

The Practice of Buying and Selling False Eyelashes and Planting Services Among Students of the Faculty of Sharia IAIN Lhokseumawe in the Perspective of Fiqh Muamalah

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ABSTRACT

Planting false eyelashes began to be much in demand by female students, they were interested in planting eyelashes because they wanted lentic and beautiful eyelashes without having to take a long time to apply the original eyelashes, and planting false eyelashes will last a long time made from human hair, animal fur and synthesis. This research uses qualitative methods of decluterptal analysis. The practice of buying and selling false eyelashes and their installation services carried out (plastic) and the material is sacred, does not contain feces. The practice of implementing eyelash extension splicing false eyelashes (Eyelash Extension) if eyelashes are worn on the eyelids or on any part of the eye, if it is made of human hair or animal fur then there is no doubt that the law is haram.

Keywords: Buying and Selling, Buying and Selling Practices, Fiqh Muamalah.

INTRODUCTION

Along with the development of the times in the development of people's lives today, especially for women who are very concerned with appearance certainly want to look good and more primed in front of colleagues and friends. This is a natural thing, therefore many women are willing to spend their time and money to do a treatment (service, treatment) that is again booming (lifestyle) that is installing false eyelashes or the term eyelash extention. Eyelash extasion is a process of splicing artificial eyelashes on the original eyelashes one by one with the help of special extacid glue (Long Magic Glue) so that the eyelashes look longer, thicker, and lentic.

So planting false eyelashes (eyelash extasion) is a modern way that aims to beautify eyelashes by implanting real eyelashes on the skin tissue in the eye. Eyelash extasion is currently much in demand by teenagers to attractive adult women to do so, because by planting false eyelashes, they no longer bother to use mascara (beauty tools) to support their appearance, and women feel more confident with the beauty of false eyelashes.

Planting these false eyelashes, also began to be much in demand by students of the Faculty of Sharia IAIN Lhokseumawe, they are interested in planting eyelashes because they want lentic and beautiful eyelashes without having to take a long time to apply the original eyelashes, and planting false eyelashes will last a long time. Planting false eyelashes that are again much in demand by

students of the Faculty of Sharia today is solely to follow the trend (lifestyle) and only to support their beauty (beauty).

Planting false eyelashes (eyelash extasion) is sold using the means of services whose planting is currently being favored by students. Seiring with the advancement of information technology and communication media that are increasingly advanced that can change lifestyles, so that many people carry out muamalah activities such as buying and selling using means of services, which is usually referred to in sharia economy is ijarah, which means employment agreements. One of the services that are rife today is the services of eyelash extasion (planting false eyelashes). Akad ijarah is an agreement to exchange the benefits of an item for something, where the benefits are halal benefits and allowed by syara". While the body is an agreement for the benefits that are accompanied by rewards. As for the object of this service agreement is the benefit of an item that is allowed syara". The sale of services is actually allowed in Islam provided that the object of sale of the service does not violate the provisions of the norm and does not provide an opportunity to make it easier for people to do something that is prohibited, and not to profit from the difficulties of others. Islam is also a perfect religion, rich in the demands of life for its people. In Islam, people are created by Allah (SWT) as social creatures who cannot live alone, and of course they need each other to meet their needs. In life, humans are referred to as social creatures that will not be separated from social activities, including economic activity. This economic activity is called the economic system, which today in Islam is known as fiqh muamalah, whose legal source is derived from the Qur'an, hadith, and ijihad of scholars.

Nowadays many people who do muamalah activities in various ways in order to be able to limit all ways and various forms to obtain their needs. For that in peace, of course, we must be able to distinguish how to buy and sell how it is recommended in Islam and how it is not recommended in Islamic teachings. Of the many muamalah activities, one of them is the practice of buying and selling.

DISCUSSION

a. Practice of Buying and Selling False Eyelashes and Planting Services Among Students of the Faculty of Sharia at IAIN Lhokseumawe

All women always want to look beautiful and attractive, because women are always synonymous with beauty. Many women think that hair is the most valuable crown, therefore to support its appearance to look more beautiful, some women want to have beautiful long hair including female students. Therefore, to have long eyelashes instantly, many female students prefer to use the services of eyelash extensions. Because in this way students will get beautiful eyelashes without waiting a long time, if compared to lengthening eyelashes and multiplying naturally.

