



---

## **Temporary Tattoo Decorations on the Body from the Perspective of Islamic Jurisprudence**

**Musriwan**

Institut Agama Islam STIBA Makassar, Indonesia

*Email: musriwan@stiba.ac.id*

**Andi Dahmayanti**

Institut Agama Islam STIBA Makassar, Indonesia

*Email: dahmayanti@stiba.ac.id*

**Andi Indra Puteri**

Institut Agama Islam STIBA Makassar, Indonesia

*Email: andi.indraputri@stiba.ac.id*

**Risdayani**

Sekolah Tinggi Agama Islam (STAI) Jajar Islamic Center Surakarta, Indonesia

*Email: risdayani@stajic.ac.id*

**Nur Utami**

Institut Agama Islam STIBA Makassar, Indonesia

*Email: nurutami2001@gmail.com*

---

### **Abstract**

This study aims to examine in depth the law of using temporary tattoos in the perspective of Islamic fiqh. The research method used in this study is library research with a phenomenological and normative approach. The data were collected through documentation methods and subsequently analyzed using qualitative analysis. The results of this study indicate that the law of using temporary tattoo decoration on the body in the perspective of Islamic fiqh is still in dispute (*khilāfiyyah*). Some contemporary scholars allow temporary tattoos on the condition that they do not contain images of animate beings, do not resemble non-Islamic culture, do not block the water of ablution, and are not permanent. However, some conservative scholars reject the use of temporary tattoos on the grounds of prudence (*wara'*) and the application of the *sad al-Zara'i* rule to prevent greater harm, such as the possibility of resembling non-Muslim practices and obstruction of wudu. Therefore, the use of temporary tattoos should be considered based on intention, materials, cultural context, and its impact on worship obligations. This study recommends a wise and selective attitude in the use of temporary tattoos in accordance with the principles of Islamic law. This research is expected to make a significant contribution to the understanding of fiqh law related to the use of temporary tattoos and can be a practical guide for muslim communities as well as a valuable reference for further research.

**Keywords:** body adornment, Islamic jurisprudence, temporary tattoos

---

Received: 10-06-2025

Revised: 10-11-2025

Accepted: 14-11-2025

Published: 12-12-2025

---

### **How to cite :**

Musriwan, Andi Dahmayanti, Andi Indra Puteri, Risdayani, Nur Utami. "Temporary Tattoo Decorations on the Body from the Perspective of Islamic Jurisprudence", NUKHBATUL 'ULUM: Jurnal Bidang Kajian Islam Vol. 11, No. 2 (2025): 175-196. doi: 10.36701/nukhbah.v11i2.2205.



## 1. INTRODUCTION

The practice of tattooing has transcended its historical boundaries, becoming a universal form of expression that is now widely embraced by diverse groups, including prominent figures and adolescents. In an effort to circumvent the discomfort associated with traditional tattoos, a novel form of temporary body art has emerged. This novel form of temporary body art, which is comparable to henna, has become a customary practice within Arab societies. The safety of these products is due to their natural composition, which does not cause harm to the body. The duration of the desired coloration varies with henna's permanence ranging from one to three weeks, while temporary tattoos can last up to three years.<sup>1</sup> Consequently, they are not regarded as harmful or subject to legal repercussions, in contrast to permanent tattoos, which are explicitly prohibited in the hadith.

In this regard, Allah Swt. has established regulations pertaining to adornment, including tattoos. According to the Hadith, the Messenger of Allah Muhammad Saw. is reported to have made the following statement:

لَعْنَ النَّبِيِّ الْوَالِيَّةِ وَالْمُسْتَوْصِلَةِ، وَالْوَالِيَّةِ وَالْمُسْتَوْشَفَةِ (رواہ البخاری)<sup>2</sup>

Meaning:

The Prophet (peace be upon him) cursed women who extend their hair, women who ask to have their hair extended, as well as women who make tattoos and those who ask to have tattoos made.

This hadith was narrated by several narrators from Abdullah bin Umar that the Prophet Muhammad Saw. cursed women who made tattoos, namely those who performed the procedure known as *al-Wāshimah wa al-Mustawshimah*. In addition, there is a corpus of evidence indicating that women engaged in practices such as body piercing and hair removal in various ways for the purpose of self-beautification. These practices have been shown to have a significant impact on the creation of Allah Swt. In another narration, it is also mentioned that the Prophet Saw. cursed women who engage in various beauty practices that alter the original form of Allah's creation, such as tattoos, piercings, and facial hair removal, namely the one who removes hair and the one who files teeth *al-Nammāṣ wa al-Taflīj*. The rationale underlying the perceived curse associated with these actions is rooted in the concept of *tagyīr khalq Allāh*, which translates to God's creation.<sup>3</sup>

In contrast, temporary tattoos are considered to have no harmful or legal consequences. This is in contrast to permanent tattoos, which are explicitly prohibited in the hadith. This assumption has led some individuals to disregard the Sharia legal aspects related to the use of temporary tattoos, without thoroughly examining their halal or haram status from an Islamic fiqh perspective. Indeed, a more thorough examination of this issue is necessary, as it pertains to the Sharia's restrictions on body adornment and the potential incorporation of the forbidden element of *tagyīr khalq Allāh* (altering Allah's creation).

<sup>1</sup> Tambahpintar.com, "Hukum Tato Temporer Dalam Islam: Perspektif Santai Dalam Menghadapi Kontroversi," *Situs Resmi Tambahpintar.Com.*, accessed May 20, 2024, <https://tambahpinter.com/hukum-tato-temporer-dalam-islam/>.

<sup>2</sup> Abu Abdullah Muhammad Ibn Ismā'il al-Bukhārī Al-Ja'fī, "Ṣaḥīḥ Al-Bukhārī," I (Damaskus: Dar Ibnu Kaṣīr Dar al-Yamṣmah, 1993), 218.

<sup>3</sup> Ahmad ibn Muḥammad Al-Qaṣṭallānī, "Irsyād Al-Sārī Li Syarh Ṣaḥīḥ Al-Bukhārī" (Beirut: Dār al-Kutub al-'Ilmiyyah, 1996), 620.

A multitude of interdisciplinary studies have examined the phenomenon of tattoos from medical, social, and cultural perspectives. A comprehensive review of the extant literature reveals that both dermatological and toxicological studies have identified the potential risks associated with the use of temporary tattoos containing para-phenylenediamine (PPD) and heavy metals. These substances have been shown to potentially cause irritation or allergies.<sup>4</sup> In contrast, permanent tattoos have been associated with a higher risk of skin infections and permanent changes to the body.<sup>5</sup> From a socio-cultural perspective, tattoos are regarded as a form of self-expression, body art, and a symbol of identity that is increasingly accepted in modern society.<sup>6</sup> However, studies from an Islamic legal perspective are still limited to permanent tattoos that damage the skin and are permanent, while temporary tattoos that do not penetrate the skin, do not cause pain, and are temporary have not received much attention. Conversely, extant fiqh research seldom integrates textual examination of arguments with empirical findings on the safety of materials and the physical characteristics of temporary tattoos, despite the influence of these aspects on the determination of the law on their use.

A critical review of the existing literature reveals a significant research gap concerning the perspectives of fiqh scholars on the use of temporary tattoos. This gap necessitates an in-depth Islamic legal study that encompasses an exploration of sharia arguments and contemporary ijtihad methods. The novelty of this research lies in its approach, which assesses the hadiths prohibiting body modification textually and takes into account the temporary nature, material safety, and aesthetic function of non-permanent tattoos in modern life. Consequently, this research contributes to the development of contemporary fiqh studies that are responsive to current body aesthetics phenomena, while also serving as a legal reference for Muslims in responding wisely to the trend of temporary tattoos.

The present study utilizes library research, which is descriptive and qualitative in nature, with the objective of describing and understanding the social phenomenon of temporary tattoo use in Muslim communities through analysis of written sources. Two approaches are employed in this study. The first is the phenomenological approach, which emphasizes subjective understanding of the social meaning of temporary tattoos through text and phenomenon observation.<sup>7</sup> The second is the normative approach, which examines Islamic law through principles, norms, doctrines, and fiqh theories.<sup>8</sup> The data sources utilized are secondary data from Islamic books, journals, theses, and related literature. The data collection techniques employed in this study entailed a comprehensive review of scientific literature pertaining to the phenomenon of temporary tattoo use. Therefore, it is imperative to understand that the subsequent phase of the study involved

---

<sup>4</sup> Aulia Mutiara Hikmah, "Analisis Senyawa PPD Dan Logam Berat Secara Kualitatif Pada Sampel Tato Temporer Di Beberapa Toko Kosmetik Offline Dan Online," *Jurnal Medical Laboratory* 2, no. 1 (2023), doi:10.57213/medlab.v2i1.155; Aulia Mutiara Hikmah et al., "Edukasi Masyarakat Tentang Penggunaan Tato Temporer Yang Mengandung Senyawa Berbahaya Bagi Kesehatan," *Faedah : Jurnal Hasil Kegiatan Pengabdian Masyarakat Indonesia* 1, no. 1 (2023), doi:10.59024/faedah.v1i1.37.

