal skincare is gaining recognition but still requires formalization and broader awareness. Research reveals increasing consumer interest, yet notable gaps remain in knowledge dissemination, product testing, and regulatory standardization. Innovation in product formulation must prioritize water permeability while upholding ethical and environmental values. Scholars, scientists, and certifying bodies must collaborate to define ablution-safe criteria. Public outreach and gender-inclusive approaches will also support product accessibility and user empowerment. As this niche expands, it has the potential to enrich both religious observance and personal wellness on a global scale (Nordin & Radzi, 2021; Febrianti et al., 2024).

2.8 Prophetic Basis of Ablution for Friendly Skincare Product Framework.

Ablution (*wuḍū'*) occupies a central position in Islamic ritual life, functioning as a prerequisite for the validity of prayer and other acts of worship. The Qur'ān establishes *wuḍū'* not merely as a hygienic practice but as a divinely legislated act of obedience. This foundational status renders any contemporary application such as skincare products intended for use during daily worship subject to rigorous theological and juridical scrutiny. An ablution-friendly skincare framework must therefore be anchored in divine revelation and prophetic guidance rather than consumer preference alone. The legitimacy of such a framework depends on its alignment with the objectives and limits set by Islamic law (*Sharī'ah*). This study situates the discussion within classical Islamic sources to ensure doctrinal fidelity. The divine origin of *wuḍū'* necessitates adherence to established jurisprudential parameters. Consequently, product innovation must operate within these boundaries. This approach ensures that modern applications do not undermine ritual validity. Besides, Imam Nawawi states:

"إذا كان على بعض أعضائه شمع أو عجين أو حناء وأشباه ذلك فمنع وصول الماء إلى شيء من العضو لم تصح طهارته سواء أكثر ذلك أم قل"

Translations:

"If some parts of his body contain wax, flour, henna, or similar substances that prevent water from reaching the part, his ṭahārah (ritual purity) is invalid, whether the amount is little or much.

(al-Nawawī, n.d.)

This ruling provides the conceptual basis for evaluating modern skincare and cosmetic products especially those used by women within Islamic jurisprudence. Many contemporary products, such as waterproof creams, foundations, and balms, contain waxes or oils that behave similarly to the classical substances Imam al-Nawawī mentions. These materials may create a barrier that blocks water from touching the skin, thus invalidating ablution. Therefore, the notion of “ablution-friendly” cosmetics must not be reduced to ingredient permissibility alone, but must also account for functional compliance specifically, whether water can physically reach the skin underneath. This research builds upon Imam al-Nawawī’s classical criteria to assess the legitimacy of modern cosmetic formulations marketed as “halal” or “ablution-friendly.” The direct relevance of *fiqh al-ṭahārah* in this context underscores the need for regulatory clarity, standardization of permeability testing, and updated scholarly discourse within *fiqh al-nisā’*, given that women are the primary users of these products. The operational framework adopted here rests on this classical requirement of *jaryān al-mā’*, asserting that any substance that prevents water from flowing across the skin regardless of its halal certification compromises the validity of purification and thus the performance of prayer. The Qur’anic basis for ablution is explicitly articulated in *Sūrah al-Ma’idah*, where Allah commands believers to wash and wipe specific bodily limbs prior to prayer. The verse reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

Translation:

“O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles.”

(Al-Ma’idah 5:6)

This verse establishes both the obligation and the physical parameters of ablution. Ibn Kathīr explains that the verse delineates compulsory acts whose

fulfillment is necessary for prayer validity (Ibn Kathīr, 1999). The precision of limb specification indicates that water contact is not symbolic but materially required. Thus, any substance interfering with this contact directly affects ritual soundness. This Qur'ānic clarity forms the first criterion for evaluating cosmetic products. The framework must therefore ensure unimpeded fulfillment of this divine command. Al-Qurṭubī expands the legal implications of Qur'ān (Al-Ma'idah 5:6) by linking ritual purification to spiritual readiness. He emphasizes that *wuḍū'* is both a legal obligation and an act of reverence (*ta'abbudī*), intended to prepare the worshipper inwardly and outwardly (al-Qurṭubī, 2006). According to al-Qurṭubī, the act of washing prescribed limbs signifies submission to divine order rather than personal preference. This interpretation underscores that *wuḍū'* requirements cannot be altered by convenience.

Consequently, any cosmetic layer that obstructs water contradicts the spirit and letter of the command. The theological weight attached to bodily purification necessitates careful assessment of external substances applied to the skin. This perspective situates skincare within moral accountability. Therefore, ablution-friendly products must uphold the integrity of this act of worship. The Prophetic Sunnah further clarifies the practical implementation of Qur'ānic injunctions regarding *wuḍū'*. Numerous hadith describe the Prophet (PBUH) performing ablution with precision and completeness. Among the most cited narrations is the hadith reported by 'Umar ibn al-Khaṭṭāb regarding a man who left part of his foot dry, after which the Prophet (PBUH) instructed him to repeat his *wuḍū'* and prayer:

عَنْ عُمَرَ بْنِ الْخَطَّابِ، أَنَّ رَجُلًا، تَوَضَّأَ فَتَرَكَ مَوْضِعَ ظُفْرِ عَلَى قَدَمِهِ فَأَبْصَرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " ارْجِعْ فَأَحْسِنْ وُضُوءَكَ " . فَرَجَعَ ثُمَّ صَلَّى .

Translations:

“Jabir reported: 'Umar b. Khattab said that a person performed ablution and left a small part equal to the space of a nail (unwashed). The Apostle of Allah (ﷺ) saw that and said: Go back and perform ablution well. He then went back (performed ablution well) and offered the prayer.”

(Sahih Muslim¹⁰)

¹⁰ Muslim b. al-Hajjaj, Abu al-Husayn al-Qushayri (2007), *Sahih Muslim* (English Translation), *kitab al-Ṭahārah, bāb wujūbi isti'ābi jamī'i ajzā'i maḥalli al-ṭahārati*, hadith no. 243. Vol. 1. Riyadh: Darussalam, p. 373.

This narration establishes the principle that incomplete water contact invalidates ablution. Ibn Hajar affirms the authenticity of this narration and classifies it as evidence for the obligation of full limb coverage (Ibn Hajar, 1959). This hadith demonstrates prophetic insistence on physical compliance. It directly informs contemporary considerations of skin-applied products. Hence, prophetic practice constitutes a second evaluative layer. Al-Nawawī, in his *Sharḥ Ṣaḥīḥ Muslim*, elaborates that the hadith concerning incomplete washing indicates consensus (*ijmāʿ*) on the obligation of water reaching the skin of obligatory limbs (al-Nawawī, 1972). He clarifies that the invalidity arises not from intention but from physical obstruction. This interpretation is critical for modern skincare applications, as many cosmetic products form films or barriers on the skin. The juristic principle extracted from this hadith is functional rather than cosmetic-neutral. Any applied substance must allow direct water contact.

Thus, the Sunnah provides a measurable standard. Ablution-friendly claims must therefore be validated against this prophetic criterion. A thematic analysis of hadith literature reveals recurring emphasis on water contact (*wuṣūl al-māʾ*) as a condition for valid *wuḍūʾ*. Hadiths addressing wiping over footwear (*khuffayn*) are often cited as exceptions rather than norms (Ṣaḥīḥ al-Bukhārī, no. 202). Ibn Hajar explains in *Fath al-Bārī* that such concessions are explicitly delimited by the Prophet (PBUH) and cannot be extended analogically to other substances (Ibn Hajar, 1959). This distinction is vital in rejecting unfounded analogies between cosmetics and legislated dispensations. The Sunnah thus restricts permissibility to explicit allowances. Any skincare framework must avoid illegitimate analogy (*qiyās fāsīd*). Thematic hadith analysis therefore protects doctrinal boundaries.

This ruling explicitly invalidates ablution when a barrier exists (al-Nawawī, 1997). The inclusion of wax and henna demonstrates concern with tangible obstruction, not mere coloration. This juristic clarity is directly applicable to modern cosmetics. Any product forming a water-impermeable layer contravenes this ruling. Hence, Shāfiʿī fiqh provides concrete evaluative criteria. Al-Nawawī further explains that the determining factor is not the thickness of the substance but its functional effect. If water does not reach the skin, ablution is invalid regardless of the material's origin (al-Nawawī, 1997). This principle refutes arguments that cosmetic intention or halal ingredients alone suffice. The jurisprudential focus remains on physical consequence. Consequently, “ablution-friendly” skincare must be tested for permeability rather than formulation labels. This shifts the discourse from branding to jurisprudence. Such an approach

aligns with classical *fiqh* methodology. It also provides objective parameters for product evaluation.

Ibn Hajar reinforces this approach by distinguishing between absorbed substances and external barriers. In his hadith commentary, he notes that color or residue without mass does not impede purification, whereas solid layers do (Ibn Hajar, 1959). This distinction allows for nuanced assessment rather than blanket prohibition. It supports the possibility of permissible skincare under strict conditions. Therefore, Islamic jurisprudence does not reject cosmetics categorically but regulates their form and function. This balance is crucial for contemporary application. It enables innovation within doctrinal limits. Hence, classical scholarship remains adaptable. From a methodological perspective, integrating Qur'an, Sunnah, and *fiqh* reflects the hierarchical structure of Islamic legal reasoning. Qur'anic commands establish obligation, prophetic practice clarifies execution, and juristic elaboration applies rulings to new contexts. This tripartite structure ensures coherence and continuity.

A skincare framework grounded in this methodology gains religious legitimacy. It also avoids selective textual usage. The ablution-friendly concept thus emerges as jurisprudentially grounded rather than commercially driven. This methodological integrity is essential for academic credibility. It distinguishes scholarly frameworks from marketing narratives. The theological dimension of *tahārah* further reinforces this framework. Purification is repeatedly associated with divine love in the Qur'an:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

Translation:

"Indeed, Allah loves those who repent much, and loves those who purify themselves."

(Al-Baqarah 2:222)

Ibn Kathīr interprets *mutaṭahhirīn* as those who maintain both outward and inward purity (Ibn Kathīr, 1999). This verse extends the discourse beyond ritual compliance to ethical consciousness. Skincare products, when aligned with *tahārah*, participate in this broader moral framework. However, misalignment risks spiritual inconsistency. Thus, theological implications accompany legal ones. Al-Qurṭubī further links purification to human dignity and discipline, arguing that divine legislation seeks to regulate bodily engagement with worship (al-Qurṭubī, 2006). This insight challenges purely aesthetic motivations detached from worship ethics. Cosmetics, therefore, must

not compromise ritual discipline. The ablution-friendly framework reorients beauty practices toward worship compatibility. This reconceptualization aligns with prophetic ethics. It also addresses contemporary tensions between religiosity and consumer culture. Hence, theology informs ethical consumption. The Sunnah also emphasizes moderation and avoidance of excess in purification. Hadiths prohibit wastage of water during ablution (*wuḍū'*), even when abundant like Prophet (PBUH) stated:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِسَعْدٍ وَهُوَ يَتَوَضَّأُ
فَقَالَ مَا هَذَا السَّرَفُ يَا سَعْدُ قَالَ أَفِي الْوُضُوءِ سَرَفٌ قَالَ نَعَمْ وَإِنْ كُنْتَ عَلَى نَهْرٍ
جَارٍ

Translation:

“From Abu Abdurrahman Al Hubuli from Abdullah bin 'Amru bin Al 'Ash said; The Prophet (PBUH) once passed Sa'ad who was performing ablution, so Prophet (PBUH) asked: "O Sa'd, why do you do *israf* (excess)?" He said; "Is there also israf in ablution?" He replied: "Yes, even though you are on a flowing river."”

(Sunan Ibn Majah¹¹)

Al-Nawawī cites this narration to demonstrate balance between thoroughness and restraint (al-Nawawī, 1972). This principle has implications for skincare formulation and usage. Products should facilitate ease of removal without excessive water use. Thus, prophetic ethics inform sustainability considerations. Classical teachings remain environmentally relevant. The concept of *maqāṣid al-sharī'ah* further contextualizes ablution-friendly products. Preservation of religion (*ḥifẓ al-dīn*) necessitates safeguarding prayer validity. A product obstructing *wuḍū'* undermines this objective. By contrast, compliant products support religious continuity. Shāfi'ī jurists consistently prioritize ritual validity over adornment convenience. This prioritization guides contemporary application. Hence, jurisprudence aligns product utility with higher objectives. The framework thus serves *maqāṣid*-based evaluation.

From an epistemological standpoint, reliance on classical Arabic sources ensures authenticity. Using original *tafsīr* and hadith commentaries prevents interpretive distortion. . The works of Ibn Kathīr, al-Qurṭubī, al-Nawawī, and Ibn Ḥajar

¹¹ Ibn Mājah, M. Y. (2007). *Sunan Ibn Majah, kitāb al-Adab, Bab al-Birr wa al-Shilah*, hadith no. 425. Vol. 5. Riyadh: Dar al-Hadharah, p. 71.

embody established Sunni scholarly authority and reflect enduring juristic consensus. Their works form the backbone of Sunni jurisprudence. Incorporating them anchors modern frameworks in tradition. This approach enhances academic rigor. It also strengthens acceptance among religious communities. Authentic sourcing is therefore indispensable. The integration of thematic hadith analysis allows systematic extraction of legal principles. Rather than isolated citation, patterns across narrations are examined. This method reflects classical *fiqh* reasoning. It ensures comprehensive coverage of relevant evidences. Consequently, rulings are robust and defensible. For skincare frameworks, this avoids selective justification. It also accommodates nuance. Thematic analysis thus bridges text and application. The Shāfi'ī emphasis on *wuṣūl al-mā'* provides a measurable criterion for product testing. Laboratory permeability tests can operationalize this legal requirement. This demonstrates compatibility between classical jurisprudence and modern science. Islamic law thus remains practically applicable. The framework transforms legal theory into actionable standards. It also invites interdisciplinary collaboration. Hence, *fiqh* informs technical validation.

Overall, the divine and prophetic foundations of ablution impose non-negotiable parameters on skincare usage. Qur'an establishes obligation, Sunnah clarifies execution, and Shāfi'ī *fiqh* applies rulings. Together, they form a coherent evaluative system. An ablution-friendly skincare framework must satisfy all three. Failure at any level compromises validity. This integrated approach ensures doctrinal fidelity. It also offers structured innovation. In conclusion, the ablution-friendly skincare product framework derives its legitimacy from divine command and prophetic practice, as interpreted through authoritative jurisprudence. Classical *tafsīr*, authenticated hadith with detailed *takhrīj*, and Shāfi'ī *fiqh* collectively define permissible boundaries. This literature review demonstrates that such a framework is not an innovation in worship but an application of established principles. When grounded in authentic sources, modern products can coexist with ritual obligations. The framework thus represents continuity rather than disruption. It affirms that Islamic law remains adaptable yet principled. This synthesis provides a robust foundation for further empirical and regulatory development.

2.9 View of *Fiqh al-Nisā'* on Ablution-Friendly Skincare Products

Fiqh al-nisā' focuses on Islamic jurisprudence specific to women, addressing unique aspects of ritual purity, worship, and daily conduct. As skincare and cosmetic products evolve, questions emerge regarding their compatibility with religious practices, particularly ablution. Many modern formulations, especially waterproof or occlusive ones, create a barrier on the skin, preventing water from reaching it. This can invalidate ablution, thus affecting the validity of prayers. A study by Muthoharoh (2023) warns of the religious implications of such cosmetics, noting that they may obstruct ablution if not properly removed. This intersection of theology and cosmetic science requires attention from scholars, manufacturers, and consumers alike. The growing use of these products among Muslim women necessitates clear guidelines and religiously permissible alternatives.

Islamic tradition emphasizes cleanliness as a core component of faith, making skincare not merely aesthetic but a religious concern. Daily skincare routines, including moisturizers, cleansers, and sunscreens, must comply with ablution requirements to ensure spiritual purity. Research on natural ingredients like mushroom-derived polysaccharides indicates that they support skin health without forming water-resistant films (Choi & Kim, 2021). This suggests a path forward for developing cosmetics that are both dermatologically effective and permissible under Islamic law. The demand for halal and ablution-compliant alternatives continue to grow among Muslim women globally. By integrating dermatological science with fiqh, scholars and manufacturers can develop solutions that meet both spiritual and health standards. This collaboration is essential for ethical consumer practices.

Waterproof cosmetics are under scrutiny for their potential to block water from the skin, an essential requirement for valid ablution. The concern is not limited to makeup but extends to skincare products like sunscreens and primers. Muthoharoh (2023) emphasizes that hadith warn against inadequate ablution, stressing the necessity of full water contact with the skin. Products like waterproof henna also pose similar challenges, forming a barrier that must be removed before prayer (Ilmiyah, 2024). Such issues highlight the tension between modern beauty standards and religious obligations. Muslim women, in particular, must navigate these dual expectations in their daily lives. Greater awareness and product transparency are needed to resolve this tension.

The use of impermeable cosmetics without adequate religious understanding can lead to unintentional violations of Islamic law. Many Muslim women remain unaware that certain products compromise ablution and prayer validity. Studies have shown that adolescent girls often lack a basic understanding of purification, including differentiating period from *istihādah* (Ifani et al., 2024). This educational gap extends to skincare and cosmetic use, highlighting a pressing need for modernized religious education. Structured curricula that incorporate both classical *fiqh* and contemporary skincare concerns have been effective in enhancing religious understanding (Ifani et al., 2024). Without such initiatives, many women may compromise their religious practice unknowingly. Updated educational efforts must reflect current lifestyle realities.

Fiqh al-nisā' also contributes to identity formation and moral behaviour among Muslim women. Education in women-specific jurisprudence has been linked to reduced deviant behaviour and stronger spiritual discipline (Jumardi, 2022). When applied to skincare, *fiqh al-nisā'* guides consumer decisions toward ethically sound and religiously compliant products. This empowerment allows women to align their daily practices with spiritual values. The integration of real-life concerns into fiqh education, including cosmetics, aligns well with Student-Centered Learning (SCL) models (Hidayah et al., 2024). As women increasingly participate in public and professional life, fiqh education must evolve to reflect modern challenges. Skincare represents one such practical domain.

Scientific research supports religious inquiries into product suitability for ablution, especially by analyzing ingredient functions. For instance, *Ganoderma lucidum* polysaccharides exhibit protective and antioxidant properties while avoiding occlusive effects (Shi et al., 2021). This dual functionality is essential for developing ablution-safe skincare. When fiqh and science converge, scholars can make more informed decisions about what qualifies as ablution-friendly. Scientific validation enhances the credibility of religious rulings, ensuring they are both theologically sound and empirically supported. Such an interdisciplinary approach is vital for modern halal certification processes. It bridges religious theory with consumer needs. Certification bodies increasingly rely on both *fiqh* and scientific research to evaluate the permissibility of skincare products. The necessity for water permeability has led to more nuanced guidelines, particularly for products applied to the face, arms, and feet areas washed during ablution. Scholars like Muthoharoh (2023) advocate for clearer labelling and transparency in formulation. Verification systems could include permeability tests

and visual guides on product removability. These tools empower consumers to make informed decisions without compromising spiritual obligations. Enhanced communication between scholars and manufacturers is key to implementing these systems. It promotes ethical consumption rooted in both science and faith.

The growing intersection of *fiqh al-nisā'*, skincare science, and user awareness reflects the evolution of Islamic jurisprudence in modern life (Jumardi, 2022; Ifani et al., 2024). Muslim women are increasingly confronted with decisions that affect both their appearance and religious duties. Standardized criteria for ablution-safe products would provide clarity and confidence for users. Integrating skincare concerns into broader wellness and fiqh education can further align lifestyle and faith. Religious scholars, educators, and industry professionals must work together to address these emerging needs. Holistic approaches that account for spiritual, physical, and ethical dimensions offer the most sustainable path forward. This evolution showcases the adaptability of Islamic jurisprudence. Cosmetic science must continue to innovate within the bounds of Islamic principles to ensure widespread acceptance (Lee et al., 2021; Di et al., 2024). The development of breathable, non-occlusive products are a promising direction for research and commercialization. These formulations could help Muslim women maintain skincare routines without compromising their ability to perform prayer. Future product development should include laboratory testing for water permeability under ablution conditions. Certification processes should be updated to include these criteria for better consumer guidance. By doing so, halal certification becomes more robust and practically relevant. It reinforces both spiritual and dermatological health.

In addition to technical validation, consumer education is paramount in promoting ablution-safe skincare (Febrianti et al., 2024; Hidayah et al., 2024). Many users equate halal certification with full religious compliance, unaware of the specific criteria for ablution. Educating consumers on the difference between general halal and ablution-compliant products is essential. Workshops, webinars, and social media campaigns can serve as effective educational tools. Collaboration between religious authorities and dermatologists can enhance the credibility of these initiatives. Public education must be ongoing to adapt to new products and formulations. This builds an informed and spiritually mindful consumer base. The rise of religious consumerism among younger demographics amplifies the need for ablution-friendly skincare options. Gen Z Muslims, in particular, are looking for products that merge ethical values with

aesthetic performance (Putri & Hayuningtias, 2024). Brands must tailor their offerings to appeal to these values, incorporating water permeability, natural ingredients, and clear certification. Marketing strategies should emphasize transparency, ritual compatibility, and dermatological safety. Aligning brand identity with Islamic principles can foster long-term loyalty. The integration of modern branding and spiritual alignment is a compelling model for future growth. These approaches can redefine halal beauty standards.

Marketing and labelling strategies must reflect both theological accuracy and consumer accessibility. While halal labels are valuable, they often lack detailed information about a product's compatibility with ablution. Studies suggest that religious motivation amplifies the effect of halal labelling on consumer behavior (Karimah & Dahruji, 2024). However, these labels should be backed by empirical evidence and explained in user-friendly terms. Including icons or QR codes linking to permeability tests or fatwa endorsements could enhance trust. Standardized guidelines can support consistent labelling practices across markets. Such transparency transforms marketing into an educational tool. Religiosity plays a mediating role in how consumers interpret halal skincare labels and claims. For those with strong spiritual engagement, product trust hinges on both certification and perceived ritual compatibility (Wirawan et al., 2022). Brands must respect and address these deeper layers of religious behaviour when designing products. Claims of ablution-friendliness should be substantiated through both scientific validation and religious endorsement. Marketing should not exploit faith but instead serve as a channel for informed spiritual living. These practices create ethical alignment between product design and user values. Such integrity enhances brand reputation and consumer confidence.

Cultural expectations around female beauty and piety add another layer of complexity to ablution-compatible cosmetics. Muslim women often balance aesthetic presentation with religious observance, making product choices emotionally and spiritually charged. The popularity of waterproof makeup reflects a societal demand for long-lasting beauty, but it also presents religious dilemmas (Muthoharoh, 2023). Brands must navigate this landscape with sensitivity, offering beauty solutions that support rather than hinder religious life. Inclusive product design and messaging can meet diverse needs without compromising values. Cosmetic choices become reflections of both personal and communal identities. This dual consideration strengthens the ethical foundation of the industry.

Product development should include gender-sensitive approaches to reflect the unique concerns of Muslim women. From formulation to packaging, every stage should consider ease of removal and compatibility with religious rituals. Educational outreach must also be tailored to female audiences, addressing skincare through the lens of *fiqh al-nisa'*. Faith-based consumer guides, online tutorials, and expert panels can bridge knowledge gaps. Collaboration with female scholars and dermatologists can enrich product messaging. These efforts ensure that products support women's empowerment and spiritual autonomy. Gender inclusivity is not only ethical but strategically important (Ifani et al., 2024; Hidayah et al., 2024). The future of halal cosmetics lies in the formalization of ablution-friendly standards. Regulatory bodies must create protocols for testing, verification, and certification based on water permeability and ease of removal. These standards should be shaped by interdisciplinary collaboration among theologians, dermatologists, chemists, and regulators. Government bodies can facilitate public-private partnerships to pilot these programs. Success stories can be shared to encourage broader adoption. Formalizing these standards ensures product reliability and religious compliance. It creates a trustworthy marketplace for all stakeholders (Nordin & Radzi, 2021; Desi & Ridlwan, 2024).

