

# The Prohibition of Eyelash Extensions for Women: A Study of Hadith Sahih Muslim, Index Number 2123

**Diva Rahayu Oktaviani**, UIN Sunan Ampel, divarahayuoktaviani@gmail.com

**Muhid**, UIN Sunan Ampel, muhid@uinsby.ac.id

**Andris Nurita**, UIN Sunan Ampel, Zulfimaulida64@gmail.com

## Abstract

This article delves into the understanding of the hadith regarding the use of eyelash extensions for women, focusing on the implications of this practice. In today's society, women place great importance on their appearance, which has led to a surge in the popularity of various beauty enhancements. However, considering the hadith narrated by Muslim (index number 2123), wherein the Prophet forbade women from using hair extensions, it becomes crucial to gain a deeper understanding of the permissibility of eyelash extensions, particularly for women. To address this issue, a qualitative research approach is employed in this study, utilizing library research and content analysis methods. Through a thorough examination of relevant literature and scholarly discussions, the article aims to shed light on the interpretation and application of the hadith in the context of eyelash extensions. By examining the underlying reasons behind the prohibition and exploring any potential exceptions or considerations, this research seeks to contribute to a comprehensive understanding of the subject matter. The findings of this study provide valuable insights into the understanding of the hadith and its relevance to the use of eyelash extensions for women. This research highlights the need for a nuanced perspective, taking into account the evolving societal norms and personal preferences while remaining grounded in the teachings of Islam. Ultimately, this article serves as a resource for individuals seeking guidance on the permissibility of eyelash extensions, especially among Muslim women, in navigating contemporary beauty practices within the framework of Islamic principles.

Keywords: *hadith, eyelash extension, women*

## Introduction

The rapid progress and development of technology in the present era are inevitable aspects of life. Technological advancements continue to align with the

progress of scientific knowledge. Various new discoveries and innovations are pursued to benefit and facilitate human activities and meet their life necessities.<sup>1</sup>

Humans, created by God, have a noble purpose. Every creature created by God undoubtedly has a purpose and wisdom known only to Allah, as Allah does not create anything in vain. Moreover, the creation of humans, endowed with intellect, is meant for them to recognize and worship Allah, and to be His representatives on Earth. Allah has created humans in the best possible form.<sup>2</sup>

Islam commands a Muslim to be grateful for the physical body they have without altering it. If there is a desire for change, then it should be directed towards improving one's mindset and character, as that is where the true attraction of a woman lies.<sup>3</sup> As Muslims, we must always consider the perspective of Islamic law before engaging in any action. We should examine the objectives of Islamic law for the betterment of human life. It is essential that we do not simply follow others in our actions, as each individual will be held accountable for their own deeds, both in this world and the hereafter.

In Islamic law, there have been numerous explanations regarding appropriate adornment or beautification in accordance with Islamic principles and avoiding actions that contradict Islamic teachings. However, many women still lack understanding in this regard. Currently, there is a phenomenon where many women engage in treatments or beautification practices that do not align with Islamic teachings, such as using eyelash extensions. By using eyelash extensions, they find it convenient to avoid using false eyelashes or mascara solely for the purpose of enhancing the beauty and curliness of their eyelashes.<sup>4</sup>

Eyelash extension, also known as attaching synthetic or false eyelashes to natural eyelashes, is a beauty technique.<sup>5</sup> Essentially, the use of false eyelash extensions or planting eyelashes falls under the category of hair extension, as it involves attaching

<sup>1</sup> Bustanul Fuqaha, *Eyelash extension dalam perspektif hukum islam*, (Makassar, 2020), 533

<sup>2</sup> Muhammad Thaib Muhammad, *Kualitas Manusia dalam pandangan Al-Qur'an* (Aceh, 2016), 6

<sup>3</sup> Siti Khoiriyah, *Pendapat MUI Kota Malang terhadap jasa extension bulu mata di Salon Deshita Malang*, (Malang, 2018), 2

<sup>4</sup> Siti Khoiriyah, *Pendapat MUI Kota Malang terhadap jasa extension bulu mata di Salon Deshita Malang*, (Malang, 2018), 4

<sup>5</sup> Femi Asmarina, *Makna kecantikan perempuan pengguna eyelash extension*, Jurnal Universitas Garut

natural eyelashes to synthetic eyelashes or hair, which is prohibited by Islamic law. This is based on the hadith of the Prophet Muhammad (peace be upon him) found in Sahih Muslim, indexed as number 2123. Based on this hadith, some scholars understand it as an expression of the Prophet's concern for safety and his desire to protect Muslim women, prompting further study and analysis, especially among women.

