

## Hair Dyeing Ingredients in The Sight of The Prophetic Hadith

Wulandari Agustina<sup>1\*</sup>, Muhajirin<sup>2</sup>, Hedhri Nadhiran<sup>3</sup>

Universitas Islam Negeri Raden Fatah Palembang<sup>123</sup>

\*Corresponding email: [wulandariagustina1712@gmail.com](mailto:wulandariagustina1712@gmail.com)

<b>Keywords:</b> Dyes, hadith, hair	<b>Abstract</b> This article aims to discuss hair dye ingredients from the perspective of the Prophet's hadith. Hair color was chosen as the object of study because it has now become a trend and was exemplified by the Prophet. Additionally, hair color has become an important part of a person's style, pattern and everyday appearance, in addition to clothing design. It's not just the haircut that changes, there are also various types of materials used to vary the hair. By using descriptive-analytical qualitative methods, this article concludes that a search of the Prophet's hadiths relating to hair dyes shows that the Prophet used hair colors made from <i>henna</i> and <i>katam</i> . However, there is no prohibition against the use of other than <i>henna</i> dye and <i>katam</i> (manufactured hair dye), but their use should not be excessive and should not be used for a long period of time, because these ingredients contain dangerous ingredients that can cause different diseases- different. Thus, this article can be used as a guide for Muslims to color their hair according to their needs, referring to developments and demands of the times.
<b>Kata kunci:</b> Bahan pewarna, hadis, rambut	<b>Abstrak</b> Artikel ini bertujuan membahas bahan pewarna rambut dalam perspektif hadis Nabi. Pemilihan warna rambut sebagai objek kajian karena saat ini telah menjadi tren dan pernah dicontohkan Nabi. Selain itu, warna rambut telah menjadi bagian penting dari gaya, pola, dan penampilan sehari-hari seseorang, di samping desain pakaian. Bukan hanya potongan rambut saja yang mengalami perubahan, ada juga berbagai jenis bahan yang digunakan untuk memvariasikan rambut. Dengan menggunakan metode kualitatif secara deskriptif-analitis, artikel ini memberi kesimpulan bahwa penelusuran terhadap hadis-hadis Nabi yang berkaitan dengan bahan pewarna rambut menunjukkan bahwa Nabi telah menggunakan warna rambut berbahan <i>henna</i> dan <i>katam</i> . namun demikian, tidak ada larangan terhadap penggunaan selain pewarna <i>henna</i> dan <i>katam</i> (pewarna rambut pabrikan), namun penggunaannya tidak boleh berlebihan dan tidak boleh digunakan dalam jangka waktu lama, karena bahan-bahan tersebut mengandung bahan-bahan berbahaya yang dapat menyebabkan penyakit yang berbeda-beda. Dengan demikian, artikel ini dapat dijadikan pedoman bagi umat Islam untuk mewarnai rambut sesuai kebutuhan dengan mengacu pada perkembangan dan tuntutan zaman.

**Article History:** Received: 18-01-2024 Accepted: 29-02-2024 Published: 15-04-2024

### INTRODUCTION

Today designs have become an important part of people's everyday styles, patterns and appearance. Design has the meaning of something that does not last long, which can include language style, behavior, side interests towards a particular model. A similar meaning is also conveyed by Lypovetskiy, style is a form of progress that is depicted in a short period of time, so that design is a force in generating singularities

by allowing someone to present themselves in their appearance.<sup>1</sup> Design is often used as an equivalent word to the terms preparation, style, and clothing in late western contemporary society.<sup>2</sup>

Hair is a piece of jewelry that can be connected to the human body and is delicate that looks charming. Hair is a manifestation of Allah SWT to make someone greater and the greatness of someone who has hair will be visible.<sup>3</sup> Hair shading was originally for care and used by people for beauty, but as time went by hair shading began to be used for various purposes and had various types of shading materials. Hair shading shows the beauty, vitality and health of hair for individuals who have entered old age. For today's teenagers, shading their hair is a direct result of their appearance and as time goes by, they keep up with the times. Nowadays hair color has become famous as a style and improve your appearance and self-confidence.<sup>4</sup>

