

HADITH ON TABARRUJ: RELEVANCE AND LIMITATIONS OF MAKEUP USE FOR MUSLIM WOMEN IN THE CONTEMPORARY ERA

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Abstract

Tabarruj, in the context of Islamic teachings, refers to the actions of women who display their beauty or private parts with the aim of attracting the attention of the opposite sex. Hadiths related to tabarruj are often used as a reference to limit the use of makeup and jewelry for Muslim women. However, along with the times and cultural changes, this issue has become increasingly relevant to discuss, especially regarding the limitations of using makeup in the contemporary era. This research aims to analyze the relevance of the hadith regarding tabarruj in the context of modern Muslim society, as well as providing views regarding the limitations of using makeup for Muslim women from an Islamic perspective. The method used is a literature review with a thematic analysis approach to hadiths related to tabarruj. The research results show that although the use of makeup is not completely prohibited, there are still limitations, namely not excessively and not aiming to attract the attention of the opposite sex beyond what is required by the Shari'a. In conclusion, Muslim women can use makeup within reasonable limits, in accordance with the principle of simplicity and not violating Islamic teachings about aurat and tabarruj. It is hoped that this research will provide insight for Muslims in understanding the relationship between religious teachings and social practices in the modern era.

Keywords: *Tabarruj, Hadith, Makeup, Muslim Women, Aurat.*

Abstrak

Tabarruj, dalam konteks ajaran Islam, merujuk pada perbuatan wanita yang menampakkan kecantikan atau aurat dengan tujuan menarik perhatian lawan jenis. Hadis-hadis yang berkaitan dengan tabarruj sering digunakan sebagai acuan untuk membatasi penggunaan makeup dan perhiasan bagi wanita Muslim. Namun, seiring dengan perkembangan zaman dan perubahan budaya, masalah ini menjadi semakin relevan untuk dibahas, khususnya terkait dengan batasan penggunaan makeup di era kontemporer. Penelitian ini bertujuan untuk menganalisis relevansi hadis tentang tabarruj dalam konteks masyarakat Muslim modern, serta memberikan pandangan mengenai batasan penggunaan makeup bagi wanita Muslim dalam perspektif Islam. Metode yang digunakan adalah kajian literatur dengan pendekatan analisis tematik terhadap hadis-hadis yang berhubungan dengan tabarruj. Hasil penelitian menunjukkan bahwa meskipun penggunaan makeup tidak sepenuhnya dilarang, batasannya tetap ada, yaitu tidak berlebihan dan tidak bertujuan untuk menarik perhatian lawan jenis di luar yang diharuskan oleh syariat. Kesimpulannya, wanita Muslim dapat menggunakan makeup dalam batasan yang wajar, sesuai dengan prinsip kesederhanaan dan tidak melanggar ajaran Islam tentang aurat dan tabarruj. Penelitian ini diharapkan dapat memberikan wawasan bagi umat Islam dalam memahami hubungan antara ajaran agama dan praktik sosial di era modern.

Kata kunci: *Tabarruj, Hadis, Makeup, Wanita Muslim, Aurat.*



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INTRODUCTION

The development of modern society today shows that beauty and self-care trends have become an important part of life, especially for women. One form of beauty that is very popular among women is the use of makeup. Makeup is now not only for cosmetic purposes, but also as self-expression, professional appearance, and a symbol of social status.¹ However, on the other hand, the use of makeup often contradicts the values and teachings of the Islamic religion, especially related to the concept of tabarruj which has been mentioned in several hadiths. Tabarruj in the Islamic context refers to women's excessive behavior in displaying their beauty or jewelry to people who are not mahram, which can lead to behavior that is not in accordance with the teachings of modesty and closedness recommended in Islam.²

The arguments that remind women not to perform tabarruj explicitly indicate the prohibition on highlighting their beauty in front of men who are not mahram. One of the arguments that is often quoted is the word of Allah in surah al-Ahzab verse 33, which states that women who behave tabarruj like ignorant women will be punished. This has become the legal basis for many scholars to judge women's behavior in terms of jewelry and beauty.³ However, in the context of makeup use in the modern era, the issue becomes more complex. Makeup, which is basically intended to perfect one's appearance, is now often used excessively, even in some cases for the purpose of attracting the opposite sex.⁴ In this framework, there are questions regarding the extent to which the use of makeup can still be justified in Islamic teachings, and how these limitations can be applied in the daily lives of Muslim women in the modern, visual world.

At the same time, it is worth noting that the contemporary world has a major influence on people's lifestyles and perspectives on self-care, including Muslim women. Social media, the global beauty industry, and beauty standards introduced by Western culture often influence how women define beauty.⁵ The role of makeup in women's lives is not only limited to efforts to

¹ Kalika Shekhawat, "The Psychological Effects of Makeup: Self Perception, Confidence and Social Interaction," *International Journal of Advanced Research* 12, no. 5 (2024): 925–31, <https://doi.org/10.21474/ijar01/18803>.

² Mirna Wati and Hasep Saputra, "The Concept of Tabarruj in the Quran According to Muslim Commentators," *AJIS: Academic Journal of Islamic Studies* 3, no. 2 (2018): 163–90, <https://doi.org/10.29240/ajis.v3i2.577>.

