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Generation Z's Understanding of Wudu Validity while Wearing Makeup: A Socio-Ecological Phenomenological Study

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Abstract

The rise of social media and digital culture has influenced Generation Z's aesthetic practices, including wearing makeup during wudu, raising concerns about the validity of ablution when waterproof products block water from reaching the skin. This study aimed to analyze Generation Z female students' understanding, practices, and interpretations regarding the validity of wudu while using makeup through Bronfenbrenner's socio-ecological approach. This qualitative phenomenological study involved nine purposively selected female students at SMKN 1 Dlanggu, Mojokerto Regency. Data were collected through interviews, observations, and documentation and analyzed using Moustakas' phenomenological analysis. The findings indicate that most participants demonstrated a sound understanding of the Islamic legal principles governing the validity of wudu, although this understanding was not consistently reflected in practice. The participants' wudu practices were influenced not only by their understanding of Islamic jurisprudence but also by a process of religious negotiation between religious commitment and aesthetic demands shaped through interactions across multiple environmental layers within Bronfenbrenner's socio-ecological theory. These findings emphasize that the primary challenge lies not in the lack of understanding of Islamic jurisprudence but in the application of religious teachings within the social realities of Generation Z Muslim female adolescents.

Keywords

Generation Z, Islamic Jurisprudence, Religious Negotiation, Socio-Ecological Approach, Waterproof Makeup, Wudu.

1. Introduction

Generation Z has grown up in a dynamic digital environment where visual identity and diverse religious information shape their understanding and practice of Islam (Fajrussalam et al., 2024; Sulistyorini et al., 2024; Almedy, 2025; Karimah et al., 2025). Their religious understanding is shaped not only by formal education but also by personal experiences, family, peers, and social media (Ginanjar, 2025; Rizqiyah et al., 2026). Therefore, examining how Generation Z understands fiqh within contemporary social realities is important.

One aspect of fiqh that has direct implications for the practice of worship is the validity of wudu. Wudu constitutes one of the prerequisites for the validity of ṣalāh (prayer) and is governed by clearly established legal requirements, including the obligation to ensure that water reaches every part of the body prescribed for ablution without any obstruction. From the perspective of fiqh, this principle is associated with the concept of *al-hā'il*, which refers to anything that prevents water from reaching the skin. Islamic jurists have explained that the presence of *al-hā'il* covering or coating the limbs of wudu in such a way that water cannot directly reach the skin may invalidate the ablution. Accordingly, the validity of wudu depends on the fulfillment of the requirement that water reaches all prescribed body parts thoroughly and directly without any obstructive layer (Ilmi et al., 2024).

In daily life, the validity of wudu is closely related to the widespread use of makeup among female students. A preliminary study at a vocational high school in Mojokerto found that makeup serves as a form of self-expression and social identity construction (Wuryan & Arrayyan, 2025). The use of cosmetic products such as foundation, cushion, waterproof sunscreen, and lip products may create a skin barrier that affects water permeability during wudu. If considered *al-hā'il*, this layer may compromise wudu validity, creating a dilemma between maintaining appearance and fulfilling religious obligations.

However, this issue extends beyond normative legal considerations. This study focuses on how Generation Z adolescents understand the validity of wudu in relation to makeup use through their lived experiences. It examines how religious information from teachers, family, peers, and social media shapes their interpretations and decisions when balancing makeup maintenance and wudu renewal (Fakhiriyah & Yusuf, 2025; Khodijah & Syifa'u Sitha, 2025; Hafiz & Neni, 2025). Thus, wudu validity is viewed not only as a matter of fiqh but also as a lived religious experience shaped by adolescents' social environments.

Moreover, such understanding is not formed solely at the individual level. Rather, it is influenced by multiple interconnected environmental layers, including individual characteristics, family, peer groups, school culture, and social media (Al Hidayah et al., 2025). Therefore, this study also adopts a socio-ecological approach to examine how these various environmental layers collectively shape female students' understanding of the validity of wudu in the context of makeup use. This study is structured within a coherent conceptual framework that places Generation Z's understanding at the centre for examining how female students interpret the validity of wudu in relation to makeup use. The validity of wudu serves as the normative fiqh standard, while makeup represents a practical behavior that may affect its validity when it obstructs water from reaching the skin (Syam et al., 2025). Social expectations to appear "on point" provide the socio-cultural context influencing these understandings (Fauzan & Harahap, 2025).