Finally, sustained research is needed to evaluate the long-term dermatological and spiritual impacts of ablution-friendly skincare. Such research should involve clinical testing, user feedback, and comparative studies between products. Peer-reviewed studies will lend credibility to product claims and certification labels. Academic institutions can collaborate with halal certifying agencies to produce standardized testing models. These data can inform fatwa committees and shape global policy. Continued investment in this research fosters a scientifically and theologically robust halal beauty industry. It represents a convergence of ethics, science, and spirituality (Febrianti et al., 2024; Lee et al., 2021). In summary, *fiqh al-nisā'* plays an increasingly critical role in guiding ethical cosmetic usage among Muslim women. Its principles offer a spiritual framework through which skincare choices can be evaluated. Scientific studies reinforce these guidelines by confirming product permeability and safety. The future of halal skincare lies in the synergy between jurisprudence, dermatology, and consumer education. Standardized criteria for ablution-friendly products will enhance religious practice and personal wellness. As scholarship and technology evolve, *fiqh al-nisā'* will continue to serve as a bridge between tradition and

modernity. Its relevance in skincare underscores its enduring significance (Jumardi, 2022; Di et al., 2024).

In conclusion, the integration of *fiqh al-nisā'* with modern skincare concerns provides a comprehensive framework for addressing ablution compatibility. Research has confirmed that many current products obstruct ablution, necessitating new formulations and clearer standards. Educational reforms are needed to address consumer knowledge gaps, especially among women and youth. Collaborative efforts between scholars, scientists, and industry leaders will be essential in shaping the future of halal cosmetics. Ablution-friendly criteria must be formalized, tested, and clearly communicated to the public. This will empower Muslim women to harmonize faith and self-care. Ultimately, the adaptability of *fiqh al-nisā'* ensures its continued relevance in addressing modern challenges (Ifani et al., 2024; Febrianti et al., 2024).

2.10 Framework Development of *Fiqh al-Nisā'* Perspective on Ablution-Friendly Skincare and Cosmetic Use

Fiqh al-nisā' represents a specialized branch within Islamic jurisprudence that focuses on the unique religious, legal, and ritual concerns of women. In classical juristic discourse, *fiqh al-nisā'* refers to the body of legal rulings derived from the Qur'an, Sunnah, consensus (*ijmā'*), and juristic reasoning (*qiyās*) that specifically address matters pertaining to women, including issues of purification, worship, adornment, marriage, and social conduct (Al-Nawawī, 1991; Ibn Qudāmah, 1968). With the increasing use of cosmetics and skincare products among Muslim women, questions surrounding ablution and the permissibility of certain beauty products have become more pronounced. Contemporary scholars stress the importance of interpreting *fiqh al-nisā'* in ways that are responsive to the realities of modern life, including advances in skincare technology. This jurisprudential approach has been instrumental in enhancing both religious consciousness and ethical awareness among Muslim women (Jumardi, 2022). The growth of the cosmetic industry and its integration into daily routines creates a critical need for aligning beauty practices with religious obligations. Consequently, scholars and religious educators are called to refine *fiqh* models that incorporate the implications of cosmetic use. This ensures women are spiritually empowered and well-informed about their choices.

The expansion of the global skincare industry has introduced waterproof and long-wear cosmetic products that may conflict with Islamic practices. These products often form occlusive layers on the skin, potentially inhibiting water penetration during ablution. Islamic law mandates that water must reach the skin for ablution to be valid, and this criterion is challenged by the chemical composition of many modern cosmetics. Muthoharoh (2023) warns that waterproof formulations could invalidate ablution if not adequately removed prior to prayer. This concern has prompted religious authorities and halal certifiers to explore more stringent evaluation of product ingredients. The call for dedicated ablution-friendly certifications continues to grow among Muslim women seeking both aesthetic appeal and ritual purity. Hence, the convergence of cosmetic science and *fiqh* requires dynamic, faith-conscious product evaluation methods.

Ingredient analysis is a fundamental step in designing ablution-friendly skincare products. Many widely used compounds, like niacinamide and coenzyme Q10, offer proven benefits in improving skin texture, reducing inflammation, and maintaining barrier function (Yadav, 2023). However, from a *fiqh* perspective, even the most effective ingredients must be scrutinized for their potential to obstruct ablution. Scientific literature highlights that several natural ingredients, including mushroom-based polysaccharides and plant-derived extracts, offer promising compatibility with ablution due to their non-occlusive nature (Choi & Kim, 2021). These insights can guide both product formulation and religious rulings. Harmonizing scientific understanding with *Shari'ah* compliance allows for more meaningful consumer guidance. Therefore, the creation of a sound framework must be built on both dermatological efficacy and Islamic principles.

Educational initiatives are essential to equip Muslim women with the knowledge needed to navigate cosmetic use in line with religious teachings. Studies indicate that *fiqh al-nisā'* programs significantly enhance understanding of ritual purity and daily worship obligations among women (Ifani et al., 2024). This education is particularly impactful when it addresses modern lifestyle issues such as cosmetic use during menstruation and skincare's impact on ablution. Structured religious instruction not only clarifies doctrinal matters but also fosters ethical consumer behaviour. Schools, universities, and religious institutions must play a proactive role in promoting *fiqh* literacy related to cosmetics. The inclusion of product-related topics within *fiqh* curricula will help bridge the gap between traditional jurisprudence and modern beauty practices. In turn, this fosters religious observance without unnecessary restriction.

Modern teaching methods, including student-centered and experiential learning models, offer new ways to make *fiqh al-nisā'* relevant. Integrating real-world issues like skincare and beauty practices into religious education improves students' engagement and understanding (Hidayah et al., 2024). This pedagogical evolution is especially effective in addressing women's everyday spiritual challenges. As cosmetics become embedded in routine self-care, it is essential to explore how they interact with ritual acts like ablution and prayer. By anchoring discussions in lived experiences, educators can promote critical thinking and personalized religious decision-making. Skincare becomes more than a lifestyle choice; it becomes part of an ethical and spiritual identity. This evolution in pedagogy underlines the versatility of *fiqh al-nisā'*.

Scientific advancements in skincare continue to present new challenges and opportunities for Islamic rulings. Research shows that compounds like alpinumisoflavone and mushroom polysaccharides deliver anti-aging and anti-inflammatory benefits without significantly altering skin permeability (Lee et al., 2021; Di et al., 2024). Such ingredients can serve as viable options for developing halal skincare products that do not compromise ablution. To achieve this, both scientists and religious authorities must work collaboratively to assess the suitability of emerging compounds. Standardized testing for permeability and washability could facilitate the development of universally accepted guidelines. In this way, scientific rigor complements religious integrity. The synergy of these disciplines ensures holistic product evaluation. As part of broader human rights discourses, women have the right to express their identity through cosmetics while remaining in alignment with Islamic values (Rasyid, 2023). This necessitates a jurisprudential approach that is empowering, not limiting. Religious rulings must therefore evolve to reflect women's lived experiences, recognizing their diverse needs and aspirations. Frameworks should support modesty and self-expression simultaneously. In this context, *fiqh al-nisā'* becomes a tool for spiritual agency and personal choice. Skincare serves as a practical field through which these complex issues are negotiated.

Women's skincare choices are often informed by an interplay of religious commitment, product quality, and social identity. A faith-aligned cosmetic framework must integrate these values into its design. Practical guidance on permissible ingredients, product removability, and water permeability can be conveyed through consumer-facing resources (Zaki, 2021; Omar et al., 2023). Transparent labelling, educational campaigns, and accessible religious verdicts will further empower women

to make informed decisions (Hassan et al., 2022). Equally important is the development of tools like checklists or certification icons that simplify recognition of ablution-friendly products (Yusof & Salleh, 2024). In this ecosystem, religious scholarship must not only interpret but also communicate in user-centric ways. This ensures broader impact and engagement (Nordin et al., 2021).

The issue of waterproof cosmetics and ablution compatibility is not limited to personal hygiene it reflects a broader discourse on the role of women's practices in Islamic jurisprudence. For example, henna, a traditionally permissible substance, raises concerns when modern waterproof variants block water contact (Ilmiyah, 2024). These nuances must be carefully considered in both product development and legal interpretation. Scholars need to revisit classical texts in light of contemporary product innovations. Doing so enriches jurisprudence and strengthens its applicability to modern life. Such adaptations uphold the spirit of the law while addressing emerging needs. They exemplify the dynamism of *fiqh al-nisā'*. Muslim women face social pressures to conform to beauty norms while maintaining religious fidelity. Waterproof makeup products are popular due to their durability but may present challenges during prayer times (Muthoharoh, 2023). This tension calls for innovative cosmetic alternatives that combine performance with religious permissibility. Brand developers should consult both *fiqh* experts and dermatologists to ensure their products meet this dual criterion. Such collaboration ensures both ritual integrity and consumer satisfaction. In doing so, manufacturers can access a growing market of conscientious consumers. The goal is not compromised but compatibility.

Ablution-compatible formulations should be supported by empirical data that confirm their permeability and washability. Testing protocols may include laboratory simulations, user trials, and third-party certifications (Othman et al., 2022; Samsudin et al., 2023). Religious scholars can use this data when issuing fatwas, thereby strengthening the credibility of their rulings (Zaki, 2021). These collaborations ensure that products are not only theoretically permissible but practically usable. The involvement of dermatological experts lends scientific validity to religious decisions (Ibrahim et al., 2024). This intersection between empirical research and *fiqh* interpretation is a hallmark of modern halal cosmetic evaluation. It fosters trust across disciplines and among consumers (Rahman & Yusof, 2020). Consumer advocacy also plays an important role in advancing ablution-friendly cosmetic development. Muslim women are increasingly vocal about their need for skincare products that support both

beauty and worship (Yusof & Salleh, 2024). Their feedback should be integrated into product development, marketing, and educational outreach. Focus groups, surveys, and digital engagement platforms offer valuable insights into user preferences (Hassan et al., 2022). Empowering consumers through involvement enhances product relevance and trust. It also reaffirms the importance of religious inclusivity in commercial innovation. Women are not passive recipients but active participants in shaping halal markets (Nordin et al., 2021).

Halal certification standards must evolve to include ablution-related criteria. This evolution requires regulatory cooperation between Islamic bodies, government agencies, and scientific institutions (Othman et al., 2022). These entities can jointly define protocols for evaluating permeability, ingredient origin, and product removal ease (Samsudin et al., 2023). Harmonizing international standards will simplify global product distribution and reduce consumer confusion. For manufacturers, clear guidelines provide direction and reduce certification ambiguity. For consumers, standardized criteria build confidence in product claims. Institutional accountability reinforces ethical industry practices (Rahman & Yusof, 2020). Religious leaders must continue to guide the ethical considerations involved in cosmetic use. Their endorsements lend spiritual weight to certification labels and consumer choices (Zaki, 2021). However, they must remain informed about the science behind cosmetic formulations. Ongoing training and interdisciplinary dialogue can help scholars provide accurate and timely rulings (Ibrahim et al., 2024). Their role extends beyond issuing fatwas to educating and empowering communities. In doing so, they foster a climate of informed spiritual practice. The partnership between scholars and scientists must be ongoing and evolving.

Public education campaigns are vital to ensuring that consumers understand what constitutes ablution-compatible cosmetics. Religious messages must be translated into accessible language and formats (Omar et al., 2023). Social media, infographics, and interactive platforms can enhance outreach. Workshops and community talks offer in-depth engagement opportunities. Education must be inclusive, addressing various literacy levels and age groups. The goal is not only to inform but to inspire ethical skincare habits. Faith becomes a daily practice through informed product use (Hassan et al., 2022). Incorporating ablution awareness into beauty culture reshapes how Muslims engage with personal care. Rather than viewing skincare as secular or purely aesthetic, it becomes a site of religious engagement (Yusof & Salleh, 2024). *Fiqh al-*

nisā' serves as a guide for these interactions, supporting decisions that harmonize *fiqh al-nisā'* ethical beauty products. Companies that embrace this vision are more likely to build brand loyalty and social trust (Rahman & Yusof, 2020). Skincare is reimagined as an act of worship and well-being. This transforms both market dynamics and spiritual life. Research into ablution-friendly cosmetics must continue to be supported by institutional funding and academic interest. Universities and research centers should prioritize interdisciplinary studies that explore cosmetic impact on ritual practices (Ibrahim et al., 2024). These findings will serve as the foundation for updated fatwas and certification criteria. Moreover, peer-reviewed publications provide credibility and transparency (Othman et al., 2022). Policymakers can use this research to shape regulations and consumer protections. Academic rigor strengthens public trust and supports industry innovation. The stakes are both spiritual and social.

In conclusion, the integration of *fiqh al-nisā'* with modern skincare and cosmetic practices represents a powerful intersection of faith, science, and lifestyle. As products evolve, so too must the religious frameworks that guide their use (Zaki, 2021). By combining legal tradition with scientific insight and community engagement, a holistic framework for ablution-compatible cosmetics can be achieved. This supports Muslim women in making empowered, informed choices that honor both their appearance and their worship. The continued evolution of *fiqh al-nisā'* ensures its relevance in a changing world. Through collective effort, ethical beauty becomes a reality aligned with spiritual excellence.

2.11 The *Fiqh* of *Tahārah*, Women's Empowerment, and Ablution-Friendly Skincare Products

The intersection of religious practice, hygiene, and modern lifestyle products presents a significant area of inquiry within contemporary Islamic studies. In Islam, ablution is a compulsory act of worship that precedes prayer and symbolizes both physical and spiritual purification. Allah commands believers:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ؕ

Translation:

“O you who have believed, when you rise to [perform] prayer, wash your faces and your hands up to the elbows.”

(Al-Ma'idah 5:6)

This religious requirement directly influences daily hygiene practices among Muslims. With the rapid advancement of skincare technology, questions arise regarding the compatibility of modern products with Islamic legal requirements. These concerns are particularly relevant for Muslim women, who often engage more extensively in skincare routines. The need to reconcile faith-based obligations with contemporary self-care practices has gained increasing scholarly attention. As a result, ablution-friendly skincare products have emerged as a growing area of interest. These products claim to preserve ritual validity while supporting skin health. Cleanliness occupies a central position in Islamic teachings and jurisprudence (Sabra & Ismail, 2021). The Prophet Muhammad (PBUH) stated:

عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الطُّهُورُ شَطْرُ
الْإِيمَانِ وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ . وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأَانِ - أَوْ تَمَلُّأ - مَا بَيْنَ
السَّمَوَاتِ وَالْأَرْضِ وَالصَّلَاةُ نُورٌ وَالصَّدَقَةُ بُرْهَانٌ وَالصَّبْرُ ضِيَاءٌ وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ
عَلَيْكَ كُلُّ النَّاسِ يَعُدُّو فَبَائِعَ نَفْسِهِ فَمَعْتَبُهَا أَوْ مُؤَبِّقُهَا " .

Translation:

“Abu Malik at-Ash'ari reported: The Messenger of Allah (PBUH) said: Cleanliness is half of faith and al-Hamdu Lillah (all praise and gratitude is for Allah alone) fills the scale, and Subhan Allah (Glory be to Allah) and al-Hamdu Lillah fill up what is between the heavens and the earth, and prayer is a light, and charity is proof (of one's faith) and endurance is a brightness and the Holy Qur'an is a proof on your behalf or against you. All men go out early in the morning and sell themselves, thereby setting themselves free or destroying themselves.”

(Sahih Muslim¹²)

This hadith emphasizing that hygiene is integral to religious devotion. Ablution serves as a repeated act of purification performed multiple times daily. Through this

¹² Muslim b. al-Hajjaj, Abu al-Husayn al-Qushayri (2007), *Sahih Muslim* (English Translation), *kitāb al-Tahārah, bāb faḍl al-wuḍū'*, hadith no. 223. Vol. 1. Riyadh: Darussalam, p. 345.

practice, Muslims maintain both bodily cleanliness and spiritual readiness for prayer. Islamic jurists regard ablution as a legal condition for the validity of *ṣalāh*. The repetition of ablution reinforces discipline and mindfulness in daily life. Consequently, hygiene in Islam extends beyond aesthetics to moral and spiritual dimensions. This framework shapes Muslim attitudes toward personal care products. Ablution-friendly products are designed to respect this spiritual principle while accommodating modern skincare needs. Beyond spiritual significance, ablution has preventive health benefits. Frequent washing of body parts reduces microbial transmission and promotes overall health. During public health crises, such as COVID-19, scholars noted that frequent ablution correlates with decreased infection risks (Sabra & Ismail, 2021). The Qur'an encourages purification, stating:

وَاللَّهُ يُحِبُّ الْمُطَهِّرِينَ

Translation:

“Indeed, Allah loves those who purify themselves”

(Al-Taubah 9:108)

This guidance links hygiene with divine favor and spiritual discipline. Ablution encourages consistency in cleaning face, hands, and limbs throughout the day. Such practices align with modern public health recommendations. This overlap illustrates the compatibility of Islamic hygiene principles with contemporary scientific knowledge. Therefore, hygiene in Islam serves devotional, health, and societal functions. Ablution requires that water reaches specific body parts without obstruction. Islamic jurisprudence emphasizes direct water contact during ablution, as any barrier (*ḥā'il*) can invalidate the ritual. Skincare products with occlusive ingredients may interfere with water penetration. Classical jurists base rulings on the principle that water must touch the obligatory parts of the body for ablution to be valid. Modern formulations require reassessment through this lens. The Prophet (PBUH) said:

يَسْرُوا وَلَا تَعْسِرُوا، وَسَكِّنُوا وَلَا تُنْقِرُوا "

Translations:

“Make things easy, and do not make them difficult”

(Sahih al-Bukhari¹³)

This hadith encourages facilitation of worship while preserving ritual requirements. Consequently, ablution-friendly products must balance skincare benefits with compliance. This balance demonstrates *fiqh*'s adaptability to contemporary contexts. The development of ablution-friendly skincare reflects this jurisprudential concern. Products are formulated to allow water penetration during ablution while providing skin hydration. Marketing emphasizes their compatibility with Islamic rituals. This innovation responds to the needs of Muslim consumers who want both spiritual and physical well-being. Women particularly benefit, as they often maintain extensive skincare routines. Compatibility with ablution 'prevents interruptions in daily prayer obligations. Therefore, these products support worship and facilitate daily life. Their emergence illustrates the intersection of religious compliance and modern innovation. Women's empowerment plays a crucial role in this discourse. Empowerment entails the ability to make informed, autonomous decisions regarding health, religion, and personal care. Skincare choices reflect this agency in everyday life.

Research shows women's engagement in decision-making correlates with increased confidence and social participation (Lee, 2025; Hapsari & Pramono, 2023). In skincare, empowerment includes knowledge of product ingredients, religious compliance, and health impacts. Ablution-friendly products provide a platform for exercising this knowledge. By choosing compliant products, women assert both religious devotion and personal agency. Such empowerment reinforces dignity and self-respect. Studies of women's empowerment highlight its impact across diverse sectors. In gastronomy, tourism, and entrepreneurship, women benefit from informed participation and leadership (Bukhari et al., 2024). In the halal skincare sector, women assume roles as consumers, entrepreneurs, and educators. This engagement challenges traditional limitations on women's economic and social participation.

¹³ Muhammad b. Abdullah, Abu 'Abd Allah al-Bukhari (2015), *Sahih al-Bukhari, kitāb al- 'ilm, bāb qawli al-nabiyyi ṣallā Allāhu 'alayhi wa sallama: "yassirū wa lā tu'assirū"*, hadith no. 6125. Vol. 1. Riyadh: Dar al-Hadharah, p. 985.

Skincare entrepreneurship exemplifies this principle, merging religious compliance with economic activity. Products that comply with *fiqh* principles create opportunities for skill development and leadership. Consequently, women's participation in halal skincare fosters both empowerment and religious observance. It bridges faith, commerce, and gender equity effectively. The production and marketing of ablution friendly skincare offer entrepreneurship opportunities for women. Women led businesses contribute to local economies and social development. Participation strengthens women's financial independence and decision-making authority. Such engagement legitimizes women's roles beyond domestic spheres. The halal cosmetic market provides an accessible platform for skill acquisition and leadership. Community acceptance increases when religious compliance is ensured. Economic participation fosters empowerment and social influence. These initiatives demonstrate the potential for societal transformation through faith aligned commerce. Gender dynamics influence women's engagement with religiously compliant skincare. Women transcending traditional roles redefine self-care practices (Vink et al., 2022; Khadka, 2023). Skin health becomes associated with discipline, dignity, and spiritual responsibility.

Religious adherence integrates with modern self-care routines. Skincare transcends aesthetics to become a reflection of faith and health awareness. Women interpret hygiene and skincare as expressions of holistic well-being. Compliance with ablution requirements reinforces religious mindfulness. This perspective counters misperceptions linking religiosity with neglect of personal health. Marketing of ablution-friendly skincare reflects gender equity and economic opportunity. Recognizing women as informed consumers challenges passive stereotypes. Brands that uphold integrity promote empowerment through knowledge and agency. Women gain confidence in their purchasing decisions. Such strategies provide social validation for female entrepreneurship. Marketing thus becomes both a commercial and social empowerment tool. It bridges economic, cultural, and religious spheres effectively. Ablution-friendly skincare promotes health literacy among women. Women involved in product development acquire both religious and scientific knowledge. This knowledge enables them to educate peers on compliant and safe product use. Health literacy improves community outcomes by ensuring proper hygiene practices. Training in formulation and religious compliance enhances leadership skills. Peer-to-peer education reinforces social empowerment. Knowledge integration strengthens credibility in professional and domestic contexts.

Education thus links empowerment, faith, and public health. Health literacy challenges patriarchal assumptions about women's capabilities. Mastery of religious and scientific knowledge establishes authority and credibility. Women become active contributors in economic, religious, and social discourse. Skincare entrepreneurship exemplifies this empowerment. Islam supports women in lawful trade, as demonstrated by Khadijah's role as a successful merchant during the Prophet's (PBUH) era. Expertise in both religious compliance and product safety increases social acceptance. It empowers women to negotiate space in traditionally male-dominated sectors. Religious legitimacy shields these initiatives from critique. Empowered women transform both community health and gender norms. The intersection of *fiqh* and hygiene demonstrates Islam's adaptability. Jurisprudence accommodates contemporary realities through *ijtihad*. Modern skincare presents novel challenges for scholars. Evaluating products requires balancing religious principles with empirical evidence.

Ablution-friendly formulations exemplify facilitation without compromising legal requirements. This process reflects *fiqh*'s dynamism. Women's experiences inform juristic deliberation. Gender-responsive *fiqh* enhances relevance and practicality. Public health benefits reinforce the intersection of skincare and religious practice. Ablution-friendly products support consistent hygiene practices. Regular ablution prevents skin irritation and infections. Such benefits are particularly important in humid climates. Compatible skincare prevents barrier formation and maintains skin health. Maintaining integrity of the skin enhances overall well-being. Public health intersects with spiritual obligations. Religious practice thus contributes to societal wellness. Halal consumer markets reflect the economic influence of empowered women. Muslim women increasingly demand transparent labelling and product compliance. Their purchasing power drives industry innovation and accountability.

Ethical production aligns with religious mandates. Women's influence ensures adherence to safety and legality. Faith-based consumption strengthens collective norms. Empowered consumer behavior promotes industry-wide change. Skincare choices thus become a form of advocacy. Global expansion of halal industries amplifies women's empowerment. Halal cosmetics constitute one of the fastest-growing market sectors. Women represent a substantial portion of this consumer base. Their preferences shape innovation and compliance standards. International markets create visibility for faith-aligned products. Representation of Muslim women normalizes cultural and religious identity in commerce. Products become symbols of inclusive and ethical consumerism.