³ Putri Ghoida' Habibillah and Miski Miski, "Menyingkap Mitos Jahiliyyah Dalam Tafsir Digital: Simbolisasi Tabarruj Pada Q.S Al-Ahzāb Ayat 33 Dalam Meme Di Media Sosial," *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir* 8, no. 1 (2023): 21–28, <https://doi.org/10.15575/al-bayan.v8i1.27909>.

⁴ Ling Zhang et al., "Light Makeup Decreases Receivers' Negative Emotional Experience," *Scientific Reports* 11, no. 1 (2021): 23802, <https://doi.org/10.1038/s41598-021-03129-7>.

⁵ Rachma Tri Widuri, Rizki Ayu Budipratiwi, and Ayoedia Gita Citrayomie, "Counter Hegemony of Beauty Concept by The Body Shop Instagram Ad: A Semiotic Analysis," *Bricolage: Jurnal Magister Ilmu Komunikasi* 9, no. 1 (2023): 87, <https://doi.org/10.30813/bricolage.v9i1.3865>.

appear more beautiful, but also becomes a symbol of identity and self-confidence.⁶ In this framework, the use of makeup is not always intended to attract the attention of the opposite sex, but rather a desire to feel better about oneself. This is the challenge in understanding the relevance of tabarruj in today's era. Can the daily use of makeup by Muslim women for certain purposes, such as looking neat in a professional environment or for other personal purposes, be categorized as tabarruj which is prohibited, or are there more flexible limits according to current developments.

Furthermore, various interpretations of the hadiths regarding tabarruj have developed among the ulama. Some scholars consider that the tabarruj prohibition is more about the intention and purpose of using jewelry or cosmetics, where the intention to attract the attention of the opposite sex outside the mahram can be considered an offense. Meanwhile, several other scholars argue that this prohibition applies only in certain contexts, such as when leaving the house or in public.⁷ These different interpretations add complexity to establishing clear boundaries regarding the use of makeup in the daily lives of Muslim women in the contemporary era. However, these hadiths regarding tabarruj require a deep and applicable understanding, in accordance with changing times, without ignoring the basic principles of Islamic teachings regarding simplicity, sincerity and protection of women's honor.

Meanwhile, it is important to highlight that the growing understanding of tabarruj among the community is also related to the understanding of women's rights in Islam. In many ways, the use of makeup can be seen as an individual expression, which in the Islamic framework does not always contradict religious teachings, as long as the purpose does not damage a woman's morality and Islamic identity.⁸ However, in many cultures, excessive use of makeup or in the wrong context can cause women to become trapped in unrealistic beauty ideals, ultimately damaging their self-perception.⁹ Therefore, discussions about the relevance of tabarruj in the context of the use of makeup for Muslim women in the contemporary era must look at two sides: how Islamic principles can be applied in modern life, and how to balance self-expression and conformity with religious teachings.

Previous studies regarding tabarruj in the context of Muslim women tend to focus on

⁶ Natália Machado Anchieta et al., "Makeup and Its Application Simulation Affect Women's Self-Perceptions," *Archives of Sexual Behavior* 50, no. 8 (2021): 3777–84, <https://doi.org/10.1007/s10508-021-02127-0>.

⁷ M. Hasbi Umar and Abrar Yusra, "Perspektif Islam Tentang Tabarruj Dalam Penafsiran Para Ulama," *Jurnal Literasiologi* 3, no. 4 (2020): 74–88, <https://doi.org/10.47783/literasiologi.v3i4.124>.

⁸ Mahfidhatul Khasanah, "Adab Berhias Muslimah Perspektif Ma'nā-Cum-Maghzā Tentang Tabarruj Dalam QS Al-Ahzab 33," *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan* 16, no. 2 (2021): 171–84, <https://doi.org/10.37680/adabiya.v16i2.920>.

⁹ Anthonieta Looman Mafra et al., "Makeup Usage in Women as a Tactic to Attract Mates and Compete with Rivals," *Personality and Individual Differences* 163 (2020): 110042, <https://doi.org/10.1016/j.paid.2020.110042>.

classical interpretations regarding the prohibition of excessive adornment, as reflected in several hadiths that mention tabarruj. Research by Azmi examines the classical understanding of tabarruj in the context of a hadith which condemns women who reveal their intimate parts by dressing excessively.¹⁰ Another study, by Karabulut, Aytac and Akin, places more emphasis on the relevance of Islamic dress codes for women in modern society, by assessing the social and cultural impacts of makeup use that may highlight the differences between religious teachings and practices in the contemporary world.¹¹ Research by Almunadi and Zulfikar also examines the difference between tabarruj which is prohibited in the context of women displaying their beauty for unlawful purposes, and tabarruj which is permitted for certain activities that do not violate Islamic modesty principles.¹²

Unlike previous studies that are more general in nature and less focused on the technical aspects of makeup use in the contemporary era, this study aims to explore more deeply the relevance and limitations of makeup use for Muslim women in today's social, cultural, and religious contexts. This study will examine how the teachings of tabarruj can be implemented in the daily lives of Muslim women amidst the development of modern beauty trends that lead to commercialization and certain beauty standards. The issues to be studied are to what extent the use of makeup can be considered as tabarruj which is prohibited, and how the interpretation of the hadith related to tabarruj can be applied in a modern context without sacrificing the principles of modesty and the identity of Muslim women. The purpose of this study is to provide clarification on the acceptable limits of using makeup, as well as to provide insight for Muslims in living a modern life without violating religious values. This study is important because it contributes to interpreting the relevance of Islamic teachings to the development of the times, especially for the younger generation of Muslim women, and provides clear guidelines on behavior that is in accordance with the principles of sharia.