Based on the research focus formulated above, this study aims to explore and critically analyze the construction of Generation Z female students' understanding at SMKN 1 Dlanggu regarding the validity of wudu while wearing makeup through a socio-ecological perspective. This study seeks to describe the understanding of

Generation Z female students at SMKN 1 Dlanggu concerning the validity of wudu in fiqh, particularly in relation to the use of makeup products that may constitute *al-hā'il*, and analyze the influence of socio-ecological factors on students' understanding and practices regarding the validity of wudu in the context of makeup use. In analyzing these interconnected dimensions, this study does not treat the normative and social aspects as separate domains. Instead, it conceptualizes them as an integrated whole in which Islamic legal norms and social realities continuously interact within the religious experiences of Generation Z adolescents, particularly in shaping their understanding of the validity of wudu in the context of makeup use.

2. Literature Review

2.1. Wudu Validity and the Jurisprudential Perspective

Wudu constitutes a fundamental act of ritual purification in Islam and serves as a prerequisite for the validity of ṣalāh. Islamic jurisprudence generally requires that water reach every prescribed body part during ablution, making uninterrupted contact between water and the skin an essential condition for valid wudu (Akshija, 2025). This principle forms the basis of the concept of *al-hā'il*, which refers to any substance that prevents water from reaching the skin and may therefore invalidate ritual purification (Syam et al., 2025). Although Islamic legal schools differ in certain procedural aspects of wudu, they broadly agree that impermeable barriers should be removed before performing ablution (Ulfatussyarifah et al., 2025). Contemporary discussions have increasingly focused on cosmetic products, particularly waterproof makeup, because of their potential to create a water-resistant layer on the skin (Rochmawati et al., 2022; Jawahir, 2024).

Recent studies by Ilmi et al. (2024) and Syam et al. (2025) have primarily examined this issue from a normative jurisprudential perspective by determining whether specific cosmetic products meet the criteria of *al-hā'il*. While these studies provide an important legal foundation, they largely emphasize doctrinal rulings rather than how Muslim women interpret and apply these principles in everyday life. Consequently, existing scholarship offers limited insight into the subjective processes through which individuals negotiate religious obligations while engaging with contemporary beauty practices. This study therefore adopts the jurisprudential concept of *al-hā'il* as a normative foundation while shifting analytical attention toward the lived experiences and meaning-making processes of Generation Z Muslim women.

2.2. Generation Z, Beauty Culture, and Digital Media

For Generation Z, makeup extends beyond aesthetic enhancement and functions as a medium of identity construction, self-expression, and social participation. Digital platforms such as TikTok, Instagram, and YouTube have transformed beauty practices by continuously exposing young women to cosmetic trends, influencer culture, and visual standards that shape perceptions of attractiveness and social acceptance. Consequently, makeup has become closely associated with confidence, creativity, and personal identity rather than merely physical appearance (Fauzan & Harahap, 2025).

Previous studies by Aslan and Yildiz (2024) and Hafiz and Neni (2025) have shown that social media significantly influences how Generation Z constructs religious identity and negotiates everyday religious practices within digital environments. Similarly, contemporary beauty culture encourages young Muslim women to balance religious commitments with appearance-related expectations, creating new forms of identity negotiation. However, most existing studies examine either cosmetic consumption or digital religiosity separately, with limited attention to the intersection between beauty practices and ritual obligations. As a result, little

is known about how Muslim female students interpret the use of makeup in relation to the validity of wudu. Understanding this intersection is particularly important because cosmetic practices increasingly occur within digital spaces where aesthetic norms are continuously reinforced. This study therefore positions beauty culture not merely as a consumer trend but as a socio-cultural context through which Generation Z Muslim women construct and negotiate the relationship between personal appearance and religious practice.

2.3. Socio-Ecological Theory

Bronfenbrenner's Socio-Ecological Theory provides a comprehensive framework for understanding how human behaviour is shaped through interactions between individuals and multiple layers of their surrounding environment (Bronfenbrenner, 1979). Rather than viewing behaviour as solely determined by personal beliefs or knowledge, the theory proposes that individual actions emerge from continuous interactions across interconnected ecological systems. These include the individual level, where personal beliefs and experiences are formed; the microsystem, consisting of direct relationships with family, peers, and schools. The mesosystem represents interactions among these immediate environments. The exosystem encompasses indirect influences such as institutional policies and media; and the macrosystem reflects broader cultural, religious, and societal values.