Everyone often thinks about their appearance. Because the main thing you see when you meet is your appearance.<sup>5</sup> So many of them are influenced by the styles of the pariahs and they effectively copy the styles of the untouchables just to keep up in instruction and seems confident in openness. So nowadays it is no longer strange if people often appear in styles related to foreign cultures. In the morals of coloring hair in Islam, for example someone dyes their hair principle are different so that the guidelines of the Prophet Muhammad SAW regarding hair shading are the sunnah of the Prophet Muhammad which is followed by his supporters if that is the case. produced using henna and katam.<sup>6</sup>

Dyeing your hair different colors is a style and they call it clean hair. Coloring hair unless it is dark, as the hadith understands, is as following:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ قَالَ جَاءَ أَبِي قُحَافَةَ يَوْمَ الْفَتْحِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ رَأْسُهُ ثَعَامَةً فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَذْهَبُوا بِهِ إِلَى بَعْضِ نِسَائِهِ فَلْتَعْرِضْهُ وَجَنِّبُوهُ السَّوَادَ.<sup>7</sup>

*"We have been informed that Abu Bakkar Abu Syaiba has informed us wetube Isma'il Ulayah from Laiths from Abu Az-Zubhair from Jabhir said, "when the success of the city of Mecca Abu Quhafa was conveyed to the Prophet and perhaps*

<sup>1</sup> Anis Nur'ainih, *Pemakaian Busana Remaja Muslim di Tengah Arus Modernisasi*, (Yogyakarta: Pustaka Media, 2015), h. 1-2.

<sup>2</sup> Lipovetsky, *The Empire of Fashion, Dressing Modern Democracy dalam Georege Ritzher & Douglas J. Godman, Teori Sosiologi Moderen*, (Jakarta: Kencana Media Group, 2015), h. 651.

<sup>3</sup> Agung Noviyanto, *Metode Pemahaman Hadis Tentang Larangn Menyemir Rambut Warna Hitam Perespektif Yusuf Qordhawi: Kajian Ma'anil Hadis Riwayat Ibnu Majah No Indek 1197*, Skripsi, UIN Sunan Ampel Surabaya 2019, h. 78,

<sup>4</sup> Noviyanto, *Metode Pemahaman Hadis...*, h. 31.

<sup>5</sup> Hasrya Dwi Sanjaya, Diah Agung Esfandari, "Konsep Diri Mahasiswa Pria Metroseksual Berambut Keriting Dan Kribo di Telkom University", *Jurnal Manajemen Komunikasi* 2 no. 1 (2017), h. 42.

<sup>6</sup> Aiman bin Abdul Fatah, *Keajaiban Thibun Nabawi*, (Jakarta: Al-Qawam, 2004), h. 180.

<sup>7</sup> Ibnu Majah Abu Abdulah Muhamad Al-Qazwini, *Sunnan Ibnu Majah*, (Beirut: Dar al-Kitab al-'Arabi, 1990), Jilid 12, h. 387.

*his hair was like a tsaghama tree (a type of tree whose food is white leaves). Then at that time, the Messenger of Allah said: take him to one of his partners so that he dyes his hair, and avoid dark colors."*

During the time of the Prophet, the best color used to vary hair was *henna* and *katam*.<sup>8</sup> The color of hena and katam, especially the almost dark blonde color of tana, was the type most famous and favored by the Prophet. Then this can be seen and linked to current developments, many people dye their hair using engineered colors (a kind of compound) and these materials are increasingly developing in human life. So what is the hadith's view on coloring hair? This article will discuss hair dye in view of the Prophet's hadith.