<sup>5</sup> Akmal Fikri Setiaji et al., "Mengungkap Tato Sebagai Seni Mengekspresikan Diri," *Jurnal Ilmiah Multidisiplin* 1, no. 11 (2023): 448–52, doi:<https://doi.org/10.5281/zenodo.10301982>.

<sup>6</sup> Maila Bilqies et al., "Seni Lukis Tubuh Menurut Islam," *Tahun 2023 Journal Islamic Education Journal Islamic Education* 1, no. 2 (2023).

<sup>7</sup> Salim and Syahrum, *Metodologi Penelitian Kualitatif* (Bandung: Citapustaka Media, 2019), 88.

<sup>8</sup> Muhamimin, *Metode Penelitian Hukum* (Mataram: Mataram University Press, 2020), 48.

processing and analyzing the gathered data qualitatively to facilitate drawing conclusions.<sup>9</sup>

The focal issue examined in this study pertains to the perspective of Islamic scholars on the legal framework governing the utilization of temporary tattoos. These tattoos are characterized by their transient nature, the absence of pain associated with their application, and their composition of materials deemed to be safe. The present study aims to examine and analyze the legal implications of temporary tattoos from the perspective of Islamic scholars. In doing so, the study will consider the non-permanent and painless nature of these tattoos, as well as the use of relatively safe materials. This research is of significant and urgent importance due to the increasing prevalence of temporary tattooing in various societal groups, including among Muslims. However, there is a paucity of fiqh studies that specifically address its legality. With the provision of legal clarity, it is anticipated that this research will furnish guidelines for Muslims in responding to modern body aesthetics trends in a manner that is consistent with sharia principles. Additionally, it is expected to contribute to the development of contemporary fiqh that exhibits adaptability to social and cultural changes.

## 2. DISCUSSION

### 2.1. *Decorations in Islamic Jurisprudence*

Decorations, also referred to as ornaments, are supplementary elements employed to enhance the aesthetic appeal or embellish an object, space, or appearance.<sup>10</sup> The primary objective of these elements is to enhance aesthetic value, augment visual appeal, convey specific meanings or symbols, and reflect cultural or personal identity. The presence of decorations has been observed in a variety of forms and contexts, including but not limited to architecture, clothing, jewelry, interior design, and body adornment. The materials utilized for decorative purposes are highly varied, encompassing metal, wood, fabric, plastic, ceramics, and stone. The decorative styles employed also vary, ranging from traditional to modern, minimalist, classic, or a combination thereof, depending on the context and individual preferences.<sup>11</sup>

Body decoration constitutes a means of self-expression, cultural identification, and aesthetic enhancement through various forms of modification and embellishment of the body. This practice has existed since ancient times and continues to evolve to this day. The practice of body decoration, encompassing a wide spectrum ranging from conventional adornments such as earrings, necklaces, and bracelets to more extreme forms including tattoos, piercings, and scarification, serves as a cultural indicator reflecting both diversity and individual expression. Tattoos, for instance, have been demonstrated to serve as a form of personal identification or to embody spiritual significance. Body painting, on the other hand, has been observed to be employed in special events and artistic performances.<sup>12</sup>

<sup>9</sup> Adhi Kusumasti dan Ahmad Mustamil Khoiron, *Metode Penelitian Kualitatif* (Semarang: Lembaga Pendidikan Sukarno Pressindo, 2019), 126.

<sup>10</sup> Tim Penyusun Kamus Pusat Bahasa, *Kamus Besar Bahasa Indonesia* (Jakarta: Departemen Pendidikan Nasional, 2008), 538.

<sup>11</sup> Detikedu, “Serba-Serbi Ragam Hias: Fungsi, Jenis, Motif, Dan Polanya,” *Situs Resmi Detikedu*, accessed June 20, 2024, <https://www.detik.com/edu/detikpedia/d-5817955/serba-serbi-ragam-hias-fungsi-jenis-motif-dan-polanya>.

<sup>12</sup> Wordpreess.com., “The History of Tattoo,” *Situs Resmi Wordpreess.Com.*, accessed December 20, 2023, <https://cardinalguzman.wordpress.com/2013/03/31/the-history-of-tattoo-part-3-the-indians/>.

In certain cultural contexts, body adornments such as henna or tooth modification are imbued with ritual or social significance. Technological advancements and changes in social norms have given rise to novel forms of body decoration, including subdermal implants and innovative hair coloring techniques. Although body decoration is frequently regarded as a form of self-expression, it is imperative to deliberate on health and safety concerns, particularly in regard to more permanent or invasive modifications. In essence, the act of adorning one's physical form constitutes a potent medium for individuals to convey their identity, principles, and aesthetic sensibilities to the global community.<sup>13</sup>

Islamic law is replete with regulations pertaining to the adornment and embellishment of living spaces. In general, the practice of decoration is permitted, provided that it does not contradict the fundamental principles of Islam. The fundamental tenet of the law of adornment, as elucidated within the framework of Islamic jurisprudence, embodies a harmonious equilibrium between the appreciation of aesthetic beauty and the adherence to spiritual values. Islam acknowledges the inherent human tendency to appreciate beauty, yet it establishes boundaries to maintain simplicity and avert excessive behavior that could divert attention from more critical aspects of life.<sup>14</sup>

Islam acknowledges women's natural inclination to beautify themselves. In the corpus of His teachings, the All-Wise Allah Swt. has established a paradigm wherein women are permitted to express their beauty through the use of jewelry and adornments. Islamic law does not proscribe accessories that enhance a woman's appearance; rather, it permits them. It enables women to embellish themselves and adorn themselves with jewelry, as referenced in the Qur'an, wherein Allah Swt. states in Q.S. al-A'rāf/7: 32.

فُلُّ مَنْ حَرَمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ۚ قُلْ هُنَّ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا حَالِصَةٌ يَوْمَ الْقِيَامَةِ ۖ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

Translation:

Say (Muhammad), 'Who has forbidden the adornments of Allah which He has provided for His servants and the good things of provision?' Say, 'They are for the believers in this world, exclusively for them on the Day of Resurrection.' Thus do We explain the verses for those who know.<sup>15</sup>

This verse underscores the notion that the adornments and material comforts bestowed by Allah are intended for human beings, particularly those who are devout in their faith. This suggests that Islam does not inherently prohibit worldly pleasures, provided they are within the prescribed limits and do not contravene Sharia law.<sup>16</sup>

In his book *Fiqh al-Sunnah li al-Nisā*, Abu Malik Kamal Ibn al-Sayyid Salim provides guidance on the various types of jewelry that are permitted and recommended for women in Islam. The following are the types of jewelry, accompanied by explanations and relevant evidence:<sup>17</sup>

<sup>13</sup> National Geographic, "Tradisi Modifikasi Tubuh Manusia: Tato Hingga Pemanjangan Tengkorak," *Situs Resmi National Geographic Indonesia*, accessed June 6, 2024, [https://nationalgeographic.grid.id/read/133022229/tradisi-modifikasi-tubuh-manusia-tato-hingga-pemanjangan-tengkorak?lgn\\_method=google](https://nationalgeographic.grid.id/read/133022229/tradisi-modifikasi-tubuh-manusia-tato-hingga-pemanjangan-tengkorak?lgn_method=google).

<sup>14</sup> Wahbah Al-Zuhailī, "Al-Fiqh Al-Islāmī Wa Adillauh," X (Damaskus: Dar al-Fikr, 2007), 555.

<sup>15</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an Dan Terjemahan* (Jakarta: Kementerian Agama RI, 2019), 154.

<sup>16</sup> Wahbah Al-Zuhailī, "Tafsir Al-Munīr," I (Damaskus: Dar al-Fikr, 1991), 12.

<sup>17</sup> Abu Malik Kamal Ibn al-Sayyid Salim, *Fiqh Al-Sunnah Li Al-Nisā*, I (Kairo: Al-Taufiqiyah, 2001).

a. The wearing of jewelry made of gold and silver, including rings, bracelets, necklaces, and earrings, is permissible for muslimah. The evidence for this can be found in Q.S. al-Zukhruf/43: 35.

وَزُحْرَفَاً وَإِن كُلُّ ذلِكَ لَمَّا مَتَّاعُ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ

Translation:

And We have made ornaments of gold for them. But all that is only the enjoyment of worldly life, whereas the Hereafter with your Lord is prepared for the righteous.<sup>18</sup>

b. Precious stones and gems: Moreover, women are permitted to wear jewelry made from precious stones such as sapphires, emeralds, and diamonds. The absence of specific evidence prohibiting jewelry made from precious stones indicates that such adornments are permitted, provided they do not exceed moderation and maintain a sense of simplicity.

c. *Henna (inai)* is a form of adornment that involves the application of *henna* or *inai* to the hands and feet. This practice is considered permissible and encouraged within the context of Islamic traditions. This information was relayed by Aisha ra. According to the hadith, the Prophet Muhammad Saw. is quoted as stating:

لَوْ كُنْتِ امْرَأَةً لَعَيَّرْتِ أَطْفَارِكِ. يَعْنِي بِالْحِنَاءِ (رواه أبو داود)<sup>19</sup>

Meaning:

If you are a woman, you really should change the colour of your nails (with your boyfriend).

d. Anklets: Muslimah are permitted to wear anklets, provided that the sound produced is not audible to non-mahram men. Allah Swt. says in Q.S. al-Nūr/24: 31.