Recent studies by Tong and Irene (2024) have applied the socio-ecological perspective to explain how environmental contexts shape behavioural decision-making across educational, health, and social domains. In the context of this study, the theory is particularly relevant because the practice of wudu while wearing makeup cannot be explained solely through jurisprudential knowledge. Instead, participants' interpretations are expected to emerge from the interaction between religious understanding, family influence, peer relationships, school expectations, digital media exposure, and contemporary beauty culture. Accordingly, the socio-ecological framework provides an appropriate analytical lens for examining how multiple environmental systems collectively shape the lived experiences and religious meaning-making of Generation Z Muslim women.

3. Methods

This study employed a qualitative research design using a phenomenological approach to explore the lived experiences of Generation Z female students regarding the validity of wudu in the context of makeup use (Moustakas, 1994; Hossain et al., 2024; Rahmani et al., 2025). A qualitative approach was considered appropriate because the study sought to understand how participants construct, interpret, and internalize religious meanings based on their everyday experiences rather than to test hypotheses or quantify variables. Following the phenomenological tradition, the research focused on capturing the essence of participants' lived experiences while interpreting their understanding within a socio-ecological framework that considers the influence of individual, interpersonal, institutional, and socio-cultural environments (Yin, 2018; Creswell & Poth, 2018; Aflah & Murhayati, 2025).

The study was conducted at SMKN 1 Dlanggu, Mojokerto, East Java, Indonesia, a vocational high school where makeup use is common among female students while religious practices such as wudu and daily prayer remain integral to school life. The study population comprised female students belonging to Generation Z. Participants were recruited through purposive sampling based on three inclusion criteria: (1) belonging to Generation Z, (2) regularly using makeup in their daily activities, and (3) voluntarily agreeing to participate in the study. Nine participants were ultimately selected. Participant recruitment followed the principle of data saturation, whereby data collection was discontinued once subsequent interviews no longer generated substantially new information or themes (Nyimbili & Nyimbili, 2024).

Data were collected over approximately four weeks through semi-structured, in-depth interviews lasting between 30 and 60 minutes. The interview protocol explored participants' understanding of the validity of wudu, their perceptions of makeup use before performing wudu, their personal experiences in negotiating religious obligations and appearance, and the influence of family, peers, school, and social media on these understandings. All interviews were conducted in a comfortable setting to encourage open discussion, audio-recorded with participants' informed consent, and transcribed verbatim to preserve the authenticity of participants' narratives. Throughout the fieldwork, the researcher adopted the phenomenological principle of epoche (bracketing) and maintained continuous reflexivity to minimize personal assumptions and normative judgments regarding Islamic jurisprudence.

The interview transcripts were analyzed using phenomenological thematic analysis. The analytical process involved repeated reading of the transcripts, open coding of significant statements, clustering codes into categories, and developing overarching themes that represented the essence of participants' experiences. Textural and structural descriptions were subsequently synthesized to capture both what participants experienced and how those experiences were shaped by their social contexts. The findings were interpreted through a socio-ecological perspective to examine how individual beliefs, family relationships, peer interactions, school culture, social media, and broader cultural influences collectively shaped Generation Z female students' understanding of the validity of wudu while using makeup. To enhance the trustworthiness of the findings, triangulation, member checking, reflexive documentation, and transparent documentation of the analytical process were employed to ensure the credibility, dependability, and confirmability of the study.

4. Results

4.1. Female Students' Wudu Practices While Wearing Makeup

Based on interviews with nine female students at SMKN 1 Dlanggu, the findings indicate that most participants possessed a fundamental understanding of wudu as a prerequisite for the validity of ṣalāh and as a means of purification from minor ritual impurity. Participants generally understood that wudu must be performed in accordance with Islamic legal requirements, including ensuring that water reaches all prescribed body parts using ritually pure water and following the prescribed sequence of ablution (Afifi, 2022; Akbar, 2025). The findings further reveal that this understanding was primarily shaped through religious learning within the family and non-formal Islamic education, where participants were introduced to the principle that substances preventing water from reaching the skin, including certain types of makeup, should be removed before performing wudu (Rochmawati et al., 2022).

