

Assistance in Fiqh Learning on the Validity of Wudhu in the Use of Beauty Products Among Female Students of Madrasah Mu'allimin Mu'allimat Sunan Drajat

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Article Info	Abstract
Article history: Received: June 10, 2026 Revised: June 23, 2026 Accepted: June 28, 2026 Keywords: Experiential Learning, Fiqh of Cosmetics, Validity of Wudhu, Madrasah Mu'allimin Mu'allimat Sunan Drajat, Waterproof	ABSTRACT The current widespread trend of cosmetic use among teenagers has not been matched by an adequate understanding of the fiqh of taharah, particularly regarding the risks associated with the use of waterproof cosmetics, which have the potential to invalidate wudhu. This community service initiative aims to enhance female students' understanding, critical awareness, and psychomotor skills regarding the conditions for valid purification when using beauty products. The methodology employed a descriptive qualitative approach, applying the Experiential Learning model through four main stages: the delivery of integrated science-and-fiqh material, an evaluation quiz, a practical session on removing waterproof makeup from the face, and a wudhu simulation. The target participants for this activity were 17 female students from Class 4E at Madrasah Mu'allimin Mu'allimat Sunan Drajat. The results of the mentoring program demonstrated a significant improvement in the participants' fiqh literacy regarding cosmetics and their technical skills. The students are now able to identify the hydrophobic (water-repellent) chemical characteristics of cosmetics, distinguish the halal status of products based on their water-permeable properties (wudhu-friendly), and correctly apply methods for removing facial residue. In conclusion, Experiential Learning-based mentoring has proven effective in tangibly transforming the participants' conceptual understanding and ablution practices, making it highly suitable for ongoing integration into the fiqh curriculum at madrasahs.
To cite this article: Rohmah, W., Abidah, Z., Lutfiyah, V. A., Khanif, A. A., & Setiawan, M. Z. B. (2026). Assistance in Fiqh Learning on the Validity of Wudhu in the Use of Beauty Products Among Female Students of Madrasah Mu'allimin Mu'allimat Sunan Drajat. <i>Itsar: Jurnal Pengabdian dan Pemberdayaan Umat</i>. This article is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License ©2026 by author/s	

INTRODUCTION

In the modern era, the use of beauty products has become increasingly prevalent among teenagers, including female madrasah students (Rakić et al., 2025). Global cosmetic trends and the growth of the halal industry in Indonesia have encouraged the use of skincare, powder, and waterproof makeup as part of teenage lifestyle (Farisi et al., 2025). However, on the other hand, many female students have not fully understood the religious implications of using such products, particularly regarding the validity of wudhu from the perspective of Islamic fiqh (Yanti et al., 2022). This phenomenon raises concerns because wudhu is a prerequisite for the validity of prayer (salat), and the use of products with certain ingredients or waterproof layers can disrupt its validity if not properly understood (Tarida, Hamid, et al., 2025).

At Madrasah Mu'allimin Mu'allimat Sunan Drajat, initial observations indicated that some female students routinely use beauty products such as skincare, powder, and perfume, including waterproof makeup that is difficult to remove with regular water. However, their understanding of whether such waterproof makeup can prevent water from reaching the parts of wudhu remains minimal. This lack of knowledge potentially leads to uncertainty about the validity of wudhu and spiritual anxiety (Rochmawati et al., 2022), thus requiring systematic and contextual learning assistance to clarify the validity of wudhu in the use of waterproof makeup and other beauty products. This condition represents a real challenge that needs to be addressed so that female students can perform their prayers with the confidence that their wudhu is valid.

Although studies on the validity of wudhu and cosmetic use, as well as participatory fiqh learning initiatives in madrasahs, are available, there are still limited activities that specifically address the validity of wudhu regarding the use of waterproof makeup directly among female madrasah students (Ilmi et al., 2024). There is a gap between theoretical-general fiqh studies on wudhu and the practical needs of female students facing modern cosmetic challenges that are difficult to remove with ordinary water. Based on this, fiqh learning assistance on the validity of purification with a focus on waterproof cosmetics using the Experiential Learning approach (Kolb, 1987) represents a relevant novelty to address the partner's needs contextually. The uniqueness of this program lies in its specific focus on modifying the behavior of cleaning waterproof makeup, the active involvement of students through reflection on direct experience, and the local madrasah context that produces practical, tangible, and replicable purification solutions for other Islamic educational institutions (Tarida, Nashrullah, et al., 2025).