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبَدِّلْنَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهُ

Translation:

And tell the believing women to lower their gaze and guard their private parts and not expose their adornment (*aurat*) except what is (normally) visible thereof.<sup>20</sup>

e. With regard to the use of cosmetics and perfume, it is permissible to utilize these products, provided that they are not used in excess and are not intended to attract the attention of non-mahram men. The Prophet Muhammad Saw. is quoted as stating the following:

أَيُّمَا امْرَأَةٌ اسْتَعْطَرْتُ فَمَرَّتْ عَلَى قَوْمٍ لَيَحْدُوا مِنْ رِيحِهَا فَهِيَ زَانِيَةٌ (رواه أبو داود)<sup>21</sup>

Meaning:

Any woman who wears perfume and then passes by a group of men so that they can smell her fragrance is an adulteress.

The following categories of jewelry are permissible for women to wear according to Islamic law, provided that the jewelry does not contradict the principles of Sharia law or ethical standards concerning dressing and adornment. Conversely, the following types

<sup>18</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an Dan Terjemahan*, 489.

<sup>19</sup> Abu Dawud Suleiman bin Al-Ash'ath bin Ishaq bin Bashir Al-Azdi Al-Sijistani, "Sunan Abī Dāwud," I (Dehli: Al-Ansariyya Press, 1905), 126.

<sup>20</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an Dan Terjemahan*, 353.

<sup>21</sup> Al-Sijistani, "Sunan Abī Dāwud," 128.

of jewelry are prohibited. The following categories of jewelry are prohibited, as substantiated by the following evidence:<sup>22</sup>

- a. The term "jewelry that resembles men" refers to pieces of jewelry that bear a resemblance to the male form. Women are prohibited from donning jewelry or accessories that bear any resemblance to those worn by men, including styles of clothing or jewelry that are typically associated with men. The Messenger of Allah Saw. is quoted as saying:

لَعْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ (رواه البخاري)<sup>23</sup>

Meaning:

The Messenger of Allah, peace be upon him, cursed men who resemble women and women who resemble men.

- b. The wearing of jewelry that evokes the style of non-muslims is strictly forbidden. Adorning oneself in a manner that resembles non-muslims, especially in matters that contradict Islamic law, is prohibited. According to Abdullah bin Umar, the Messenger of Allah Saw. is quoted as saying:

مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ (رواه أبو داود)<sup>24</sup>

Meaning:

Whoever imitates a group of people is one of them.

- c. The jewelry in question is characterized by its tendency to attract undue attention. Jewelry worn with the intention of attracting the attention of non-mahram men, such as ankle bracelets that make noise or flashy jewelry, is prohibited. Allah Swt. says in Q.S. al-Nūr/24: 31.

وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُضْنَ أَبْصَارِهِنَّ وَجَفِّنْ فُرُوجَهُنَّ وَلَا يُبَدِّلْنَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا

Translation:

And tell the believing women to lower their gaze and guard their private parts and not to reveal their adornments (*aurat*) except what is (normally) visible thereof.<sup>25</sup>

- d. The wearing of jewelry that conveys arrogance or excessiveness is considered improper. The act of adorning oneself with the intention of displaying arrogance or excessiveness in jewelry is strictly forbidden. This practice also constitutes a form of *israf* (excessiveness), which is strictly forbidden in Islamic law. Allah Swt. says in Q.S. al-Isra/17: 37.

وَلَا تَمْشِ فِي الْأَرْضِ مَرْحَادًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِنَّاتَ طُولًا

Translation:

And do not walk proudly on the earth, for you can never pierce the earth, nor can you ever reach the heights of the mountains.<sup>26</sup>

And Allah Swt. says in Q.S. al-A'rāf/7: 31

<sup>22</sup> Yūsuf Al-Qardawī, *Al-Halāl Wa Al-Harām Fī Al-Islam*, XX (Kairo: Maktabah Wahbah, 1997), 79–85.

<sup>23</sup> Al-Ja'fi, "Sahih Al-Bukharī," 207.

<sup>24</sup> Al-Sijistani, "Sunan Abī Dāwud," 78.

<sup>25</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an Dan Terjemahan*, 353.

<sup>26</sup> Ibid., 285.

يَا بَنِي آدَمَ حُذُّو زِينَتُكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُّوَا وَأَشْرَبُوَا وَلَا تُسْرِفُوَا إِنَّ اللَّهَ لَا يُحِبُّ الْمُسْرِفِينَ

Translation:

O children of Adam! Wear your best clothes when entering the mosque, eat and drink, but do not be excessive. Indeed, Allah does not like those who are excessive.<sup>27</sup>

e. Tattoos. In Islam, the practice of utilizing tattoos for the purpose of adornment or body decoration is strictly forbidden. The Prophet Muhammad Saw. is quoted as stating the following:

لَعْنَ اللَّهِ الْوَاثِقَاتِ وَالْمُسْتَوْثِقَاتِ، وَالنَّامِصَاتِ وَالْمُتَقْبِلَاتِ لِلْخُسْنِ، الْمُغَيْرَاتِ حَلْقَ اللَّهِ. (رواه البخاري)<sup>28</sup>

Meaning:

Allah curses women who get tattoos and women who ask to get tattoos, women who remove their eyelashes and women who ask to have their facial hair removed, women who file their teeth for beauty, because these women have altered Allah's creation.

f. The term “*riyā*” refers to jewellery worn with the intention of ostentation. The wearing of jewelry with the intention of ostentation or the pursuit of attention from others (*riyā*) is also prohibited. The Prophet Muhammad (peace be upon him) is quoted as stating the following:

مَنْ لِيْسَ شَوْبَ شَهْرَةً فِي الدُّنْيَا أَبْسَأَ اللَّهُ شَوْبَ مَذَلَّةً يَوْمَ الْقِيَامَةِ، ثُمَّ أَهْبَطَ فِيهِ نَارًا (رواه أبو داود)<sup>29</sup>

Meaning:

Whoever wears clothes to seek popularity in this world, Allah will surely clothe him in humiliation on the Day of Judgment, then burn him with the fire of Hell.

g. The presence of components in jewelry that could be interpreted as a form of shirk has been observed. It is imperative that jewelry does not contain symbols or elements that contradict Islamic beliefs. According to the account provided by Uqbah bin 'Amir, the following statement was made: It has been related that the Messenger of Allah Saw. is quoted as saying:

مَنْ تَعَلَّقَ تَمِيمَةً فَلَا أَكِمَ اللَّهُ لَهُ وَمَنْ تَعَلَّقَ وَدَعَةً فَلَا وَدَعَ اللَّهُ لَهُ (رواه أبو داود)<sup>30</sup>

Meaning:

Whoever hangs a tamimah (amulet), Allah will not perfect it for him. And whoever hangs a wada'ah (sea shell as an amulet), Allah will not give him peace.

h. Adornment that resembles that of the Jahiliyyah, or the pre-Islamic era, is characterized by three aspects: excessive adornment, the exposure of the *aurat*, or the female genitalia, and the adherence to traditions that contradict Islamic teachings. This prohibition is aimed at preserving Muslim identity, protecting purity and honor, and distancing oneself from behavior that may lead to sin. In the Qur'anic verse Q.S. al-Ahzab/33:33, Allah Swt. makes a definitive statement on the matter.

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى

Translation:

<sup>27</sup> Ibid., 154.

<sup>28</sup> Al-Ja'fi, "Ṣaḥiḥ Al-Bukhārī," 216.

<sup>29</sup> Al-Sijistāni, "Sunan Abī Dāwud," 77.

<sup>30</sup> Ibid., 397.