In contrast, formal Islamic Religious Education at school was perceived as focusing mainly on the basic concepts and procedures of wudu without explicitly discussing the implications of cosmetic products for its validity. The findings suggest that the participants had developed an adequate foundational understanding of the definition, purpose, and procedural requirements of wudu. However, their understanding of the relationship between makeup use and the validity of wudu was influenced more substantially by informal religious socialization than by formal school instruction, reflecting the complementary roles of family, non-formal religious education, and school in shaping religious understanding among Generation Z (Bronfenbrenner, 1979; Khodijah & Syifa'u Sitha, 2025).

The findings indicate that participants held diverse perceptions regarding the influence of makeup on the validity of wudu. Most participants recognized that the

validity of wudu depends on water reaching all prescribed body parts; however, they differed in interpreting whether makeup interferes with this requirement. Many participants perceived thick or waterproof makeup as potentially preventing water from reaching the skin, thereby raising concerns about the validity of wudu. Conversely, light or partially faded makeup was generally considered less likely to obstruct water penetration and was therefore perceived as having little or no effect on the validity of wudu. This distinction was primarily based on participants' personal interpretations of the physical characteristics of cosmetic products rather than on explicit religious instruction (Rochmawati et al., 2022; Syam et al., 2025).

The findings also reveal that waterproof makeup was widely used because of its durability, resistance to sweat and water, and practicality for daily activities, despite participants expressing uncertainty about its compatibility with the requirements of wudu. The results suggest that although participants shared a common understanding of the fundamental principle that water must reach the skin during wudu, their perceptions of how different types of makeup affect this process remained inconsistent. These variations reflect differences in individual interpretation and practical experience, indicating that the relationship between cosmetic use and the validity of wudu continues to be understood in diverse ways among Generation Z female students (Ilmi et al., 2024).

The findings reveal considerable variation in participants' wudu practices while wearing makeup. Some participants consistently removed their makeup before performing wudu using cleansing products such as micellar water or facial cleansers to ensure that water could reach the skin, reflecting an effort to align their daily cosmetic practices with their religious understanding. In contrast, others reported performing wudu without removing their makeup, particularly when they considered it to be light, partially faded, or unlikely to obstruct water. Practical considerations also influenced participants' decisions, as several acknowledged that removing makeup before every prayer was perceived as inconvenient because it required reapplying cosmetics afterward.

School-related demands further shaped these practices, especially among students enrolled in vocational programs that emphasized professional appearance during practical sessions, leading some participants to postpone prayer or maintain their makeup to meet institutional expectations. In addition, the findings indicate that social environments played an important role in shaping participants' practices. Family members and peers often encouraged the removal of makeup before wudu, whereas other peer groups normalized performing wudu while still wearing makeup. The results suggest that participants' wudu practices were not determined solely by religious understanding but were negotiated through the interaction of personal beliefs, appearance-related expectations, school responsibilities, practical considerations, and social influences, illustrating the dynamic relationship between religious practice and everyday life among Generation Z female students (Aslan & Yildiz, 2024).

The findings indicate that most participants experienced personal uncertainty and internal conflict when attempting to balance makeup use with the performance of religious obligations, particularly wudu and *ṣalāh*. This uncertainty primarily stemmed from concerns that waterproof or long-lasting cosmetic products might prevent water from reaching the skin, thereby affecting the validity of wudu. Although participants generally demonstrated a basic understanding of the religious requirements governing ritual purification, many remained unsure about how these principles should be applied to contemporary cosmetic products. The findings further reveal that participants frequently faced a dilemma between maintaining their appearance and fulfilling their religious responsibilities, particularly when makeup remained intact and removing it would require considerable time and effort to reapply.

For some participants, makeup represented not only aesthetic enhancement but also self-confidence, social acceptance, and personal identity, and deciding to remove it before prayer was emotionally and practically challenging. School-related demands, especially among students enrolled in vocational programs emphasizing professional appearance, further intensified this conflict and, in some cases, contributed to delaying prayer. Nevertheless, most participants demonstrated a strong awareness of the importance of religious observance by attempting to adapt their cosmetic practices, such as using lighter makeup or prioritizing prayer despite appearance-related concerns. The findings suggest that participants' religious practices were shaped by a complex interaction between religious knowledge, personal beliefs, appearance-related expectations, educational responsibilities, and broader social influences (Wuryan & Arrayyan, 2025).