There are several previous studies related to the use of eyelash extensions for women. These include Nur Anisa' Muslikhah's research titled "*Pemahaman Muslimah terhadap Jasa Tanam Bulu Mata Perspektif Sosiologi Hukum Islam: Studi Kasus di Salon Polanharjo Klaten pada Tahun 2020*" (Muslimah's Understanding of Eyelash Extension Services from the Perspective of Islamic Sociological Law: Case Study in Polanharjo Salon, Klaten, in 2020).<sup>6</sup> In her undergraduate thesis at IAIN Surakarta in 2020. This study discusses the understanding of Muslim women regarding the legal aspects of eyelash extension in Polanharjo Salon from the perspective of Islamic sociological law. Another study is conducted by Bustanul Fuqaha titled "*Eyelash Extension Dalam Perspektif Hukum Islam* (Eyelash Extension in the Perspective of Islamic Law)" published in the journal of STIBA Makassar, Volume 1, Number 4, 2020.<sup>7</sup> This research discusses the legal aspects of attaching eyelash extensions, presenting opinions from various schools of thought (Madzhab). Additionally, Alfiatun Ni'mah conducted a study titled "*Tatalaksana Eyelash Extension Pandaan di era New Normal*" (Management of Eyelash Extension in Pandaan during the New Normal Era) published in the journal of UNESA, Volume 10, Number 2, 2020.<sup>8</sup> This research focuses on the management of eyelash extensions in the New Normal era while adhering to health protocols. Furthermore, Siti Khoiriyah conducted a study titled "*Pendapat MUI kota Malang terhadap jasa extension bulu mata di Salon Deshita Malang*" (The Fatwa of the Malang City MUI regarding Eyelash Extension Services at Deshita Salon, Malang)" in her undergraduate thesis at UIN Maulana Malik Ibrahim Malang in 2018. This research discusses the process of eyelash extension and its installation, along with the perspective of the Malang City MUI regarding eyelash extensions. These studies provide

---

<sup>6</sup> Nur Anisa' Muslikhah, "*Pemahaman muslimah terhadap jasa tanam bulu mata perspektif sosiologi hukum Islam (studi kasus di salon Polanharjo Klaten pada tahun 2020)*", Skripsi IAIN Surakarta 2020

<sup>7</sup> Bustanul fuqaha, "*Eyelash extension dalam perspektif hukum Islam*", jurnal STIBA Makassar Vol 1 nomor 4 2020

<sup>8</sup> Alfiatun Ni'mah, "*Tatalaksana Eyelash extension Pandaan di era New Normal*", jurnal UNESA Vol. 10 nomor 2 2020

valuable insights into various aspects related to the use of eyelash extensions, including sociological, legal, and management perspectives, as well as the opinions of Islamic scholars and institutions.<sup>9</sup>

Another study by Dwi Farma Rahayu, Parman Komarudin, Umi Hani, titled "*Perlindungan hukum terhadap jasa pemasangan eyelash extension dalam perspektif undang-undang perlindungan hukum konsumen dan hukum Islam: studi kasus A.R Studio*) Jl. Sultan Adam komplek Taekwondo Banjarmasin Utara" (Legal Protection for Eyelash Extension Services from the Perspective of Consumer Protection Laws and Islamic Law: Case Study: A.R Studio, Jl. Sultan Adam, Taekwondo Complex, North Banjarmasin) published in the journal of Universitas Islam Kalimantan. This article discusses the legal protection provided by consumer protection laws and Islamic law for eyelash extension services.<sup>10</sup> Femi Asmarina conducted a research titled "*Makna kecantikan perempuan pengguna Eyelash extension*" (The Meaning of Beauty for Women Who Use Eyelash Extensions) published in the journal of Universitas Garut. This study explores the various motivations behind women using eyelash extensions.<sup>11</sup> Furthermore, Cintya Firnanda Agustine, Ibnu Jazari, and Dwi Ari Kurniawati conducted a study titled "*Tinjauan Hukum Islam terhadap sambung bulu mata, sulam alis dan sulam bibir*" (Islamic Legal Perspectives on Eyelash Extensions, Eyebrow Embroidery, and Lip Embroidery) published in the journal of Universitas Islam Malang in 2019. This research examines the different opinions of scholars regarding the legality of hair extensions.<sup>12</sup>