And stay in your homes and do not adorn yourselves as the people of ignorance did in the past.<sup>31</sup>

## 2.2. The Law of Tattoos in Islam

The Arabic term for tattoo is “*al-Wasym*” (الوشم). The term “*al-Wasym*” is translated literally as “*al-'Alāmah*” (العلامة), signifying a mark or sign. In Islamic jurisprudence terminology, “*al-Wasym*” or tattooing is defined as the process of piercing the skin with a needle until blood is drawn, then inserting ink or alcohol into the wound to produce a permanent blue or green color.<sup>32</sup> According to the Indonesian Language Dictionary, tattooing is defined as the process of applying pigment to the skin of the body, thereby creating a permanent image or design. The process of creating a tattoo, or tattooing, involves the insertion of a fine needle into the skin, followed by the injection of various types of dyes, including black, blue, or green, to produce a spectrum of colors.<sup>33</sup>

Tattoos can be applied to human or animal skin. This practice has been observed in various regions worldwide, with its specific forms adapting to the cultural nuances of the local populace. Historically, tattoos have been utilized by various tribal communities for a variety of purposes, including the demarcation of territory, the expression of social status and rank, and the communication of health status. The practice of body modification through tattooing has been documented in diverse cultural contexts, including Polynesia, the Philippines, Kalimantan, Mentawai, Africa, North and South America, Mesoamerica, Europe, Japan, Cambodia, and China.<sup>34</sup>

Tattoos, once regarded as sacred by certain remote communities, have now become a prevalent phenomenon in modern society. In the context of indigenous tribes, tattoos are imbued with profound religious significance, and their practice is subject to stringent restrictions. The practice of tattooing has historically been reserved for specific groups within society, including individuals in positions of authority, spiritual leaders, healers, and notable historical figures. These tattoos have also served as a form of social identification, reflecting one's status or role within the community. In contrast, contemporary society has witnessed a shift in the perception of tattoos, leading to their increased popularity and acceptance. In the contemporary era, the practice of obtaining tattoos is no longer constrained by social boundaries. Tattoos have evolved into a medium of artistic and emotional expression. Indeed, for a considerable segment of the population, tattoos have become an integral component of their lifestyle.<sup>35</sup>

The realm of tattoos boasts a myriad of possibilities, allowing individuals to express their unique personalities, life experiences, or philosophical perspectives. Tattoos, a form of artistic expression that has existed since antiquity, can be classified into various categories based on their nature. Permanent tattoos, the most commonly known type, involve the process of injecting ink into the dermis layer of the skin, resulting

<sup>31</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an Dan Terjemahan*, 422.

<sup>32</sup> Muhammad ibn Mukram ibn 'Alī Abū Faḍl Jamāluddīn ibn Manzūr al-Ansārī Al-Ifriqī, “Lisan Al-'Arab,” I (Bairūt: Dār al-ṣādir, 1993), 693.

<sup>33</sup> Depertemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, IV (Jakarta: PT Gramedia Pustaka Utama, 2014), 1640.

<sup>34</sup> Wikipedia Ensiklopedia, “Tato,” *Situs Resmi Wikipedia*, accessed June 10, 2024, <https://id.wikipedia.org/wiki/Tato>.

<sup>35</sup> Liberata Lin, “Tato Sebagai Gaya Hidup Kaum Perempuan Perkotaan,” *Balale' : Jurnal Antropologi* 1, no. 2 (2020), doi:10.26418/balale.v1i2.43407.

in an image that lasts a lifetime. This type of scarring is notoriously resistant to removal and often necessitates costly laser procedures. Conversely, temporary tattoos offer a more flexible alternative, with a duration of only a few days to a few weeks. Typically, henna or specialized ink that is considered safe for the skin is used in this type of tattooing. This method of body modification is popular among individuals who wish to experiment with tattooing without making a long-term commitment.<sup>36</sup>

A range of intermediate options are represented by semi-permanent tattoos, which occupy a position between the two aforementioned extremes. This type of tattoo utilizes a specialized ink that undergoes a natural fading process over time, resulting in a duration of permanence that exceeds that of temporary tattoos but falls short of that of permanent tattoos. Conversely, cosmetic tattoos are employed for more specific purposes, including aesthetic enhancement, such as eyebrow tattoos, eyeliner, and nipple reconstruction following mastectomy.<sup>37</sup> Innovations in the realm of tattoos persistently evolve, giving rise to distinctive forms such as UV tattoos, which become discernible solely under ultraviolet illumination, thereby engendering a captivating hidden effect. White ink tattoos employ white ink to achieve a particularly subtle effect, though they are prone to faster fading. Finally, scar tattoos represent a distinctive method in which patterns are created by injuring the skin without the use of ink, resulting in designs that are formed during the healing process of the wound.<sup>38</sup>

The majority of scholars concur that permanent tattoos are not permissible under Islamic law. This perspective is rooted in a series of hadiths traditions attributed to the Prophet Muhammad Saw that explicitly prohibit the practice of tattooing. Permanent tattoos are regarded as a form of alteration to Allah's Swt. creation, which is in direct opposition to the tenets of Islamic teachings. This perspective is founded on a series of arguments and considerations that have been previously expounded upon by scholars in the field. The following is a more detailed elucidation of the ruling on tattoos in Islam:<sup>39</sup>

a. General Prohibition

A hadith narrated from Abdullah bin Mas'ud ra. That the Messenger of Allah Saw. said::

لَعْنَ اللَّهِ الْوَاثِمَاتِ وَالْمُسْتَوْثِمَاتِ، وَالنَّامِصَاتِ وَالْمُنَنِمِصَاتِ، وَالْمُتَقْلِجَاتِ لِلْحُسْنِ، الْمُعَيْزَاتِ حَلْقَ اللَّهِ. (روا  
البخاري)<sup>40</sup>

Meaning:

Allah curses women who get tattoos and women who ask to get tattoos, women who remove their eyelashes and women who ask to have their facial hair removed, women who file their teeth for beauty, because these women have altered Allah's creation.

Additionally, a narration has been documented from Abu Hurairah and Ibn 'Umar, who reported that the Messenger of Allah Saw. is quoted as saying:

<sup>36</sup> Authority Tattoo, "Tattoo Designs," *Situs Resmi Authority Tattoo*, accessed June 12, 2024, <https://authoritytattoo.com/tattoo-designs/>.

<sup>37</sup> Tattooseo, "Tattoo Artists," *Situs Resmi Tattooseo*, accessed June 12, 2024, <https://www.tattooseo.com/tattoo-artists/>.

<sup>38</sup> Ibid.

<sup>39</sup> Salim, *Fiqh Al-Sunnah Li Al-Nisā*, 575.

<sup>40</sup> Al-Ja'fi, "Şahih Al-Bukharî," 216.

لَعْنَ النَّبِيِّ ﷺ الْوَاصِلَةُ وَالْمُسْتَوْصِلَةُ ، وَالْوَاثِمَةُ وَالْمُسْتَوْشِفَةُ (رواية البخاري)<sup>41</sup>

Meaning:

The Prophet (peace be upon him) cursed women who extend their hair, women who ask to have their hair extended, as well as women who make tattoos and those who ask to have tattoos made. (HR. Bukhari).

b. Reasons for Prohibition

- 1) Tattoos are regarded as a modification of God's creation, which is considered unlawful according to Q.S. al-Nisā/4: 119.

وَلَا أُضْلَلُهُمْ وَلَا مُنْتَهُمْ وَلَا مُرَدُّهُمْ فَإِبْرَيْكُنَ آذَانَ الْأَنْعَامِ وَلَا مُرَدُّهُمْ فَلَيَعْرِيْنَ حَلْقَ اللَّهِ وَمَنْ يَتَّخِذُ الشَّيْطَانَ وَلِيَّا مِنْ دُونِ اللَّهِ فَقَدْ حَسِرَ حُسْرَانًا مُّبِينًا

Translation:

“And I will surely mislead them, and I will stir up vain desires in them, and I will command them to slit the ears of cattle, (and they will indeed slit them), and I will command them to alter the creation of Allah, (and they will indeed alter it).” Whoever takes Satan as a protector instead of Allah has indeed suffered a clear loss.<sup>42</sup>

- 2) Permanent tattoos have been demonstrated to impede the process of wudu, thereby preventing the application of water and *junub* bathing from reaching the skin.<sup>43</sup>
- 3) The process of tattooing has been demonstrated to pose potential health hazards. For instance, there exists a risk of infection or disease transmission through the use of unsterilized needles.<sup>44</sup>
- 4) Social aspects: Tattoos are frequently linked to unfavorable conduct or specific group affiliations that diverge from Islamic principles.<sup>45</sup>

### **2.3. Analysis of Temporary Tattoo Decorations on the Body from an Islamic Jurisprudence Perspective**

The popularity of temporary tattoos continues to rise. A considerable number of individuals employ these tools as a means of artistic self-expression and updating their appearance. Furthermore, this particular type of tattoo has gained popularity among individuals who are hesitant to commit to permanent body art. This phenomenon has even given rise to business opportunities for providers and sellers of temporary tattoos. Despite their transient nature, these tattoos necessitate meticulous care to ensure optimal outcomes. It is imperative for individuals to comprehend the proper methods of care and removal of temporary tattoos prior to their utilization. A considerable number of individuals express a desire to obtain tattoos; however, they are apprehensive about the discomfort associated with the procedure. The optimal solution to this predicament is the acquisition of a temporary tattoo. Temporary tattoos bear a strong resemblance to

<sup>41</sup> Ibid., 218.

<sup>42</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an Dan Terjemahan*, 97.

<sup>43</sup> Abu Zakaria Muhyiddin bin Sharaf Al-Nawawi, “Al-Majmu' Syah Al-Muhażżab,” I (Kairo: Al-Muniriyat, n.d.), 1925–28.