4.2. Influencing Female Students' Interpretation of Wudu and Make-up

The findings demonstrate that participants' understanding of wudu in the context of makeup use was constructed through a dynamic interaction between personal religious beliefs, family influence, peer relationships, school experiences, social media exposure, and broader religious and cultural values rather than through a single source of knowledge. At the individual level, participants generally shared a similar foundational understanding of wudu as a prerequisite for the validity of ṣalāh, emphasizing that water must reach all prescribed body parts during ablution. However, differences emerged when this principle was applied to contemporary cosmetic practices. While some participants regarded makeup, particularly waterproof products, as a potential barrier that could invalidate wudu, others believed that lightweight or non-waterproof cosmetics did not necessarily prevent water from reaching the skin. These differences reflected participants' personal interpretations and everyday experiences rather than a uniform religious understanding (Rochmawati et al., 2022; Syam et al., 2025).

The findings further reveal that participants' interpretations were reinforced by their immediate social environments. Family members frequently encouraged participants to remove makeup before performing wudu, whereas conceptual explanations regarding ritual purification were more commonly acquired through non-formal Islamic education, particularly from Qur'anic teachers. Peer interactions also influenced participants' practices by exposing them to different habits and interpretations, contributing to the normalization of diverse approaches to performing wudu while wearing makeup (Khodijah & Syifa'u Sitha, 2025). As a result, participants continuously negotiated their religious practices within their everyday social interactions rather than relying solely on individual judgment.

Educational experiences also contributed to shaping participants' understanding. Although Islamic Religious Education classes provided basic knowledge concerning the principles and procedures of wudu, participants perceived that classroom instruction rarely addressed practical issues related to cosmetic use and ritual purification. Consequently, many participants sought clarification from alternative sources, including family members, religious teachers, and personal experience (Bronfenbrenner, 1979). Furthermore, students enrolled in vocational programs requiring professional appearance, particularly hospitality, reported greater tension between maintaining grooming standards and fulfilling religious obligations. These institutional expectations often required participants to balance professional appearance with religious practice, creating practical challenges during school activities.

Beyond the immediate educational environment, social media emerged as a significant influence on participants' attitudes toward makeup. Platforms such as TikTok, Instagram, and YouTube served primarily as sources of beauty tutorials, cosmetic product recommendations, and aesthetic inspiration, encouraging participants to use makeup to enhance confidence and present themselves

attractively online (Mufidah et al., 2025). However, participants consistently reported encountering little or no educational content discussing the relationship between makeup use and the validity of wudu. This imbalance suggests that social media functions predominantly as a promoter of beauty standards rather than as a source of religious guidance, thereby encouraging cosmetic practices while providing limited information regarding their implications for Islamic ritual obligations (Aslan & Yildiz, 2024; Hafiz & Neni, 2025).

The findings also indicate that participants' perceptions were embedded within broader religious and socio-cultural values. Although most participants recognized the Islamic principle that water must reach the skin during wudu, they often adapted this principle to their personal circumstances by distinguishing between different types of cosmetic products and balancing religious obligations with social expectations (Wuryan & Arrayyan, 2025). Makeup was frequently perceived not only as a means of enhancing physical appearance but also as an expression of personal identity, creativity, self-confidence, and social acceptance.

At the same time, participants reported experiencing social judgments regarding their appearance from family members, peers, and the wider community. These findings suggest that participants' understanding of wudu while wearing makeup represents a negotiated process shaped by the continuous interaction of religious knowledge, educational experiences, family influence, peer relationships, media exposure, and cultural expectations, illustrating the complex socio-ecological factors influencing religious practice among Generation Z female students (Tong & Irene, 2024).

5. Discussion

The findings support previous studies showing that makeup users' understanding of wudu validity remains rooted in Islamic jurisprudence, particularly the concept of *al-hā'il* as a barrier preventing water from reaching the skin (Rochmawati et al., 2022; Syam et al., 2025). However, this study extends prior research by demonstrating that everyday social interactions also shape such understanding. As highlighted by Aslan and Yildiz (2024), Fajrussalam et al. (2024), and Hafiz and Neni (2025), digital culture and social media influence Generation Z's religious interpretations, leading participants to negotiate between religious obligations and appearance expectations. Unlike previous studies focusing separately on fiqh perspectives or digital religiosity (Ilmi et al., 2024; Akbar & Supratama, 2025). This study reveals that wudu practices are constructed through interactions across multiple social environments, consistent with Bronfenbrenner's socio-ecological theory (1979). Family, teachers, peers, schools, social media, and beauty culture collectively shape adolescents' religious understanding as a dynamic and context-dependent process.