Previous research has contributed to the writing of this article, aiming to serve as a reference material. The difference between the previous studies and the current research lies in the fact that the previous studies discussed or examined the understanding of Muslim women regarding the use of eyelash extensions from the perspective of Islamic sociological law. Therefore, it is evident that this research differs

---

<sup>9</sup> Siti Khoiriyah, "*Pendapat MUI kota Malang terhadap jasa extension bulu mata di Salon Deshita Malang*", Skripsi UIN Maulana Malik Ibrahim Malang 2018

<sup>10</sup> Dwi Farma Rahayu, Parman Komarudin, Umi Hani, "*Perlindungan hukum terhadap jasa pemasangan eyelash extension dalam perspektif undang-undang perlindungan hukum konsumen dan hukum Islam (studi kasus A.R Studio) Jl. Sultan Adam komplek Taekwondo Banjarmasin Utara*"

<sup>11</sup> Femi Asmarina, "*Makna kecantikan perempuan pengguna Eyelash extension*", Jurnal Universitas Garut.

<sup>12</sup> Cintya Firnanda Agustine, Ibnu Jazari, Dwi Ari Kurniawati, "*Tinjauan Hukum Islam terhadap sambung bulu mata, sulam alis dan sulam bibir*", Jurnal Universitas Islam Malang 2019

from the previous studies as it focuses more on the quality and authenticity of the hadith regarding eyelash extensions, as well as the implications of the hadith on the use of eyelash extensions in the contemporary era. Thus, it is necessary to re-examine this matter concerning the hadith on the use of eyelash extensions for women, with the aim of obtaining a correct and accurate understanding.

### **Research Methodology**

The author employed qualitative research in this study. The author observed and examined several data sources through a method known as library research. Therefore, the data sources used in this research consist of Arabic and Indonesian literature related to the topic. The author utilized a descriptive research method presented in the form of paintings, illustrations, or systematic and factual descriptions regarding the relationships, characteristics, and facts being investigated.

The author highly relies on literature sources for the research to proceed effectively. There are two types of sources: primary and secondary sources. The primary source that will be used as the main reference is the book Shahih Muslim. Meanwhile, secondary sources are utilized to support the primary data, which include Kutub al-Tis'ah and various other reference sources related to the theme being addressed.

### **General Overview of Eyelash Extension**

Eyelash extension, also known as eyelash implantation, is a process of attaching individual false eyelashes to the natural eyelashes using a special extension adhesive. The purpose of eyelash extension is to create a neat and natural appearance, resembling real eyelashes. The objective is to make the lashes appear longer, thicker, and curlier. The process of applying eyelash extensions typically takes around 1.5 to 2 hours, and the extensions can last for a duration of 1 to 3 months.

Based on the method of the process, which involves attaching individual false eyelashes to the natural eyelashes, the ruling is considered haram (prohibited) as it falls under the category of hair extension. However, it should be noted that eyelash extension involves the attachment of false eyelashes to natural eyelashes, while hair extension involves the attachment of false hair to natural scalp hair.

The steps for beginners in installing eyelash extensions are as follows: 1) Choose the appropriate eyelash model based on your needs. Prepare the necessary tools for eyelash extension, such as eyelash tweezers, special eyelash extension glue, a ring or container for the extension glue, eyelash extensions, eye tape, an eyelash brush, and adhesive tape. 2) Select a good eye position. 3) The most suitable position for applying eyelash extensions is by lifting the eyebrows and looking downward through the nose in front of a mirror. 4) This position will make it easier to apply the eyelashes and prevent the glue from dirtying the eyelids. Proceed with the installation process.

The procedure for applying eyelash extensions at a salon is as follows: 1) Cleaning the eyelids: The initial step involves cleaning the eyelids to facilitate the eyelash extension process. This is typically done using makeup remover or plain water soaked in a beauty cotton pad, which is then gently wiped on the eyelids until they are clean. 2) Applying eye tape: Once the eyelids are clean, salon staff will place specialized eye tape on the lower lashes. The purpose of the eye tape is to distinguish between the upper and lower lashes. 3) Applying primer: The next step is to apply primer to the natural lashes. This is done to ensure that the adhesive used for the eyelash extensions adheres quickly and effectively. Primer is applied using a specialized tool similar to a cotton bud. 4) Aligning the lashes: The primed lashes are then gently combed using a specialized eyelash comb to ensure that they are even and not clumped together. 5) Applying the eyelash extensions: The next step is to attach the eyelash extensions. This is done by attaching one extension to one natural lash using special adhesive. It is important to note that the extensions should be attached close to the root of the hair and not directly on the eyelid to avoid skin irritation. The adhesive should be applied correctly and should not clump, as clumps can enter the eyes and cause irritation. It is recommended to check the adhesive used by the salon and ensure that it is safe for use. If necessary, an allergy test can be conducted prior to the eyelash extension application. 6) Aligning the lashes: Once all the natural lashes have been attached with eyelash extensions and their adhesion is ensured, the lashes need to be aligned. Salon staff will do this by using their hands or a specialized eyelash comb. These steps ensure a proper and professional application of eyelash extensions at a salon.