In the life of a student, the practice of buying and selling false eyelashes is something that is considered common among female students. The practice of buying and selling false eyelashes by students runs as the sale should take place by using the services of installing false eyelashes on the basis of mutual liking. The procedure is the practice of buying and selling false eyelashes among female students is a buyer who buys eyelashes only given examples or samples of the eyelashes, there are three types of eyelashes, ranging from good eyelashes, mid eyelashes and ordinary eyelashes, the eyelashes have different prices, the eyelashes after choosing the student who put up show to the seller or sorority, then the student who installed gave the type of false eyelashes that were in demand by the female students who installed open packaging from false eyelashes. The practice of selling false eyelashes is done blatantly at a price of Rp. 100,000 ordinary eyelashes and Rp. 200,000 good and soft eyelashes on the part of students who use their services. Eyelash extension is a treatment that aims to lengthen, thicken and beautify eyelashes. The method used is by extention or connecting. Its use is to pair eyelashes one by one by using special eyelash glue.

Lately, there are several kinds of beauty treatments that are booming among female students. Not only among adult women, until many students are tempted to do this treatment. The treatment is planting false eyelashes (eyelash extension). This treatment is very

mushrooming in all mamasiswi circles, both among ordinary students and students among the Faculty of Sharia. All students can do this treatment. Students of the Faculty of Sharia are interested in doing this treatment because they want lentic and beautiful eyelashes without having to take a long time. Eyelash extension is needed by someone else to install it. The practice of buying and selling false eyelashes and planting services that occur among these female students is carried out in the house of the student (the perpetrator of eyelash extasion services). The practice of buying and selling false eyelashes and planting services is done by way; Every student who wants to install false eyelashes they just come to the house of his friend (the perpetrator of eyelash extasion services) or the student before installing the false eyelashes, they first book the schedule of his friend (the perpetrator of eyelash extasion services). This is done so that the perpetrator of the eyelash extasion service is at home when they come to his house. And after they were at the house of the eyelash extasion service, then the student asked to be paired with false eyelashes.

The reason students of the Faculty of Sharia IAIN Lhokseumawe do planting false eyelashes so that the eyelashes are more dense, lentic and beautifully viewed so that they look more beautiful. Planting false eyelashes is categorized in connecting hair because it increases the number of strands and volume of hair whose purpose is to beautify yourself.

b. Fiqh Muamalah Provisions on The Practice of Buying and Selling False Eyelashes and Planting Services among Students of the Faculty of Sharia at IAIN Lhokseumawe

Good behavior in doing business in Islam is a businessman who always remembers qthere and qadar, a businessman who is so better and enterprising in business then the better the profits obtained by students. In Islamic business it is best done with good intentions. Students must always uphold honesty, become active business people, because the situation and conditions of Islamic development are increasingly advanced and modern. The concept of figh muamalah asserts that the market must stand on the principle of free competition (perfect competition). But demkian does not mean that freedom is absolute, but the freedom that is accumulated by the Shari'ah. Fiqh muamalah, the transaction took place voluntarily. So far the author has no clerical opinion on eyelash planting because this is included in the question of contemporary muamalah fiqh, but the author found about the splicing of wigs. If the hair is connected with not human hair but classified as holy or unclean hair. So from the above explanation there are some opinions of scholars about the planting of false eyelashes (eyelash extasion) which belongs to the splicing of wigs are as follows;

- 1) The scholars of Shafi'i Madzhab are haram if the woman is not married. If he has a husband or master, then there are 3 (three) opinions among them first, should not be based on hadiths; Second, you can; Third, if he does it with the permission of the husband or master, then it is permissible, and if there is no permission, then it is haram.
- 2) While according to the Madzhab Shafi'i Imam Al-Laits, An Qadi Iyadh, it is permissible to connect hair with colored silk threads because such actions do not belong to the category of connecting hair but only or beautifying themselves.
- 3) Imam Malik, Ath Thabari and many other scholars state that connecting hair with anything is forbidden, whether connected hair as well, wool, or pieces of cloth.
- 4) Al-Kasani (a scholar of Madzhab Hanafi) stated that makruh yang tends to be illegal for a woman who connects another person's hair with her hair. In addition, all organs of the human body are respectable objects while benefiting the body. Being separated from him is the same as insulting his honor. That is why it is forbidden also the act of selling certain organs of the body. As for connecting the hair with the hair of the animal or fur, then the law can be because in that condition there is utilization, namely decorated with themselves. Something that can be used for that.
- 5) An-Nawawi said, "This is a strong and elected opinion. This is detailed by our madzhab scholars. They say that if a woman connects her hair with human hair,