This community service aims to: (1) enhance female students' understanding and critical awareness of the valid conditions for wudhu in the context of using beauty products, particularly waterproof makeup; and (2) empower female students' psychomotor skills in practicing proper cosmetic residue removal methods before performing wudhu through experiential learning. The benefits of this activity for students include improved practical fiqh literacy and spiritual confidence in worship; for teachers, it provides an additional, more applicable-contextual fiqh teaching model; and for the madrasah institution, it strengthens Islamic character education that aligns with contemporary challenges. Through this activity, it is expected that an adaptive purification assistance program responsive to modern trends can serve as a foundation for a sustainable habituation program at the partner madrasah.

PROBLEMS

The factual issue at Madrasah Mu'allimin Mu'allimat Sunan Drajat is the widespread misconception among female students that halal-labeled cosmetics automatically guarantee the validity of wudhu, leading them to overlook the presence of waterproof layers that act as *hail* (barriers preventing water from reaching the skin). This actual condition triggers uncertainty regarding the validity of prayers and spiritual anxiety due to minimal contextual fiqh understanding. The partner's urgent need is addressed through the reconstruction of fiqh understanding regarding cosmetics and practical skills training for proper facial residue removal before wudhu.

IMPLEMENTATION METHOD

This community service activity was conducted at Madrasah Mu'allimin Mu'allimat Sunan Drajat on February 17, 2026. The target participants were 17 female students from Class 4E who regularly participate in fiqh learning at the madrasah. The selection of the location and partners was based on initial observations and discussions with the fiqh teacher, which indicated that most female students use various beauty products, particularly waterproof cosmetics, but do not yet understand their impact on the validity of wudhu according to Islamic fiqh. This condition

represents a real need that requires intervention so that students can perform their prayers with full confidence that their wudhu is valid.

Methodologically, this community service activity employed the Experiential Learning approach (Kolb, 1987) with descriptive qualitative methods (Creswell et al., 2007). This experience-based approach was chosen to actively engage students in internalizing purification theory through direct action, positioning them not merely as objects but as active subjects of learning. The program sequence was systematically structured to include four adapted experiential learning stages:

1. *Concrete Experience* (direct experience facing daily cosmetic realities through needs observation)
2. *Reflective Observation* (reflection of initial understanding through interactive discussions and group evaluation quizzes)
3. *Abstract Conceptualization* (delivery of integrated fiqh of taharah and cosmetic science material), and
4. *Active Experimentation* (direct practice of facial cleansing and wudhu performance).

The entire series of activities was conducted in one structured session. The activity began with the presentation of material on the basic concepts of wudhu, requirements for validity, and the influence of using products such as sunscreen, cushion, compact powder, foundation, and other waterproof cosmetics on the presence of *hail* (water barriers). The next stage consisted of interactive discussion sessions and formative group-based quizzes to measure post-material comprehension levels. Subsequently, participants engaged in active experimentation through facial cleansing using proper methods under the guidance of the service team, complete with redemonstration for students whose cosmetic residue had not been fully removed. The series concluded with the practice of performing wudhu correctly according to fiqh provisions (Age & Man, 2024).

Data collection techniques during the assistance program included participatory observation, photo documentation, interactive discussions, and participant understanding evaluation sheets (Kristina, 2024). The collected data were then analyzed descriptively qualitatively through stages of data reduction, coding, theme development, and interpretation focused on the dynamics of changes in participants' understanding and attitudes. Program success was measured based on three main indicators: (1) increased student understanding of wudhu validity amid cosmetic use, (2) skills in practicing facial cleansing and proper wudhu procedures, and (3) participant enthusiasm and active participation. Field notes indicated that participants were highly enthusiastic, actively asked questions, and most were able to practice all purification stages precisely, supported by positive responses from the accompanying madrasah teacher.

RESULTS AND DISCUSSION

This section presents the results of the fiqh learning assistance program on the validity of wudhu in the use of beauty products among female students of Madrasah Mu'allimin Mu'allimat Sunan Drajat. The discussion covers initial problem identification, material delivery, evaluation through quizzes, facial cleansing practice, wudhu practice, and reflection on the program's impact.