The application of eyelash extensions requires a high level of precision to ensure that the lashes are positioned correctly. Typically, the extensions are applied in an

upright position, facing upwards, and should not be slanted as it can affect the overall appearance. With proper care, eyelash extensions can generally last for about a month. However, they will naturally shed over time along with the shedding of the natural lashes they are attached to.<sup>13</sup>

### Understanding of the Hadith on the use of eyelash extensions by women

If understood textually, the hadith regarding the use of false eyelashes for women is similar to hair extension. The wording of the hadith is as follows:

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ إِبْرَاهِيمَ بْنِ نَافِعٍ، أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ بْنِ يَنَاقٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ، أَنَّ امْرَأَةً مِنَ الْأَنْصَارِ زَوَّجَتْ ابْنَةً لَهَا، فَاشْتَكَّتْ فَتَسَاقَطَ شَعْرُهَا، فَأَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: إِنَّ زَوْجَهَا يُرِيدُهَا أَفْصَلَ شَعْرَهَا؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لُعِنَ الْوَاصِلَاتُ»

I have received a narration from Zuhair bin Harb, who narrated to us from Zaid bin Al Hubab, who in turn heard from Ibrahim bin Nafi'. He informed me that Al Hasan bin Muslim bin Yannaq narrated from Shafiyah binti Syaibah, who had heard from 'Aisha, the wife of the Prophet Muhammad (peace be upon him). According to the narration, a woman from the Ansar married off her daughter, but the daughter fell ill and her hair started to fall out. The woman then approached the Prophet Muhammad (peace be upon him) and asked, "Her husband wishes to enhance her beauty. Is it permissible for me to attach hair extensions for her?" The Prophet Muhammad (peace be upon him) responded by saying, "Cursed are those who attach hair extensions."<sup>14</sup>

The aforementioned hadith narrates that a woman from the Ansar married off her daughter. According to some versions of the hadith, the daughter contracted measles, resulting in her hair falling out. Subsequently, the mother sought permission from the Prophet Muhammad (peace be upon him) to attach hair extensions, which involves attaching additional hair to the existing hair to make it longer and thicker. It was the husband who encouraged this action. In response, the Prophet Muhammad (peace be upon him) said, "No, indeed cursed are the women who attach hair

<sup>13</sup> <https://www.everlash.id/post/tata-cara-yang-perlu-diperhatikan-ketika-pasang-bulu-mata-extension-disalon>, diakses pada 19 Desember 2021.

<sup>14</sup> Muslim ibn al-Hajaj, *Ṣaḥīḥ Muslim*, (Beirut: Dār Iḥyā' al-Turāṣ al-'Arabi, t.th), vol. 5, hlm. 1677, no. 2123

extensions." The Prophet Muhammad (peace be upon him) used the word "*lu'ina*," indicating that they are expelled and deprived of Allah's mercy. The term "*Al-mūṣilāt*" refers to women who attach hair extensions, while "*al-wāṣlah*" refers to women who work professionally as hairdressers specializing in hair extensions. Both categories are cursed according to the words of the Prophet Muhammad (peace be upon him).<sup>15</sup>

According to the explanation of Sahih Muslim by Imam An-Nawawi, it states that "*al-Wāṣilah*" refers to a woman who professionally attaches hair extensions to another woman's hair, while "*al-Mustaṣilah*" refers to a woman who requests someone else to attach hair extensions for her. This hadith clearly indicates the prohibition of attaching hair extensions and the curse upon women who attach hair extensions or those who have their hair extended, without any exceptions. This is a strong opinion on the matter.