then the law is haram both husband and husband and other than both. In addition, it is forbidden to use human hair and other limbs because of its glory. Human hair, nails and other limbs must be buried. When connecting his hair with hair other than humans, if the hair is unclean, such as carcasses and animal hairs that should not be eaten when separated from him in living conditions, then the law is haram as well.

- 6) According to the scholars of Asy-Shaykh Ibn Utsaimin the law of using false eyelashes even in order to be decorated in front of the husband and by placing black threads such as hair on eyelashes so that it looks more lentic and thick used to beautify the eyes, is not allowed because there are similarities with connecting epala hair, and the Prophet cursed that connects hair and women who ask to be connected to his hair.

The following is the hadith in the history of Qatadah in the Muslim Shahih;

- 1) He forbids using zaur. Qatadah explained, "zaur is a patchwork that women use to multiply hair." This hadith is the proposition used by Jumhur Ulama and strengthened by jabir, "The Prophet forbade a woman from connecting her hair with something." (H.R Muslim).²⁴
- 2) The second hadith explains that from Abu Hurayrah narrates that a woman came to the Prophet (peace be upon him) and said, "O Messenger of Allah, Verily I have a daughter who is about to get married, while her hair has fallen out due to measles. Can I connect it?" he shallallahu'alaihi wa salam replied "Allahcurses Al-washilah (the one who connects the hair) and al-mustaushilah (the one who asks to be connected to his hair)." (HR. Bukhari and Muslim). (Shahih Muslim Number: 3961)

From the above explanation there has been a curse to connect the hair with something else because it shows that the act is legally haram. The reason it is forbidden because the eyes are connected is from human hair but classified as unholy or unclean hair. So, eyelash extension in the process of implanting human hair, animal hair and synthetic hair into the eyelid area.

The act of a false eyelash (eyelash extasion) has included in connecting the hair with something else that has been banned based on the hadith above. Then from the verse of the Qur'an Qs. ArRum verse 30: "Then put your face straight to the religion of Allah; Allah created man according to it. There is no disquiet to God's grace. (That is) a straight religion; But most people do not know."

From the explanation of the above verse proves that man was created based on the nature of Allah SWT and absolute. No one has the right to change that nature, including the human being himself. So as a human being, we must not change what God has destined for man. Including in terms of planting eyelashes. It is the same that man is not grateful for what has become his destiny and nature. According to the australian consumer protection agency, the Australian Consumer Protection Agency reports that the practice of lengthening poor-quality eyelashes has caused consumers to experience infections, irritation and even in extreme cases to permanent eyelash loss. The findings are in line with a warning published by the UK's School of Eye Medicine last year which also stated the practice of extending eyelashes was at risk of triggering infections and allergic reactions. Women should also know that eyelash extensions can cause hair loss resulting in very thin eyelashes. Indeed, the British Eye Doctors Association has warned that "repeated use of eyelash extensions can lead to traction alopecia, a condition in which hair loss due to excessive strain is placed on the hair shaft. As a result, it can damage hair, which can slow down and even stop hair production."

Even the use of false eyelashes that are temporary can also cause problems. When removing false eyelashes can also remove genuine eyelashes, traction alopecia is similar to that caused by extensions. False eyelashes can also collect dirt and bacteria, squeak irritation and infection, and reactions to glue can cause irritation and infection, and reactions to glue can cause allergic swelling of the eyelids. Some eye doctors report seeing patients with allergic

reactions and infections as a result of eyelash extensions." Sometimes just irritation from the glue used can cause women to rub or pull on their eyelashes, and this condition is called madarosis. "Says Philip R. Rizzuto, MD, communications secretary for the American Academy of Ophthalmology.