There have been quite a lot of articles by experts regarding hair dye, including: Mohammad Zaky,<sup>9</sup> Muhammad Aliyul Amri,<sup>10</sup> Ira Adiyati Rum,<sup>11</sup> Kasran,<sup>12</sup> Rabi'ah,<sup>13</sup> Andri Setiawan,<sup>14</sup> dan Sarbani.<sup>15</sup> Other research, for example, Noriaki Shima, wrote about the effect of hair dye on the form of distribution of zolpidem and methoxyphenamine in hair,<sup>16</sup> Hongyan Cui, discussed plant dyes for natural hair coloring,<sup>17</sup> Sharlee L. More, reviewed hair dyes that could potentially pose a risk of bladder cancer due to permanent hair dye,<sup>18</sup> and much more. Several studies conducted by these experts discuss hair dye in general, from an Islamic perspective, and even from a Hadith perspective. However, no discussion regarding hair dye ingredients has been carried out systematically. It is hoped that this article can complement previous studies and can serve as a basic guide for Muslims regarding the ingredients used to color hair.

---

<sup>8</sup> Katam is a type of tree that grows in the Arabian Peninsula which produces a reddish-black substance. Ibn Manzhur, *Tumbuhan Yang Getah Daunnya Mengeluarkan Zat Warna Merah*, (Kairo: Kurnisy al-Nail, t.th), h. 3087.

<sup>9</sup> Mohammad Zaky, et al., "Pengembangan Formulasi Dan Uji Evaluasi Fisik Sediaan Pewarna Rambut Ekstrak Biji Pinang (*Areca Catechu L.*) Sebagai Pewarna Alami", *Jurnal Farmagazine: Jurnal Ilmiah Kefarmasian* 2, no. 1 (2015).

<sup>10</sup> Muhammad Aliyul Amri, et al., "Penerapan Multi Attribute Utility Theory (MAUT) dalam Pemilihan Pewarna Rambut", *Seminar Nasional Sains dan Teknologi Informasi* (2021).

<sup>11</sup> Ira Adiyati Rum, et al., "Formulasi Pewarna Rambut Dari Biji Pepaya (*Carica Papaya L.*) Dalam Bentuk Sediaan Gel", *Jurnal Mitra Kesehatan* 1, no. 2 (2019).

<sup>12</sup> Kasran., "Hadis hadis tentang mewarnai rambut dalam musnad Ahmad ibn Hanbal (*Studi kritik terhadap kualitas sanad dan matan hadis*)", Tesis, Pascasarjana UIN Sumatera Utara, 2013.

<sup>13</sup> Rabi'ah, et al., "Menyemir Rambut Menurut Perspektif Islam", *Triwikrama: Jurnal Ilmu Sosial* 2, no. 2 (2023).

<sup>14</sup> Andri Setiawan, *Analisa Hadis tentang Menyemir Rambut*, Skripsi, UIN Raden Fatah Palembang, 2016.

<sup>15</sup> Sarbani, *Pemahaman Hadis Tentang Larangan Dan Kebolehan Menyemir Rambut Warna Hitam*, Skripsi, UIN Fatmawati Soekarno Bengkulu, 2022.

<sup>16</sup> Noriaki Shima, et al., "Influences of Hair Dyeing on The Distribution Shapes Of Zolpidem and Methoxyphenamine In Hair", *Forensic Science International* 357 (2024).

<sup>17</sup> Hongyan Cui, et al., "Plant Colorants for Natural Hair Coloration: Dyeing Optimization and Photostability Assessment", *Sustainable Chemistry and Pharmacy* 36 (2023).

<sup>18</sup> Sharlee R. More, et al., "Dermal Exposure and Hair Dye: Assessing Potential Bladder Cancer Risk from Permanent Hair Dye", *Regulatory Toxicology and Pharmacology* 138 (2023).

## RESEARCH METHODS

This article was written using qualitative data, or it could also be called qualitative research.<sup>19</sup> The aim is to find out how the hadith view hair dye ingredients. The type of research used is included in the library research category, namely research carried out by taking primary data sources based on library literature. The data sources used are primary and secondary data sources.<sup>20</sup> Primary data is the main data that occupies the core of the explanation, where the author takes it from hadiths relating to hair dye. Meanwhile, secondary data is supporting data that comes from several references, such as books, books, articles and other references that are still relevant to the discussion theme. Meanwhile, the data analysis used is descriptive analytical, namely describing reference data related to the discussion theme which is then examined critically to gain a comprehensive understanding.