RESEARCH METHODS

This research uses qualitative methods with literature studies to analyze the relevance and limitations of the use of makeup for Muslim women in the contemporary era based on the hadith about tabarruj. This method was chosen because it aims to explore a deep understanding of the application of hadith in a modern social and cultural context. This research will focus on

¹⁰ Vera Nur Azmi, "Makna Tabarruj Perspektif Hadits Dalam Kitab Syarah Shahih Muslim Karya Imam An-Nawawi (631-676 H.)," *Jurnal Penelitian Ilmu Ushuluddin* 2, no. 2 (2022): 218–34, <https://doi.org/10.15575/jpiu.v2i2.13591>.

¹¹ Feyzan Karabulut, Muhammed Bilgehan Aytac, and Eyup Akin, "Makeup Consumption and Islamic Religiosity," *Human Arenas* 3, no. 4 (2020): 534–51, <https://doi.org/10.1007/s42087-020-00106-w>.

¹² Almunadi Almunadi and Eko Zulfikar, "Pemahaman Hadis Tabarruj Dan Korelasinya Dengan Narsis Di Media Sosial Tik-Tok," *FiTUA: Jurnal Studi Islam* 4, no. 2 (2023): 181–97, <https://doi.org/10.47625/fitua.v4i2.520>.

analyzing hadith texts related to tabarruj from various classical and contemporary sources, such as hadith books, tafsir, and the opinions of ulama. The main data sources are the hadith books that are part of the al-Tis'ah pole, including literature from relevant studies about tabarruj and the role of cosmetics in the lives of Muslim women today.

The data collection technique was carried out using the literature study method, namely collecting and analyzing various literature related to the topic. These data sources include hadiths related to tabarruj, interpretations, and the opinions of scholars from various schools of thought. In addition, scientific articles, books, and journals that discuss issues related to the use of makeup in Islam will also be used. Furthermore, the collected data will be analyzed thematically, which allows researchers to identify the main themes in the hadith texts and their relevance to current social developments. This process will be carried out by comparing classical and contemporary interpretations of tabarruj and the limitations of cosmetics, as well as how Muslim women can maintain modesty and religious identity in their modern lives.

RESULTS AND DISCUSSION

Makeup in Islamic Perspective

Makeup in modern culture has become an essential part of women's beauty routines, serving not only as a tool to enhance appearance, but also as a form of self-expression. The use of cosmetics, which include foundation, lipstick, mascara, eyeliner, and various other products, has become more than just a beauty ritual. For some women, makeup is a means to feel more confident, highlight their best features, and hide physical imperfections.¹³ In a social context, makeup also plays a role in shaping self-image, where a well-groomed and attractive appearance is considered important in the world of work, socializing, and even the media.¹⁴ Makeup in modern culture is often associated with a dynamic lifestyle, where each individual is free to express themselves according to existing beauty standards.¹⁵ Social media has helped amplify the influence of makeup by creating new trends that spread quickly, so more and more women are turning to cosmetics to meet ever-evolving beauty standards.¹⁶

However, in the Islamic view, the use of cosmetics and beauty tools must be placed within a framework that is in accordance with religious principles. Islam teaches that every act

¹³ Anchieta et al., "Makeup and Its Application Simulation Affect Women's Self-Perceptions."

¹⁴ Anthonieta Looman Mafra et al., "The Contrasting Effects of Body Image and Self-Esteem in the Makeup Usage," PLoS ONE 17, no. 3 March (2022): 1–11, <https://doi.org/10.1371/journal.pone.0265197>.

¹⁵ Rosanna K Smith, Michelle R VanDellen, and Lan Anh N Ton, "Makeup Who You Are: Self-Expression Enhances the Perceived Authenticity and Public Promotion of Beauty Work," Journal of Consumer Research 48, no. 1 (2021): 102–22, <https://doi.org/10.1093/jcr/ucaa066>.