Prior to the implementation of the assistance program, the team conducted observations and discussions with the fiqh teacher at Madrasah Mu'allimin Mu'allimat Sunan Drajat to identify participant needs (*concrete experience*). Observation results showed that most female students had been using various beauty products, including waterproof products, but had not fully understood the implications of their use on the validity of wudhu. Some participants assumed that wudhu remained valid as long as the face had been exposed to water, without considering the presence of cosmetic layers that could prevent water from reaching the skin surface. These findings formed the basis for developing the material and assistance sequence emphasizing the integration of fiqh understanding with direct practice (Massolihin & Khareng, 2026).

Delivery of Fiqh Material on the Validity of Wudhu in the Use of Beauty Products



Figure 1. Education on the Validity of Wudhu and the Impact of Cosmetic Use on Adolescent Girls

As a follow-up to the initial observation results, the assistance activity began with the presentation of material on the integration of fiqh law and scientific aspects in cosmetic use to the female students of Madrasah Mu'allimin Mu'allimat Sunan Drajat (*abstract conceptualization*). This activity was designed to correct participants' misconceptions regarding cosmetic use and enhance their understanding of the valid conditions for wudhu based on fiqh provisions. The material covered the conceptual differences between halal-labeled cosmetics and cosmetics that do not prevent water from reaching the skin (wudhu-friendly), the fiqh legal basis regarding the prohibition of *hail* (water barriers), identification of waterproof cosmetic ingredients, and practical steps in ensuring the validity of wudhu before performing prayers (al-Jahdhami & Amanullah, 2022). The material was delivered communicatively by linking the discussion to products commonly used by participants, making it easier to understand and relevant to their needs. Documentation of the activity implementation is presented in Figure 1 as evidence of the assistance program.

Observation results showed an increase in participant understanding after attending the material delivery session. Participants who previously assumed that halal-labeled cosmetics were always safe for wudhu began to understand that product halal status does not necessarily indicate the ability of water to penetrate cosmetic layers (Afkar et al., 2026). Participant enthusiasm was evident through discussions and questions about the cosmetic ingredients they had been using, particularly waterproof materials. These findings indicate that the material delivery successfully corrected misconceptions while increasing participant caution in using cosmetic products before wudhu (Nurjanah & Muhamad, 2026). These results align with contextual learning which emphasizes the importance of connecting material with participants' real experiences so that fiqh concepts are more easily understood and applied in daily life, while also serving as a foundation for evaluation and practice in subsequent stages (Sofuoğlu & Iskandar, 2025).

Understanding Evaluation Through Quiz



Figure 2. Process of Evaluating Student Understanding through Interactive Quiz

As part of learning evaluation, participants took an interactive post-material quiz to measure the extent of their understanding of valid purification conditions when using facial makeup products, while also serving as a reflection tool on the material they had learned (*reflective observation*). The quiz consisted of five true-false statements completed in groups, encouraging participants to discuss before determining their answers. Observation results showed that participants were actively engaged during the evaluation process, exchanging opinions, enthusiastically presenting reasons for their chosen answers, and completing the quiz in a relatively short time. Most groups successfully answered most questions correctly, particularly on basic concepts regarding the difference between halal-labeled cosmetics and cosmetics that meet wudhu validity requirements, as well as the valid wudhu condition requiring the absence of barriers (*hail*) so that water can reach the skin surface (Ilmiyah, 2024). Nevertheless, some incorrect answers were still found on questions related to the chemical characteristics of waterproof cosmetics and facial cleansing techniques before wudhu. These findings indicate that participants' conceptual understanding had improved, although some aspects still required reinforcement. Documentation of the activity in Figure 2 serves as evidence that the evaluation process through quizzes was implemented as part of the assistance program.

The quiz evaluation results provided an overview of participants' comprehension levels while also identifying material that still required reinforcement. The high accuracy of answers on most questions indicated that participants had understood the basic principles of wudhu validity and could distinguish between product halal status and water's ability to penetrate cosmetic layers. The remaining errors in identifying waterproof cosmetics indicated the need for further clarification through more applicable examples before entering the practice stage. In addition to serving as a measurement tool, the quiz also functioned as formative evaluation that encouraged active learning through discussion and feedback, helping participants strengthen their understanding before proceeding to facial cleansing practice and wudhu practice.