The findings indicate that female students' understanding of the validity of wudu while wearing makeup is not shaped by a single determinant but rather by the interaction of multiple environmental factors, consistent with Bronfenbrenner's (1979) ecological systems theory. At the individual level, participants' interpretations were primarily grounded in Islamic jurisprudence, particularly the principle that water must reach all prescribed body parts during wudu and that substances acting as *al-hā'il* may invalidate ritual purification. This finding is consistent with previous studies emphasizing the jurisprudential implications of waterproof cosmetics for the validity of wudu (Rochmawati et al., 2022; Syam et al., 2025). However, this study extends earlier research by demonstrating that participants did not apply these legal principles uniformly. Instead, they interpreted the concept of *al-hā'il* according to the type, thickness, and condition of the makeup they used, suggesting that religious knowledge is mediated through practical experience rather than applied solely as a fixed doctrinal rule. Unlike Ilmi et al.

(2024), who primarily attributed inconsistencies in wudu practices to differences in religious knowledge, the present study shows that these variations emerge from the interaction between jurisprudential understanding and the realities of everyday cosmetic use.

Beyond individual religious knowledge, participants' interpretations were shaped by their surrounding social environments, including family, Qur'anic teachers, peers, and schools, reflecting Bronfenbrenner's microsystem. Families reinforced religious values through daily guidance, while teachers provided foundational knowledge of ritual purification. Peer interactions and school contexts, including regulations and time constraints, influenced participants' decisions regarding makeup use during prayer, illustrating the role of both microsystem and exosystem. These findings support Aslan and Yildiz (2024) and Hafiz and Neni (2025), who highlight the influence of social interaction and digital culture on Generation Z's religious practices. However, this study extends previous research by showing that religious understanding is constructed through interconnected interpersonal and institutional environments, not solely through digital influences.

The findings further show that contemporary beauty culture influences participants' interpretations of wudu. Consistent with Aslan and Yildiz (2024) and Wuryan and Arrayyan (2025), social media and beauty trends promote ideals of attractiveness, confidence, and self-expression among Generation Z. However, this study extends previous research by demonstrating that beauty culture shapes not only cosmetic use but also how participants negotiate makeup practices with religious obligations. Within Bronfenbrenner's socio-ecological framework, beauty culture functions as the macrosystem that establishes aesthetic norms, interacting with family, peers, and schools in shaping everyday religious practices.

The findings indicate that the interaction of Islamic jurisprudence, social relationships, institutional contexts, and digital beauty culture shapes participants' understanding of wudu. As highlighted by Rochmawati et al. (2022), Aslan and Yildiz (2024), Syam et al. (2025), and Hafiz and Neni (2025), previous studies have examined these dimensions separately. This study extends the literature by demonstrating that Generation Z Muslim women's religious practices are constructed through the combined influence of legal reasoning, social interaction, and contemporary cultural expectations.

6. Conclusion

This study found that Generation Z female students generally possess an adequate understanding of the Islamic jurisprudential principles governing the validity of wudu, recognizing that water must reach all obligatory body parts and that waterproof makeup may obstruct this requirement. However, this understanding is not consistently translated into practice. Students negotiate between religious obligations, aesthetic preferences, and professional appearance demands, particularly those enrolled in hospitality programs. Using a socio-ecological perspective, the findings demonstrate that multiple interacting contexts, including individual religious knowledge, family and peer influences, school regulations, digital media exposure, and broader socio-cultural expectations regarding female appearance, shape wudu practices. These findings suggest that the religious practices of Generation Z are dynamic and context-dependent rather than solely determined by normative fiqh principles.

The study contributes theoretically by extending the socio-ecological perspective to explain how religious understanding and practice emerge through interactions between personal beliefs and environmental influences. The findings highlight the importance of contextual Islamic education that integrates contemporary issues such as cosmetic use, digital beauty standards, and adolescent identity formation. Nevertheless, this study is limited by its focus on a single vocational high school and

the exclusive inclusion of female students, which may restrict the transferability of the findings to other educational or cultural contexts. Future research is encouraged to examine more diverse educational settings, include male students or other age groups, employ comparative or mixed-methods designs, and investigate the influence of emerging digital platforms and religious influencers on young Muslims' religious literacy and worship practices.

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Data Disclosure Statement

The data that support the findings of this study are available from the corresponding author upon reasonable request.



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