¹⁶ Siti Hasnah Hassan et al., "The Credibility of Social Media Beauty Gurus in Young Millennials' Cosmetic Product Choice," PLoS ONE 16, no. 3 (2021): 1–17, <https://doi.org/10.1371/journal.pone.0249286>.

must be done with good intentions and not excessively, and must not violate the provisions that have been set out in religious teachings.¹⁷ In the Quran, Allah commands Muslims to guard their private parts and not to display their beauty to non-mahrams, except those who have been permitted. This is related to the view that women's beauty should not be displayed carelessly to others who are not entitled to see it. Therefore, makeup, if used in the right context, is not a problem. However, Islam forbids anything that can damage the body or change Allah's creation without a valid reason, such as the use of cosmetics that can damage the skin or cause harmful side effects.¹⁸

In addition, the use of cosmetics in Islam must also pay attention to aspects of honesty and simplicity. Makeup used for excessive purposes or to attract the attention of the opposite sex who are not mahram can be considered as something that is not in accordance with Islamic teachings on modesty and aurat.¹⁹ In this case, makeup should be used with pure intentions, for example to increase self-confidence in front of the husband or to take care of oneself according to Islamic teachings on maintaining cleanliness and health. However, Islam emphasizes the importance of maintaining balance and not being excessive, both in terms of appearance and in terms of material things.²⁰

For example, in the Quran, Surah al-Nur verse 31, Allah emphasizes the importance of women not showing their beauty to anyone other than their husbands and mahrams. Therefore, the makeup used by women should not be excessive and should not be used with the aim of attracting the attention of others outside the immediate family. In this case, cosmetics are not a problem as long as they are used to maintain cleanliness and beautify oneself according to the limits set in Islamic teachings.

In addition, the halal aspect of cosmetic products must also be considered in the Islamic perspective. The ingredients used in cosmetics must be in accordance with sharia law. Cosmetics that contain haram ingredients, such as alcohol or ingredients derived from animals that are not slaughtered in a halal manner, are of course not allowed to be used.²¹ Therefore, it is important for

¹⁷ Tuti Ernawati, Ira Suryani, and Sukiman Sukiman, "Character Education for Children: The Study on The Good and Bad Values," *Jurnal Basicedu* 6, no. 2 (2022): 2199–2207, <https://doi.org/10.31004/basicedu.v6i2.2350>.

¹⁸ Pawestri Mitayani, "Eyelash Extension Use for Muslim Women from an Islamic Law Perspective," *Nizham: Jurnal Studi Keislaman* 12, no. 2 (2024): 238–47, <https://doi.org/10.32332/nizham.v12i02.7043>.

¹⁹ Khasanah, "Adab Berhias Muslimah Perspektif Ma'nā-Cum-Maghzā Tentang Tabarruj Dalam QS Al-Ahzab 33."

²⁰ Tijani Ahmad Ashimi, "The Importance of Al-Wasatiyyah in Islamic Worldview," *International Journal of Scientific and Research Publications (IJSRP)* 10, no. 11 (2020): 206–11, <https://doi.org/10.29322/ijsrp.10.11.2020.p10724>.

²¹ Lesnida Lesnida, "Penggunaan Kosmetik Berbahaya Dalam Perspektif Hukum Islam," *Al-Fikru: Jurnal Ilmiah* 15, no. 1 (2021): 53–64, <https://doi.org/10.51672/alfikru.v15i1.41>.

Muslims to choose beauty products that are guaranteed halal and do not contain ingredients that can harm the body or conflict with religious teachings.

In Islam, it is also emphasized the importance of taking care of the body in a natural way and maintaining cleanliness. The Prophet Muhammad himself gave an example by maintaining personal hygiene, cutting nails, shaving hair, and using natural fragrances.²² This shows that in Islam, taking care of oneself in a simple and moderate manner is highly valued. Therefore, although the use of makeup and cosmetics is not directly prohibited, Islam teaches that the use of beauty tools should not lead to wastefulness or arrogance.

Overall, the Islamic view on cosmetics and makeup is that it should be used wisely and in accordance with religious values. Makeup is acceptable in Islam as long as it is not used for wrong purposes, such as to attract the attention of others who are not entitled to it or to change Allah's creation without a valid reason. What is more important is the intention behind the use of cosmetics. If makeup is used for the purpose of maintaining cleanliness, beautifying oneself in front of one's husband, or to increase self-confidence in a simple way, then there is no problem. However, if it is used for excessive purposes or to show off beauty to people who are not entitled to it, then this can be considered a violation of the principles of modesty and honor in Islam.

Thus, makeup in modern culture and its role for women should be carried out wisely and in line with Islamic teachings which prioritize simplicity, honesty and maintaining personal honor. Muslim women are advised to pay attention to the halal beauty products they use, as well as comply with religious rules regarding private parts and modesty in dressing and grooming.

Hadiths about Tabarruj

Tabarruj, in the Islamic context, refers to the behavior of women who reveal their intimate parts or show their beauty and beauty excessively, especially outside the home or to people who are not mahram.²³ In many hadiths that talk about tabarruj, Rasulullah saw. emphasized the importance of maintaining women's modesty and honor, as well as limiting exposure to beauty only in the presence of husbands and mahram. These hadiths that prohibit tabarruj emerged in a social context where women began to show jewelry, beautiful clothes and make-up with the intention of attracting the attention of the opposite sex. Therefore, it is important to thematically analyze the hadiths regarding tabarruj in the framework of morality, religious teachings, and their application during the time of the Prophet. and developments in Muslim society at that time.