Global exposure fosters economic and cultural equity. Education strengthens sustainability of these initiatives. Workshops and seminars disseminate knowledge about *fiqh* and hygiene compliance. Women trained in product safety and religious obligations gain confidence in religious practice. Knowledge reduces uncertainty and encourages critical evaluation. Training programs improve product quality and regulatory compliance. Peer education reinforces community empowerment. The Prophet ﷺ stated:

Knowledge sharing becomes a mechanism for empowerment and religious continuity. Education connects faith, health, and leadership. The integration of tradition and modernity is central to this discourse. Ablution-friendly skincare embodies this synthesis. Products respect legal requirements while embracing contemporary innovations. Women navigate religious and modern spheres simultaneously. Their lived experiences inform evolving interpretations of *fiqh*. Facilitation preserves religious integrity while ensuring daily practicality. The Prophet (PBUH) encouraged ease in religious matters:

This approach prevents undue hardship. Modernity and tradition thus coexist harmoniously. In conclusion, the intersection of hygiene, women's empowerment, and ablution-friendly skincare reflects a meaningful societal transformation. Religious practices guide daily life while contemporary innovations respond to practical needs. Women are central to bridging these domains. Their empowerment strengthens observance, health literacy, and economic participation. Products that comply with *fiqh* principles empower women while preserving ritual integrity. This integration demonstrates Islam's enduring relevance in modern society. Faith, health, and agency are thus mutually reinforcing.

2.12 Ritual Purity (*Taharah*) and Its Implications for Cosmetic Use

Ritual purity (*taharah*) is a fundamental aspect of Islamic practice, encompassing both physical cleanliness and spiritual purity (Osime & Eteng, 2021). It is achieved through specific rituals like ablution and ghusl and is considered essential for maintaining faith and accessing sacred spaces (Harrington, 2020). Islamic jurisprudence uniquely posits that humans are born ritually pure and cannot transmit impurity to others, distinguishing it from other religious purity codes (Maghen, 1999). This emphasis on purity includes detailed rulings about physical substances that may prevent

the validity of purification acts. For example, the classical Shāfi'ī school stipulate that if substances such as wax, dough, or thick henna prevents water from reaching the skin, the purification is invalid (al-Nawawī, n.d.). However, if only a trace of colour remains without the physical barrier, or if an oily residue allows water to flow and reach the skin, then the purification remains valid. In contemporary contexts, this understanding extends to the use of cosmetics, particularly those imported from non-Muslim countries. Islamic scholars have established guidelines for the permissibility of cosmetics containing transformed impure ingredients (*istihalah*), stipulating that the impure substance must be completely converted and undetectable in the final product. However, exceptions may be made in cases of necessity or medical need (Abdul Rab et al., 2018). Al-Nawawī (n.d) explains:

إذا كان على بعض أعضائه شمع أو عجي أو حناء وأشباه ذلك، فَمَنْعَ وصول الماء إلى شيء من العضو؛ لم تصحَّ طهارته، سواء كثر ذلك أم قلَّ، ولو بقي على اليد وغيرها أثر الحناء ولونه دون عينه أو أثر دهن مائع بحيث يمس الماء بشرة العضو ويجري عليها لكن لَ يثبت؛ صحَّت طهارته

Translation:

If on some parts of his body contains wax, flour, henna or the like, which impede water from reaching the parts, then his *ṭahārah* is invalid, whether the amount is little or many. However, if on his hand or any parts of the body still has traces of henna in colour, but not in essence, or traces of diluted oil, in which water will reach the skin by flowing and does not stick, then the *ṭahārah* is valid”.

(al-Majmu' Syarh al-Muhazzab, 1:467)

In Islam, ritual purity (*ṭahārah*) is fundamental for valid worship, connecting physical cleanliness with spiritual readiness. It requires the removal of both ritual impurities (*hadath*) and physical impurities (*najasah*) through prescribed acts such as *wuḍū'* (ablution), *ghusl* (full-body wash), or *tayammum* (dry ablution when water is unavailable) (Britannica Editors, 2026; Al-Islam.org, 2026). Beyond its legal requirement, *ṭahārah* symbolizes moral and spiritual preparation, ensuring that a believer approaches prayer and other acts of devotion in a state of both physical and ritual purity. This dual role highlights how Islamic law integrates hygiene, personal care, and ethical mindfulness as essential components of worship.

This intricate relationship between ritual purity and the body has direct implications for the use of cosmetics. In many religious frameworks, the post-purification state is intertwined with notions of beauty and proper presentation, prompting adherents to carefully consider cosmetic applications as a means of maintaining or even enhancing their purified state. As such, cosmetics are viewed as tools that can celebrate the restored purity by enhancing natural beauty without introducing ritual impurities. This outlook resonates with biblical symbolism, as purification rites often carry a broader cultural significance; they mark the transition from an impure to a purified state, with beautification practices serving both an aesthetic and a communal identity function (Diko, 2024). In this context, cosmetic use is not simply a matter of personal grooming but an extension of ritual practice itself a form of post-ritual embellishment that reiterates commitment to the values of purity and piety.

Furthermore, the negotiation of ritual purity and cosmetic use is also evident in contemporary Muslim contexts. Research in Indonesia shows that Muslim women consciously integrate beauty treatments and halal cosmetics into their lives in ways that reflect both personal aesthetics and adherence to religious values, such as choosing products that support valid *wuḍū'* and align with halal standards (Auḍi & Aji, 2021; Maharani et al., 2025). Studies indicate that religiosity and knowledge of halal requirements significantly influence attitudes and purchasing behavior toward halal cosmetics, with Muslim women increasingly preferring certified products to ensure both spiritual compliance and everyday beauty practices (Auḍi & Aji, 2021; Arifa & Nugraha, 2026). These practices highlight an evolving discourse in which the purity of the self and external appearance are seen as complementary rather than contradictory; when cosmetics are used within Islamic legal and ethical frameworks, they can reinforce the sacredness that ritual purification seeks to establish. Thus, ritual purity not only shapes internal spiritual states but also extends to how Muslim women engage with beauty products, reflecting a broader cultural negotiation between tradition, ritual discipline, and modernity.

In summary, rituals of purification in Islam, such as *wuḍū'* and *ghusl*, underscore a dual imperative: achieving both physical and spiritual cleanliness, which forms the foundation for valid worship and ethical engagement with everyday life. The careful integration of cosmetic use within this framework illustrates the ongoing negotiation between maintaining ritual purity and embracing contemporary modes of self-

presentation a dynamic interplay that continues to evolve alongside broader social and cultural transformations (Aufi & Aji, 2021; Pribadi & Sila, 2023; Maharani et al., 2025).

2.13 Summary

This section examines the integration of *fiqh al-ṭahārah* and *fiqh al-nisā'* in Muslim women's skincare practices, emphasizing the need for water permeability during ablution as mandated by Islamic jurisprudence and hadiths. Occlusive products like waterproof makeup can invalidate ablution by blocking water from reaching the skin, prompting a growing demand for halal-certified, ablution-friendly cosmetics. While religious and health-conscious motivations drive this trend, gaps remain in scientific validation, consumer awareness, and regulatory frameworks. *Fiqh al-nisā'* addresses women-specific concerns by promoting non-occlusive, ethically formulated alternatives and calls for educational reforms and collaboration among scholars, scientists, and certification bodies. A comprehensive framework involving standardized testing, transparent labelling, and public outreach is essential to ensure that halal skincare aligns with spiritual, dermatological, and ethical needs, empowering Muslim women to balance faith and self-care.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction

This section presents the methodology that has been utilized in this study. The methodology covers several aspects, namely: (a) research design; (b) sampling; (c) instrumentation; (d) method of analysis; (e) research procedure; and (f) limitation. Research methodology in this study is simplified into the following table (Table 4):

Table 3.1
Research Methodology Summary

Research Objective	Sampling (Purposive)	Instrumentation: Data Collection	Data Analysis
RO1 To identify the regulation and validity of water permeability in ablution-friendly skincare product from a <i>fiqh al- ṭahārah</i> perspective.	Experts in <i>Fiqh al-Nisa'</i> (n=3)	Video camera; Voice recorder	Manual analysis
RO2 To analyse the water permeability in skincare products and its implications on ablution from a <i>fiqh al- ṭahārah</i> perspective	Experts in Halal Cosmetics (n=2)	Semi-structured interview protocol	Manual analysis
RO3 To develop a <i>Fiqh al- ṭahārah</i> based framework for assessment of water permeability in ablution-friendly skincare.	Data sources from RO1 and RO2 outputs	–	Manual framework development

3.2 Research Design

This study employed an exploratory research design to investigate the concept of water permeability and ablution-friendly cosmetics from the perspectives of *fiqh al- ṭahārah*. Exploratory research was chosen because it is particularly useful for studying phenomena that are not yet well understood or documented. It helps researchers gain insights, clarify concepts, and identify key variables when existing theories or prior research are insufficient (Creswell, 2014). This was especially relevant to the permeability of skincare products and their implications for ablution validity among Muslim women. The study aimed to identify key religious and regulatory

considerations, explore how skincare formulations align with Islamic purification requirements, and assess the role of Halal certification in ensuring compliance. Since there was limited existing research on the topic, an exploratory approach provided the flexibility to uncover new insights and establish a foundation for future studies. Through qualitative inquiry, the study sought to develop a clearer understanding of the intersection between Islamic jurisprudence, skincare science, and Halal regulatory standards in Malaysia.

Using an exploratory research design provided several advantages, particularly in addressing a relatively new and complex issue. This approach allowed for greater flexibility in investigating different aspects of ablution-friendly cosmetics, enabling the study to adapt to emerging findings and explore various dimensions of the topic. Additionally, the qualitative nature of the research facilitated in-depth discussions and expert-driven insights, which were crucial in understanding both theological and regulatory perspectives. By engaging with specialized scholars and industry experts, the study was able to generate valuable findings that could inform both Muslim consumers and regulatory bodies regarding the formulation, certification, and religious permissibility of skincare products. The exploratory approach thus contributed to a richer understanding of water permeability and ablution-friendly cosmetics, paving the way for further research and potential policy recommendations.

This study employs a qualitative research approach to examine the perspectives of experts who specialize in *fiqh al-nisa'* with focus specifically of the *fiqh al-Taharah* issues, and experts in halal cosmetic regarding the use of ablution-friendly skincare products. The objective is to understand how skincare formulations impact the validity of ablution and align with Islamic jurisprudence and Halal certification requirements. In this context, *fiqh al-nisā'* (فقه النساء) and *fiqh al-ṭahārah* (فقه الطهارة) are conceptually interconnected, as rulings concerning women's adornment (*zīnah*) and cosmetic practices must be evaluated in light of the legal requirements of ritual purification, particularly the obligation that water reach the skin during *wuḍū'* (وضوء) and *ghusl* (غسل) without obstruction (Al-Nawawī, 1991; Ibn Qudāmah, 1968). Classical jurists consistently emphasize that any substance forming a perceptible barrier (*ḥā'il*) that prevents water from contacting the skin invalidates purification, thereby situating contemporary cosmetic concerns within established jurisprudential principles of *ṭahārah*. By employing a qualitative method, this study seeks to provide an in-depth and

interpretative analysis of the challenges and solutions surrounding ablution-compliant skincare. The subsequent sections outline the research approach, participant selection, data collection techniques, and analytical framework guiding this study.

3.3 Sampling

Purposive sampling was used to select academicians specializing in *fiqh al-tahārah* and experts in halal cosmetic, ensuring that participants had expert knowledge and authoritative perspectives on the subject. The interviews were conducted in-person and virtually, depending on the availability of participants. This research study on ablution-friendly skincare products brings together experts from Islamic jurisprudence and halal research to provide a comprehensive analysis of the topic including insights from key informants such as Dr. Ariyanti bt Mustapha, a Senior Lecturer at the Department of *Fiqh* and *Usul*, Academy of Islamic Studies, University of Malaya, provides a strong foundation in classical Islamic jurisprudence. Her specialization in *Usul al-Fiqh* (principles of Islamic law) allows for an in-depth understanding of how traditional legal theory can be applied to evaluate the regulation and validity of water permeability claims in skincare products from a *fiqh al-nisā'* perspective. Her expertise strengthens the methodological approach for analyzing the impact of modern formulations on ablution validity.

Ustazah Fadzlina binti Abdullah @ Abdul Aziz, an expert in *fiqh al-nisā'* from Tabung Haji Malaysia, offers deep insights into women's Islamic rulings, particularly in purification (*tahārah*) and ablution-related concerns. Her expertise is crucial in determining whether certain skincare products act as a barrier to water permeability, thus affecting the validity of ablution. As a scholar specializing in women's *fiqh*, she can provide religious guidance on acceptable skincare formulations and how Muslim women can incorporate them into their daily routines while ensuring their ablution remains valid. Additionally, her experience with Tabung Haji Malaysia offers valuable insights into skincare concerns for women during *Hajj* and *Umrah*, where maintaining a valid ablution is of utmost importance.

Ustazah Nadiyah binti Hashim, a Senior Lecturer at the Academy of Contemporary Islamic Studies (ACIS) from UiTM Perlis, contributes her expertise in contemporary Islamic studies and gender-specific jurisprudence. Her research focuses on ethical and practical dimensions of female hygiene in worship, aligning directly

with the assessment of skincare products used by Muslim women. She offers vital perspectives on how modern water permeability claims in cosmetic products intersect with real-world ablution practices, addressing both religious rulings and the lived experiences of Muslim women, especially in upholding the validity of ablution.

To complement the religious perspective, the study also seeks insights from Puan Syafiqah binti Saleh, the Regulatory Affairs and Quality Compliance Specialist, who specializes in halal product development and compliance. Her expertise allows for a scientific examination of skincare ingredients to determine whether they align with halal and ablution-friendly standards. She can provide critical knowledge on water permeability testing for skincare formulations, helping to assess whether specific products truly allow water to reach the skin. Additionally, Puan Syafiqah's role in halal training and research enables her to shed light on how skincare brands can develop products that meet both Islamic and scientific requirements, ensuring their suitability for Muslim consumers.

Further strengthening the research, Dr. Fatin Nur Majdina binti Nordin, the senior lecturer at University Malaya who expert in Halal Cosmetic, offers an international perspective on halal cosmetics. Her expertise in halal certification and skincare innovations ensures a broader understanding of global halal standard and their implications on “ablution-friendly” skincare products. She can discuss how modern halal skincare technology is evolving, including nano- based formulations and breathable cosmetics, which claim to allow water penetration. Her insights into halal regulations and global market trends will provide a holistic understanding of the intersection between Islamic rulings, skincare science, and the halal cosmetic industry. By combining religious, scientific, and regulatory perspectives, these five informants contribute a well-rounded approach to evaluating skincare products within the framework of *fiqh al-nisā'* and Malaysia's halal standards. The details of the informants are provided in the table below (Table 3.2):

Table 3.2
List of Informants

No.	Informant	Expertise (Inclusion Criteria)
1	Dr. Ariyanti bt Mustapha	Senior Lecturer, Department of <i>Fiqh</i> and <i>Usul</i> , Academy of Islamic Studies, University of Malaya
2	Mrs. Fadzlina binti Abdullah @ Abdul Aziz	Expert in <i>Fiqh al-tahārah</i> (Tabung Haji Malaysia)
3	Ustazah Nadiyah binti Hashim	Senior Lecturer, Academy of Contemporary Islamic Studies (ACIS), UiTM Perlis
4	Mrs. Syafiqah binti Saleh	Regulatory Affairs and Quality Compliance Specialist
5	Dr. Fatin Nur Majdina binti Nordin	Senior Lecturer, University of Malaya

3.4 Instrumentation

For data collection, the instrument that have been used, include: (a) semi-structured interview protocol; (b) voice recorder; and (c) video camera.

3.4.1 Development of the Interview Protocol

The development of the semi-structured interview protocol for this study is based on five (5) key Islamic constructs that directly relate to the validity of ablution in the context of skincare products. The first construct, Purification (*Ṭahārah*), is essential in determining whether skincare products act as a barrier to water permeability. The question, based on Rochmawati et al. (2022), seeks to understand the essential conditions for a valid ablution, particularly concerning the application of skincare products. This is crucial, as some skincare formulations, such as waterproof cosmetics, heavy creams, or oil-based serums, might prevent water from reaching the skin, potentially affecting the validity of ablution.

The second construct, worship (*ibādah*), further explores the impact of different types of skincare products on ablution and how Muslim women can ensure their skincare routine does not interfere with their purification before performing *ṣalāh*. Referring to Muthoharoh (2023), this question examines moisturizers, sunscreens, and

serums, which are commonly used daily and may have varying levels of water resistance. The discussion aims to establish practical guidelines that Muslim women can follow to ensure their ablution remains valid while maintaining their skincare regimen.

The third construct, Dress and Modesty (*Hijab* and *Aurah*), addresses the relationship between skincare and Islamic values of modesty. The question, derived from Afifi (2022), considers how skincare choices align with the principles of hijab and self-care in Islam. Since skincare is often part of personal grooming, it is important to balance self-care with religious obligations. This construct encourages an exploration of whether certain beauty trends, such as long-lasting makeup or semi-permanent skincare treatments, could have implications on *wuḍū*' validity for Muslim women in adhere to Islamic principles while maintaining a skincare routine.

The fourth construct, Social and Ethical Conduct (*Akhlāq* and *Mu'amalah*), emphasizes consumer responsibility in verifying whether skincare products are halal and ablution-friendly. Based on Zahari et al. (2022), this question aims to highlight the importance of ethical consumerism, encouraging Muslim women to be aware of product ingredients, water permeability testing, and halal certification. Since many brands claim their products are ablution-friendly, it is necessary to establish clear guidelines for verification, ensuring that consumers make informed choices based on both scientific evidence and Islamic jurisprudence.

Finally, the construct of Medical and Health-Related Issues considers how skincare treatments and dermatological procedures may impact ablution. Referencing Monika (2020), this question seeks to explore whether certain medical skincare treatments, such as prescription creams, aesthetic procedures, or long-wear cosmetics, pose challenges for water permeability. Some individuals may need to use medicated products that create a protective barrier over the skin, raising questions about how Islamic rulings accommodate medical necessities. By addressing these five constructs, the interview protocol provides a comprehensive approach that balances Islamic jurisprudence, dermatological considerations, and ethical consumerism, ensuring that Muslim women can make informed, faith-based decisions regarding their skincare routines. The development of the interview protocol is simplified into the following table (Table 3.3):

Table 3.3

The Development of the Interview Protocol for: (a) Research Objective 1; and (b) Research Objective 2

	Construct	Question	Reference
(a)	Purification (<i>Tahārah</i>)	What are the essential conditions for a valid ablution concerning the application of skincare products, particularly in ensuring water reaches the skin properly?	Rochmawati et al., 2022
	Worship (<i>Ibādah</i>)	How do different types of skincare products (e.g., moisturizers, sunscreens, serums) affect the validity of ablution, and what practical guidelines can Muslim women follow to ensure proper purification before Solah?	Muthoharoh, 2023
	Dress & Modesty (<i>Hijab & Aurah</i>)	How do different types of skincare products affect the validity of ablution, and what practical guidelines can Muslim women follow to ensure proper purification before Solah?	Afifi, 2022
	Social & Ethical Conduct (<i>Akhlāq & Mu'āmalah</i>)	What practical steps can Muslim women take to verify whether their skincare products allow water permeability, ensuring their ablution remains valid in daily life?	Zahari et al., 2022
	Medical & Health-Related Issues	What practical steps can Muslim women take to verify whether their skincare products allow water permeability, ensuring their ablution remains valid in daily life?	Monika, 2020
(b)	Malaysia Halal Standard (MS 2634:2019)	How effective is the Malaysia Halal Standard in ensuring that cosmetic products are truly ablution-friendly for Muslim consumers?	Nordin & Radzi, 2021
	No Explicit Mention of Ablution-Friendly Cosmetics	Does the current halal certification process give enough attention to the issue of water permeability in skincare and cosmetic products?	Latiff, 2020
	Focus on Halal Compliance	What challenges do Muslim consumers face in identifying halal-certified cosmetics that are also compatible with ablution, and how can these challenges be addressed?	Tajuddin et al., 2022
	Lack of Specific Components for ablution Compatibility	How can cosmetic manufacturers improve their formulations to better align with both Shariah requirements and the Malaysia Halal Standard?	Muthoharoh, 2023
	Potential for Future Development	What additional measures should be introduced to enhance the regulation and testing of ablution-friendly cosmetics under the Malaysia Halal Standard?	Jaswir et al., 2021

The interview protocol was reviewed and validated by Dr. Mohd Amzari Tumiran, who holds a PhD and Master of Philosophy in Islamic Studies from Universiti Malaya with formal training in *Usul al-Din*, and Dr. Nurzahidah Haji Jaapar, who holds a PhD in Contemporary Islamic Studies from Universiti Teknologi MARA and advanced qualifications in *Sharī'ah*, *Fiqh*, and *Usul al-Fiqh*. Their expert feedback ensured the clarity, relevance, and methodological rigour of the interview questions, thereby strengthening the reliability of the data collection and subsequent analysis.