<sup>44</sup> Klikdoter, “Bahaya Infeksi Kulit Akibat Tato,” *Situs Resmi Klikdokter*, accessed July 20, 2024, <https://klikdokter.com/info-sehat/kulit/bahaya-infeksi-kulit-akibat-tato>.

<sup>45</sup> Setiaji et al., “Mengungkap Tato Sebagai Seni Mengekspresikan Diri.”

permanent tattoos; however, they are intended to be temporary. The creation of this tattoo is an intricate process that involves a series of meticulous steps.<sup>46</sup>

a. Types of Temporary Tattoos

Temporary tattoos provide a method for individuals to engage in the practice of body art without the commitment of permanent body modification. A wide array of temporary tattoos is currently available, each offering a unique set of advantages and disadvantages:<sup>47</sup>

- 1) *Henna* or *inai* tattoos are a form of temporary body art that uses a paste made from *henna* leaves (*Lawsonia inermis*). Here are the specifications:
  - a) Made from natural henna plant paste
  - b) Reddish brown in colour
  - c) Lasts 1-3 weeks
  - d) Safe and rarely causes allergies
  - e) Often used in traditional ceremonies in some cultures
  - f) Originates from Middle Eastern, North African, and South Asian cultures.
- 2) Jagua tattoos are a type of temporary tattoo similar to henna tattoos but use different materials. Here are the specifications:
  - a) Made from the sap of the *genipa americana* fruit
  - b) Dark blue in colour
  - c) Lasts 1-2 weeks or even up to a month
  - d) Similar to permanent tattoos but safer
  - e) Originating from indigenous tribes in the Amazon, South and Central America
- 3) Sticker/Transfer tattoos are a type of temporary tattoo that is easy to apply and popular among both children and adults. Here are its specifications:
  - a) Applied to the skin with water
  - b) Lasts only a few days
  - c) Easy to apply and remove
  - d) Popular for children
  - e) Made from ink or pigments printed on special paper or thin film.
- 4) Airbrush Tattoos are a method of applying temporary tattoos using an airbrush to spray special paint onto the skin, creating smooth and detailed designs. Here are the specifications:
  - a) Sprayed onto the skin using a stencil
  - b) Uses special ink safe for the skin
  - c) Lasts 3-7 days
  - d) Can be made very detailed
- 5) A pen/marker tattoo is a type of temporary tattoo that is created using a writing instrument such as a pen or specialised marker and drawn directly on the skin.
  - a) Drawn directly on the skin with specialised markers
  - b) Lasts 1-3 days
  - c) Suitable for simple designs
  - d) Easily erased with alcohol

---

<sup>46</sup> Inkedmind, “Temporary Tattoo Guide,” *Situs Resmi Inkedmind*, accessed June 20, 2024, <https://www.inkedmind.com/temporary-tattooguide/#:~:text=Temporary%20tattoos%20are%20impermanent%20designs%20that%20you%20place,%20time%20to%20dry%20and%20apply%20to%20your%20skin>.

<sup>47</sup> KTREW Tattoo, “10 Types of Temporary Tattoos: Exploring The World Of Non-Permanent Body Art,” *Situs Resmi KTREW Tattoo*, accessed June 20, 2024, [ktrewtattoo.com/post/10-types-of-temporary-tattoos-exploring-the-world-of-impermanent-body-art](https://ktrewtattoo.com/post/10-types-of-temporary-tattoos-exploring-the-world-of-impermanent-body-art).

- 6) Mehndi tattooing, also known as Mehendi or Mehandi, is the art of temporary body painting using a paste of mashed *Lawsonia inermis* leaves with added essential oils or lemon. Here are the specifics:
  - a) Initial colour is usually orange, turning brownish red in 24-48 hours.
  - b) Intricate designs with traditional motifs
  - c) Commonly used for weddings
  - d) Lasts 1-3 weeks, depending on care and application area.
  - e) Derived from the ancient traditions of India, the Middle East, and North Africa
- 7) Metallic Tattoo is a type of temporary tattoo that uses ink or foil with a shiny, shimmery, or metallic effect that gives the skin a shiny or metallic effect. Here are the specifications
  - a) Uses metallic foil or glitter
  - b) Lasts 1-2 days
  - c) Gives a sparkling effect
  - d) Has an energising effect
- 8) UV or Glow in the Dark tattoos are a type of temporary tattoo that uses special inks that react to ultraviolet (UV) light or glow in the dark. Here are the specifications:
  - a) Visible under UV light
  - b) Lasts a few days
  - c) Popular for parties and nightclubs
  - d) Based on UV ink that contains fluorescent pigments that react to UV and phosphors that absorb and emit light.
- 9) Jagga tattoos are temporary tattoos that use sap from the fruit of *Genipa americana*, a tree native to South and Central America. Here are the specifications
  - a) Similar to the jagua tattoo, but uses a different material
  - b) Made from a mixture of natural materials including leaves and fruits
  - c) Lasts about 2 weeks
  - d) Produces a bluish black colour
  - e) Derived from the traditions of tribes in the Amazon jungle
  - f) Used in traditional rituals and ceremonies for centuries
  - g) Produces a dark blue-black colour
- 10) Bindi tattoos are temporary tattoos applied to the forehead, usually between the eyebrows, mimicking the appearance of a traditional Indian bindi. Here are the specifications:
  - a) Originated in India
  - b) Usually in the form of dots or small ornaments affixed on the forehead
  - c) Can last a few hours to a few days depending on the type
- 11) Temporary Cosmetic Tattoos are temporary applications that mimic makeup effects or enhance certain facial features without a permanent procedure. Here are the specifications:
  - a) Used to enhance or conceal facial features
  - b) Examples include temporary eyebrows, eyeliner, or lip liner
  - c) Usually waterproof and can last 1-7 days
  - d) Made from specialised inks that are safe for skin and cosmetic pigments
- 12) Silicone Based Temporary Tattoos are temporary tattoos that use medical grade silicone to create a very realistic and long-lasting tattoo effect. Here are the Specifications:
  - a) Uses liquid silicone that is applied to the skin

- b) Once dry, can last up to several weeks
- c) More durable than other types of temporary tattoos
- d) Waterproof and does not fade easily

13) Enzyme-Based Temporary Tattoos use special enzymes to temporarily alter the skin pigment, creating a tattoo effect without needle penetration. This is a technology that is still under development and not widely available commercially. Here are the specifications:

- a) Uses a new technology that temporarily modifies the skin pigment
- b) Can last up to several months
- c) Still in the development stage and not yet widely available

14) Organic Ink-Based Temporary Tattoos are temporary tattoos that use inks or pigments derived from natural and organic ingredients, without synthetic chemicals.

- a) Using ink made from organic ingredients
- b) Safe for sensitive skin
- c) Lasts 1-2 weeks

15) Water Tattoos, also known as water-based temporary tattoos or water decal tattoos, are a type of temporary tattoo that is easy to apply and popular among children and adults. Water Tattoos are designs printed on special paper and can be transferred to the skin using water. Here are the specifications:

- a) Uses special paper that is attached to wet skin
- b) The design will appear when the paper is removed
- c) Usually only lasts a day or two
- d) Based on skin-safe non-toxic inks and specialised paper with a water-soluble coating

The types of temporary tattoos previously mentioned represent a small sample of the numerous options available. The industry is undergoing a period of rapid evolution, with technological innovations contributing to the emergence of novel methodologies. The result is the creation of increasingly sophisticated non-permanent tattoos, offering a higher level of safety for the user's skin and longer durability.

Temporary tattoos are associated with a range of benefits and drawbacks, which are outlined below:<sup>48</sup>

1) Advantages:

- a) Temporary in nature. Temporary tattoos typically dissipate within a few days or weeks, thereby eliminating the necessity of a long-term commitment.
- b) Painless: The application process is less invasive than the process of obtaining a permanent tattoo.
- c) The cost is reduced. The cost of these tattoos is considerably lower than that of permanent tattoos.
- d) The design experiment is to be conducted. It is possible to experiment with different designs before making the decision to obtain a permanent tattoo.
- e) Safe for children: Great for special occasions or children's costumes.
- f) It is imperative to note that there is no risk of infection. The absence of dermal penetration renders the probability of infection remarkably low.
- g) The application process is straightforward. This task can be completed independently in a domestic setting without the necessity for specialized skills.

---

<sup>48</sup> Kompas24, "Tato Temporer Metode Terbaik Yang Tidak Ingin Rasa Sakit," *Situs Resmi Kompas24*, n.d.

- h) Flexible: Its utilization is appropriate for events that are either specific in nature or those that occur on a seasonal basis.
- 2) A discussion of the potential disadvantages is warranted.
  - a) The material exhibits inadequate durability. The duration of this phenomenon typically ranges from a few days to a few weeks.
  - b) The image quality is limited. The quality of the image is not commensurate with that of a permanent tattoo, due to a lack of clarity and sharpness in its appearance.
  - c) It is susceptible to smudging with ease. The material may experience a reduction in color intensity or structural integrity when exposed to water, perspiration, or mechanical stress.
  - d) It is imperative to exercise caution in circumstances where additional care is required. Maintaining the integrity of the product necessitates particular attention to ensure its longevity.
  - e) Allergic reactions: Some people may be allergic to temporary tattoo materials.
  - f) This product is not intended for use on individuals with sensitive skin. It has been demonstrated that the substance in question has the potential to induce a state of irritation in cases of sensitive skin.
  - g) The color options are limited: It is important to note that not all colors are available, and those that are may not last long on the skin.
  - h) This approach is not feasible for large designs. The process of creating designs with a high degree of intricacy is challenging.