16

According to the understanding mentioned, there is a verse from Allah SWT that indicates that altering the creation of Allah SWT is the work of the devils, and it is prohibited for Muslims to follow the work of the devils as it contradicts the Islamic law stated in Surah An-Nisa, verse 119:

وَلَا ضَلَّٰلَتُهُمْ وَلَا مَنِيْنَتُهُمْ وَلَا مَرْهَمُهُمْ فَلْيَبْتَكَرْ ءَاذَانَ الْاَنْعَامِ وَلَا ءَامْرَهُمْ فَلْيَغْوِيْنَنَّ خَلْقَ اللّٰهِ ؕ وَمَنْ يَّتَّخِذِ الشَّيْطٰنَ وٰلِيًّا مِّنْ دُوْنِ اللّٰهِ فَقَدْ  
خَسِرَ خُسْرًا مُّبِيْنًا

And verily, I will lead them astray, and I will fill them with vain desires, and I will command them so they will cut off the ears of cattle, and I will command them so they will change the creation of Allah. And whoever takes Satan as a protector instead of Allah, then indeed, he has suffered a clear loss.<sup>17</sup>

### The Implications of The Hadith For Women

In line with the progress of time and the development of society, particularly among women who are highly concerned about their appearance, it is natural for them to strive to look good and present themselves in a more refined manner in front of colleagues and friends. This inclination is understandable, leading many women to

<sup>15</sup> Ibn Hajar al-Asqalani, *Fath al-Bārī, Bab Lā Tuṭī'u al-Mar'ah Zaujihā fī Maṣy'iyah*, 5205

<sup>16</sup> A. Sholihah, "Perlindungan Hukum Terhadap Jasa Pemasangan Eyelash Extension dalam Undang-Undang Perlindungan Konsumen dan Hukum Islam di Tulungagung (Studi Kasus di Salon Melati Ayu Tulungagung) jurnal Uinsatu, 2019.

<sup>17</sup> Kementerian Agama RI, *Al-Qur'an dan Terjemah: QS. An-Nisa (4)*, 119



invest their time and money in a popular beauty treatment known as eyelash extensions, or commonly referred to as "eyelash extension," which has been booming for the past two years.

The long-term use of eyelash extensions has negative effects on health. Some of the impacts associated with the use of eyelash extensions are as follows:

*Eyelash Loss.* Prolonged use of eyelash extensions can cause tension on the natural lashes. This is due to the weight of the false lashes exerting pressure on the natural lashes, which can result in the loss of natural lashes. In women with weak lash roots, permanent eyelash loss can occur. This is caused by damage to the lash follicles, which are responsible for cleaning dirt and debris to ensure unobstructed vision. Damaged or peeled follicles hinder the regeneration of new eyelashes. Therefore, the loss of natural lashes results in the loss of eye protection.

*Irritation and Allergy.* The adhesive used to attach the eyelash extensions to the eyelids can cause irritation, resulting in redness, and even the formation of watery blisters on the skin, especially for individuals with sensitive skin. Some studies have also found the presence of chemical compounds such as formaldehyde in certain eyelash extension adhesives, which can potentially trigger allergic reactions.

*Eye Injury.* Directly applying the adhesive to the natural eyelashes can potentially lead to eye infections. According to reported cases to the American Academy of Ophthalmology (AAO), there have been instances of consumers experiencing infections in the cornea and eyelids after undergoing eyelash extension treatments. Both the materials of the false eyelashes and the adhesive are susceptible to bacterial and viral exposure. The presence of bacteria and viruses on the false eyelashes attached to the natural lashes can potentially cause inflammation of the front part of the eye, known as conjunctivitis in the medical field, which can affect vision quality. Symptoms typically include eyelid swelling, redness in the eyes accompanied by pain, itching, and the discharge of yellowish eye discharge. If not properly managed, it can result in corneal damage, leading to decreased vision.<sup>18</sup>

Despite the negative effects associated with its use, eyelash extensions continue to be popular among women as they are considered a convenient solution for enhancing

---

<sup>18</sup> Bustanul fuqaha, "Eyelash extension dalam perspektif hukum Islam", jurnal STIBA Makassar Vol 1 nomor 4 2020

beauty without the need for mascara or removable false eyelashes. This is particularly relevant due to the unspoken societal standards that place emphasis on appearance, leading almost every woman to opt for eyelash extensions.

In the hadith narrated by Muslim, indexed as 2123, it is explained that there was a woman from the Ansar who married off her daughter. Later, the daughter fell ill, and as a result, her hair started to fall out. The mother then approached the Prophet Muhammad (peace be upon him) and asked, "My husband wishes to beautify her. Can I attach hair extensions to her?" The Prophet Muhammad (peace be upon him) replied, "May those who attach hair extensions be cursed."