²² Aswar Aswar, Azwar Iskandar, and Edil Wijaya Nur, "Grooming Konselor Muslim: Panduan Berpenampilan Dalam Kitab Asy-Syama'il Al-Muhammadiyah," *Jurnal Bimbingan Dan Konseling Islam* 10, no. 1 (2020): 1–19, <https://doi.org/10.29080/jbki.2020.10.1.1-19>.

²³ Wati and Saputra, "The Concept of Tabarruj in the Quran According to Muslim Commentators."

The evidence that prohibits or regulates tabarruj often mentions that women who perform tabarruj can resemble the behavior of women from non-Muslim or ignorant societies. In the hadith ṣaḥīḥ narrated by Imam Muslim, the Messenger of Allah (peace and blessings of Allah be upon him) said, “There are two groups of people of Hell, neither of whom I have ever seen. People who have whips like the tails of cows, with which they beat people; women who are dressed, but it is the same as being naked (because their clothes are too skimpy, too thin or transparent, too tight, or clothes that arouse men because part of their private parts are exposed), walking with an enticing gait, easily seduced or like to seduce, their hair (teasing) like a camel’s hump. These women cannot enter Paradise, and cannot even smell the scent of Paradise. Whereas the scent of Paradise can be smelled from this and that.”²⁴

This hadith clearly criticizes the actions of women who behave tabarruj, dress inappropriately, and describes both as a form of social evil that damages morality and religious values. This behavior is also mentioned in the Al-Quran surah al-Nur verse 31, where Allah reminds women not to show their jewelry to anyone other than their husband or mahram. These propositions are the basis for understanding that tabarruj is not only about the clothes worn, but is also related to the attitudes and intentions behind the action.

The importance of understanding the historical context of this hadith is to describe the social situation during the time of the Prophet. At that time, women who performed tabarruj were often part of an ignorant culture that showed off their beauty to attract the attention of men or for purposes that were not in accordance with Islamic teachings. In this context, tabarruj is not only understood as a matter of clothing, but also as a reflection of non-compliance with religious teachings, which in turn affects the morality of society as a whole.²⁵ Historical sources note that this custom was more prevalent among women from non-Muslim societies, who often wore flashy clothing and made up their faces in a very revealing manner. Thus, this prohibition was not only related to personal violations, but was also intended to maintain the image of Muslims as distinct from the customs of the ignorant society.²⁶

Implementation of the tabarruj prohibition during the time of the Prophet PBUH. very clear in everyday life. Rasulullah saw. teaches Muslims to maintain honor and modesty, both in clothing and behavior.²⁷ Women of that time who wanted to follow Islamic teachings were encouraged to wear loose clothing that did not emphasize their body shape, and to cover their

²⁴ Abū al-Ḥusain Muslim bin al-Ḥajjāj al-Qusyairi Al-Naisābūrī, Ṣaḥīḥ Muslim, ed. Muḥammad Fuād 'Abd Al-Bāqī (Cairo: Muṣṭafā al-Bābī al-Ḥalabī, 1955), no. 3971.

²⁵ Abū Zakariyyā Muḥyiddīn Yahya bin Syaraf Al-Nawawī, Al-Minhāj Syarah Ṣaḥīḥ Muslim Bin Al-Ḥajjāj, vol. 17 (Beirūt: Dār Iḥyā' al-Turās al-'Arābī, 1976), 190.

²⁶ Abū 'Abdillāh Muḥammad bin Aḥmad al-Anṣārī Al-Qurṭubī, Al-Jāmi' Li Aḥkām Al-Qur'ān, ed. Aḥmad Al-Birdūnī and Ibrāhīm Aṭṭīsy, vol. 12 (Cairo: Dār al-Kutb al-Miṣriyyah, 1964), 226.

²⁷ Wafa Abu Hatab, “Prophet Muhammad's Linguistic Etiquette,” *Jordan Journal of Modern Languages and Literatures* 14, no. 1 (2022): 129–43, <https://doi.org/10.47012/jjml.14.1.7>.

jewelry. This is also confirmed by the Al-Quran verse in Surah al-Ahzab verse 33, which contains an order to the Prophet's wives not to show their jewelry to other people, except their husbands and mahram. From this it can be seen that tabarruj is prohibited not only because it violates social norms, but also because it can cause slander and damage in society. Muslim society during the time of the Prophet, with these instructions, generally highly valued simplicity and modesty in clothing, which were the main characteristics of Muslims.

During the time of the Prophet SAW, the importance of adhering to religious principles in daily life was reflected in the behavior of women who not only wore clothes in accordance with religious instructions, but also showed a polite attitude and did not attract excessive attention. Rasulullah saw. even emphasizing that women should always take care of their private parts and not get caught up in behavior that could create temptation or lead to immorality. One popular hadith says, "A woman is intimate, so if she comes out, the devil will tempt her."²⁸ This hadith reminds women to remain within the bounds of modesty and honor, because going out in flashy clothes and tabarruj behavior can open the door to temptation and slander. During the time of the Prophet, peace be upon him, women who wanted to show their beauty or loveliness were advised to do so inside the house, only for their husbands and mahram, which shows that there were clear boundaries between what was and was not permissible to do.²⁹