Dr. Nadiya Abdul Hamid Shalih, Eye disease consultant said, "prohibits the use of eye cosmetics that contain chemicals that burn and adversely affect the eyes, knocking eyelashes, jaws and ulcers on the eyes and all chemicals that can cause serious harm to the eyes and surrounding areas." So, in a company eyelashes the object in question is prohibited in fiqh muamalah as well as in health science. Because it will cause harm for consumers who wear false eyelashes because spliced eyelashes are from human hair but classified as unholy or unclean hair, and can hurt themselves that can damage the eyes. Based on the results of research that has been poured in the previous explanation and procedures for the implementation of eyelash extension can be studied whether the process of implementing eyelash extension services is in accordance with muamalah fiqh. The procedure is carried out to plant eyelash extension eyelashes on female students who usually install false eyelashes. First the customer does the selection of which eyelashes will be paired in their eyes at prices that vary according to the lashes. Next clean on the edge of the eyes and under the eyes using wet wipes and dry wipes. Pair eyelashes in the area under the eyes so that eyelash glue and eyelashes when installed do not stick to the lower lashes. Also pair the tabs above the eyepacks in 3 (three) sides, namely the left, right, and center pairs. Apply the cleanser to the eye by resisting using vincent and apply the cleanser to the root of the eyelashes, then dry it. Stick to the eyelash primer, then combed slowly and dried using a blower. Pair the eyelashes according to the customer's wishes, prepare a ring of eyelash glue and vincet. Then start pairing eyelashes to the area of the eyelash shaft or to the skin of our eyelash area before slowly while the eyes are told to open wide for a few minutes. After finishing installing eyelashes then dry the eyelash glue using a blower. Remove the tab and eyepatch slowly and clean the remaining eyelashes on the edges of the eyelashes. Then the eyes look more beautiful with thick and lentic eyelashes.

Based on the procedures that have been described above, that the practice of buying and selling eyelash extension is not in line with fiqh muamalah. This is because the spliced eye is from human hair but belongs to unholy or unclean hair. Planting eyelashes also causes a greater negative impact by hurting the eyes. Self-harming acts are prohibited by Allah SWT, and eyelash extensions cause more harm than the benefits of wasted time. Starting from the work that takes 1-2 hours. Regarding the material eyelash extension in the form of glue and eyelashes that we do not know the halal of the product and the glue that sticks to the eyelids against the legality of wudhu. Most consumers who do eyelash extension do not know the law of itself according to Islamic views. They mostly do not know that when something is blocking the water to hit the skin then the ablution is not valid.

So, the installation of extensions among students of the faculty of sharia IAIN Lhokseumawe is mostly just to beautify themselves and do not know the impact of eyelash extension itself is contrary to islamic conditions. In practice eyelash extension is not allowed in fiqh muamalah or contrary to syara' Qur'an and Al-Hadith. Basically the work of eyelash planting services should not be because it is contrary to syara'. Fiqh muamalah teaches His people that they strive to meet their needs as well as possible, but keep in mind the efforts recommended are in accordance with the rules of fiqh muamalah. Therefore, if the work done is contrary to the rules of fiqh muamalah then the status of services and wages received becomes haram as well. Therefore, the implementation of the practice of buying and selling false eyelashes in the perspective of fiqh muamalah based on the results of interviews with several students of the faculty of sharia IAIN Lhokseumawe shows that the implementation of the practice of buying and selling false eyelashes and installation services is not in accordance with the terms of buying and selling in the perspective of fiqh muamalah. Because it contains haram and mudharat elements for users in accordance with the principles of fiqh muamalah namely:

- a. Basically, all forms of muamalah are mubah. In fiqh muamalah all can be done except those prohibited, therefore all forms of transactions and muamalah

agreements may be carried out by the original human not contrary to the provisions of the syara' including installing false eyelashes.