Assistance in Facial Cleansing Practice Before Wudhu



Figure 3. Practice of Double Cleansing Method to Remove Waterproof Cosmetic Residue

As a direct implementation of the material provided, the assistance activity continued with facial cleansing practice before wudhu. This activity aimed to equip participants with skills to remove cosmetic residue, particularly waterproof products, so that no layers would prevent water from reaching the skin surface during wudhu. Participants practiced the double cleansing method to ensure waterproof cosmetic residue was removed, thus not preventing water from reaching the skin during wudhu. During the practice, participants followed demonstrations given by the assistance team, then practiced each cleansing stage directly (*active experimentation*). Observation results showed that participants began to be more thorough in cleansing facial areas that might still contain cosmetic residue, actively discussed products they used daily, and understood the importance of ensuring no cosmetic layers remained before wudhu. Documentation of the activity in Figure 3 serves as evidence of the practice implementation as part of the assistance program.

The practice implementation helped participants connect fiqh concepts with their application in daily life. Through direct experience, participants became better able to distinguish between waterproof and non-waterproof cosmetic characteristics, more thoroughly cleanse their faces before wudhu, and realize that wudhu validity depends on the absence of layers preventing water from reaching the skin surface. These changes indicate that practice not only increases knowledge but also develops participants' skills and awareness in applying fiqh provisions. These results align with experiential learning and participatory learning theories which emphasize that direct experience and active participant involvement can strengthen understanding as well as skills in applying learned concepts. Therefore, facial cleansing practice becomes an important preparatory stage before participants proceed to wudhu practice.

Assistance in Wudhu Practice



Figure 4. Assistance and Confirmation of Wudhu Practice According to Fiqh Provisions

As the implementation stage and final evaluation of the entire assistance program, participants practiced wudhu procedures directly after completing facial cleansing from cosmetic

products. This activity aimed to ensure participants could implement their understanding of wudhu validity according to fiqh provisions. During the practice, the team observed each stage of wudhu and provided guidance when steps were found to be less precise. Observation results showed that almost all participants had been able to perform wudhu practice correctly and more thoroughly compared to before attending the assistance program. Participants appeared to pay more attention to all facial parts that must be exposed to water, followed the team's instructions well during corrections, and reminded each other if there were parts that had not been completely washed. Documentation of the activity in Figure 4 serves as evidence of the wudhu practice implementation as the final stage of the assistance program.

Wudhu practice provided participants with the opportunity to directly apply the concepts learned during material delivery, quiz evaluation, and facial cleansing practice. After participating in the entire series of activities, participants appeared more confident in performing wudhu, better understood the importance of ensuring no cosmetic layers prevented water from reaching the skin surface, and were able to connect beauty product use with wudhu validity requirements based on fiqh provisions (Wanto, 2025). Wudhu practice demonstrated that participants not only understood the concept of wudhu validity but also could apply it more thoroughly in practice. These findings align with experiential learning theory which affirms that direct experience strengthens understanding while shaping participants' skills and awareness. Thus, wudhu practice serves as an indicator that the assistance program objectives have been achieved, namely the formation of participants' understanding, skills, and awareness in performing valid wudhu according to fiqh provisions despite using cosmetic products (HUDA, 2024).

Reflection on Impact and Evaluation of the Assistance Program

Overall, the assistance program demonstrated that the approach combining material delivery, quiz evaluation, facial cleansing practice, and wudhu practice was able to improve participants' literacy, technical skills, and awareness regarding fiqh of cosmetics and its implications for the validity of daily worship. These changes were evident from the shift in participants' understanding, from initially assuming that all halal-labeled cosmetics automatically do not affect wudhu validity, to being able to distinguish between product halal status and water's ability to reach the skin surface according to fiqh provisions. In addition to understanding these concepts more comprehensively, participants also demonstrated improved skills in identifying cosmetics that may hinder water, more thoroughly removing cosmetic residue, and applying wudhu procedures while ensuring water reaches all facial parts. These results indicate that each stage of the assistance program complements each other and forms an experiential learning cycle, starting from concept formation, reflection through evaluation, direct practice, to implementation in wudhu practice. The direct learning experience through discussion, evaluation, and participatory practice proves that deep understanding is not built through passive information reception but through the internalization of real experiences that connect fiqh doctrine with daily life reality. Thus, the practice-based assistance approach proves more effective compared to lecture-only material delivery because it can integrate cognitive, psychomotor, and affective aspects into a unified learning process.