3.5 Method of Analysis

The collected data was then transcribed, coded, and analysed using thematic analysis, which helped to identify patterns and key insights regarding the compatibility of skincare products with Islamic requirements. This method ensured that the study remained contextually relevant and aligned with both religious and scientific perspectives. The flowchart of Research Objective 1 is shown in the figure below (Figure 3.1):

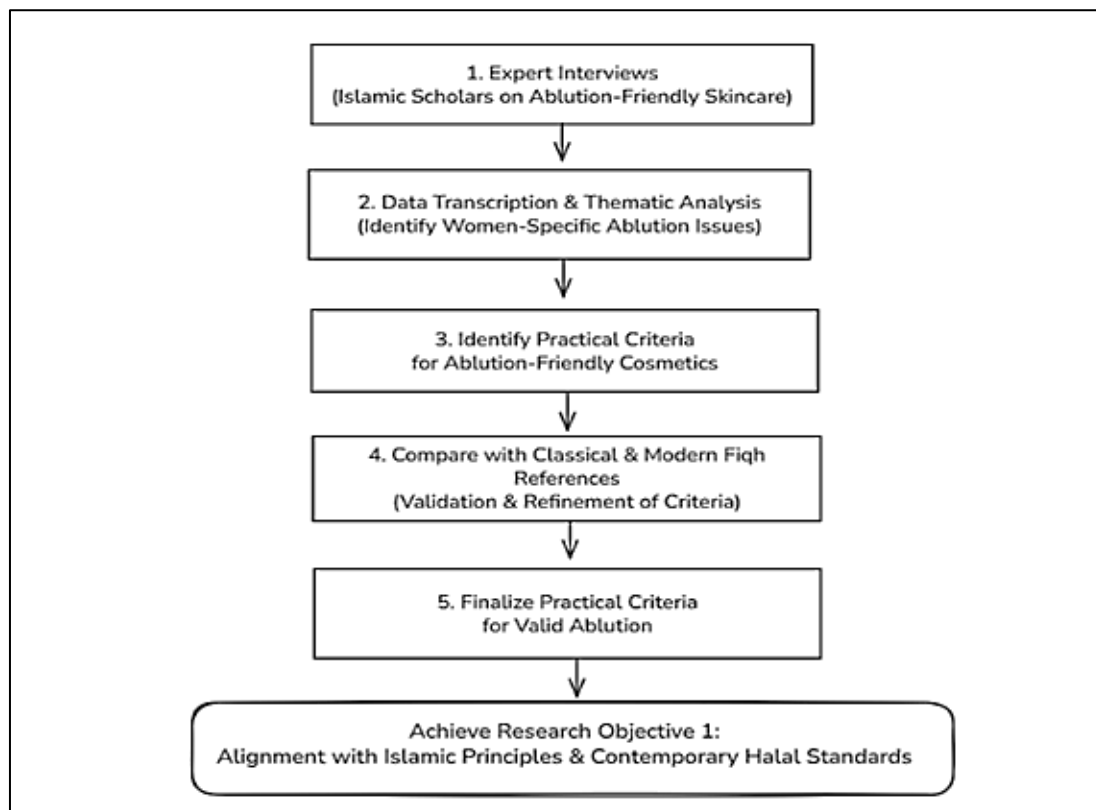


Figure 3.1 Flow Chart RO1

The flowchart outlines the research process of finding the regulation and validity of water permeability claims in ablution-friendly skincare from a *fiqh al-tahārah* perspective to achieve Research Objective 1. It begins with expert interviews with Islamic scholars to gain insights into women-specific issues in ablution. The collected data is then transcribed and thematically analyzed to identify practical criteria for ablution-friendly cosmetics. These findings are compared with classical and modern *fiqh* references for validation and refinement. Finally, the research concludes by finalizing the practical criteria for a valid ablution, ensuring alignment with both Islamic principles and contemporary halal standards. The following figure shows the method of analysis for Research Objective 2 (Figure 3.2):

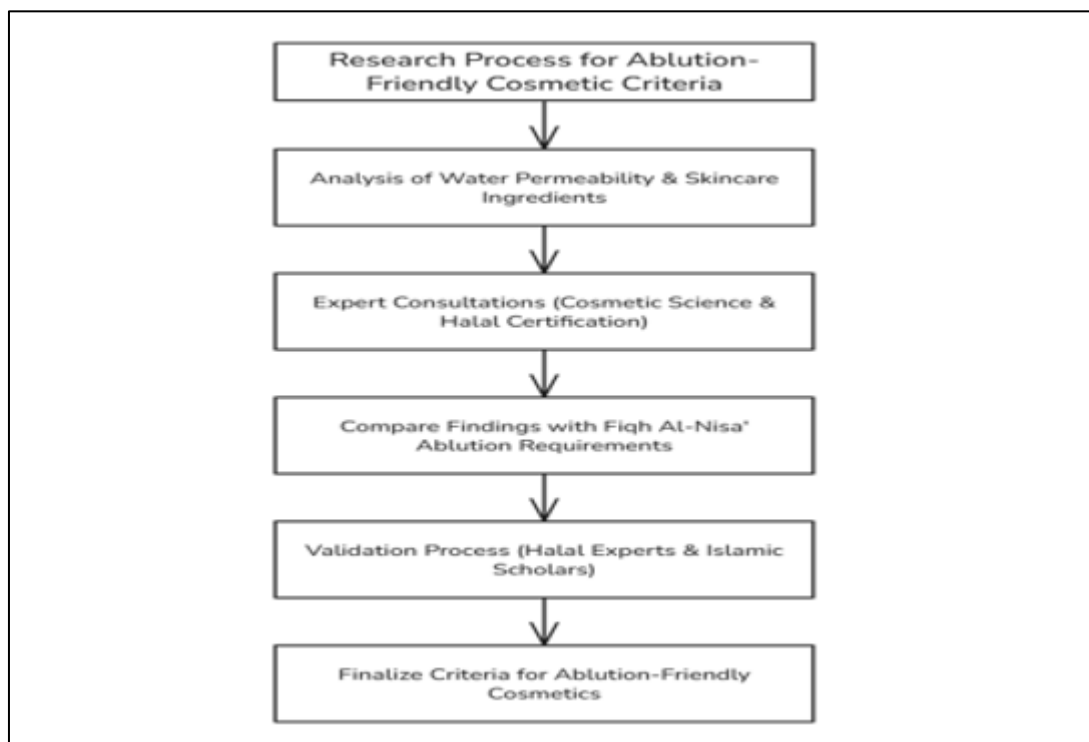


Figure 3.2 Flow Chart RO2

The flowchart illustrates the framework for the research process for establishing water permeability and ablution-friendly cosmetic criteria based on the *fiqh al-tahārah*. The study begins with an analysis of water permeability and skincare ingredients, ensuring that cosmetics do not obstruct ablution. Expert consultations on cosmetic science and halal certification provide insights into compliance with halal requirements. The findings are then compared with ablution requirements in *fiqh al-tahārah* to assess compatibility. A validation process, involving halal experts and Islamic scholars,

ensures that the proposed criteria align with both Islamic jurisprudence and scientific standards. The research concludes by finalizing the criteria for ablution-friendly cosmetics, ensuring practical application in halal certification. The following figure shows the method of analysis for Research Objective 3 (Figure 3.3):

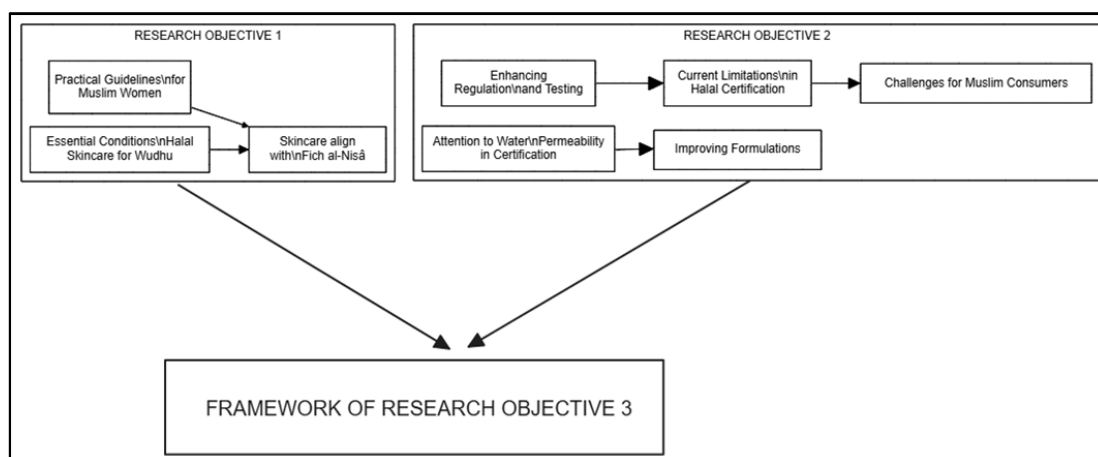


Figure 3.3 Framework Development for RO 3

3.6 Research Procedure

The research procedure for this study began after the Defence Research Proposal (DRP), which served as the foundation for refining the research objectives and methodology. Upon successfully defending the proposal, the researcher submitted a Research Ethics Committee (REC) application to obtain ethical clearance. This step ensured that the study complied with ethical guidelines, particularly regarding the treatment of informants and data confidentiality. The REC approval was crucial for maintaining the integrity of the research and protecting the rights of participants. The application process required revisions and additional documentation before final approval was granted.

Once ethical clearance was obtained, the next step involved reaching out to potential informants to seek their consent for participation. This process included identifying relevant experts in the field of *fiqh al-tahārah* and Malaysia Halal Standard, such as scholars, industry professionals, and regulatory authorities. The researcher explained the research objectives, expectations, and confidentiality measures to ensure informed consent. Additionally, before scheduling the interview, it was necessary to

confirm the principal procedures for the pre-interview phase, including the structure, key discussion points, and logistical arrangements.

Following this, the researcher set up appointments with the informants through various communication channels such as email, WhatsApp, or phone calls. It was important to document how each informant was contacted, whether directly or through an intermediary such as a secretary. Clear and professional communication was maintained to accommodate the informants' schedules and ensure a smooth interview process. The researcher also provided flexibility in scheduling to account for any changes or preferences expressed by the informants.

Prior to the interview, thorough preparation was carried out. This included finalizing the list of interview questions, ensuring the availability of recording devices, and preparing necessary consent forms. A reconfirmation process with the informants was conducted a day before the scheduled interview to prevent last-minute cancellations or misunderstandings. The researcher reviewed key topics related to ablution-friendly cosmetics, halal certification, and *fiqh al-ṭahārah*, ensuring a well-structured and insightful discussion.

Finally, the researcher conducted the interviews according to the scheduled appointments. During the interviews, a structured approach was followed while allowing flexibility for informants to express their insights. The data collected from the interviews was documented, transcribed, and analysed for further research processing. This qualitative data played a significant role in addressing the research objectives related to the practical criteria of a valid ablution, the compatibility of ablution-friendly cosmetics with Malaysia Halal Standard, and the development of a comprehensive framework. With all data collected, the research progressed towards the interpretation and conclusion stages. The procedure has been simplified into the following flow chart below (Figure 3.4):

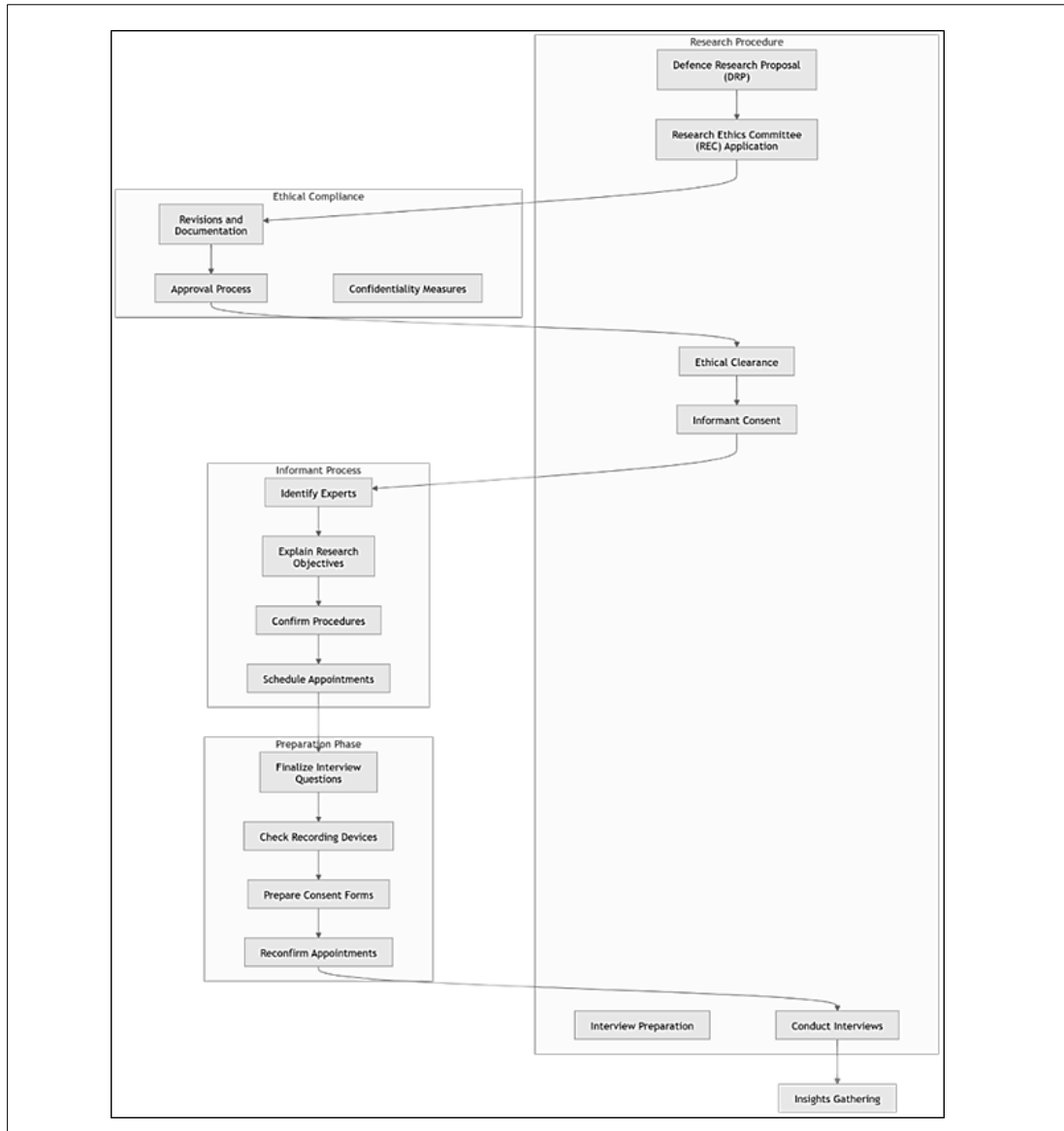


Figure 3.4 Research Procedure

3.7 Limitation

This study identified five (5) limitation of research as follows: (a) small sample size of informants, (b) qualitative approach and subjectivity, (c) potential bias in halal standard interpretation, (d) potential variability in expert opinions and (e) limited scope of data collection methods.

3.7.1 Small Sample Size of Informants

The study relies on interviews with only five experts, which may limit the generalizability of findings. A larger and more diverse group of informants could provide a more comprehensive understanding of the topic. Due to time constraints and accessibility challenges, only three key experts were selected based on their expertise in *fiqh al-ṭahārah* and halal certification. While their insights are valuable, a broader sample could provide a wider range of perspectives and reduce the risk of overlooking critical viewpoints.

3.7.2 Qualitative Approach and Subjectivity

The research relies primarily on qualitative interviews, which are inherently subjective. The interpretation of responses may be influenced by the researcher's perspective, potentially leading to biases in data analysis. While qualitative methods allow for in-depth exploration of expert insights, they lack the objectivity of quantitative data. The researcher's own understanding of *fiqh al-ṭahārah* and halal standards may shape how responses are interpreted, potentially affecting the neutrality of the findings. To mitigate this, efforts will be made to ensure transparency in coding and analysis.

3.7.3 Potential Bias in Halal Standard Interpretation

Since no explicit criteria for ablution-friendly cosmetics exist in the Malaysia Halal Standard, expert opinions may reflect personal interpretations rather than standardized guidelines. This could introduce bias in assessing the compatibility of cosmetics with ablution. The cause of lack of official halal guidelines on ablution-friendly cosmetics means that informants will base their views on personal experience and scholarly interpretation. This may lead to inconsistencies in defining water permeability and its impact on ablution validity. The study acknowledges this limitation and will aim to highlight areas where official standards could be improved.

3.7.4 Potential Variability in Expert Opinions

The informants may have differing views based on their areas of expertise (*fiqh al-nisā'*, halal certification, and halal research). This variability may lead to inconsistencies in defining and assessing the compatibility of cosmetics with ablution. Given the interdisciplinary nature of the topic, differences in scholarly interpretation and industry perspectives are expected. This variation is not necessarily a weakness but must be carefully managed to ensure that conclusions are balanced and well-supported by evidence.

3.7.5 Limited Scope of Data Collection Methods

The study primarily relies on interviews, which may restrict the depth of data obtained. Incorporating additional methods such as consumer surveys could enhance the robustness of the findings. The study focuses on expert perspectives rather than experimental testing or consumer feedback. While expert opinions provide authoritative insights, empirical validation through scientific testing or user experience studies would strengthen the findings. Future research could expand the methodology to include these aspects.

3.8 Summary

This chapter outlined the research methodology, focusing on qualitative interviews with three key informants specializing in *fiqh al-nisā'* and halal certification. The research procedure involved obtaining ethical approval, contacting informants for consent, scheduling interviews, and systematically collecting data. The study faced several methodological limitations, including limited sample size, subjectivity in qualitative analysis, potential bias, time constraints, and challenges in accessing relevant informants. Despite these limitations, the research provided valuable insights into the compatibility of “ablution-friendly” cosmetics with Malaysia Halal Standard (MS2634:2019) and Islamic jurisprudence, contributing to future developments in halal cosmetic certification.

CHAPTER 4

RESULTS AND DISCUSSION

4.1 Introduction

This section outlines the findings corresponding to the study's three primary objectives. Objective 1 focuses on exploring the regulation and validity of water permeability claims in skincare products deemed suitable for ablution, analyzed through the lens of *fiqh al-nisā'* with focus on the *fiqh al-ṭahārah* issues. This was achieved by addressing five categories of questions aimed at understanding issues surrounding the validity of ablution. Objective 2 involves examining the permeability of water in skincare formulations and evaluating its implications for ablution practices. Lastly, Objective 3 aims to establish a framework grounded in *fiqh al-nisā'* for systematically assessing claims of water permeability in skincare products marketed as “ablution-friendly”.

4.2 Analysis Objective 1

The objective of this analysis is to thoroughly identify the regulation and validity of water permeability claims in ablution-friendly skincare products from the perspective of *fiqh al-ṭahārah* (Islamic jurisprudence concerning women in cosmetic and skincare discourse). The focus is on ensuring valid ablution for Muslim women who incorporate skincare and cosmetic products into their daily routines. Drawing on the insights of three informants Dr. Ariyanti bt Mustapha, Ustazah Nur Fadzlina bt Abdullah @ Abdul Aziz, and Ustazah Nadiyah binti Hashim from the provided interview transcripts, this study explores the Islamic legal framework governing skincare use, practical methods for assessing water permeability, and strategies for balancing personal care with religious obligations. By analyzing their responses, citing specific quotes in separate paragraphs, and providing an extended interpretation, this analysis aims to offer a comprehensive understanding of the issue within the context of *fiqh al-ṭahārah*.

This section presents the findings from interviews with three key informants Dr. Ariyanti bt Mustapha, Pn. Nur Fadzlina bt Abdullah @ Abdul Aziz, and Ustazah Nadiyah binti Hashim focusing on four main themes: (a) essential conditions for valid

ablution in relation to skincare products; (b) distinctions between water-resistant and water-permeable cosmetics; (c) practical guidelines for Muslim women in daily skincare routines; and (d) the balance between skincare use and fulfilling religious obligations within the framework of *fiqh al-tahārah*.

4.2.1 Essential Conditions for Valid Ablution and Skincare Products

The foundational requirement for a valid ablution in Islamic jurisprudence is that water must directly contact the skin on the obligatory areas (face, hands up to the elbows, head, and feet up to the ankles). This principle is central to ensuring ritual purity (*tahārah*), a prerequisite for *ṣalāh* (prayer). Skincare and cosmetic products, particularly those with occlusive properties, can complicate this requirement by forming barriers that prevent water penetration.

Informant 1, Dr. Ariyanti, emphasized this principle by stating:

“The essential condition for a valid ablution is that water must flow thoroughly over the skin. Any substance that prevents water from reaching the skin, such as wax, paint, or thick makeup, must be removed before performing ablution”.

(Informant 1, lines 3–5)

Dr. Ariyanti’s statement underscores the non-negotiable condition that water must reach the skin without obstruction. This aligns with classical Islamic scholarship, which emphasizes the physical act of washing as a core component of ablution. Substances like wax, paint, or thick makeup are explicitly identified as barriers, implying that skincare products with similar properties such as heavy creams or foundations require careful consideration. From a *fiqh al-nisā’* perspective, this requirement reflects the Shariah objective of preserving the integrity of worship (*ibādah*). For Muslim women, this necessitates a proactive approach to selecting and managing skincare products to ensure compliance with ritual purification standards.

Similarly, Ustazah Nur Fadzlina elaborated on this concern by stating:

“One of the essential conditions for valid ablution is that water must reach the skin on the areas that are required to be washed, without any barrier... Skincare products that have an oily film or act as a barrier can prevent water from reaching the skin, thus rendering the ablution invalid”.

(Informant 2, lines 9–12)

Ustazah Nur Fadzlina’s response provides further specificity by identifying common skincare ingredients such as silicone, petrolatum, or water-repellent substances that create occlusive barriers. Her reference to a hadith reported by Al-Tirmidhi:

“The ablution of a person is not valid if the water does not reach the parts that must be washed” (Informant 2, line 13), and Imam al-Nawawi’s commentary in Al-Majmu’ grounds this requirement in authoritative Islamic sources”.

(Informant 2, lines 14–15)

This highlights the intersection of modern cosmetic formulations and traditional *fiqh* rulings, where contemporary products must be evaluated against longstanding religious principles. The emphasis on avoiding oily or water-repellent films suggests that Muslim women must be discerning consumers, prioritizing products that do not compromise ablution validity.

“For ablution to be valid, it’s essential that water reaches the surface of the skin. In the context of cosmetics, halal products should ideally be water-permeable or easy to wash off”.

(Informant 3, lines 22–24)

Ustazah Nadiyah’s insight emphasizes the importance of product formulation, particularly the use of halal and water-permeable cosmetics. Her focus on ease of removal reflects a practical approach to ensuring ablution compliance, acknowledging the busy lifestyles of many Muslim women. This perspective aligns with the Shariah principle of *taysir* (facilitation), which seeks to make religious obligations accessible without undue hardship. By prioritizing water-permeable or easily removable products, women can integrate skincare into their routines while upholding the requirements of ritual purity. Collectively, the informants’ responses establish a clear *fiqh al-nisā’*

framework: skincare products are permissible, but their use must not interfere with the physical and spiritual prerequisites of ablution.

4.2.2 Water-Resistant vs Water-Permeable Skincare Products

The distinction between water-resistant and water-permeable skincare products is pivotal in determining their compatibility with ablution. Water-resistant products form a barrier that prevents water from reaching the skin, potentially invalidating ablution, while water-permeable products either absorb into the skin or dissolve upon contact with water, allowing for valid purification.

“Water-resistant skincare products create a barrier that blocks water from reaching the skin. These must be removed before performing ablution to avoid invalidation... Water-permeable skincare products dissolve or allow water to reach the skin”

(Informant 1, lines 12–15)

Dr. Ariyanti’s explanation, supported by the fatwa of Sheikh Muhammad Mutawalli al-Sha’rawi, clarifies the jurisprudential implications of this distinction. Water-resistant products, such as those containing silicone or petrolatum, are designed to protect the skin by creating a physical barrier, which conflicts with the requirement for water to contact the skin directly. Water-permeable products, conversely, are compatible with ablution because they do not impede water penetration. This distinction requires Muslim women to scrutinize product ingredients and formulations, as the presence of occlusive agents can render even well-intentioned skincare routines problematic. Dr. Ariyanti’s advice to remove such products thoroughly if doubt exists (Informant 1, line 16) reflects the *Shari’ah* principle of *ihtiyāt* (precaution), ensuring that uncertainty does not compromise worship.

“Some people assume that if a product is water-based, it automatically allows water through. But that’s not always the case. A product might be water-based in terms of ingredients, but still form a tight, impermeable layer that’s difficult to remove like a thick cream”

(Informant 3, lines 35–37)

Ustazah Nadiyah's observation challenges common misconceptions about water-based products, highlighting the complexity of modern cosmetic formulations. Even products labelled as "water-based" may contain ingredients that form an impermeable layer, such as certain thick creams or sunscreens with titanium dioxide or zinc oxide. This insight underscores the need for consumer education, as assumptions about product suitability can lead to unintentional invalidation of ablution. Ustazah Nadiyah's mention of Malaysian cosmetic brands developing Muslim-friendly products (Informant 3, lines 38–39) suggests a growing industry awareness of these concerns, but it also places responsibility on consumers to verify claims of water permeability. From a *fiqh al-nisā'* perspective, this necessitates a proactive approach to product selection, prioritizing formulations that align with the requirements of ritual purification.

The absence of a response from Ustazah Nur Fadzlina on this question (Informant 2, line 31) indicates that not all experts may have comprehensive knowledge of cosmetic chemistry, highlighting the need for interdisciplinary collaboration between religious scholars and skincare professionals. Such collaboration could lead to clearer guidelines and certifications for ablution-friendly products, enhancing accessibility for Muslim women. The informants' collective emphasis on water permeability reinforces the *Shari'ah* objective of safeguarding the validity of ablution, while acknowledging the practical realities of modern skincare use.

4.2.3 Practical Guidelines for Muslim Women

Ensuring that skincare products do not interfere with ablution requires practical methods for assessing water permeability and effective cleansing routines. The informants provide actionable advice to help Muslim women navigate these challenges.