The perspectives of Islamic scholars concerning the legal framework of temporary tattoos exhibit significant diversity, with some demonstrating a propensity towards flexibility, while others adopt a more cautious stance. The prevailing attitude among contemporary scholars is one of greater tolerance for temporary tattoos in comparison to permanent tattoos. Nevertheless, divergent opinions persist among the parties involved. The following section presents the perspectives of several contemporary scholars, along with the sources from which they draw their insights.

*Firstly*, Sheikh Muhammad Sāliḥ Al-Munajjid does not regard the application of henna and analogous substances as a lasting alteration in skin pigmentation. Henna is regarded as a form of temporary embellishment that is prone to fading over time. From an Islamic perspective, the use of henna for decorative purposes is permissible for women, contingent upon two fundamental conditions. The initial condition stipulates that the henna drawing must not depict animate beings, such as humans or animals. The second condition stipulates that the henna decoration must not be exhibited to men who are not family members or close acquaintances. From this perspective, henna is regarded as a permissible form of decoration within the context of Islamic teachings. The permissibility of this practice is contingent upon the adherence to the aforementioned conditions, with the caveat that it does not contravene the restrictions stipulated in sharia. Sheikh Al-Munajjid, therefore, acknowledges the use of henna as a form of adornment for Muslim women, albeit within the confines of Islamic principles. The following text is intended to provide a comprehensive overview of the subject matter.<sup>49</sup>

*Secondly*, Ahmad Sarwat's work, 'Fikih Kehidupan Series: 10 Clothes, Jewellery, and Home' provides a comprehensive overview of the multifaceted nuances in Islamic

---

<sup>49</sup> Islamqa.info, "Tato Sementara Waktu Dan Permanen. Macam Dan Hukum Keduanya," *Situs Resmi Islam.Info*, accessed June 20, 2024, <https://islamqa.info/id/answers/99629/tato-sementara-waktu-dan-permanen-macam-dan-hukum-keduanya>.

law concerning the use of tattoos. Despite the preponderance of scholarly consensus that categorically prohibits body modifications such as tattoos, Ahmad Sarwat expounds on the existence of exceptions to this rule, delineating circumstances under which such practices may be deemed permissible. These exceptions, as elucidated by Sarwat, encompass tattoos employed for medical purposes, particularly in contexts where they serve as a form of therapeutic intervention during emergency situations.<sup>50</sup>

*Thirdly*, Yūsuf al-Qaraḍawī demonstrates a more flexible perspective on temporary tattoos compared to traditional scholars. A clear distinction exists between permanent tattoos, which are prohibited by Islam, and temporary tattoos, which are permitted under certain conditions according to al-Qaraḍawī. Temporary tattoos, such as henna, are not considered to fall under the hadith prohibition, which is more aimed at permanent tattoos that permanently alter God's creation. While the practice is permissible, al-Qaraḍawī underscores the importance of moderation, emphasizing that the use of temporary tattoos should be within reasonable limits, not excessive, and free from elements that are prohibited in Islam. The cultural context is also considered, with the acknowledgment that in certain societies, the practice of henna application aligns with Islamic principles. The use of temporary tattoos is discussed in the context of its intention and purpose, with al-Qaraḍawī emphasizing that permission is granted for positive purposes, such as beautification for the husband or in celebration of marriage.<sup>51</sup>

*Fourthly*, it is noteworthy that Wahbah al-Zuhailī may have applied a significant distinction in examining the issue of temporary tattoos. Permanent tattoos, which are known to result in a permanent alteration of physical appearance, are generally categorized as impermissible in Islamic law. Conversely, temporary tattoos that can be removed are likely to be interpreted by al-Zuhailī with a more flexible perspective and are considered to have a legal position that is not as strict as permanent tattoos. This perspective aligns with al-Zuhailī's approach, which examines the distinct characteristics and implications of these two types of tattoos within the context of Islamic legal doctrine, also known as fiqh.

Wahbah al-Zuhailī's perspective on temporary tattoos can be characterized as moderate. It is his considered opinion that temporary tattoos, which are not permanent and can be removed without causing harm to the skin, are essentially permissible according to Islamic law. He draws a clear distinction between permanent tattoos, which are prohibited, and temporary skin coloring such as henna, which is permissible. The primary rationale for the permissibility of temporary tattoos is predicated on the understanding that they do not constitute a permanent alteration of Allah's Swt. creation. Nevertheless, Wahbah al-Zuhailī still provides some restrictions and warnings. The utilization of temporary tattoos is subject to certain restrictions in Islamic jurisprudence. Specifically, the depiction of animate beings is considered prohibited, and thus, the incorporation of such imagery in temporary tattoos is not permissible. Furthermore, temporary tattoos should not impede the penetration of wudu water through the epidermis. In conclusion, he recommended that Muslims exercise caution and limit the use of temporary tattoos, despite their permissibility.<sup>52</sup>

<sup>50</sup> Ahmad Sarwat, *Seri Fikih Kehidupan: 10 Pakaian, Perhiasan, Dan Rumah*, I (Jakarta Selatan: DU Publishing, 2011), 175.

<sup>51</sup> Yūsuf Al-Qaraḍawī, "Hadī Al-Islam: Fatawa Mu'āsirah," I (Kairo: Dar al-Qalam lil-Nashr wa-al-Tawzī', 2003), 419.

<sup>52</sup> Al-Zuhailī, "Al-Fiqh Al-Islāmī Wa Adillauh," 682–83.

The predominant viewpoint among contemporary scholars is one that permits the utilization of temporary tattoos, albeit with the stipulation that certain criteria are met. The aforementioned conditions encompass the proscription of the depiction of animate beings, the avoidance of practices that bear resemblance to those engaged in by non-Muslims, and the restraint from the excessive use of any given medium. Furthermore, it is imperative to note that temporary tattoos must not contain any elements that are strictly forbidden in Islamic teachings. Another salient aspect pertains to the capacity of the tattoo to self-regulate and diminish over a relatively brief period. While there is a tendency to permit temporary tattoos, it should be noted that some scholars maintain a cautious stance on the matter. Some muslims even opt to abstain from using temporary tattoos as a form of religious caution (*wara'*). This demonstrates the diversity of scholarly perspectives concerning the Islamic perspective on temporary tattoos.

Conversely, others contend that the practice of temporary tattooing can be regarded as a form of embellishment in personal adornment, which is not in accordance with Islamic principles. These perspectives are indicative of a more cautious approach in addressing the phenomenon of temporary tattoos among muslims. The following are the perspectives of scholars who tend to prohibit or severely restrict the use of temporary tattoos.

*Firstly*, the following discourse is based on the perspectives of Shaykh Abdul Aziz bin Bāz, a prominent scholar from Saudi Arabia. According to this perspective, muslims are advised to refrain from getting any form of tattoo, whether it is permanent or temporary. This perspective is informed by several considerations. *Firstly*, tattoos are considered a form of alteration of Allah's Swt. creation, even if it is only temporary. It is imperative to exercise restraint in making alterations to the physical form of Allah's Swt. creation, except under circumstances where there is a compelling justification substantiated by the tenets of Shariah. *Secondly*, there is a concern that temporary tattoos could serve as an introduction to permanent tattoos, which are clearly prohibited in Islam. The necessity of sealing off any potential pathways that could lead to activities deemed haram is a fundamental tenet of this perspective. *Thirdly*, the practice of utilizing temporary tattoos can be classified as excessive adornment, which is not endorsed by Islamic principles. Muslims are encouraged to adhere to a modest standard of dress, in accordance with the teachings of the Prophet Muhammad, which emphasize simplicity and austerity. However, there are exceptions to this general prohibition. Specifically, the use of henna is permitted in the context of wedding or holiday traditions, provided that two conditions are met. First, the henna must not contain images that are considered prohibited. Second, the application of the henna must not prevent wudu water from reaching the skin. This perspective is indicative of a conservative stance on contemporary issues, such as temporary tattoos, characterized by a cautious approach and a commitment to preserving the integrity of Islamic teachings.<sup>53</sup>

*Secondly*, Shaykh Muhammad ibn al-'Uṣaimīn's views on temporary tattoos reflect a firm and conservative stance. This distinguished academic from Saudi Arabia posits that temporary tattoos fall into the category of practices that Muslims should eschew. Despite the fact that temporary tattoos are not permanent, akin to conventional tattoos, the practice is nevertheless regarded as a form of altering Allah's Swt. creation. Sheikh al-'Uthaimīn underscored the significance of refraining from any form of body modification that is not deemed essential. In his fatwa, Shaykh al-'Uṣaimīn draws