The opinions of hadith scholars regarding tabarruj vary, but most agree that tabarruj is a prohibited act and is contrary to Islamic teachings which prioritize politeness and self-control. Imam al-Nawawī in *al-Minhāj*, stated that tabarruj is a form of act that can damage morality and lead to sin.³⁰ Imam al-Qurtubī in his commentary stated that women who perform tabarruj not only violate the dress code, but also ignore their role in maintaining personal and family honor.³¹ The same opinion was also conveyed by Ibn Hajar al-'Asqalānī in *Fath al-Bārī*, where he explained that tabarruj is a form of behavior that leads to slander and can damage the morality of the people. He argued that a woman who is involved in tabarruj is as if destroying the social system that should be respected in Islamic society.³²

In addition, contemporary scholars pay serious attention to the issue of tabarruj. Although its application may differ according to the times, most scholars agree that tabarruj, in the sense of excessive display of jewelry and beauty in public, remains prohibited. However, some modern

²⁸ Muḥammad bin 'Īsā bin Sūrah bin Mūsā bin al-Ḍaḥḥāk Abū 'Īsā Al-Tirmizī, *Sunan Al-Tirmizī*, ed. Aḥmad Muḥammad Syākir and Muḥammad Fuād 'Abd Al-Bāqī (Egypt: Muṣṭafā al-Bābī al-Ḥalabī, 1975), no.1093.

²⁹ Abū al-'Ulā Muḥammad 'Abdurrahmān bin 'Abdurrahīm Al-Mubārakfūrī, *Tuḥfat Al-Aḥwazī Bi Syarḥ Jāmi' Al-Tirmizī*, vol. 8 (Beirūt: Dār al-Kutb al-'Ilmiyah, 1993), 63.

³⁰ Al-Nawawī, *Al-Minhāj Syarah Ṣaḥīḥ Muslim Bin Al-Ḥajjāj*, 17:190.

³¹ Al-Qurtubī, *Al-Jāmi' Li Aḥkām Al-Qur'ān*, 12:226.

³² Aḥmad bin 'Alī bin Hajar Al-'Asqalānī, *Fath Al-Bārī*, ed. Amiruddin, vol. 8 (Jakarta: Pustaka Azzam, 2008), 520.

scholars argue that this prohibition must be understood by considering the existing social and cultural context. Yusuf al-Qaradawi, for example, emphasized that Islamic teachings on aurat and modesty are universal principles that must be applied in a way that is relevant to time and place. In his view, although the form of tabarruj during the time of the Prophet (peace and blessings of Allah be upon him) was closely related to the dressing habits of non-Muslim women at that time, today the interpretation of tabarruj can be more flexible as long as the principles of simplicity, modesty, and the ethics of dressing are maintained.³³

Thus, the hadiths about tabarruj reflect the importance of maintaining personal and family honor in Muslim society. The prohibition against tabarruj is not only related to clothing, but also includes the attitudes and intentions underlying the act. During the time of the Prophet SAW, tabarruj was considered to be the influence of ignorant habits which had the potential to damage morality and foster slander in society. Therefore, the teaching about tabarruj during the time of the Prophet was a form of strengthening broader social morality, which did not only involve clothing, but also self-control in social life. The opinion of hadith scholars regarding tabarruj emphasizes that the principles of modesty, modesty and honor are values that must be maintained by every Muslim, especially women, as part of the true identity and characteristics of Muslims.

The Relevance of Hadith About Tabarruj in the Contemporary Era

The hadith regarding tabarruj, which means dressing up or dressing excessively in front of people who are not mahram, is an important topic in the discussion of ethics and morality in Islam. In this context, prohibitions or warnings regarding tabarruj aim to protect the honor and dignity of women and prevent slander or social damage, such as promiscuity and indecent acts. In contemporary life, where developments in the world of fashion and beauty are increasingly rapid, the relevance of the hadith regarding tabarruj can still be found, although with some adjustments that reflect the dynamics of the times.

In the hadiths related to tabarruj, there are clear warnings about women who reveal their intimate parts or dress excessively. For example, the hadith mentioned previously, Rasulullah saw. said: "There are two groups of people in hell, neither of which I have ever seen. People who have whips like cow's tails, which they use to beat people; women who are clothed, but also naked (because their clothes are too skimpy, too thin or see-through, too tight, or clothes that stimulate men because part of their private parts are exposed), walk with a waddle, are easily seduced or like to seduce, their hair is like a camel's hump. These women cannot enter heaven, you can't even smell the smell of heaven. Even though the smell of heaven can be smelled from this and

³³ Jamal Ma'mur, "Moderatisme Fikih Perempuan Yusuf Al-Qardhawi," *Muwazah* 8, no. 1 (2017): 1–13, <https://doi.org/10.28918/muwazah.v8i1.725>.

this."³⁴ This hadith indicates that excessive adornment, involving inappropriate clothing or behavior that exposes the body to others in an inappropriate manner, can land one in a religious prohibition. The relevance of this hadith in the context of today's makeup use can be understood by looking at whether or not the practice violates the boundaries of modesty set forth in Islamic law.