## RESULTS AND DISCUSSION

### The Origin of Hair Coloring

Hair shading has been around since ancient times. Hair shading has become a lifestyle nowadays. Also, choose the hair color according to the latest thing called design.<sup>21</sup> The development of design in human life around the 1000s, the European style was exemplary in the sixteenth year. At that time, all the hairstyles and clothes were amazing. The social, monetary and social improvements that have occurred in this modern era have brought many changes, especially friendly changes. This is inseparable from the push for progress in the transition from the raw to the present which is often referred to as the "IT" (Data Innovation) period.<sup>22</sup>

Innovation really affects society, all kinds of people, especially women who follow directions in hair and clothing design (through promotions, newspapers and various types of distribution) who generally become intermediaries in people's lives.<sup>23</sup> Pattern is characterized as a "tendency" while design is "various new type (method, structure)" at a certain time so that a style can be interpreted as something that can be followed by many individuals and becomes a good example and then created

---

<sup>19</sup> Hilda Husaini Rusdi, "Metode Kritik Matan Hadis Prespektif Masrukhin Mukhsin", *Al-Shamela: Jurnal of Quranic and Hadith Studies* 1 no. 1 (2023), h. 39.

<sup>20</sup> Aprilina, et. al., "Sistem Kredit dalam *Shopee Paylater* dalam Perspektif Hadis", *Al-Shamela: Jurnal of Quranic and Hadith Studies* 1 no. 2 (2023), h. 165.

<sup>21</sup> *Fashion* is a sign of cultural change according to a particular group or individual. And as a need to match the hair style or clothes they are wearing to follow the *fashion* of the current era. Malchom Barnard, *Fashion Sebagai Komunikasi*, terj. Idiy Subandhy Ibrahim dan Yosai Iriantara, (Yogyakarta: Jalasutera, 2011), h. 19.

<sup>22</sup> Astrid S. Susanto, *Pengantar Sosiologi dan Perubahan Sosial edisi revisi*, (Bandung: Bina Cipta, 2014), h. 188.

<sup>23</sup> Indah Rusianti, "Demagogi Konsumsi: Tubuh Perempuan Dalam Iklan Smartslim", *Paradigma* 3, no. 1 (2015).

according to wishes. time. The designs created in the archipelago cannot be separated from the obstacles of modernization.

Structures such as hair, clothing and accessories used do not just cover the body and beauty, more than that they are also a correspondence way to convey individual character.<sup>24</sup> Design can be considered as everything related to style and every event that occurs. Activities to change society may be determined by distinct changes in individual perspectives and standards of behavior. The latest ones are mostly aimed at South Korea. Starting from style and the world of entertainment, one of which is hair design. Many young generations in Indonesia are inspired by Korean style, giving rise to patterns called Korean style. Even people who are entering old age also follow this hairstyle.

Hair shading was originally for grooming purposes as a pleasure for women, but over time the use of hair shading has begun to be used for various purposes, starting from humans. Hair shading shows the superiority, practicality and strength of hair for young individuals who have entered old age to cover their dark color. For today's young generation, shading their hair is because it is a style of appearance and keeping up with the times to keep up with the times. Currently, hair shading has become famous as a hair design and supports appearance and courage.<sup>25</sup>

Certain individuals want to constantly change and keep up with new things. Different styles/objects have become a picture of progress, influencing the way of life of individuals who consume different contemporary items, which is depicted through haircuts. People often change their appearance according to the times. These are number one according to their appearance.<sup>26</sup>