<sup>53</sup> Abdul Aziz bin Abdullah bin Abdul Rahman bin Baz, "Majmu' Fatawā Wa Maqālat Mutanū'ah," I (Riyad: Dār al-Qasim, 1990), 43–44.

parallels between temporary tattoos and al-washm (permanent tattoos), both of which are considered prohibited according to the hadith. Despite the fact that temporary tattoos do not result in permanent markings, the fundamental principle of the prohibition is widely regarded as still applicable. Additionally, Shaykh al-'Uṣaimīn issues a warning regarding the potential implications of temporary tattoos, suggesting that their use may serve as a gateway to permanent tattoos, which are strictly forbidden under Islamic law. Consequently, as a form of prudence (*sad al-Zara'i*), the utilization of temporary tattoos should be eschewed entirely.<sup>54</sup>

*Thirdly*, Sheikh Sālih al-Fauzān's perspective on temporary tattoos is characterized by its rigidity, as he prohibits their use. According to Sheikh al-Fauzān, temporary tattoos are regarded as a form of altering Allah's Swt. creation, despite their non-permanent nature. The prohibition of tattoos in Islam, according to this perspective, encompasses both permanent and temporary forms of body modification. Shaykh al-Fauzān's argument is rooted in hadiths that prohibit tattoos in general, without distinguishing between permanent and temporary forms of body modification. Sheikh al-Fauzān also issues a warning regarding the potential for temporary tattoos to serve as a gateway to permanent tattoos, which are categorically forbidden under Islamic law. He asserts that the allowance of temporary tattoos could potentially pave the way to what is haraam. Additionally, Shaykh al-Fauzān contended that the practice of temporary tattooing frequently entails the imitation of non-muslims or immoral figures, a practice that muslims are encouraged to refrain from.<sup>55</sup>

*Fourthly*, the Lajnah Daimah, otherwise known as the Standing Committee for Scientific Research and Fatwa of Saudi Arabia, has adopted a definitive stance on the subject of temporary tattoos. This committee has historically adopted a policy that restricts the use of temporary tattoos for multiple reasons and considerations. According to the fatwa issued by Lajnah Daimah, the practice of temporary tattooing is considered a form of imitation of the infidels and the wicked. The aforementioned parties posit that this practice falls under the category of altering Allah's Swt. creation, even if it is not permanent.

Lajnah Daimah has also underscored that the practice of temporary tattoos can serve as a conduit for the subsequent adoption of permanent tattoos, a practice that is unequivocally prohibited under Islamic law. They concluded that the act of opening the door to what may potentially lead to something haram is not warranted. The committee further emphasized that temporary tattoos may prevent the water of ablution from reaching the skin, which could potentially invalidate the ablution. Despite the fact that temporary tattoos can be removed, the argument was made that the removal process is often cumbersome and can result in delays in prayer.

However, it is noteworthy that the Lajnah Daimah established an exception for the practice of henna application, which has become a tradition within certain Muslim communities. In certain circumstances, the utilization of henna is considered permissible, as it has become an integral component of customary practices that do not contradict the tenets of Islamic law. In general, the Lajnah Daimah adopts a prudent stance, prohibiting the practice of temporary tattooing as a form of deterrence (*sad al-Zara'i*) against actions that could potentially contravene Islamic legal principles. However, exceptions are made

<sup>54</sup> Muhammad ibn Sāleḥ ibn Muhammad Al-Ūṣaimīn, "Majmū' Fatāwa Wa Rāsa'il," I (Riyadh: Dār al-Waṭān, 1996), 20–21.

<sup>55</sup> Saleh ibn Fauzān ibn Abdullah Al-Fauzān, *Al-Muntaqa Min Fatāwa*, I (Riyadh: Mu'assasat al-Risalah, 2001), 600.

for practices that are deeply entrenched in specific muslim cultural traditions, such as the application of henna.<sup>56</sup>

The issue has given rise to divergent views among scholars. Temporary tattoos, therefore, serve as a reflection of the dynamic interplay between the principle of prudence in maintaining the sanctity of the body and the Shari'ah, with consideration of the flexibility of that which is not permanent. It is evident that prominent scholars in the field, including Shaykh Muhammad Şâlih al-Munajjid, Yûsuf al-Qarađâwî, Ahmad Sarwat, and Wahbah al-Zuḥailî, have adopted a more moderate and permissive stance regarding temporary tattoos. This position is particularly evident when these scholars employ materials such as henna, which is known to fade away naturally or within a specific timeframe. This prohibition is grounded in the belief that permanent tattoos (*al-Washm*) constitute a violation of the sacred principles outlined in the hadith of the Prophet Saw. This belief is rooted in the belief that permanent tattoos alter Allah's Swt. creation in a permanent manner and have the potential to induce adverse health effects. The placement of temporary tattoos on the body is permissible for women, provided that certain criteria are met. *Firstly*, the tattoos must not contain images of animate beings. *Secondly*, they must not resemble non-Islamic cultural motifs. *Thirdly*, they must not obstruct the process of ablution. Temporary tattoos are particularly permissible in cultural contexts, such as weddings or holidays.

Conversely, a more conservative group of scholars, including Sheikh Ibn Bâz, Ibn al-'Uṣaimîn, Şâlih al-Fauzân, and Lajnah Dâ'imah, have underscored the precautionary aspect of Islamic law. The argument was made that, despite their non-permanent nature, temporary tattoos nevertheless constitute an alteration of Allah's Swt. creation and possess the capacity to direct the Ummah toward behaviors that emulate those of the immoral or non-muslims. In the context of fiqh, this principle is formally referred to as the rule of *sad al-Zara'i*, which translates to "closing the path to evil." The primary rationale for the prohibition of temporary tattoos is the concern that they could serve as a gateway to the acceptance of permanent tattoos. Furthermore, they underscore the risk of wudu water becoming contaminated and the proclivity to embellish one's appearance excessively. Consequently, within the framework of Islamic jurisprudence, the legal status of temporary tattoos is considered *khilâfiyyah*, or disputable. The determination of its legal status is contingent upon several factors, including the intention behind its application, the prevailing cultural context, the materials utilized in its creation, and its impact on religious obligations such as wudu and prayer.

### 3. CONCLUSION

According to the findings of the analysis of Islamic jurisprudence, the practice of temporary tattoo decoration on the body is a matter of contention among scholars. Contemporary scholars adopt a nuanced stance on the subject, permitting temporary tattoos under certain conditions. It is their position that the prohibition in the Prophet's Saw. hadith pertains specifically to permanent tattoos (*al-Washm*) that permanently alter Allah's creation and have the potential to cause health effects. The utilization of temporary tattoos is permissible under certain conditions. *Firstly*, the tattoos must not contain images of animate beings. *Secondly*, they must not resemble non-Islamic cultural motifs. *Thirdly*, they must not contain impurities. *Finally*, they must not prevent water from reaching during ablution or bathing. The use of temporary tattoos, particularly by women in certain

<sup>56</sup> Al-Lajnat al-Dâimat lî al-Buḥuš al-'ilmât wa al-Iftâ'I, "Fatâwâ Al-Lajnat Al-Dâimat" (Riyadh: Lajnah Daimah, 1994), 213–14.

cultural contexts such as weddings or holidays, can be considered permissible, provided that all of these conditions are met. Conversely, certain scholars advocate for the wara' approach and the rule of *sad al-Zara'i* (closing the door to evil). It is acknowledged that temporary tattoos, despite their transitory nature, can bear a striking resemblance to permanent tattoos in both form and function. This observation has given rise to concerns that these tattoos might serve as a gateway to deviant behaviors. This concern is further compounded by the potential obstruction of water for purification, as well as the tendency to exaggerate in adornment (*tabarruj*), which is antithetical to the value of modesty in Islam.

Accordingly, temporary tattoos on the body can be regarded as permissible under certain conditions, as stipulated by contemporary scholars. This approval is contingent upon the absence of haram elements and the absence of any interference with worship practices. However, due to divergent perspectives and the precautionary stance advocated by certain scholars, the utilization of temporary tattoos remains contingent on a thorough consideration of the context, intention, and its maslahat mudarat in the life of a Muslim. Consequently, a judicious approach necessitates exercising caution and considering the tenets of sharia in all matters pertaining to body adornment. The findings of this study underscore the capacity of Islamic jurisprudence to demonstrate adaptive flexibility in addressing contemporary cultural phenomena, while concurrently upholding the principles of Sharia, modesty, and the sanctity of worship. The limitations of this research are rooted in its theoretical foundation, which primarily relies on textual analysis without incorporating empirical data from Muslim communities. Consequently, future research agendas should prioritize the exploration of empirical perspectives and behavioral patterns concerning the acceptance and practice of temporary tattoos among Muslims within diverse socio-cultural contexts. This will contribute to a more comprehensive understanding of contemporary fiqh adaptation.

#### 4. REFERENCES

Al-Fauzān, Saleh ibn Fauzān ibn Abdullah. *Al-Muntaqa Min Fatāwa*. I. Riyadh: Mu'assasat al-Risalah, 2001.