The program's success was supported by high participant enthusiasm during each activity stage, madrasah support in facilitating program implementation, the use of interactive learning methods, and intensive assistance that allowed participants to receive direct feedback. Nevertheless, activity implementation still faced several constraints, particularly limited assistance time and varying initial understanding levels among participants, requiring some participants to receive more intensive explanation and guidance, especially in recognizing waterproof cosmetic characteristics and their cleansing techniques. These constraints were addressed by providing re-explanation through discussion, demonstration, and individual assistance during practice so that all participants had the opportunity to improve their understanding before proceeding to the next stage. The results of this community service indicate that fiqh learning in madrasahs would be

more meaningful if developed through contextual approaches that connect material with actual issues faced by students, so that fiqh concepts are not only understood as normative knowledge but also applicable in daily worship practice. Therefore, this assistance program has the potential to be implemented sustainably through the integration of practice activities in fiqh learning, material development that adapts to cosmetic product developments, and more intensive collaboration between teachers and the service team so that learning becomes increasingly responsive to students' needs.

CONCLUSION

The implementation of this assistance program successfully addressed the partner's urgent needs by correcting misconceptions and enhancing the critical awareness of female students at Madrasah Mu'allimin Mu'allimat Sunan Drajat regarding the validity of *thaharah* amidst the trend of modern cosmetic use. The application of the experiential learning method proved highly effective in simultaneously transforming participants' cognitive, affective, and psychomotor aspects through a direct experience-based learning cycle. The structured series of activities—from theoretical concept delivery, group quiz reflection, double cleansing demonstration to remove waterproof residue (*hail*), to independent wudhu practice confirmation—successfully improved practical fiqh literacy, honed technical purification skills, and fostered a cautious attitude (*ihitiyath*) to maintain the perfection of prayer.

The implications of this community service affirm that fiqh teaching in madrasahs would be far more meaningful and applicable if not merely confined to normative-textual memorization, but rather developed contextually by integrating scientific dynamics and the daily life realities of students. As a sustainability measure, it is recommended for future service programs to extend the assistance duration to accommodate individual understanding variations, regularly update material in line with the rapid development of cosmetic chemical substances, and build intensive collaboration with classroom teachers so that this direct practice-based learning method can be permanently adopted into the formal fiqh curriculum at madrasahs.

ACKNOWLEDGMENTS

All praise and gratitude be to Allah SWT for His abundant blessings and guidance so that this community service article could be completed successfully. The authors express profound gratitude to Mrs. Zakiyatul Abidah as the supervising lecturer who provided direction, knowledge, and invaluable guidance during program implementation. Appreciation and thanks are also extended to the Head of Madrasah Mu'allimin Mu'allimat Sunan Drajat, the fiqh supervising teacher, and all female students of Class 4E for their cooperation, facility support, and extraordinary enthusiasm during the activities. Finally, thanks to all members of PPL Group 4 for their dedication, solidarity, and hard work in the field, as well as all related parties who have helped make this assistance program a success from beginning to end.

AUTHOR CONTRIBUTION STATEMENT

WR played a primary role in the conception and design of the community service program, taking responsibility for the overall conceptualization and methodological framework. She led the investigation process, conducted the initial needs assessment, and coordinated the implementation of activities in the field. Additionally, she prepared the original draft of the manuscript, contributed to the review and editing process, and managed project administration throughout the entire program cycle.

ZA served as the supervising lecturer, providing essential academic guidance, validation of the program design and implementation, and critical review of the manuscript. She ensured the alignment of the program with academic standards and provided resources necessary for the successful execution of the community service activities. Her contributions included reviewing and editing the manuscript to enhance its scholarly quality.

VAL was actively involved in the investigation phase, collecting data through participatory observation and documentation during the assistance program. She curated and organized the research data, ensuring its accuracy and completeness. She also contributed to the preparation of the original draft, particularly in describing the implementation process and participant engagement during the activities.

AAK participated in the investigation process, focusing on the visualization of program outcomes through documentation and graphical presentation of findings. He also conducted formal analysis of the collected data, interpreting the qualitative results to identify patterns in participant understanding and behavioral changes throughout the program.

MZBS contributed to the investigation by documenting activities and collecting field data. He provided resources essential for program implementation and utilized software applications for data management and visualization. His technical support facilitated the efficient organization and presentation of research findings.

All authors have read and approved the final manuscript and agree to be accountable for all aspects of the work, ensuring that questions related to the accuracy or integrity of any part of the work are appropriately investigated and resolved.

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