### **Backgrounds that Influence Hair Coloring Fashion**

The development of hair shading styles is growing very rapidly in various parts of the world, especially Indonesia is one of the factors that influence hair shading designs. VIPs generally appear with different haircuts and become icons for the general public. This increase makes channels increasingly competing to display hair shading styles that attract the attention of the audience, so they follow hair shading designs. Of course, this is an extraordinary figure for the spread of hair shading styles in the eyes of the public. Extensive communications generally provide data about the world of hair shading design.<sup>27</sup> Through this media, the hair shading style seems to be associated with the wider community and that is the hair shading style that is widely

---

<sup>24</sup> Sri Budi Lestari, "Fashion Sebagai Komunikasi Identitas Sosial di Kalangan Mahasiswa", *Jurnal Pengembangan Humaniora*, 14 no. 3 (Desember 2014).

<sup>25</sup> Agung Noviyanto, *Metode Pemahaman Hadis...*, h. 31.

<sup>26</sup> Eli Supridah, "Bosan dengan Rambut Hitam: Kajian Budaya Tentang Tren Mewarnai Rambut Di Kecamatan Kota Kuala Simpang Kabupaten Aceh Tamiang", *Aceh Anthropological Journal* 4, no. 1 (2020), h. 110-121.

<sup>27</sup> Zaskiah Faradillah, *Deskripsi Faktor Psikologis Remaja Putri Melakukan Pewarnaan Rambut Teknik Ombre*, Skripsi, Universitas Negeri Jakarta, 2016.



followed by society in general. Moreover, the site-siteIt also consistently provides tips and patterns on the most popular trends. Of course, data regarding the most stylish trend patterns will immediately spread widely in the public arena.

The development of fashion in Indonesia is found in the realm of the design business which operates in the fields of clothing and hair styling, both those worn on the body and those that continually adorn the body's presence.<sup>28</sup> The design business will continue to provide profits because style remains a necessity for some people. Apart from factors in the business world, there are also factors in the world of music, advertising and modeling photos which are also factors that influence the progress of styles in covering hair.

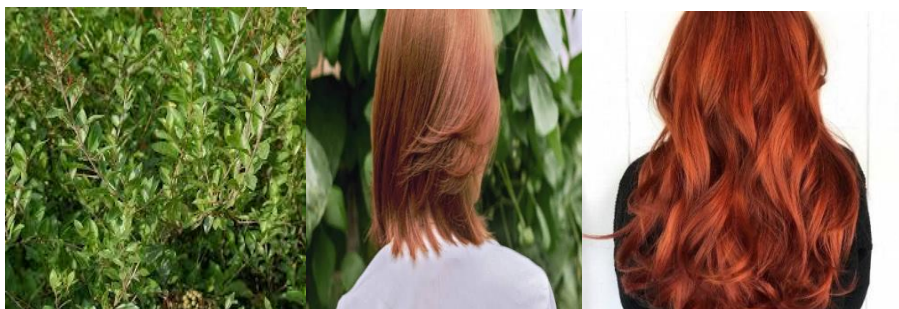
Design on earth has become somethingNocan be separated. They usually impact each other. The style for shading hair also has creative articulation. Where the community also follows existing work. In a correspondence action carried out by an individual or organization to a wider local area. The point is to increase promotions and introduce goods to the general public as well as influence and convince them to buy and use the goods being advertised. There are many products offered to the general public, one of which is designing hair shading by prioritizing hair shading ingredients that are safe and very good to use, including photographing hair models/styles with the aim of making them look attractive in front of people in general and then convincing them. them to follow that hairstyle.

## Types and Ingredients of Hair Dye

### a. Vegetable Coloring Ingredients

Protective materialNabhaticommes from plants. The shade material is obtained directly from the hena plant. Furthermore, there are also types and types of nabhati hair dye, including:

#### 1. Henna Dye Ingredients



Henn Leaves Orange-Chocolate Reddish Brown

<sup>28</sup> Maha, "Trend Fashion Muslim Di Indonesia Saat Ini Dan Kesesuaiannya Dengan Syariat Islam", *Jurnal QIEMA* 7, no. 2 (2021).