From the explanation above, it can be understood that the Prophet cursed those who attach hair extensions, and if this hadith is brought to the present time, attaching hair extensions is similar to planting eyelashes (eyelash extension). However, the use of eyelash extensions in the present time has become a common practice in daily life, especially for women, because by using false eyelashes, women become more confident, feel more beautiful with curled eyelashes, and undoubtedly feel more comfortable when interacting with others. Therefore, women in the present time need to have a deeper and more comprehensive understanding of this hadith in order to know the ruling on using eyelash extensions.<sup>19</sup>

## Conclusion

Based on the above explanation, it can be concluded. Firstly, eyelash extension or planting eyelashes is the process of attaching individual false eyelashes to natural eyelashes using special extension glue, in order to make the false eyelashes appear neat and similar to natural eyelashes. Secondly, if understood literally, the hadith regarding the use of false eyelashes for women is similar to attaching hair extensions. The hadith clearly indicates the prohibition of attaching hair extensions, and it includes a curse for women who attach hair extensions or for consumers who have their hair extended, without any exceptions. In the present time, the use of eyelash extensions is highly popular. Therefore, women in the present time need to have a deeper and more

---

<sup>19</sup> Clara Indriana Ajeng Saputri, *Tanggung Jawab Pelaku Usaha Kecantikan di Bidang Eyelash Extension Untuk Memenuhi Hak-Hak Konsumen Ditinjau Berdasarkan Asas Keamanan dan Keselamatan Serta Kepastian Hukum*, jurnal Universitas Atma Jaya Yogyakarta 2019

comprehensive understanding of this hadith in order to know the ruling on the use of eyelash extensions.

### References

- Agustine, Cintya Firnanda, Ibnu Jazari, Dwi Ari Kurniawati. "Tinjauan Hukum Islam terhadap sambung bulu mata, sulam alis dan sulam bibir." Jurnal Universitas Islam Malang, 2019.
- Asmarina, Femi. "Makna kecantikan perempuan pengguna eyelash extension." Jurnal Universitas Garut.
- Bustanul Hanafi. "Eyelash extension dalam perspektif hukum islam." Makassar, 2020.
- Khoiriyah, Siti. "Pendapat MUI Kota Malang terhadap jasa extension bulu mata di Salon Deshita Malang." Malang, 2018.
- Muslikhah, Nur Anisa'. "Pemahaman muslimah terhadap jasa tanam bulu mata perspektif sosiologi hukum Islam (studi kasus di salon Polanharjo Klaten pada tahun 2020)." Skripsi IAIN Surakarta, 2020.
- Muhammad, Thaib Muhammad. "Kualitas Manusia dalam pandangan Al-Qur'an." Aceh, 2016.
- Ni'mah, Alfiatun. "Tatalaksana Eyelash extension Pandaan di era New Normal." Jurnal UNESA Vol. 10 nomor 2, 2020.
- Shihab, Muhammad Quraish. *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*. 3 ed. Bandung: Mizan, 2009.
- Rahayu, Dwi Farma, Parman Komarudin, Umi Hani. "Perlindungan hukum terhadap jasa pemasangan eyelash extension dalam perspektif undang-undang perlindungan hukum konsumen dan hukum Islam (studi kasus A.R Studio) Jl. Sultan Adam komplek Taekwondo Banjarmasin Utara."
- Saputri, Clara. "Tanggung Jawab Pelaku Usaha Kecantikan di Bidang Eyelash Extension Untuk Memenuhi Hak-Hak Konsumen Ditinjau Berdasarkan Asas Keamanan dan Keselamatan Serta Kepastian Hukum." Jurnal Universitas Atma Jaya Yogyakarta, 2019.
- Sholihah, A. "Perlindungan Hukum Terhadap Jasa Pemasangan Eyelash Extension dalam Undang-Undang Perlindungan Konsumen dan Hukum Islam di Tulungagung (Studi Kasus di Salon Melati Ayu Tulungagung)." Jurnal Uinsatu, 2019.
- "Procedures to Consider When Getting Eyelash Extensions at a Salon." Diakses pada 19 Desember 2021. Tersedia di: <https://www.everlash.id/post/tata-cara-yang-perlu-diperhatikan-ketika-pasang-bulu-mata-extension-disalon>
- Muslim ibn al-Hajaj Abu al-Hasan al-Qushairi al-Naisaburi. Shahih Muslim. Beirut: Dar Ihya' al-Turath al-'Arabi.
- Kementerian Agama RI. Al-Qur'an dan Terjemah