- b. Muamalah is done on a voluntary basis, without containing any elements. Muamalah must be based on the agreement and willingness of both parties means that the basis of peace is the willingness of both parties regardless of the form of agreements and muamalah transactions as long as both parties are willing and agree and do not violate the peace of syara' it is permissible.
- c. Muamalah is done on the basis of consideration of bringing benefits and Avoid mudharat in society. Customary habits are used as the basis of the law means in peace each region or group has a habit that is done for generations and years that later becomes customary in peace if the customs and customs are not contrary to syara' and recognized by the community then it is legitimately used as the basis of the law.
- d. Muamalah is carried out by maintaining the values of justice, avoiding the elements of persecution in the taking of opportunities. It must not harm others and oneself means that the purpose of peace is to seek benefits that do not harm others, therefore in peace it must equally benefit both parties involved.

In fiqh muamalah, the meaning of freedom is to fight for what is rightfully his and fulfill what is his obligation according to the orders of syara', as a concept of ownership. The concept of freedom in economy according to Islam, must not be out of the rules of shari'ah. That man is given breadth and flexibility by Allah Swt to try to find rizki in all fields that do not violate His rules. Freedom fiqh muamalah is freedom of practice, which is practice in consumption, production, and distribution. With freedom of creativity and competitiveness in the economy. Islam also teaches people to be productive, because production activities are an important part of the economy such as the practice of buying and selling. Selling practices are the most powerful transactions in the business world even in general is the most important part of business activities. If the origin of buying and selling is narrated, actually there is a form of buying and selling there is prohibited and there is also disputed the law. Therefore, it becomes an obligation for Muslim entrepreneurs to know the things that determine the validity of the buying and selling business, and know what is halal and which is illegal to trade. Buying and selling is based on the agreement of the Muslims. Because the life of mankind cannot be upright without buying and selling. This opinion is reinforced by the opinion of Ibrahim al-Jamal who revealed that the understanding of buying and selling is an exchange transaction other than with facilities and enjoyment.

In doing eyelash extension work is haram and clearly has been prohibited fiqh muamalah because the eyelashes that are connected are from human hair but classified as unholy or unclean hair. Islam establishes rules for the purpose of limiting desires to allow man to gain his point without giving mudharat to others. In eyelash extension planting work, the mudharat effect is greater than the benefits. We know together that such acts are forbidden because they include imitating a people, and he is part of them. This has been narrated shahihly in the Hadith of the Prophet (peace be upon him).²⁹ Even including wasting for something that poses a danger. So according to the explanation above using money proceeds whose objects are prohibited is haram. The services and wages of eyelash extension objects are clearly illegal and are not allowed in the advice of fiqh muamalah. Because using eyelash extensions mostly get mudharat-an than the benefits. So from the object in question is prohibited in fiqh muamalah and health science, then the services that have been used by the student are haram as well. Because in the rules of fiqh something that is haram is used and haram also to be attempted. So whatever is done by students who can install false eyelashes so as to produce illegal eyelash extension services. The practice of buying and selling false eyelashes and installation services that occur between students and students who install is the principle of zhulum (despot). Because Zhulum's actions are cruel, which will wrong oneself from or can be categorized because the eyelashes that are spliced are from human hair but belong to unholy or unclean hair.

CONCLUSION

Based on the results of research that has been previously presented by the title "Practice of Buying and Selling False Eyelashes and Planting Services among Students of the Faculty of Sharia IAIN Lhokseumawe in the Perspective of Fiqh Muamalah", it can be concluded that the practice of buying and selling false eyelashes and their installation services carried out (plastic) and the material is sacred, does not contain unclean. The practice of implementing eyelash extension splicing false eyelashes (Eyelash Extension) if eyelashes are worn on the eyelids or on any part of the eye, if it is made of human hair or animal fur then there is no doubt that the law is haram. From the principles of fiqh muamalah basically all forms of muamalah is mubah. Muamalah is done on the basis of willingness, without containing elements of coercion. Muamalah is done on the basis of consideration of bringing benefits and avoiding mudharat in society. Muamalah is carried out by maintaining the values of justice, avoiding the elements of persecution in the taking of opportunities. The practice of planting false eyelashes is viewed from the perspective of Fiqh Muamalah included in the category of connecting hair that is increasing the number of eyelash strands to look more lentic and more beautiful. The practice of planting eyelashes among students is allowed, because according to muamalah is a matter of relationship between humans with each other and mutually needing his services or Ijarah system. Students who order or who need his services and pay for his services, mutual benefit.

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