"To test if a product blocks water, a wet tissue can be applied to the skin. If any color or residue appears on the tissue, this indicates makeup or skincare is still present".

(Informant 1, lines 19–21)

Dr. Ariyanti's wet tissue test offers a simple, accessible method for determining whether a product forms a barrier. This approach empowers women to evaluate products without requiring specialized equipment or expertise, aligning with the *Shari'ah*

principle of ease. The presence of residue on the tissue serves as a clear indicator that the product must be removed using a makeup remover or cleanser before ablution. This method is particularly relevant for busy women who need quick, reliable ways to ensure ritual purity.

“Practical steps that Muslim women can take to determine whether their skincare products allow water to reach the skin include testing the product on a non-obligatory area of the body, such as the arm. If water penetrates easily, this indicates that the product is water-permeable”.

(Informant 2, lines 34–36)

Ustazah Nur Fadzlina’s suggestion to test products on a non-obligatory area, such as the arm, complements Dr. Ariyanti’s method by providing an alternative testing site. This approach is particularly useful for products applied to the face, as it avoids disrupting daily skincare routines while assessing compatibility with ablution. Her reference to guidance from the Malaysian National Fatwa Council and Singapore’s Fatwa Irsyad (Informant 2, lines 36–37) underscores the role of institutional fatwas in providing authoritative advice. These fatwas emphasize avoiding products with occlusive ingredients like silicone or petrolatum, reinforcing the need for informed product selection.

“Muslim women should use makeup removers or cleansers that are effective at washing off all products before performing ablution. If the product is difficult to remove or takes multiple steps, it might not be ideal for daily use”.

(Informant 3, lines 42–44)

Ustazah Nadiyah’s emphasis on effective and efficient cleansers addresses the practical constraints faced by many Muslim women, particularly those with demanding schedules. Her preference for products that require minimal cleansing steps reflects an understanding of the *Shari’ah* principle of *maslahah* (public interest), which seeks to balance religious obligations with daily practicality. By choosing water-permeable or easily removable products, women can streamline their purification routines while ensuring ablution validity. These guidelines collectively provide a robust framework for Muslim women to integrate skincare into their lives without compromising religious duties.

4.2.4 Balancing Skincare Use and Religious Obligations in *Fiqh al-Nisā*

Fiqh al-ṭahārah permits the use of skincare and cosmetic products for beautification, provided they adhere to Islamic guidelines and do not interfere with religious obligations. The informants highlight the permissibility of personal care while emphasizing the priority of valid ablution.

“In Fiqh al-Nisā’, beautification is permissible (harus) as long as it adheres to Islamic guidelines and avoids excess (tabarruj). While using skincare or cosmetics is allowed, they must be applied in moderation and removed completely before ablution to ensure the ablution is valid”.

(Informant 1, lines 25–27)

Dr. Ariyanti’s statement reflects the *Sharī’ah* principle of *wasatiyyah* (moderation), which allows women to engage in personal care while maintaining spiritual discipline. The prohibition of *tabarruj* (excessive adornment) ensures that beautification remains within Islamic ethical boundaries. The requirement to remove products completely before ablution underscores the primacy of ritual purity, positioning skincare use as secondary to religious obligations. This balance enables Muslim women to embrace personal care as a permissible act while prioritizing their spiritual responsibilities.

“When it comes to medical or treatment-related situations such as wearing a medically required skin mask or cream Islamic rulings are more flexible. If a product cannot be removed due to a legitimate reason, like medical treatment, and water is not allowed to touch that area, then alternatives like tayammum can be performed”.

(Informant 3, lines 50–52)

Ustazah Nadiyah’s discussion of medical exemptions introduces the Shariah principle of *rukhsah* (concession), which accommodates genuine needs without compromising the spirit of worship. The allowance for *tayammum* (dry ablution) in cases where water cannot contact the skin due to medical necessity demonstrates the flexibility of Islamic law. However, her clarification that aesthetic purposes do not qualify for such exemptions (Informant 3, line 53) reinforces the priority of valid ablution for prayer. This nuanced approach ensures that women with medical needs can

maintain ritual purity while adhering to necessary treatments, but it also upholds the strict requirements for non-medical skincare use.

The informants' insights collectively highlight the need for intentionality in skincare use. By selecting products that align with Shariah requirements, adopting rigorous cleansing routines, and leveraging institutional guidance, Muslim women can integrate personal care into their lives without compromising religious obligations. The growing market for ablution-friendly products, as noted by Ustazah Nadiyah, reflects an industry response to these needs, but women must remain vigilant in verifying water permeability claims to ensure compliance with *Fiqh al-Nisā'*.

4.2.5 Document Analysis

The ruling, as interpreted through the cited reference from *al-Majmu' Syarh al-Muhazzab* (1:467), underscores a fundamental principle in *Fiqh al-Nisa'* concerning the validity of ablution, emphasizing that any substance preventing water from reaching the skin invalidates the purification process. This is particularly relevant for Muslim women, who frequently use skincare products and cosmetics as part of their daily routines, aligning with the permissible beautification practices encouraged within Islamic teachings. The mention of substances like wax, flour, or henna, which act as barriers, highlights the necessity for water to contact the skin directly across all ablution required areas. This principle is reinforced in modern studies that confirm how waterproof cosmetics, such as henna and foundation, can prevent water from reaching the skin, thereby invalidating ablution if not removed before purification (Ilmiyah, 2024). From a *fiqh al-nisa'* perspective, this regulation ensures that women's religious obligations are not compromised by modern skincare formulations, setting a clear standard that any product claiming to be "ablution-friendly" must allow unimpeded water penetration to maintain ritual.

The distinction made in the hadith between persistent barriers (e.g., wax or flour) and non-obstructive residues (e.g., henna stains or liquid oil traces) provides a nuanced guideline for assessing water permeability claims in skincare products. If a substance like henna leaves only a colour trace without its physical form, or if oil allows water to flow over the skin without adhering, ablution remains valid. This indicates that the barrier's nature whether it prevents water contact or merely leaves a transient mark is critical. Recent research on waterproof cosmetics shows that many women use products

that form an impermeable layer such as long-lasting foundations, waterproof mascaras, sunscreens, and tinted moisturizers thus rendering their *wuḍū'* invalid if not properly removed (Muthoharoh, 2023). This insight is vital for *fiqh al-nisa'*, as it accommodates women's aesthetic preferences while enforcing religious compliance. It suggests that ablution-friendly skincare should either dissolve, be easily removable, or permit water flow. Such guidelines challenge manufacturers to develop formulations that meet both beauty standards and Shariah compliance without requiring excessive removal or hindering purification.

The thematic analysis highlights the need for a dedicated regulatory framework to validate water permeability claims, particularly in addressing the gap within Malaysia's halal certification standard (MS2634:2019), which primarily emphasises the permissibility of cosmetic ingredients rather than the functional implications of product use for ablution validity. The hadith's emphasis on the quantity and quality of barriers whether minimal or extensive implies that objective testing methods should be employed to determine if skincare products comply with Islamic requirements. Empirical findings show that waterproof cosmetics commonly used by women form barriers that prevent water from penetrating, thus invalidating ablution (Rochmawati et al., 2022). Incorporating permeability tests like the Wet Tissue Test or gravimetric analysis into halal certification could ensure greater transparency. For women, this framework empowers informed decision-making, balancing beautification with the obligation of valid ablution, especially given their multiple daily prayers. By integrating classical rulings with contemporary cosmetic science, this study can propose practical guidelines that enhance consumer trust, uphold religious duty, and support innovation in the halal beauty industry.

4.2.6 Conclusion

The analysis of Objective 1 indicates that, based on the collective views of classical and contemporary Islamic scholars addressing women-related jurisprudential concerns, the validity of water permeability in ablution-friendly skincare products is grounded in the fundamental Shariah requirement that water must directly reach the skin over all obligatory areas during *wuḍū'*. Any substance forming a barrier such as wax, thick creams, silicone-based products, or water-resistant cosmetics invalidates ablution unless completely removed. Classical Islamic sources, like the hadith cited in

al- Majmu', and expert informants consistently emphasize this criterion, highlighting the necessity for women to choose skincare products that are either water-permeable, easily removable, or do not hinder water contact. The study also identifies a critical gap in existing regulatory standards, such as Malaysia's MS2634:2019, which lack explicit criteria for water permeability, underscoring the need for clear guidelines and reliable testing methods. Therefore, *fiqh al-nisā'* not only permits skincare use but mandates that it must not compromise the validity of ablution, requiring both consumers and manufacturers to prioritize Shariah compliance in product formulation and certification.

4.2.7 Discussion Objective 1

This discussion explores the intricate balance between personal skincare practices and the religious obligations of ablution as understood from a *fiqh al-nisā'* perspective, emphasizing the necessity that products applied to the skin should not impede the flow of water during ablution (Anamisa et al., 2020; Sa'duh et al., 2024). It is argued that only water-permeable products permit water to reach the skin's surface appropriately, ensuring that ablution remains valid and in accordance with fiqh teachings (Revita & Hartati, 2020). Water-resistant skincare products, which form a barrier against water, may invalidate ablution if not removed prior to the ritual cleanliness procedures, thereby requiring special attention from practitioners (Hanawiah, 2022). Therefore, the selection of skincare products is not merely a matter of personal choice, but a religiously significant action. In this context, Muslim women are urged to become more aware of the implications of their skincare routine on their ritual practices. This awareness fosters a more conscientious approach to skincare that aligns with the principles of religious purity.

This understanding mandates careful selection of products, where women are advised to evaluate the permeability characteristics of their skincare items before engaging in religious purification practices (Anamisa et al., 2020). From the viewpoint of *fiqh al-nisā'*, maintaining valid ablution is not just about ritual but about sustaining a state of spiritual readiness throughout the day. Scholars emphasize that any barrier preventing water from touching the skin nullifies one of the essential conditions of ablution (Revita & Hartati, 2020). Accordingly, the concern is not restricted to visible barriers but extends to microscopic or chemical compositions that repel water. This highlights the necessity of a proactive and informed approach to product usage. Hence,

understanding the science behind cosmetic formulations becomes a vital aspect of religious observance.

Religious scholars recommend that Muslim women adopt a precautionary stance by reviewing product labels and ingredient lists to ascertain whether any water-resistant components exist that might obstruct the proper flow of water during ablution (Hanawiah, 2022). Such vigilance ensures the continuity of spiritual obligations even as one engages with contemporary beauty standards. Moreover, this practice aligns with the broader Islamic teaching that prioritizes cleanliness, both physical and spiritual, as a prerequisite to worship (Sa'duh et al., 2024). This responsibility underscores the role of knowledge in practicing Islam conscientiously. When believers are informed about the effects of skincare products on ablution, they are empowered to make decisions that reflect both faith and intellect. Thus, personal care becomes a site of religious discipline and ethical consideration.

While modern skincare products provide benefits in terms of moisture retention and skin protection, their chemical compositions often include lipids or silicones that may repel water and create a barrier (Anamisa et al., 2020). These ingredients, though effective for dermatological health, raise concerns in Islamic jurisprudence regarding the validity of ritual purification. The tension between the efficacy of skincare products and the requirement of ablution invites a deeper inquiry into how religious observance interacts with everyday lifestyle choices (Revita & Hartati, 2020). Hence, women are encouraged to strike a balance between self-care and spiritual obligations. This balance can only be achieved through a dual understanding of dermatological science and Islamic rulings. Ultimately, this integration fosters a holistic lifestyle where faith and modernity are not in conflict but in conversation.

Practical testing methods are recommended to verify the water-permeability of skincare products prior to their use on the day of ablution, serving as a safeguard against inadvertent ritual negligence (Sa'duh et al., 2024). Such testing may involve simple experiments, such as applying a small amount of the product and observing how water interacts with it, aligning with both scientific inquiry and religious diligence (Anamisa et al., 2020). These procedures empower individuals with hands-on verification to ensure that their skincare regimen supports rather than compromises their spiritual cleanliness (Revita & Hartati, 2020). Incorporating such methods into daily routines helps reinforce spiritual mindfulness.

Moreover, this approach exemplifies how religious observance can coexist with empirical verification and critical thinking. Thus, a simple test transforms into a meaningful religious practice, deepening one's connection to *tahārah* (purity). To maintain valid ablution, it is imperative to remove water-resistant skincare products as per the fundamental principle of ensuring nothing obstructs the water's contact with the skin (Revita & Hartati, 2020). This principle is articulated in classical *fiqh* discourses, where the validity of ablution is contingent upon water contacting the skin directly without obstruction (Sa'duh et al., 2024). By imposing a requirement to check and remove these protective layers, religious scholars ensure that ritual purity is maintained, thereby preserving the integrity of the worship practice (Hanawiah, 2022). It is not simply a legalistic requirement but a manifestation of one's sincerity in approaching prayer. Attention to such detail cultivates spiritual discipline and respect for divine ordinances. Furthermore, it affirms the principle that ritual acts should be performed with full awareness and integrity.

Modern interpretations of *fiqh* encourage women to adopt precautionary measures that integrate their daily grooming habits with their religious responsibilities while remaining compliant with the broader tenets of cleanliness and purity (Anamisa et al., 2020). In light of this, adopting moderate and informed cosmetic practices becomes an act of worship in itself. The act of balancing beauty with piety contributes to a richer understanding of what it means to live a faith-informed life (Revita & Hartati, 2020). This synthesis illustrates the adaptive capacity of Islamic teachings in addressing new societal norms. Consequently, religious education must evolve to provide guidance that speaks to these emerging challenges. By doing so, it preserves the relevance of religious practice in a changing world.

In addressing the challenges posed by modern skincare formulations, *fiqh* scholars advocate for a balanced approach that values both personal care and religious obligations (Revita & Hartati, 2020). This balance is achieved by adopting moderation in product application, emphasizing those that do not hinder the water flow during ablution (Hanawiah, 2022). Educators in the field have introduced instructional tools, including multimedia applications and audiovisual aids, to demonstrate the impact of various skincare substances on ablution (Anamisa et al., 2020; Sa'duh et al., 2024). These tools serve to modernize *fiqh* pedagogy, making it accessible and applicable to contemporary audiences. Additionally, they empower learners to take ownership of

their religious practices through informed choices. Thus, education becomes a bridge connecting tradition with modern living.

Such educational innovations bolster the practical understanding of *fiqh*, emphasizing continuous learning in matters of personal hygiene and worship (Nurdalila et al., 2024). Through these innovations, religious teachings can be contextualized and made relevant for younger generations navigating the intersection of identity, piety, and self-expression. These tools reinforce the message that Islamic rulings are not static, but capable of addressing the evolving realities of Muslim life. This dynamism is essential in fostering an engaged and spiritually aware community. Moreover, the ongoing refinement of teaching tools reflects a broader commitment to religious literacy. It ensures that ritual practices are not only observed but understood in depth.

Next, from the perspective of *fiqh*, the hadith interpreted through the cited reference from *al-Majmu' Syarh al-Muhazzab* (1:467), underscores a fundamental principle in *fiqh al-nisā'* concerning the validity of ablution (ablution), emphasizing that any substance preventing water from reaching the skin invalidates the purification process. This is particularly relevant for Muslim women, who frequently use skincare products and cosmetics as part of their daily routines practices that are generally permissible in Islamic teachings. The mention of substances like wax (*sham'*), dough (*'ajin*), or fat (*shahm*), which can act as barriers to water, highlights the necessity for water to contact the skin directly across all ablution required areas. Recent studies confirm that modern waterproof cosmetics, including those marketed as “halal,” can create impermeable layers that obstruct water flow, thus rendering ablution invalid unless removed beforehand (Ilmiyah, 2024). From a *fiqh al-nisa'* standpoint, this hadith serves not only as legal precedent but also as a guiding principle to ensure that women's acts of worship remain valid, even in a modern context filled with cosmetic innovations.

Furthermore, the hadith makes an important distinction between materials that block water and those that merely leave residue without impeding flow. If, for example, a product like henna leaves behind only colour but no physical substance, or if oils remain on the skin in a way that still allows water to run and touch the surface, then ablution remains valid. This nuance is essential in evaluating whether skincare and cosmetic products are truly “ablution-friendly.” A study by Muthoharoh (2023) emphasizes that products which form waterproof layers can block water and invalidate ablution, urging users to verify whether such cosmetics leave a barrier or simply a stain (Muthoharoh, 2023). For women, this distinction is crucial, as it allows for the balance

between maintaining personal beauty and fulfilling religious obligations. In this regard, *fiqh al-nisā'* advocates for a thoughtful approach that permits adornment but not at the expense of invalidating prayer. Therefore, skincare products labelled as ablution-friendly must either be fully water-permeable, easily removable, or break down upon contact with water to maintain religious compliance.

The need for regulation becomes even more pressing when considering the current gaps in halal certification standards. In Malaysia, the Halal Cosmetic Standard MS2634:2019 outlines product ingredients and ethical guidelines but does not explicitly require permeability testing. This regulatory gap leaves many Muslim women unsure about whether their skincare aligns with the religious requirements for *ṭahārah*. Research by Rochmawati et al. (2022) shows that students frequently use waterproof cosmetics that, if not removed, invalidate ablution due to the presence of water-blocking substances (Rochmawati et al., 2022). A proposed solution is to implement lab-based tests such as the Wet Tissue Test or gravimetric analysis to determine the actual water permeability of cosmetics. These findings reinforce the need for a reliable framework to verify “ablution-friendly” claims using both scientific and Islamic parameters. Such a framework would protect Muslim women from unknowingly compromising their worship and ensure that industry claims are held to a meaningful religious standard.

Adherence to water-permeable skincare products as recommended by *fiqh al-nisā'* not only ensures the validity of ablution but showcases the integration of worldly practices with spiritual obligations (Hanawiah, 2022; Revita & Hartati, 2020). By mandating scrutiny of cosmetic products pre-ablution, Islamic jurisprudence champions an approach that safeguards both physical cleanliness and religious purity (Anamisa et al., 2020; Sa'duh et al., 2024). This focus reflects the wider Islamic principle that earthly concerns, like skincare, must harmoniously align with the spiritual discipline of worship (Nurdalila et al., 2024; Revita & Hartati, 2020). Hence, daily routines are transformed into acts of devotion when carried out with mindfulness. This elevates even mundane activities to a level of spiritual significance. Ultimately, such integration embodies the holistic worldview of Islam, wherein faith permeates every aspect of life.

By synthesizing classical jurisprudence with contemporary cosmetic science, a clear and actionable guideline can be developed to support both religious adherence and innovation in the halal beauty industry. This aligns with the ultimate goal of *fiqh al-nisā'*, which is to make Islamic rulings accessible and applicable to women lived experiences. The integration of historical hadith rulings with modern testing ensures

that women can uphold their spiritual duties without forgoing personal care. The move toward standardized, Shariah-compliant skincare labelling would not only benefit consumers but also provide a competitive edge for manufacturers committed to meeting both ethical and religious standards. Ultimately, ensuring the water permeability of skincare products isn't just a technical matter it's a matter of spiritual trust and religious integrity.

4.3 Analysis Objective 2

This analysis delves into the water permeability of skincare products and its implications for ablution, with a particular emphasis on the *fiqh al-nisā'* perspective, which outlines the specific ablution requirements for women in Islamic jurisprudence. As Muslim women increasingly adopt skincare and cosmetic products in their daily routines, the compatibility of these items with the religious practice of ablution demanding that water reach the skin has become a critical issue. The Malaysia Halal Standard, while effective in ensuring halal compliance in cosmetic manufacturing, seems to lack detailed provisions addressing water permeability, a pivotal element for valid ablution. Utilizing the expert opinions of Dr. Fatin Nur Majdina Binti Nordin and Pn. Syafiqka Bt Salleh, this study will assess the shortcomings in current certification processes, the degree of attention to water permeability, the obstacles encountered by Muslim consumers, opportunities for formulation enhancements, and the need for improved regulatory measures. By aligning these insights with *fiqh al-nisa'* principles, the analysis aims to offer practical recommendations to bridge modern cosmetic use with shariah compliance, empowering Muslim women to balance their aesthetic choices with religious obligations. This section defines about the operational definition of the research, namely: (a) current limitations in halal certification; (b) attention to water permeability in certification, (c) challenges for Muslim consumers, (d) improving formulations and (e) enhancing regulation and testing.

4.3.1 Current Limitations in Halal Certification

Pn. Syafiqka Bt Salleh articulates a key limitation, stating:

"The effectiveness of the Malaysia Halal Standard in this regard is somewhat limited. One of the main concerns is the term 'ablution -friendly' itself. If it's not properly defined or supported by clear guidelines, it can lead to major non-conformance reports (NCR) according to the Manual Prosedur Pensijilan Halal Malaysia (MPPHM)".

(Informant 4, line 3-5)

This statement reveals a significant regulatory shortfall where the undefined nature of "ablution -friendly" introduces uncertainty, especially regarding water permeability, which is essential for ablution under *fiqh al-nisā'*. For women, who frequently use cosmetics, this ambiguity can result in products that inadvertently block water during ablution, potentially invalidating their ablution. The mention of NCRs underscores the risk of non-compliance due to inadequate standards, highlighting a need for clearer guidelines to support women's religious practices. While Dr. Fatin Nur Majdina Binti Nordin reinforces this concern, observing:

"Ablution-friendly, or in other words, mesra ablution, and its relation to the standard I think the Malaysian cosmetic standard generally serves as a guideline for producers in creating halal cosmetic products. But I think it doesn't directly relate to being ablution-friendly".

(Informant 5, line 2-5)

Her assertion that ablution-friendliness is not a primary focus (Informant 5, line 8) indicates that the standard prioritizes halal ingredients and production over the functional aspect of water permeability required for ablution. In *fiqh al-nisā'*, where women's ablution must account for cosmetic layers, this omission suggests that current certifications may not fully address the practical religious needs of female consumers, necessitating a revaluation of the standard's scope.

4.3.2 Attention to Water Permeability in Certification

Pn. Syafiqka highlights a critical oversight, noting:

"The halal certification process does not currently recognize or verify 'ablution -friendly' claims. Just because a product is halal doesn't automatically mean it is suitable for ablution, and vice versa".

(Informant 4, line 10-12)

This separation between halal status and ablution suitability underscores that water permeability, a key factor for ablution, is not assessed during certification. The diversity in skincare ingredients and their water permeability (Informant 4, line 13) further complicates the issue, suggesting that a generic certification approach fails to meet the specific needs outlined in *fiqh al-nisā'*, where women require products that either allow water penetration or are easily removable during ablution. Dr. Fatin elaborates:

"This refers to the guideline by JAKIM, right? I believe it goes back to the objective of the guideline itself... So again, I think water permeability is more of an extra concern. In response to whether the process gives enough attention: I think it doesn't".

(Informant 5, line 14-18)

Her focus on JAKIM's emphasis on halal raw materials rather than their permeability properties points to a regulatory gap. In *fiqh al-nisā'*, the practical application of cosmetics by women demands that these products do not hinder water's access to the skin during ablution. The lack of attention to this aspect in the certification process indicates a disconnect, leaving women to navigate potential non-compliance without adequate guidance.

4.3.3 Challenges for Muslim Consumers

Dr. Fatin identifies a dual challenge, stating:

"The first might be information or knowledge, meaning our own awareness as consumers. Sometimes we think all products are the same and just use them. We may not feel the need to care about water permeability".

(Informant 5, line 27-30)

This lack of awareness about shariah requirements and cosmetic properties poses a significant hurdle for women under *fiqh al-nisā'*, where ensuring water reaches the skin is essential. The confusion between waterproof cosmetics desired for durability and water-permeable products needed for ablution (Informant 5, line 40-42) exacerbates this issue, compounded by the limited availability of "ablution-friendly" options (Informant 5, line 43), restricting women's choices. Pn. Syafiqka adds:

"Muslim consumers often struggle to navigate through marketing claims such as 'ablution -friendly' or 'water-permeable,' especially when these terms are used without any scientific validation".