In everyday life, the use of makeup or beauty treatments is increasingly widely accepted, even becoming part of modern culture and lifestyle, especially among women. Makeup, in many contemporary cultures, is used to beautify oneself, cover up physical flaws, or simply to increase self-confidence.³⁵ However, in Islam, the use of makeup must be seen in a broader context, namely whether it aims to emphasize beauty in the presence of non-mahram, which can lead to slander, or whether it is used naturally and limited to things that are permitted, such as for oneself or in front of one's husband. Therefore, the relevance of the hadith about tabarruj in the practice of using makeup today can be seen from the intention and way of using it.

The tabarruj prohibition in the hadith does not only include the use of makeup or decorations, but also involves how a woman presents herself physically. Tabarruj in this context includes behavior that exposes one's private parts or wearing clothing that attracts excessive attention. In this case, what is prohibited is not adornment as a whole, but rather adornment with the aim of attracting the attention of members of the opposite sex who are not mahram or showing the beauty of the body in a way that can be seductive. In the Koran, surah al-Nur verse 31 states: "And let them (women) not reveal their jewelry, except what is usually visible from them." This verse teaches that women must be careful in displaying their jewelry, and only show parts of the body that are permitted by the Shari'a, such as the face and palms.³⁶

However, adornment in Islam is still permitted with some conditions. Other hadiths show that adornment is not prohibited if it is done in a manner that is in accordance with religious provisions. For example, in a hadith narrated by Imam al-Tirmidzi, the Messenger of Allah (peace and blessings of Allah be upon him) permitted women to wear perfumes that are visible in color but have no smell.³⁷ This shows that Islam does not forbid women to adorn themselves or wear makeup, but with the note that it is not intended to attract the attention of others in an unnatural way. The adornment that is permitted in Islam is adornment for oneself, for one's husband, or in a social context that does not cause slander.

The difference between tabarruj which is prohibited and decoration which is permitted lies in the intention and context. Tabarruj, which is prohibited in Islam, is dressing up with the

³⁴ Al-Naisābūrī, *Ṣaḥīḥ Muslim*, no. 3971.

³⁵ Mafra et al., "Makeup Usage in Women as a Tactic to Attract Mates and Compete with Rivals."

³⁶ Abū al-Fadā' Ismā'īl bin 'Umar bin Kaṣīr, *Tafsīr Al-Quran Al-'Aẓīm*, trans. Abdul Ghoffar and Abu Ihsan Al-Atsari, vol. 5 (Bogor: Pustaka Imam ash-Syafi'i, 2004), 526.

³⁷ Al-Tirmidzi, *Sunan Al-Tirmidzi*, no. 2712.

intention of attracting the attention of men who are not mahram or showing excessive body beauty. This can involve wearing excessive makeup, wearing tight or revealing clothing, or walking in a seductive manner. On the other hand, permissible decoration is when someone decorates themselves for a good purpose, such as to increase self-confidence within reasonable limits or to please a partner in the context of marriage. Makeup, jewelry and clothing worn in appropriate social situations and not excessively are still permitted, as long as they do not violate the norms of modesty and do not cause defamation.

Nowadays, the line between tabarruj and permissible decoration is becoming increasingly blurred due to the influence of social media and rapidly developing beauty trends. Many women feel pressure to look beautiful and attractive, which is often encouraged by popular culture that glorifies physical appearance. In many cases, the use of makeup and other beauty products becomes part of daily routines, not only for personal purposes but also as part of social appearances.³⁸ However, this often raises questions about whether this action is still in accordance with the principles of modesty taught in Islam, especially if the makeup is worn outside the home or in public places that reveal the beauty of the body in front of non-mahrams.

Thus, the relevance of the hadith about tabarruj in the contemporary era is highly dependent on how we understand the principles contained in Islamic teachings, namely maintaining modesty and not highlighting beauty excessively which can cause slander. The use of makeup or adornment in a reasonable manner is still permitted, as long as it does not violate the boundaries of modesty and is not intended to attract the attention of others beyond the limits permitted by religion. Therefore, as Muslims, we need to be wise in facing the development of the times and continue to adhere to principles that prioritize modesty and honor, both in adornment and in other aspects of life.

Analysis of Makeup Usage Limits Based on Hadith

In the Islamic tradition, the use of makeup by women is seen as something that is permissible, but with clear boundaries in accordance with religious teachings. One of the hadiths that is often associated with the use of makeup is the hadith which prohibits tabarruj or excessive preening which aims to attract the attention of the opposite sex outside the mahram. In this context, makeup that is permitted in Islam is one that does not violate the principles of modesty, ethics and the purpose of the appearance itself. Rasulullah saw. does not forbid women from taking care of their appearance and adorning themselves, but he sets limits so that women do not fall into excessive behavior and can tempt the opposite sex. This is reflected in several verses of the Koran and hadiths which teach about modesty and goodness in appearance. One of the hadiths

³⁸ Mafra et al., "Makeup Usage in Women as a Tactic to Attract Mates and Compete with Rivals."

that underlies this is the words of the Messenger of Allah, "Any woman who uses perfume and then walks in front of a group of people so that they can smell it, is an adulterer."³⁹

In this hadith, there is an emphasis on the intention and purpose of beautifying. Beautifying in Islam should be intended to maintain one's honor, not to attract the attention of men who are not mahram. The makeup used in this context must be in accordance with the principle of covering the aurat and not intended to be conspicuous in a way that can cause slander. Therefore, a woman is advised to maintain simplicity in her appearance so as not to give rise to intentions or views that are not in accordance with Islamic values.