Al-Ifriqī, Muhammad ibn Mukram ibn 'Alī Abū Faḍl Jamāluddīn ibn Manzūr al-Ansārī. "Lisan Al-'Arab," I. Bairūt: Dār al-ṣādir, 1993.

Al-Ja'fī, Abu Abdullah Muhammad Ibn Ismā'il al-Bukhārī. "Ṣahīḥ Al-Bukhārī," I. Damaskus: Dar Ibnu Kaśīr Dar al-Yamsmah, 1993.

Al-Lajnat al-Dāimat lī al-Buḥūs al-'ilmīat wa al-Iftā'I. "Fatāwā Al-Lajnat Al-Dāimat." Riyadh: Lajnah Daimah, 1994.

Al-Nawawi, Abu Zakaria Muhyiddin bin Sharaf. "Al-Majmu' Syah Al-Muhażżab," I. Kairo: Al-Muniriyat, n.d.

Al-Qarḍawī, Yūsuf. *Al-Halāl Wa Al-Harām Fī Al-Islam*. XX. Kairo: Maktabah Wahbah, 1997.

———. "Hadī Al-Islam: Fatawa Mu'āsirah," I. Kairo: Dar al-Qalam lil-Nashr wa-al-Tawzī', 2003.

Al-Qastallānī, Ahmad ibn Muḥammad. "Irsyād Al-Sārī Li Syarḥ Ṣahīḥ Al-Bukhārī." Beirut: Dār al-Kutub al-'Ilmiyyah, 1996.

Al-Sijistani, Abu Dawud Suleiman bin Al-Ash'ath bin Ishaq bin Bashir Al-Azdi. "Sunan Abī Dāwud," I. Dehli: Al-Ansariyya Press, 1905.

Al-Uṣaimīn, Muhammad ibn Sāleḥ ibn Muhammad. "Majmū' Fatāwa Wa Rāsa'il," I. Riyadh: Dār al-Waṭan, 1996.

Al-Zuhailī, Wahbah. "Al-Fiqh Al-Islāmī Wa Adillauh," X. Damaskus: Dar al-Firk, 2007.

———. "Tafsir Al-Munīr," I. Damaskus: Dar al-Fikr, 1991.

Aulia Mutiara Hikmah, Zahara Fadilla, Laili Safitri, and Nurkhalisa Nurkhalisa. "Edukasi Masyarakat Tentang Penggunaan Tato Temporer Yang Mengandung Senyawa Berbahaya Bagi Kesehatan." *Faerah : Jurnal Hasil Kegiatan Pengabdian Masyarakat Indonesia* 1, no. 1 (2023). doi:10.59024/faerah.v1i1.37.

Authority Tattoo. "Tattoo Designs." *Situs Resmi Authority Tattoo*. Accessed June 12, 2024. [https://authoritytattoo.com/tattoo- designs/](https://authoritytattoo.com/tattoo-designs/).

Baz, Abdul Aziz bin Abdullah bin Abdul Rahman bin. "Majmu' Fatawā Wa Maqālat Mutanū'ah," I. Riyaḍ: Dār al-Qasim, 1990.

Bilqies, Maila, Mila Ardila, Octaviani Ramadhana, Mahasiswa Program Studi Pendidikan Seni Pertunjukan, Fakultas Keguruan dan Ilmu Pendidikan, and Universitas Lambung Mangkurat. "Seni Lukis Tubuh Menurut Islam." *Tahun 2023 Journal Islamic Education Journal Islamic Education* 1, no. 2 (2023).

Depertemen Pendidikan Nasional. *Kamus Besar Bahasa Indonesia*. IV. Jakarta: PT Gramedia Pustaka Utama, 2014.

Detikedu. "Serba-Serbi Ragam Hias: Fungsi, Jenis, Motif, Dan Polanya." *Situs Resmi Detikedu*. Accessed June 20, 2024. <https://www.detik.com/edu/detikpedia/d-5817955/serba-serbi-ragam-hias-fungsi-jenis-motif-dan-polanya>.

Hikmah, Aulia Mutiara. "Analisis Senyawa PPD Dan Logam Berat Secara Kualitatif Pada Sampel Tato Temporer Di Beberapa Toko Kosmetik Offline Dan Online." *Jurnal Medical Laboratory* 2, no. 1 (2023). doi:10.57213/medlab.v2i1.155.

Inkedmind. "Temporary Tattoo Guide." *Situs Resmi Inkedmind*. Accessed June 20, 2024. <https://www.inkedmind.com/temporary-tattooguide/#:~:text=Temporary%20tattoos%20are%20impermanent%20designs%20that%20you%20place%2C%20time%20to%20dry%20and%20apply%20to%20your%20skin>.

Islamqa.info. "Tato Sementara Waktu Dan Permanen. Macam Dan Hukum Keduanya." *Situs Resmi Islam.Info*. Accessed June 20, 2024. <https://islamqa.info/id/answers/99629/tato-sementara-waktu-dan-permanen-macam-dan-hukum-keduanya>.

Kementerian Agama Republik Indonesia. *Al-Qur'an Dan Terjemahan*. Jakarta: Kementerian Agama RI, 2019.

Khoiron, Adhi Kusumasti dan Ahmad Mustamil. *Metode Penelitian Kualitatif*. Semarang: Lembaga Pendidikan Sukarno Pressindo, 2019.

Klikdoter. "Bahaya Infeksi Kulit Akibat Tato." *Situs Resmi Klikdokter*. Accessed July 20, 2024. <https://klikdokter.com/info-sehat/kulit/bahaya-infeksi-kulit-akibat-tato>.

Kompas24. "Tato Temporer Metode Terbaik Yang Tidak Ingin Rasa Sakit." *Situs Resmi Kompas24*, n.d.

KTREW Tattoo. "10 Types of Temporary Tattoos: Exploring The World Of Non-Permanent Body Art." *Situs Resmi KTREW Tattoo*. Accessed June 20, 2024. [ktrewtattoo.com/post/10-types-of-temporary-tattoos-exploring-the-world-of-impermanent-body-art](https://ktrewtattoo.com/post/10-types-of-temporary-tattoos-exploring-the-world-of-impermanent-body-art).

Lin, Liberata. "Tato Sebagai Gaya Hidup Kaum Perempuan Perkotaan." *Balale' : Jurnal Antropologi* 1, no. 2 (2020). doi:10.26418/balale.v1i2.43407.

Muhaimin. *Metode Penelitian Hukum*. Mataram: Mataram University Press, 2020.

National Geographic. "Tradisi Modifikasi Tubuh Manusia: Tato Hingga Pemanjangan Tengkorak." *Situs Resmi National Geographic Indonesia*. Accessed June 6, 2024. [https://nationalgeographic.grid.id/read/133022229/tradisi-modifikasi-tubuh-manusia-tato-hingga-pemanjangan-tengkorak?lgn\\_method=google](https://nationalgeographic.grid.id/read/133022229/tradisi-modifikasi-tubuh-manusia-tato-hingga-pemanjangan-tengkorak?lgn_method=google).

Salim, Abu Malik Kamal Ibn al-Sayyid. *Fiqh Al-Sunnah Li Al-Nisā*. I. Kairo: Al-Taufiqiyyah, 2001.

Salim, and Syahrum. *Metodologi Penelitian Kualitatif*. Bandung: Citapustaka Media, 2019.

Sarwat, Ahmad. *Seri Fikih Kehidupan: 10 Pakaian, Perhiasan, Dan Rumah*. I. Jakarta Selatan: DU Publishing, 2011.

Setiaji, Akmal Fikri, Timotius Hernika Putra, Hoirul Uyun, and Vivia Suaidin. "Mengungkap Tato Sebagai Seni Mengekspresikan Diri." *Jurnal Ilmiah Multidisiplin* 1, no. 11 (2023): 448–52. doi:<https://doi.org/10.5281/zenodo.10301982>.

Tambahpintar.com. "Hukum Tato Temporer Dalam Islam: Perspektif Santai Dalam Menghadapi Kontroversi." *Situs Resmi Tambahpintar.Com*. Accessed May 20, 2024. <https://tambahpinter.com/hukum-tato-temporer-dalam-islam/>.

Tattooseo. "Tattoo Artists." *Situs Resmi Tattooseo*. Accessed June 12, 2024. <https://www.tattooseo.com/tattoo-artists/>.

Tim Penyusun Kamus Pusat Bahasa. *Kamus Besar Bahasa Indonesia*. Jakarta: Departemen Pendidikan Nasional, 2008.

Wikipedia Ensiklopedia. "Tato." *Situs Resmi Wikipedia*. Accessed June 10, 2024. <https://id.wikipedia.org/wiki/Tato>.

Wordpreess.com. "The History of Tattoo." *Situs Resmi Wordpreess.Com*. Accessed December 20, 2023. <https://cardinalguzman.wordpress.com/2013/03/31/the-history-of-tattoo-part-3-the-indians/>.