(Informant 4, line 18-20)

This reliance on unverified claims creates confusion and potential misrepresentation, clashing with *fiqh al-nisa'* principles that require factual compliance for valid ablution. For women, who may depend on these labels without scientific backing, this can lead to unintentional breaches of religious duty, emphasizing the need for education and transparent validation.

4.3.4 Improving Formulations

Pn. Syafiqka suggests:

"Manufacturers can improve their formulations by using halal-certified and water-permeable ingredients to ensure compatibility with both Shariah requirements and ablution needs" (Informant 4, line 25-27), though she cautions, "Using only such ingredients may result in products that are less effective in terms of their cosmetic function".

(Informant 4, line 28)

This trade-off is significant in *fiqh al-nisā'*, where women's cosmetic use must not compromise ablution. The challenge lies in developing formulations that retain effectiveness such as long-lasting coverage while ensuring water permeability, requiring innovative approaches to satisfy both aesthetic and religious demands. Dr. Fatin proposes:

"From the manufacturers' side, how can they ensure their products meet both requirements... Improving formulation includes R&D, understanding consumer needs, using appropriate and updated ingredients, and utilizing technology".

(Informant 5, line 46-53)

Her emphasis on R&D and consumer research aligns with *fiqh al-nisā'* by addressing women's specific needs, such as ablution-compatible products. By leveraging technology and updated ingredients, manufacturers can create formulations that meet shariah standards while catering to the practical lifestyle needs of Muslim women, fostering a balance between faith and modernity.

4.3.5 Enhancing Regulation and Testing

Pn. Syafiqka recommends:

"A good step forward would be to make water permeability testing mandatory for any cosmetic product that wants to use the 'ablution-friendly' label. Some reliable methods include gravimetric analysis to measure water absorption, dye diffusion tests to observe how water spreads through the product, and microscopy-based permeability studies".

(Informant 4, line 33-36)

These methods would establish a scientific basis for "ablution-friendly" claims, aligning with *fiqh al-nisā'* by ensuring water can reach or penetrate cosmetic layers during ablution. This would enhance regulatory oversight and protect women consumers from misleading claims. While Dr. Fatin suggests:

"To propose additional measures to the Malaysian Halal Standard, we must first identify the level of necessity for ablution-friendly products... One essential aspect is to define the characteristics of ablution-friendly like water permeability or any other features".

(Informant 5, line 60-65)

Defining these characteristics scientifically and shariah-wise would integrate Fiqh al-nisa' principles into the standard, ensuring ablution-friendly cosmetics meet both religious and practical criteria. Her call to determine its placement in the standard (Informant 5, line 62) highlights the need for a strategic approach to prioritize water permeability.

4.3.6 Conclusion

In conclusion, this analysis emphasizes the imperative to address water permeability in skincare products to ensure their compatibility with ablution, particularly through the *fiqh al-nisā'* lens that caters to women's distinct needs. The insights from Pn. Syafiqka and Dr. Fatin expose critical weaknesses in the Malaysia Halal Standard and certification processes, where the absence of clear guidelines and testing for "ablution-friendly" claims jeopardizes the validity of women's ablutions. The recommended measures mandatory water permeability testing with methods like gravimetric analysis and dye diffusion tests, coupled with a defined set of ablution-friendly characteristics provide a robust framework to strengthen regulations and consumer confidence. Additionally, advancing R&D to develop formulations that balance cosmetic performance with shariah compliance will enable manufacturers to meet the needs of Muslim women. Implementing these changes in the Malaysia Halal Standard will facilitate a seamless integration of religious practices with modern skincare use.

4.3.7 Discussion Objective 2

The importance of water permeability in skincare products emerges as a critical consideration, particularly when addressing women's unique needs and requirements concerning skincare and ablution practices in Islam. Ablution is an essential ritual that necessitates removing barriers preventing water from reaching the skin, such as certain

makeup or skincare products that may form impermeable layers. This requirement is especially significant for Muslim women who engage in daily ablution, as their use of cosmetics must align with Islamic law to ensure the validity of this religious practice. The challenge lies in balancing the aesthetic benefits of skincare such as improved texture or anti-aging effects with the functional need for water penetration, making it a pressing issue for both consumers and manufacturers. Beyond the personal level, the intersection of skincare and ritual purity emphasizes a broader discourse on religious compliance in everyday self-care. The implications are far-reaching, potentially affecting product development protocols, certification standards, and consumer education. This discussion seeks to explore how water permeability can be integrated into product development to support women's religious obligations while maintaining skin health, highlighting the need for innovative approaches that respect cultural and spiritual dimensions. As the global Muslim population grows, the demand for skincare solutions that cater to these dual needs is likely to increase, underscoring the urgency of addressing this intersection.

Traditional skincare formulations containing occlusive agents, such as petroleum-based ingredients or heavy emollients, can create barriers on the skin, hindering proper water penetration during washing. These barriers are not only problematic from a ritual perspective but also from a dermatological standpoint, as improper cleansing can lead to clogged pores or irritation. This characteristic initiates broader discussions on how innovation in skincare can cater to both aesthetic and religious practices, particularly for Muslim women who must perform ablution multiple times a day often five times during prayer rituals. Products designed with compatibility in mind can offer benefits such as enhanced skin hydration, UV protection, and long-lasting moisture while adhering to Islamic law's requirements, where the removal or permeability of cosmetic layers is non-negotiable. The choice of ingredients becomes critical in this context, as non-permeable components like silicones or waxes can compromise ablution, prompting a shift toward formulations that prioritize water-friendly properties. Research by Goh et al. (2021) and Mah et al. (2024) underscores the growing recognition of this dual need, suggesting that the cosmetic industry must adapt to meet the evolving demands of a faith-conscious consumer base while ensuring product efficacy. This adaptation could involve reformulating existing products or developing entirely new lines tailored to this niche market, which is expected to expand significantly in the coming years.

Skincare manufacturers can respond to needs identified in religious texts, such as those outlining the conditions for valid ablution, by utilizing permeable formulations that facilitate the cleanliness necessary for ablution. This approach is increasingly relevant as research indicates a rising consumer demand from women for products that maintain efficacy such as moisturizing, anti-inflammatory, or anti-acne benefits without compromising their religious obligations. For instance, bio-compatible emulsions and hydrogel formulations have been shown to promote adequate hydration and support skin barrier function without blocking water absorption, thereby supporting skin health while respecting religious practices (Mah et al., 2024). This innovation requires a deep understanding of both cosmetic science and Islamic jurisprudence, encouraging manufacturers to invest in research and development to create products that cater to the spiritual and physical well-being of Muslim women. Furthermore, collaboration between Islamic scholars and cosmetic scientists could ensure more accurate halal and “ablution-friendly” certifications. The integration of such formulations could set a new standard in the industry, addressing a niche yet growing market segment with specific cultural needs, and potentially influencing global beauty standards to include faith-based considerations that have been historically overlooked.

Additionally, the psychological aspects associated with using skincare products significantly influence women’s purchasing decisions, especially when these products ensure that their ablutions remain valid. Beyond the desire for aesthetic enhancement such as smoother skin, reduced pigmentation, or a youthful glow Muslim women seek reassurance that their skincare choices align with their faith, reducing anxiety about religious compliance during prayer times. This sense of religious certainty contributes to peace of mind and emotional well-being, reinforcing consumer loyalty to brands that can deliver on both spiritual and dermatological fronts. Marketing strategies should therefore highlight not just the beauty benefits but also features that promote religious compliance, such as water permeability, thereby fostering a greater awareness of Islamic skincare emphasizing purity and cleanliness. This dual messaging can empower women to make informed choices, enhancing their confidence in products that support both their appearance and spiritual practices, and potentially influencing their overall well-being. Research by Jayanti et al. (2024) supports this, noting that psychological alignment with religious values plays a key role in consumer loyalty, suggesting that brands can leverage this insight to build stronger connections with their audience and foster long-term brand advocacy that aligns with their deeply held beliefs.

The influence of social and community engagement in skincare can enhance the focus on creating products that align with Islamic principles, offering a powerful tool for brand differentiation. Community-driven marketing strategies, such as hosting educational events, collaborating with local religious leaders, or partnering with mosques, may boost brand image and foster consumer trust, especially in communities where adherence to religious principles is a priority. These initiatives can also facilitate public discussions on the compatibility of beauty products with Islamic values, reducing confusion and misinformation. This approach allows brands to tap into the collective values of Muslim women, who often rely on peer recommendations, family advice, and community feedback when selecting skincare products, creating a network of trust that amplifies product reach. Insights from Quan et al. (2024) and Nasution et al. (2020) emphasize that such strategies can enhance brand credibility, enabling companies to develop marketing campaigns that emphasize their commitment to producing halal-compliant skincare. This not only meets women's needs for both beauty and spiritual cleanliness but also positions brands as culturally sensitive leaders in a competitive market, potentially attracting a broader international audience seeking ethical and faith-aligned products.

Furthermore, advanced technologies in skincare formulation, such as the use of nanotechnology, can help develop products that satisfy both aesthetic and religious necessities. Nanotechnology enables the creation of lightweight, permeable formulations that enhance the penetration of active ingredients such as antioxidants, hyaluronic acid, or peptides without forming barriers to water permeability during ablution. These scientific breakthroughs provide more efficient delivery of skincare benefits while still adhering to religious guidelines, giving rise to a new generation of products that bridge innovation with spirituality. This technological advancement represents significant progress in the cosmetic industry, addressing modern consumer needs that integrate beauty, health, and faith-based practices, and offering a solution to the longstanding challenge of waterproof cosmetics. For Muslim women, this means access to high-performance skincare that aligns with their religious obligations, offering a seamless blend of science and spirituality that can be used confidently throughout the day. Ivada et al. (2022) highlight the potential of nanotechnology to revolutionize skincare, suggesting that its adoption could lead to innovative products tailored to the specific requirements of faith-conscious consumers, further bridging the gap between

technological innovation and religious compliance, and setting a precedent for future industry trends that prioritize inclusivity and spiritual well-being.

The community role that women play in influencing skincare product purchasing behaviours is also significant, serving as a dynamic force in shaping market trends and driving demand for religiously compliant options. Evidence suggests that women in societies prioritizing Islamic practices often share product knowledge and experiences regarding skincare that balances beauty and purity, creating informal networks of trust and recommendation that extend beyond local boundaries through digital platforms. These grassroots movements can generate substantial consumer pressure on companies to adapt their products, especially when driven by well-informed users who articulate clear religious and dermatological expectations. This communal aspect presents brands with opportunities to engage collectively through workshops, social media campaigns, and grassroots marketing initiatives focused on education related to skincare and its relevance to Islamic practices, fostering a sense of shared identity and purpose. Such engagement can empower women to advocate for products that meet their needs, fostering a sense of community ownership and loyalty that can translate into sustained sales growth. Studies by Nugroho and Zulaikha (2025) and Mazilu et al. (2025) underscore the importance of this social dynamic, indicating that brands can leverage these networks to enhance product adoption, build long-term relationships with their target audience, and influence broader market perceptions.

Moreover, recognizing women's empowerment through mindful purchasing decisions in the skincare domain reflects the intricate implications of Islamic teachings on modern consumer behaviour and market evolution. As women increasingly assert their needs in health and beauty markets, they navigate religious stipulations with a growing awareness of their rights and preferences, influencing brand strategies and pushing for more inclusive product offerings. Brands that align their values with these principles such as prioritizing water-permeable formulations, transparent labelling, and ethical sourcing can significantly benefit from this cultural shift, gaining a competitive edge by resonating with a demographic that values both faith and self-care. This empowerment extends beyond individual choice to collective influence, as women's purchasing decisions can drive industry standards toward greater inclusivity and diversity, challenging conventional beauty norms. Chen (2023) notes that this trend reflects a broader movement toward culturally responsive marketing, where brands that embrace these values can foster deeper connections and loyalty among Muslim women

consumers, potentially inspiring similar shifts in other cultural contexts where spiritual and ethical values play a central role in lifestyle and consumption.

In conclusion, the intersection of water permeability in skincare products and Islamic teachings provides a unique avenue for brand differentiation in a competitive market, offering a strategic opportunity to capture a growing and influential consumer segment. Products designed with permeability as a core feature can resonate deeply within the Muslim women's community, addressing both their aesthetic desires such as flawless skin, even tone, or youthful appearance and their religious obligations, including valid ablution performed multiple times daily. By exploring innovative formulations like nanotechnology-enhanced products, sustainable ingredients, and community-based marketing strategies that highlight this balance such as educational webinars or culturally tailored advertising brands can enhance customer loyalty, strengthen their market position, and establish themselves as leaders in aligning with cultural and religious values. This approach not only meets the practical needs of Muslim women but also taps into a growing market segment that values products reflecting their faith, offering a sustainable path for growth and influence in the global skincare industry, with potential to shape future industry standards and consumer expectations.

4.4 Analysis Objective 3

This section defines about the operational definition of the research, namely (a) framework development for RO1, (b) framework development for RO2, (c) implication of invalid ablution, (d) framework integration, and (e) framework simplification.

4.4.1 Framework Development for RO1

4.4.1.1 Validity of Ablution

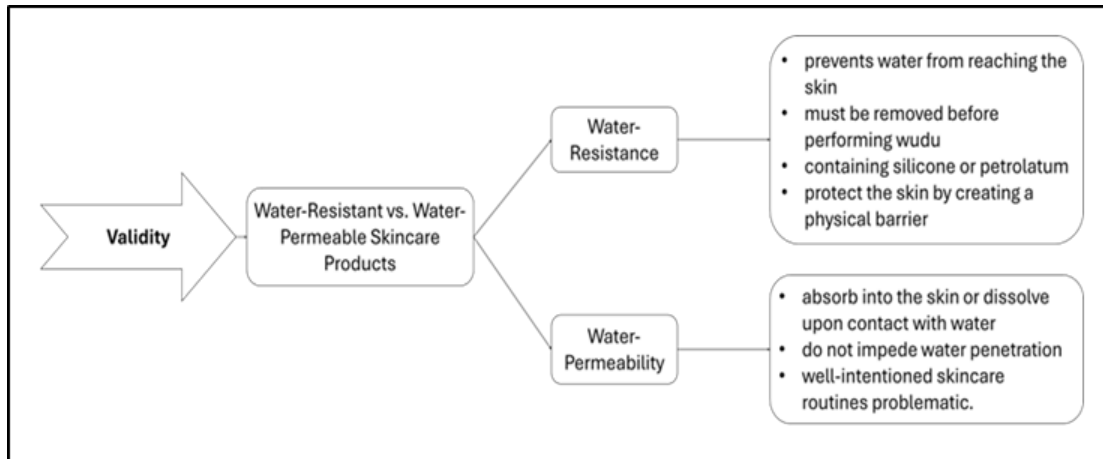


Figure 4.1 Aspect That Cause Validity of Ablution When Removing Skincare

The design flow of the framework for ablution-friendly skincare products begins with the deliberate choice of a rectangular box shape to represent the "Water-Resistant vs. Water-Permeable Skincare Products" category, providing a clear, organized space to encapsulate the central concept and ensure visual hierarchy. A bold, white arrow pointing right from "Validity" to this box is selected to signify the directional flow of the decision-making process, guiding the user from the foundational requirement (ablution validity) to the product classification, with a slight tilt for emphasis and readability. Adjacent to the central box, two smaller rectangular boxes labelled "Water-Resistance", and "Water-Permeability" are designed with rounded edges to differentiate them as subcategories, each containing bullet-pointed details in the same font size but with a 10-point black dot for consistency and emphasis. The content within these boxes describing properties like barrier formation or water absorption is carefully worded to be concise yet informative, with line spacing adjusted to avoid clutter. The black background is selected to enhance contrast and focus attention on the white elements, while the overall layout is balanced symmetrically to ensure intuitive navigation through the framework's logic, from validity to product design considerations.

4.4.1.2 Regulation for Ablution-friendly

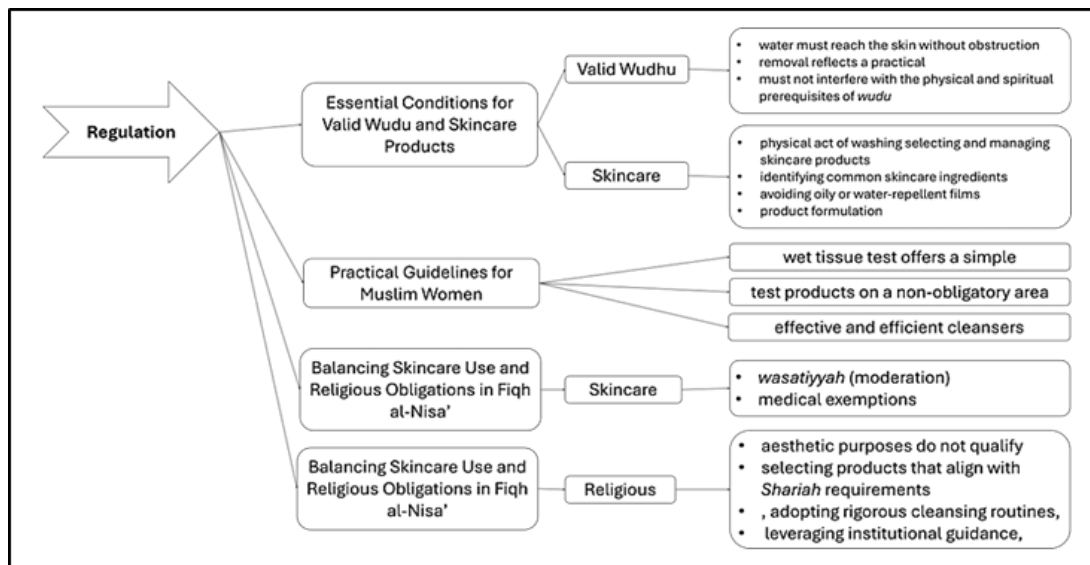


Figure 4.2 Factors Influencing the Development of Regulations for Ablution-Friendly Skincare Products

The design flow of the framework for regulating ablation-friendly skincare products begins with the selection of rectangular boxes to represent key categories "Essential Conditions for Valid ablution and Skincare Products," "Practical Guidelines for Muslim Women," "Balancing Skincare Use and Religious Obligations in Fiqh al-Nisa," and subcategories like "Valid ablution," "Skincare," and "Religious" ensuring a structured and modular layout that supports hierarchical information flow. A bold, white arrow with a slight rightward tilt originates from "Regulation" to connect to the central "Essential Conditions" box, symbolizing the directive influence of regulatory standards on ablution and skincare validity, with its thickness and colour chosen for prominence against the black background. Subcategory boxes are slightly smaller with rounded edges to distinguish them, containing detailed text such as conditions for ablution validity or testing methods spaced evenly to avoid clutter. The black background enhances contrast with white elements, while the symmetrical arrangement of boxes and aligned text ensures intuitive navigation, guiding users from regulatory oversight through practical and religious considerations to specific skincare guidelines.

4.4.2 Framework Development for RO2

4.4.2.1 Water Permeability for Ablution-friendly Skincare

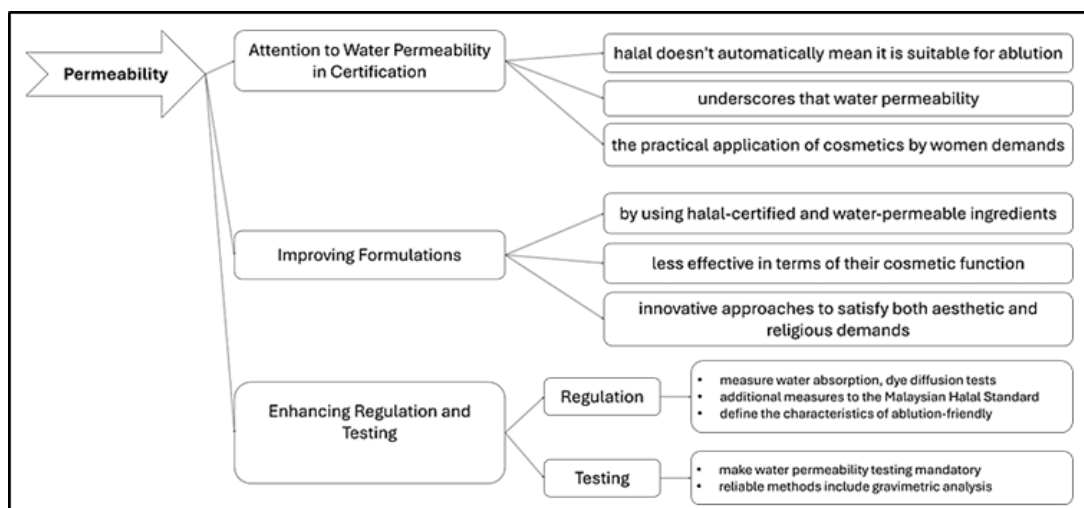


Figure 4.3 Role of Permeability in the Development of Skincare Product Formulations

The design flow of the framework for water permeability in ablution-friendly skincare certification begins with the selection of rectangular boxes to represent key categories "Attention to Water Permeability in Certification," "Improving Formulations," and "Enhancing Regulation and Testing" chosen for their clean, organized structure that supports a logical progression of ideas. A bold, white arrow with a slight rightward tilt extends from "Permeability" to the initial "Attention to Water Permeability in Certification" box, indicating the starting point and directional flow of the certification process, with its thickness and colour ensuring visibility against the black background. Subcategory boxes are slightly smaller with rounded edges to differentiate them, containing detailed text such as halal certification nuances or testing methods spaced evenly to prevent overcrowding. The black background enhances contrast with white elements, while the symmetrical alignment of boxes and text ensures an intuitive navigation path, guiding users from the permeability focus through formulation improvements to regulatory and testing enhancements.

4.4.2.2 Implication of Invalid Ablution

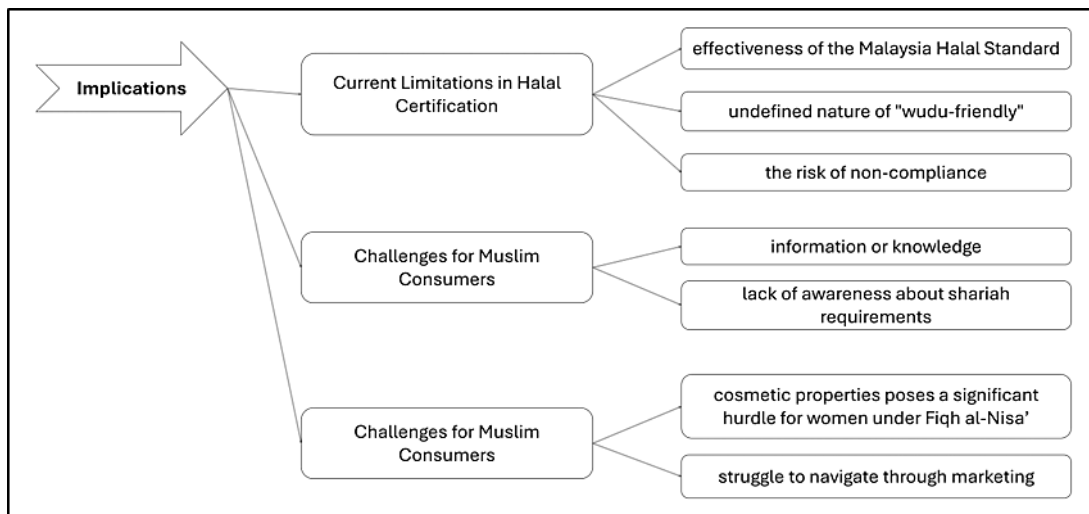


Figure 4.4 Consequences of Inadequate Guidelines from Authorities Leading to Invalid Ablution

The design flow of the framework addressing implications of current limitations in halal certification begins with the selection of rectangular boxes to represent key categories "Current Limitations in Halal Certification," "Challenges for Muslim Consumers," and a repeated "Challenges for Muslim Consumers" chosen for their structured, modular layout that facilitates a clear progression of ideas. A bold, white arrow with a slight rightward tilt extends from "Implications" to the initial "Current Limitations in Halal Certification" box, indicating the starting point and directional flow of the analysis, with its thickness and colour ensuring prominence against the black background. The text within the right-aligned list covering effectiveness, undefined terms, and consumer challenges is evenly spaced to avoid clutter, with the repeated "Challenges for Muslim Consumers" box intentionally placed to emphasize dual perspectives, each with rounded edges to differentiate it slightly from the primary box. The black background enhances contrast with white elements, while the symmetrical alignment of boxes and text ensures an intuitive navigation path, guiding users from implications through certification limitations to consumer-specific challenges.