The first limitation to be aware of is not to use excessive makeup. Excessive or dramatic makeup will highlight beauty in a striking way and can attract unwanted attention. Islam strongly emphasizes the principle of simplicity in all aspects of life,⁴⁰ including in terms of beautification. In this case, a person is advised to wear makeup that is natural and not flashy.

The second limitation is not to attract the attention of the opposite sex. This is clearly reflected in Allah's warning in the Al-Quran surah al-Nur verse 31 which reminds women not to reveal their jewelry except what is normally visible, and that they should lower their gaze and guard their private parts. This verse shows the importance of maintaining one's appearance so as not to attract the attention of members of the opposite sex who are not mahram. In practice, if makeup is used for the purpose of attracting more attention from men outside the mahram, then this falls into the tabarruj category which is prohibited. Women should adorn themselves only for their husbands or in a context that does not create temptation for others.

The principle of simplicity in beautification must also be maintained so as not to lead to excessive use of makeup or drastically changing the shape of the face. Makeup should be used for positive purposes, such as increasing self-confidence without giving an excessive impression. Therefore, women are advised not to use makeup that aims to show excessive beauty or to deceive others about their true appearance. Makeup should be used to beautify, not to completely change the appearance.

In addition, women should also pay attention to the place and situation in which they wear makeup. For example, in a formal social context or public places involving meetings with many people, the use of makeup should be kept to a minimum so as not to be excessive and not cause slander. On the other hand, in more private situations, such as in front of a husband or close family, women are allowed to wear more complete makeup without violating existing boundaries.

³⁹ Abū 'Abdirrahmān Aḥmad bin Syu'aib Al-Nasā'ī, *Sunan Al-Nasā'ī*, ed. Muḥammad Riḍwān 'Arqaswāī (Beirut: Dār al-Risālah al-'Ilmiyyah, 2018), no. 5036.

⁴⁰ M. Fajri Yusuf, Bona Barget Riezky Nagabe Siregar, and Alwi Padly Harahap, "Implementation of Hadith as a Foundation for Deradicalization in Contemporary Islamic Education Curriculum," *At-Turās: Jurnal Studi Keislaman* 11, no. 2 (2024): 160–77, <https://doi.org/10.33650/at-turas.v11i2.9358>.

This is in accordance with Islamic teachings which emphasize the importance of maintaining privacy and respecting the boundaries between mahram and non-mahram.

In addition to makeup, in Islamic teachings there are also rules regarding the use of fragrances. As mentioned in several hadiths, women who wear perfume and go out of the house with the aim of attracting men who are not mahram are the same as committing adultery. This makes it clear that the purpose of beautifying and wearing fragrances is to maintain one's honor, not to attract the opposite sex who are not mahram.

Another principle that also needs to be remembered is related to the use of makeup in the context of worship. Makeup used for the purpose of worship, such as during prayer, must not hinder religious obligations. In this case, makeup that is too thick or drastically changes the appearance can interfere with concentration in worship. Therefore, a woman should use makeup wisely so as not to interfere with the calm and solemnity in worshiping Allah SWT.

As for the use of makeup that is not conspicuous and does not invite the attention of the opposite sex, it is important to maintain the intention and purpose of the makeup itself. Women are advised to decorate themselves not for the purpose of showing off, but to increase self-confidence in the appropriate context. Simple makeup, not excessive, and only used for the right situation is a wiser way and in accordance with Islamic teachings.

Islam teaches that every action, including decorating, must be based on good intentions and in accordance with existing moral and ethical principles. Therefore, even though makeup and natural decoration are permitted in Islam, women must guard against falling into excessive tabarruj behavior that is not in accordance with the aim of covering the private parts and maintaining personal honor. Makeup should be used to enhance natural beauty without creating an excessive impression that can disturb modesty and attract the attention of members of the opposite sex who are not mahram. By maintaining the intention, place, situation, and simplicity in using makeup, a woman can protect herself and her honor within the framework of the noble teachings of Islam.

CONCLUSION

Tabarruj, which in the context of the hadith refers to the behavior of women who highlight their beauty or private parts in an excessive and striking way, has an important position in Islamic teachings. Hadiths related to tabarruj generally remind women not to show their beauty beyond reasonable limits and to maintain modesty and self-respect. The relevance of this concept in the contemporary era, where the use of makeup and appearance are matters of great concern, remains important to understand. Islam does not prohibit women from dressing up or wearing make-up, but sets limits so that they do not overdo it or violate the principles of private parts and

modesty taught by the Prophet. Therefore, the use of makeup that is in accordance with the teachings of the Prophet is not intended to attract excessive attention of the opposite sex, but rather to maintain a clean and neat appearance, and not to emphasize beauty in a way that can cause slander or reduce the value of modesty. In this case, Islam teaches a balance between maintaining one's beauty and adhering to the principles of modesty in accordance with religious teachings.

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