4.4.3 Framework Integration

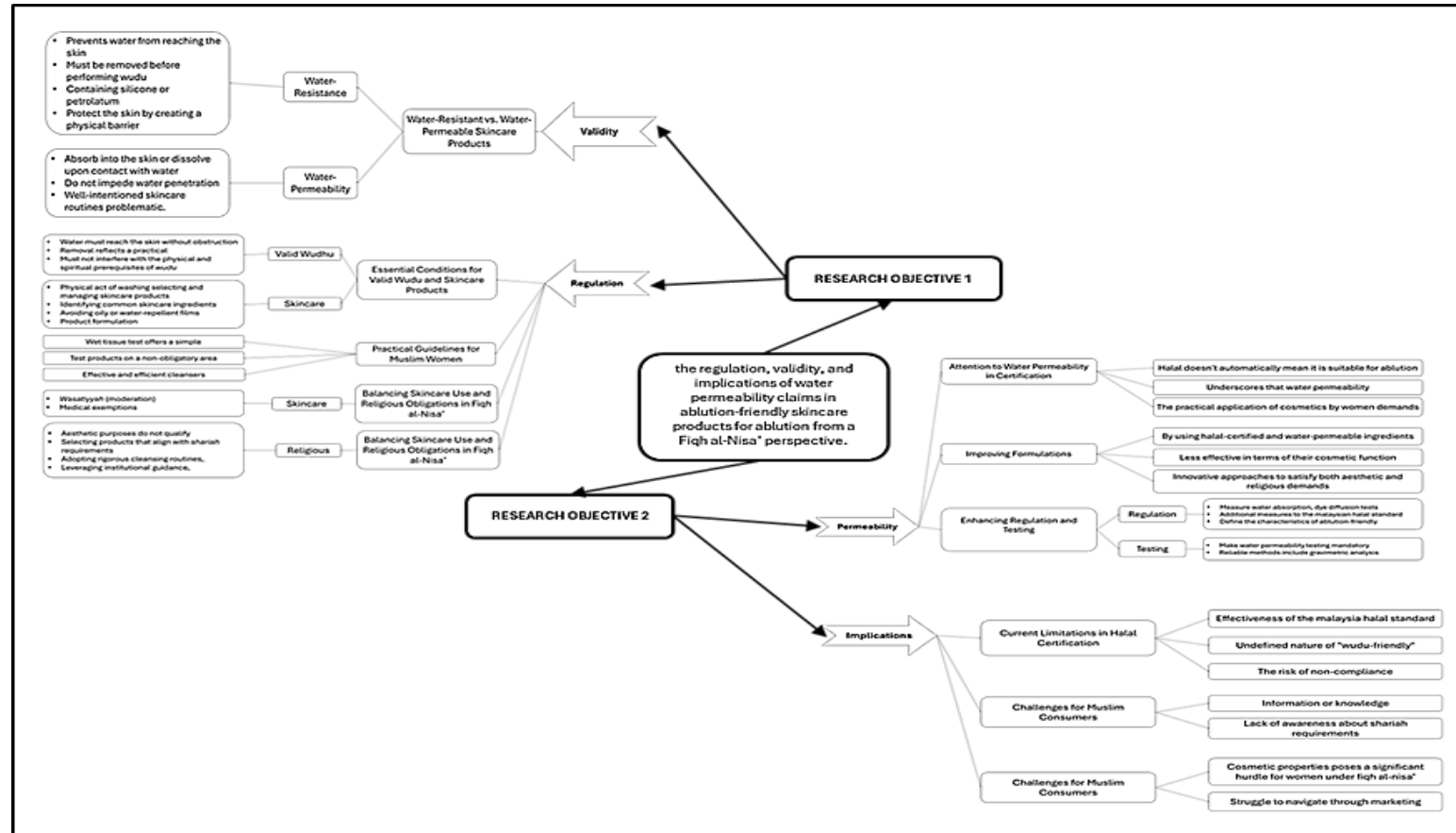


Figure 4.5 Framework of the Integration of the RO1 And RO2

The design flow of the framework for the research objectives on water permeability in ablution-friendly skincare begins with the selection of rectangular boxes to represent key categories "Research Objective 1," "Research Objective 2," "Water-Resistance," "Water-Permeability," "Valid ablution," "Essential Conditions for Valid ablution and Skincare Products," "Practical Guidelines for Muslim Women," "Balancing Skincare Use and Religious Obligations in Fiqh al-Nisa," "Attention to Water Permeability in Certification," "Improving Formulations," "Enhancing Regulation and Testing," "Regulation," "Testing," "Current Limitations in Halal Certification," and "Challenges for Muslim Consumers" chosen for their structured, modular layout that supports a hierarchical flow of ideas. A bold, white arrow with a slight rightward tilt extends from "Permeability" to "Water-Resistant vs. Water-Permeable Skincare Products," then to "Validity," and onward to "Regulation," indicating the directional progression from concept to regulatory focus, with its thickness and colour ensuring visibility against the black background. Subcategory boxes, such as "Regulation" and "Testing," feature rounded edges to differentiate them, with text covering conditions, testing methods, and limitations spaced evenly to avoid clutter. The black background enhances contrast with white elements, while the symmetrical and branching layout of arrows and boxes ensures an intuitive navigation path, guiding users from permeability and validity through research objectives to certification challenges and consumer implications.

4.4.4 Framework Simplification

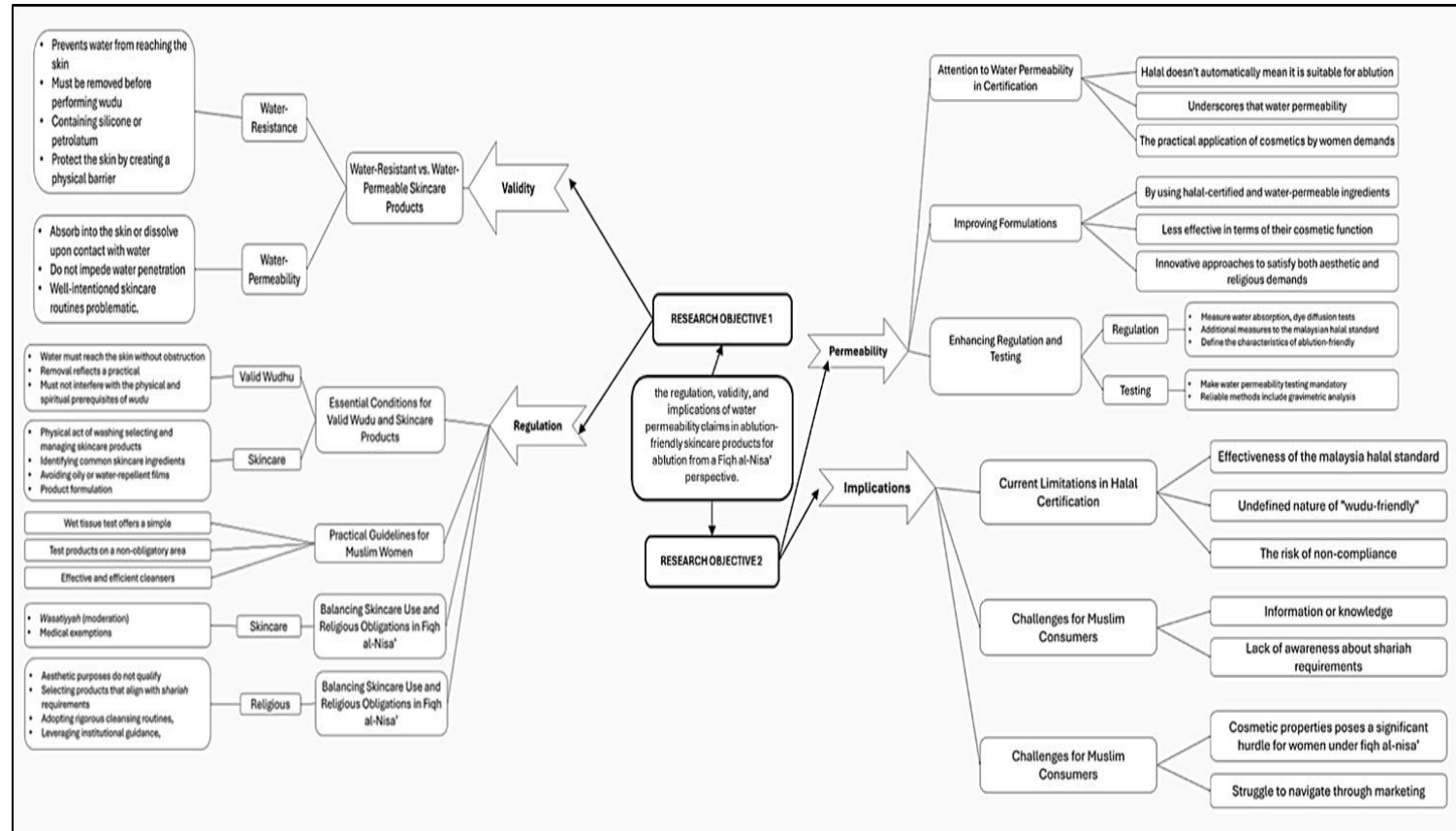


Figure 4.6 Water Permeability and Ablution-Friendly Skincare Product Framework from *Fiqh al-Nisa'* Perspective

The design flow of the framework for water permeability in ablution-friendly skincare begins with the selection of rectangular boxes to represent key categories "Valid ablution," "Skincare," "Practical Guidelines for Muslim Women," "Balancing Skincare Use and Religious Obligations in *Fiqh al-Nisā'*," "Attention to Water Permeability in Certification," "Improving Formulations," "Enhancing Regulation and Testing," "Regulation," "Testing," "Current Limitations in Halal Certification," and "Challenges for Muslim Consumers" chosen for their structured, modular layout that supports a clear hierarchical progression. A bold, white arrow with a slight rightward tilt extends from "Permeability" to "Water-Resistant vs. Water-Permeable Skincare Products," then to "Validity," and onward to "Regulation," with double-headed arrows between "Regulation" and "Research Objective" to indicate a bidirectional relationship, all designed with thickness and colour for prominence against the black background.

Besides, the subcategory boxes, such as "Regulation" and "Testing," feature rounded edges to differentiate them, with text covering conditions, testing methods, and limitations spaced evenly to avoid clutter. The black background enhances contrast with white elements, while the symmetrical and branching layout of arrows and boxes, including diagonal connections to "Implications" and "Validity," ensures an intuitive navigation path, guiding users from permeability and validity through regulatory and certification challenges to consumer implications, reflecting a comprehensive flow.

4.5 Summary

This study analyses the regulation, religious validity, and development of frameworks concerning water permeability in ablution-friendly skincare products from the perspective of *fiqh al-nisā'*. It highlights that valid ablution requires water to reach the skin, which is blocked by occlusive cosmetic ingredients like silicones. Informants emphasize the need for water-permeable or easily removable products, providing practical guidelines such as wet tissue testing. However, current halal certification standards (e.g., MS2634:2019) lack clear permeability criteria, creating regulatory and consumer challenges. Experts recommend mandatory scientific testing, formulation adjustments, and clearer labelling to ensure religious compliance. The study proposes integrated frameworks linking water permeability, skincare regulation, and spiritual obligations to guide product development and consumer awareness. Overall, it calls for interdisciplinary collaboration between scholars, scientists, and regulators to bridge

gaps between Islamic jurisprudence, cosmetic science, and consumer needs, empowering Muslim women to maintain ritual purity without compromising skincare practices.

CHAPTER 5

CONCLUSION

5.1 Introduction

This chapter consolidates the findings and insights derived from an in-depth study on the *fiqh al- ṭahārah* based framework for assessing water permeability claims in ablution-friendly skincare products, utilizing data from interviews with key informants: Dr. Ariyanti Bt Mustapha, Ustazah Nur Fadzlina Bt Abdullah @ Abdul Aziz, Ustazah Nadiyah Binti Hashim, Pn. Syafiqka Bt Salleh, and Dr. Fatin Nur Majdina Binti Nordin. This research delves into the complex interplay between Islamic jurisprudential principles, practical testing methodologies, and regulatory frameworks to meet the needs of Muslim women who seek to maintain ablution validity while embracing contemporary skincare practices. This conclusion offers a detailed summary of the results, explores the multifaceted implications of the research, provides comprehensive suggestions for improvement, and delivers a conclusive perspective on the framework’s relevance and potential impact. The analysis aims to bridge traditional religious obligations with modern consumer demands, providing a holistic view for stakeholders in both academic and practical domains.

5.2 Summary of Results

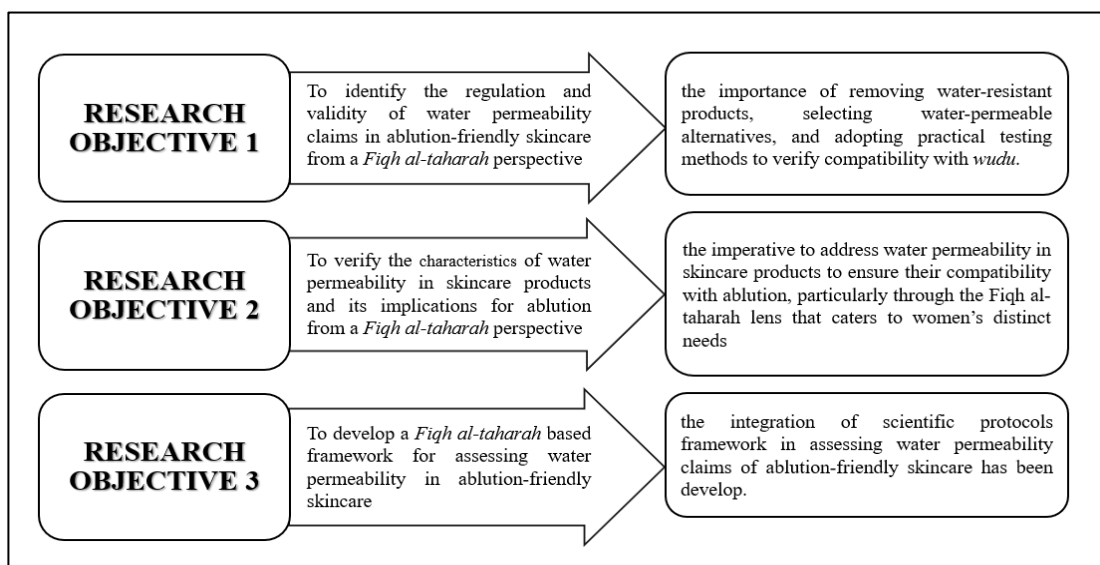


Figure 5.1 Summary of Results Based on the Research Objectives

The study highlights three (3) key outcomes regarding water permeability in ablution-friendly skincare from a *fiqh al-nisā'* perspective. First, it emphasizes the need to eliminate water-resistant products and adopt water-permeable alternatives, supported by practical testing to ensure compatibility with ablution. Second, it underscores the importance of addressing water permeability in skincare through a gender-sensitive lens, recognizing women's specific requirements in ablution practices. Lastly, it presents the development of a *fiqh al-nisā'* based framework that integrates scientific testing protocols to assess the validity of water permeability claims in such products.

5.3 Theoretical Implication

This section defines about the operational definition of the research, namely: (a) Theory of Planned Behaviour (TPB); (b) risk perception theory; and (c) moral norms and identity theory.

5.3.1 Theory of Planned Behaviour (TPB)

The Theory of Planned Behaviour suggests that a person's behaviour is guided by their intentions, which are influenced by their attitudes, subjective norms, and perceived behavioural control. When applied to ablution-friendly products, TPB helps explain why Muslim consumers may choose items marketed as water-permeable. If individuals believe these products help fulfil religious requirements for ablution (positive attitude), feel social or religious pressure to adhere to these practices (subjective norms), and feel confident in their ability to use the product as intended (perceived control), they are more likely to adopt them. This theory highlights how belief systems and perceived social expectations can shape behaviour toward religiously compliant consumer products (Papagiannaki et al., 2021; Masoud et al., 2011).

5.3.2 Risk Perception Theory

Risk perception theory explains how people evaluate the potential dangers or uncertainties associated with an action or decision. In the context of “ablution-friendly” products, this relates to the concern over whether the material allows water to fully penetrate to the skin an essential requirement for valid ablution. If a consumer perceives

a high religious risk from using products that do not meet this criterion, they may avoid those products even if they are labelled as permeable. This perceived risk can be shaped by past experiences, cultural background, trust in brands or religious authorities, and information from social networks. Therefore, the fear of invalidating religious rituals due to improper water permeability becomes a key psychological driver behind product selection (Wang & Liu, 2021; Anthonj et al., 2022).

5.3.3 Moral Norms and Identity Theory

Moral norms and identity theory focus on how personal values and a sense of self influence behaviour. For many devout Muslims, ablution is not just a hygiene practice, but a moral and spiritual obligation tied to religious identity. The use of products that support proper ablution is therefore an expression of their moral commitment and personal identity. Consumers who perceive water-permeable materials as supportive of their faith may feel a moral duty to use them, even if these products are more expensive or less accessible. This internal moral compass, combined with religious identity, motivates adherence to specific practices and the selection of products that align with spiritual values (Cauberghe et al., 2021; Masoud et al., 2011).

5.4 Practical Implication

This section defines about the operational definition of the research, namely: (a) standardized scientific testing for permeability (b) harmonization of halal regulations across jurisdictions, and (c) transparent labelling and consumer education.

5.4.1 Standardized Scientific Testing for Permeability

A major practical implication in halal cosmetic policy is the need to implement standardized scientific testing to evaluate product permeability. Many modern products, such as breathable nail polish and ablution-friendly foundation, claim to allow water to pass through, but without standardized testing, these claims remain unverified. Techniques like Water Vapor Transmission Rate (WVTR) and scanning electron microscopy (SEM) are critical tools for measuring water permeability at a scientific level. These methods can help confirm whether a product allows water to reach the skin

an essential condition for valid ablution in Islam. Muslim consumers increasingly demand empirical, lab-based evidence to support halal claims, pushing certification bodies to adopt more rigorous and transparent testing protocols (Ahmed, Zulkifli, & Farid, 2024).

5.4.2 Harmonization of Halal Regulations Across Jurisdictions

Another key implication is the urgent need to harmonize halal regulations between different certification bodies and countries. Policies like Malaysia's MS 2634:2019 and the ASEAN Cosmetic Directive (ACD) often differ in their focus and scope some prioritize religious criteria, while others emphasize product safety and consumer transparency. This lack of alignment leads to inconsistencies in halal certification, particularly regarding permeability requirements, which creates confusion for both manufacturers and consumers. The absence of unified standards contributes to regulatory inefficiencies and limits the global scalability of halal-certified cosmetic products (Abd Rahman, Sulaiman, & Idris, 2023). Coordinated efforts to align national and international halal policies will ensure consistency, reduce duplication, and enhance trust in halal certification systems worldwide.

5.4.3 Transparent Labelling and Consumer Education

Lastly, halal policy reform must prioritize clear labelling and consumer education to improve public understanding of what constitutes a halal and ablution-friendly cosmetic product. Despite growing market demand, many consumers remain uncertain about whether products labelled as "halal" meet the requirements for ablution, especially when permeability is not visibly verified. Labelling products as "ablution-compliant" or "lab-tested for permeability," along with educational campaigns led by halal authorities, would help bridge the gap between technical certification and user understanding. This transparency would empower Muslim consumers to make informed choices, reduce scepticism, and build stronger brand loyalty in halal-certified products (Nordin, Isa, & Othman, 2022).

5.5 Methodological Implication

This section defines about the operational definition of the research, namely: (a) interview approach via WhatsApp (b) informant of expert in *fiqh al-nisā'*, and (c) development of a framework without expert validation.

5.5.1 Interview Approach via Whatsapp

The methodological approach, using semi-structured WhatsApp interviews with video calls and voice messages, effectively captured expert perspectives on water permeability and ablution-friendly skincare, supported by an interview protocol based on Islamic constructs like *Tahārah*, *Ībādah*, and *Akhlāq*, and an exploratory design that allowed flexibility to explore emerging themes, ensuring comprehensive coverage and bridging theological and scientific insights for the research objectives. The study on "water permeability and ablution-friendly skincare products: an analysis from a *fiqh al-nisā'* perspective" was influenced by the *fiqh al-nisā'* framework shaping focus on women's ablution needs, the Malaysia Halal Standard's gaps prompting halal expert input, cultural demand for ablution-friendly products, and dermatological advancements requiring integrated validation methods for a practical framework.

5.5.2 Informant of Expert in Fiqh al-Nisa'

The selection of informants specializing in *fiqh al-nisā'* through purposive sampling was a critical strength of this study, ensuring that the data reflected authoritative and context-specific knowledge. These experts, with their deep understanding of women's Islamic rulings and purification practices, offered valuable insights into the conditions required for valid ablution, particularly in the context of skincare products. Their expertise highlighted the importance of removing barriers to water contact and provided practical guidance for Muslim women balancing beautification with religious obligations. The in-person and virtual interview formats accommodated the availability of these scholars, enhancing the inclusivity of the data collection process. This targeted engagement with *fiqh al-nisā'* specialists enriched the study's qualitative analysis, ensuring that the findings were grounded in Islamic

jurisprudence and tailored to the unique needs of female practitioners, thus strengthening the relevance of the research outcomes.

5.5.3 Development of a Framework Without Expert Validation

The framework for evaluating water permeability claims was substantially improved by integrating perspectives from *fiqh al-nisā'* scholars and halal cosmetic experts, who served as informants possessing supervisory knowledge across pertinent fields. The process of manually constructing the framework, supported by thematic analysis of interview data, enabled a well-organized combination of religious principles and regulatory guidelines, employing scientific testing techniques like the Wet Tissue Test and gravimetric analysis to ensure compliance with Islamic standards for ablution validity. This method, relying on the varied expertise of the informants, successfully tackled deficiencies in the Malaysia Halal Standard and boosted the framework's practical value for manufacturers and regulators. Nevertheless, examiners have the opportunity to assess the research framework in undergraduate and postgraduate contexts once the finalized theses are submitted for review, a strategy that proves resource-efficient, cost-effective, and time-saving; during this evaluation, examiners will scrutinize the framework's quality, rigor, and validity (Johnson & Lee, 2021). It helps in reducing the necessity for students at these levels to verify their framework during the research phase. The framework's credibility was enhanced through this process, and it showed considerable promise for shaping future policy development and encouraging innovation in the halal skincare sector.

5.6 Recommendation for Research Implementation

This section defines about the operational definition of the research, namely: (a) integration of water permeability testing in halal certification guidelines; (b) development of gender-specific shariah guidelines based on *fiqh al-nisā'*; and (c) formulation of a national “ablution-friendly” labelling policy.

5.6.1 Integration of Water Permeability Testing in Halal Certification Guidelines

To ensure that skincare and cosmetic products meet both ritual purity requirements and scientific credibility, it is recommended that future research implementation focuses on the development and institutionalization of standardized permeability testing methods. Regulatory bodies such as JAKIM, JAIN, and the Department of Standards Malaysia should incorporate lab-verified methods like Water Vapor Transmission Rate (WVTR) and scanning electron microscopy (SEM) into the halal evaluation process. These methods provide clear, measurable data on whether a product permits water to reach the skin, thereby ensuring compliance with *fiqh al-tahārah* for ablution and *ghusl*. Researchers should collaborate with halal labs, cosmetic chemists, and Islamic scholars to create a robust testing standard tailored to the Malaysian halal framework.

5.6.2 Development of Gender-Specific Shariah Guidelines Based on *Fiqh al-Nisā'*

Given the unique religious, social, and physiological considerations related to women's use of cosmetics, the implementation of research should include the formulation of gender-specific halal standards, especially through the lens of *fiqh al-nisā'*. This includes guidelines on the permissible use of skincare during menstruation, travel, or public worship, where ablution requirements are especially significant. Future research can support JAIN and HDC in adapting religious rulings into accessible regulatory content that speaks directly to Muslim women's experiences. This also includes recommendations for when ablution is valid despite the presence of water-permeable products, promoting both religious compliance and product usability.

5.6.3 Formulation of a National “Ablution-Friendly” Labelling Policy

To build consumer trust and industry accountability, a standardized “ablution-friendly” label policy should be developed based on findings from this research. This label must be clearly defined, technically verifiable, and theologically validated. The label would serve as a mark of compliance, indicating that the product is both halal-certified and proven to be water-permeable for ritual use. The Department of Standards

Malaysia, in partnership with HDC and cosmetic industry stakeholders, can operationalize this label as part of broader halal certification schemes. Research should explore consumer perception, compliance impact, and cross-border recognition of this label to ensure its success in both domestic and international markets.

5.7 Recommendation for Future Research

This section defines about the operational definition of the research, namely: (a) expand participant diversity through multistakeholder engagement (b) integrate quantitative and scientific validation methods, and (c) establish a framework for standardizing shariah criteria in cosmetics.

5.7.1 Expand Participant Diversity Through Multistakeholder Engagement

Future research should include a larger and more diverse group of participants beyond the initial three experts. This includes female scholars of *fiqh al-nisā'*, halal certification officers, cosmetic scientists, and Muslim consumers. Their varied backgrounds will enrich the understanding of ablution-friendly products from both religious and practical perspectives. Including voices across genders and disciplines ensures broader representation and contextual accuracy. This will help reduce bias and enhance the relevance of the findings. A more inclusive approach supports the development of well-rounded, community-informed guidelines.

5.7.2 Integrate Quantitative and Scientific Validation Methods

To complement qualitative insights, future studies should include lab-based product testing for water permeability. Techniques like Water Vapor Transmission Rate (WVTR) and scanning electron microscopy (SEM) can objectively confirm if products meet ablution requirements. This approach ensures alignment between Islamic jurisprudence and scientific evidence. It also strengthens the credibility of claims labeled as “ablution-friendly.” Quantitative data offers measurable, reproducible support for regulatory decisions. Integrating both scientific and religious criteria will promote more reliable halal standards.

5.7.3 Establish a Framework for Standardizing Shariah Criteria in Cosmetics

Future research should focus on developing formal Shariah-based guidelines for evaluating water-permeable skincare. There is currently no explicit standard in MS 2634:2019 for ablution-friendly cosmetics. A structured framework grounded in *fiqh al-ṭahārah* and *fiqh al-nisā'* can help fill this gap. This would reduce reliance on individual interpretations and improve consistency across certifications. Collaborating with JAKIM, JAIN, and the Department of Standards Malaysia will aid in formal adoption. Standardized criteria would benefit regulators, manufacturers, and consumers alike.

5.8 Research Potential Implementation (Reflection of Significant of Study)

Based on the significance of the study outlined in the conceptual foundations for JAKIM, JAIN, the Department of Standards Malaysia, and the Halal Development Corporation Berhad (HDC), the thesis on "Water Permeability and Ablution-Friendly Skincare Products: An Analysis from a *fiqh al-nisā'* Perspective". This section defines about the operational definition of the research, namely: (a) integration into JAKIM's halal certification guidelines (b) development of standardized guidelines by the Department of Standards Malaysia, and (c) strategic adoption by HDC for industry-wide innovation.

5.8.1 Integration into JAKIM's Halal Certification Guidelines

The framework developed in this thesis can be adopted by JAKIM to refine the Manual Procedure for Malaysia Halal Certification, incorporating specific criteria for water permeability and ritual purity to validate the "ablution-friendly" label. By integrating the insights from *fiqh al-nisā'* scholars and halal cosmetic experts, JAKIM can enhance the certification process, ensuring that skincare products meet both *Shār'iah*-compliant standards and consumer expectations for ablution validity. This implementation would strengthen Malaysia's global leadership in halal regulation, provide manufacturers with clear guidelines, and boost consumer trust through transparent labelling.

5.8.2 Development of Standardized Guidelines by the Department of Standards Malaysia

The thesis framework can be leveraged by the Department of Standards Malaysia to establish standardized, Shariah-compliant guidelines for the "ablution-friendly" claim in cosmetic products. Drawing on *fiqh al-ṭahārah* and *fiqh al-nisā'*, alongside halal certification principles and scientific validation methods, this implementation would create enforceable standards that ensure water permeability, align with MS 2634:2019, and address the religious and cultural needs of Muslim women. This would enhance regulatory clarity for manufacturers, promote consumer confidence, and reinforce Malaysia's reputation as a leader in the global halal cosmetics market.

5.8.3 Strategic Adoption by HDC for Industry-Wide Innovation

The Halal Development Corporation Berhad can implement the thesis framework as a strategic tool to develop standardized guidelines across the halal industry, particularly for cosmetics, pharmaceuticals, and personal care products. By incorporating *fiqh al-ṭahārah*, *fiqh al-nisā'*, and halal certification principles, HDC can foster innovation in water-permeable formulations, enhance market credibility through *Shār'iah*-authenticated labelling, and facilitate international leadership in halal standards. This implementation would support manufacturers in creating compliant products, empower consumers with traceable options, and drive economic growth in Malaysia's halal sector as a global benchmark.

5.9 Conclusion

In conclusion, the Fiqh al-nisa'-based framework stands as a transformative solution that seamlessly integrates Islamic jurisprudential requirements with the demands of modern skincare, addressing a vital need for Muslim women. By synthesizing traditional rulings with empirical testing and regulatory enhancements, it ensures that ablution validity is preserved without sacrificing personal care, offering a model of harmony between faith and contemporary living. The study's findings emphasize the essential role of collaboration among consumers, manufacturers, and

regulators to build a transparent and supportive market, addressing the challenges posed by current certification gaps and consumer education deficits.

The framework's potential extends beyond its immediate application, laying a foundation for future innovations as the demand for ablution-friendly products rises globally. It reinforces the integration of faith, science, and consumerism, providing Muslim women with tools to navigate their spiritual and aesthetic lives with confidence. As the skincare industry evolves and new technologies emerge, this framework offers a dynamic platform for adaptation, ensuring its relevance and effectiveness in supporting the diverse needs of Muslim communities worldwide. This research not only resolves a practical religious challenge but also contributes to a broader understanding of how cultural and spiritual values can shape consumer markets in the 21st century, fostering a legacy of inclusivity and innovation that resonates across borders and generations.

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APPENDICES

APPENDIX 1

Interview Question

SET OF EXPERT INTERVIEW QUESTIONS

TITLE: WATER PERMEABILITY AND ABLUTION-FRIENDLY SKINCARE PRODUCTS: AN ANALYSIS FROM THE PERSPECTIVE OF FIQH AL-NISA'

This Interview Protocol is to fulfil the second research objective, which is:

To examine the regulation and validity of water permeability claims in ablution-friendly skincare from a Fiqh al-Nisa' perspective and to analyse the water permeability in skincare products and its implications for ablution from a Fiqh al-Nisa' perspective.

BIL	QUESTION
	Assalamualaikum wbt. Esteemed Sir/Madam, we would like to express our sincere gratitude for your willingness to participate in this research study. The title of this research is " Water Permeability and Ablution-Friendly Skincare Products: An Analysis from the Perspective of Fiqh Al-Nisa'."
	INFROMANT I
1	How does Fiqh al-Nisa' address the issue of skincare layers acting as physical barriers during wudu?
2	What practical challenges do Muslim women face when using skincare products that may affect their ability to perform valid wudu?
3	What guidance does Fiqh al-Nisa' provide for balancing skincare practices with the concept of modesty and ritual cleanliness?
4	How does Fiqh al-Nisa' encourage informed consumer behaviour regarding water-permeable cosmetics?
5	How does Fiqh al-Nisa' permit exemptions (rukhsah) for medical skincare during purification?
	INFROMANT II & III
1	How effective is the Malaysia Halal Standard in ensuring that cosmetic products are truly ablution-friendly for Muslim consumers?
2	Does the current halal certification process give enough attention to the issue of water permeability in skincare and cosmetic products?
3	What challenges do you think Muslim consumers face in identifying halal-certified cosmetics that are also compatible with wudu, and how can these challenges be addressed?
4	How can cosmetic manufacturers improve their formulations to better align with both Shariah requirements and the Malaysia Halal Standard?
5	What additional measures should be introduced to enhance the regulation and testing of ablution-friendly cosmetics under the Malaysia Halal Standard?
	In conclusion, I would like to express my utmost gratitude for your willingness to cooperate. Thank you.

APPENDIX 2

Request Letter for Interview Session

www.uitm.edu.my	
	Akademi Pengajian Islam Kontemporari
Surat Kami : 100 - ACIS PT. (9/5) Tarikh : 20 March 2025	
PUAN NUR SYAFIQAH SALEH Regulatory Affairs & Quality Compliance Specialist PS Consultancy & Training Taman Bukit Indah, 68000 Ampang Selangor	
السلام عليكم ورحمة الله وبركاته	
Dear Sir/Madam,	
REQUEST FOR RESEARCH INTERVIEW	
With all due respect, we would like to refer to the above matter.	
2. Our student, Shamilatul Shamimi binti Abdullah (Student No. 2020654828) is currently pursuing his Master in Contemporary Islamic Studies at our faculty. Her research, entitled <i>Ablution-Friendly Cosmetic: The Analysis from the Fiqh Al-Nisa' and the Malaysia Halal Standard</i> .	
3. As part of the study, our student would like to request research interviews with informants who have expertise in Fiqh Al-Nisa' , Halal , and Halal cosmetics . Their insights and experiences would be invaluable in enhancing the depth of his research, particularly in understanding the practical criteria of a valid ablution, the compatibility of ablution-friendly cosmetics with the Malaysia Halal Standard , and the development of a suitable framework for compliance.	
4. The interview is expected to take approximately 30 to 45 minutes and can be conducted at a time and mode of your convenience, whether in person or online. She would be happy to share further details regarding the study and the interview questions beforehand.	
5. If you have any questions, please do not hesitate to contact him at [redacted] or via email at shamlatulshamimi@gmail.com , or his supervisor, Dr Mohd Dasuqkhi bin Mohd Sirajuddin, at [redacted] or via email at dasuqkhi@uitm.edu.my .	
6. Kindly let us know your availability at your earliest convenience. We sincerely appreciate your time and consideration and look forward to your positive response.	
Thank you. والسلام Yours sincerely,	
Akademi Pengajian Islam Kontemporari Universiti Teknologi MARA 40450 Shah Alam, Selangor, MALAYSIA Tel: (+603) 3344 2383/2419/2470 Fax: (+603) 3344 2688 Web: acis.uitm.edu.my	
www.uitm.edu.my	
	Akademi Pengajian Islam Kontemporari
PROF. MADYA DATIN DR. RAFEAH SAIDON Head of Postgraduate Studies Academy of Contemporary Islamic Studies (ACIS) Universiti Teknologi MARA (UiTM) 40450 Shah Alam Selangor Darul Ehsan	



Surat Kami : 100 - ACIS PT. (9/5)
Tarikh : 20 March 2025

DR. FATIN NUR MAJDINA BINTI NORDIN

Senior Lecturer,
Level 4, Block D
Academy of Islamic Studies,
University Malaya,
50603, Kuala Lumpur,
Malaysia.

السيد عظيم وزعنا الله وبركاته

Dear Sir/Madam,

REQUEST FOR RESEARCH INTERVIEW

With all due respect, we would like to refer to the above matter.

2. Our student, Shamlatul Shamimi binti Abdullah (Student No. 2020654828) is currently pursuing his Master in Contemporary Islamic Studies at our faculty. Her research, entitled *Ablution-Friendly Cosmetic: The Analysis from the Fiqh Al-Nisa' and the Malaysia Halal Standard*.

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6. Kindly let us know your availability at your earliest convenience. We sincerely appreciate your time and consideration and look forward to your positive response.

Thank you. والسلام
Yours sincerely,

Aladiri Pangajau Islam Kontemporari
Universiti Teknologi MARA
40450 Shah Alam, Selangor, MALAYSIA
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PROF. MADYA DATIN DR. RAFAAH SAIDON

Head of Postgraduate Studies
Academy of Contemporary Islamic Studies (ACIS)
Universiti Teknologi MARA (UiTM)
40450 Shah Alam
Selangor Darul Ehsan


 Surat Kami : 100 - ACIS PT. (9/5)
 Tarikh : 25 March 2025

DR. ARIYANTI BINTI MUSTAPHA

 Senior Lecturer,
 Level 4, Block D
 Academy of Islamic Studies,
 University Malaya,
 50603, Kuala Lumpur,
 Malaysia.

السلام عليكم ورحمة الله وبركاته

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 Thank you. والسلام
 Yours sincerely,

 Akademi Pengajian Islam Kontemporari
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 Head of Postgraduate Studies
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 40450 Shah Alam
 Selangor Darul Ehsan



Surat Kami : 100 - ACIS PT. (WJ)
Tarikh : 20 March 2025

NUR FADZLINA BINTI ABDULLAH@ABDUL AZIZ
Penceramah dan Pengkaji Fiqh Taharah dan Fiqh Wanita
No.4 Desa Sepakat,
Lot 106 Jalan Hj Alias 2 Bt 8 Jek,
45600 Bestari Jaya
Selangor.
(D/p. Pemegang Tauliah Mengajar Jabatan Agama Islam Selangor)

السلام عليكم ورحمة الله وبركاته

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Surat Kami : 100 - ACIS PT. (9/5)
Tarikh : 20 March 2025

PUAN NADIYAH BINTI HASHIM

Senior Lecturer

Academy of Contemporary Islamic Studies (ACIS)

Universiti Teknologi MARA (UiTM)

Perlis.

(b/p: Pemegang Tauliah Mengajar Jabatan Agama Islam Selangor)

السلام عليكم ورحمة الله وبركاته

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6. Kindly let us know your availability at your earliest convenience. We sincerely appreciate your time and consideration and look forward to your positive response.

Thank you. وشكراً

Yours sincerely,

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Head of Postgraduate Studies

Academy of Contemporary Islamic Studies (ACIS)

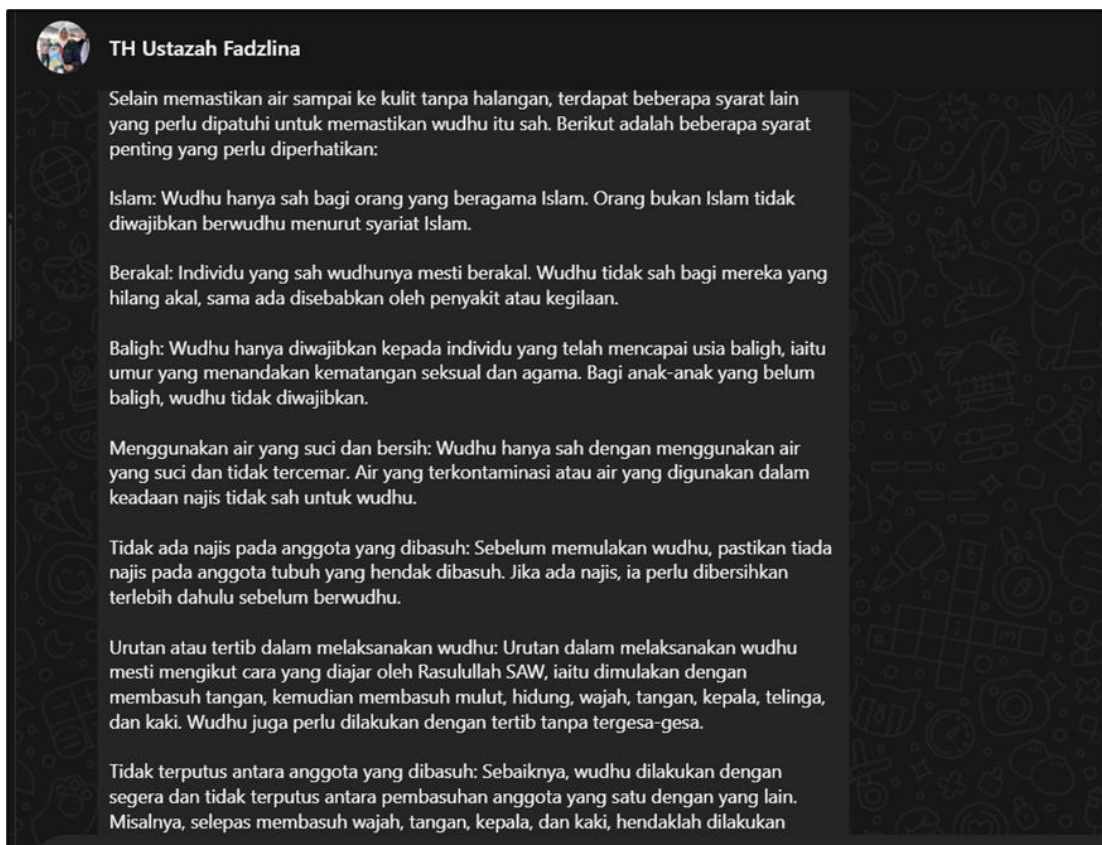
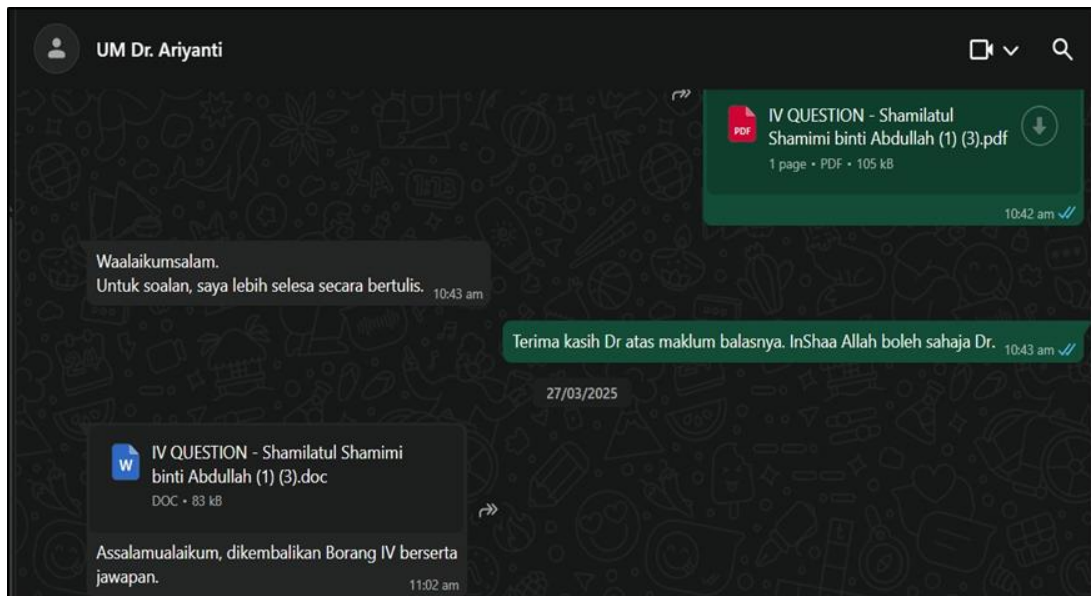
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40450 Shah Alam

Selangor Darul Ehsan

APPENDIX 3

Interview Session with Informants




Hamra Syafika



1- How effective is the Malaysia Halal Standard in ensuring that cosmetic products are truly ablution-friendly for Muslim consumers?
The term "Wudu-Friendly" might cause confusion if not properly defined it can lead to Major NCR according to MPPHM.

2- Does the current halal certification process give enough attention to the issue of water permeability in skincare and cosmetic products?
Halal & Wudu friendly are two different issue. Halal did not recognize this claim. Wudu friendly doesnt mean the product is halal. It is because the range of skincare products is vast, with each product containing different ingredients and varying in water permeability.

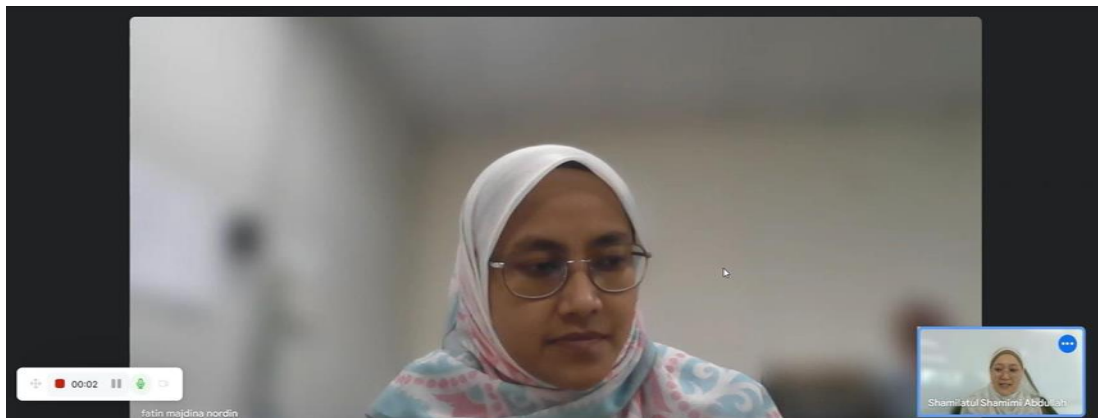
3- What challenges do you think Muslim consumers face in identifying halal-certified cosmetics that are also compatible with wudu, and how can these challenges be addressed?

- Terms like "wudu-friendly" or "water-permeable" are often used without proper scientific validation.
- Consumers may struggle to differentiate between marketing claims and actual compliance with Islamic guidelines.

4- How can cosmetic manufacturers improve their formulations to better align with both Shariah requirements and the Malaysia Halal Standard?
Use halal & water permeability ingredients. Cons, the product function less effective

5- What additional measures should be introduced to enhance the regulation and testing of ablution-friendly cosmetics under the Malaysia Halal Standard?

- Require standardized water permeability tests for any product claiming to be wudu-



AUTHOR'S PROFILE



Shamilatul Shamimi bt Abdullah holds a Diploma in Halal Management from Universiti Teknologi MARA (UiTM) Sarawak, which she obtained in 2017. Building on her foundational knowledge, she pursued and completed her bachelor's degree in Halal Industry Management (Hons.) in 2021 from UiTM Shah Alam, Selangor. Since 2021, she has been serving at Integrated Islamic School Shah Alam (IISSA), where she continues to apply her academic background and professional expertise in the field of Islamic education and halal industry awareness.

LIST OF PUBLICATION

Abdullah, S. S., Sirajuddin, M. D. M., & Kadir, A. R. A. (2022). Ablution-Friendly Cosmetics: Analysis from Fiqh Perspective. *Al-Qanatir: International Journal of Islamic Studies*, 28(2), 72-82.