Henna coloring works in a way cover or cover the color.<sup>29</sup> Henna color is used alone to produce brown, orange brown, reddish brown and can also be used in combination with other additional henna colors.

## 2. Chamomile Coloring Ingredients

*Chamomile*<sup>30</sup> coloring agent is one of the most experienced plant colors. Chamomile color is produced from powder flower. Chamomile is mixed with khaolin and produces a yellow color.



Chamomile Flowers

Yellow

## 3. Metallic Dye



Metal/Color Restorer



Shiny White Metal Element

This metallic dye also works by permanently coating the hair shaft. Composition metallic It has a sparkling white color. The most important types of metal used as the main material for the colors and patterns produced are:<sup>31</sup>

- a. Silver or silver which can produce a dark greenish color.
- b. Metal can produce dark violet tones (a combination of two tones).
- c. Copper can produce a dull dark color. The metal color must be used several times, to create an ideal tone and variations will appear step by step. Hydrogen peroxide color is used. Because it can cause damaging reactions and damage hair.<sup>32</sup> Next is an overview of the effects of silver, tin and copper hair color;

<sup>29</sup> Citerawati S, *Dasar-Dasar Tata Rias Rambut*, (Jakarta: Kariya Utama, 1987), h. 66.

<sup>30</sup> *Camomile* or khomamil flowers are annual plants from the knikir-kenikir tribe which is still in the same family as sunflowers. Cithrawati, *Tata Rias Rambut...*, p. 15.

<sup>31</sup> Citrawati, *Tata Rias Rambut...*, h. 75.

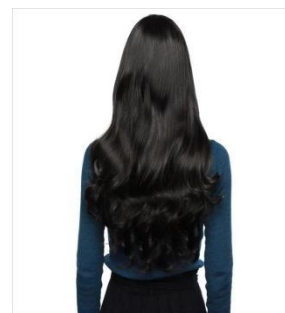
<sup>32</sup> Citrawati, *Tata Rias Rambut...*, h. 76.



(1)



(2)



(3)

#### 4. Mixed Dye Material (Compound Dye)

A variety mix is a mix of varieties produced with a mix of different variations, such as a mix of at least two tones. Mixed shade agents are made by combining plant-based shade components and metallic components, including henna compounds. The composition of the henna compound produces different levels or many different patterns. Mixed colors have some disadvantages, specifically: can cause damage and metal components cannot be combined with hydrogen oxide. The advantage of mixed colors is that they do not cause sensitivities.<sup>33</sup>

#### 5. Synthetic Organic Tint/Chemical Materials

Nutrient materials that are produced using natural engineered basic materials are the best and best odorants most widely used in contemporary cosmetology.<sup>34</sup> Organic synthetic dyes can be divided into three categories including:



Chemical Compounds

Impermanent shading materials are also called azo colors. Which produced using the hydroxy-azo-benzene compound and the phenyl-azo-naphthol compound. What is meant by types of short shading materials are brushed colors, cream shading and pastels. The advantage of this impermanent color is that it produces many variations, is easy to remove again, and is useful as a starting color for someone before committing coloring which is very durable.<sup>35</sup>

<sup>33</sup> Citrawati, *Tata Rias Rambut...*, h. 77-79.

<sup>34</sup> Citrawati, *Tata Rias Rambut...*, h. 80.

<sup>35</sup> Citrawati, *Tata Rias Rambut...*, h. 81.



## 6. Permanent Coloring Material

Shading materials actually have small, dull color atoms. The arrangement idea can solve. Color particles effectively enter the hair skin through open immersion.<sup>36</sup> White hair appears if there is a cause, namely a decrease in the production of melanocyte cells in the hair. Melanocyte cells will be the cells that produce melanin color in hair. The reason for the lack of melanocyte in the hair to function properly is because of increasing human life expectancy. Weakened melanocytes produce a characteristic response to hair discoloration to white or dark. In addition, if exposed to chemicals that cause this disease, it can eliminate the development of melanin color in the hair.<sup>37</sup> Far from this perception, the creator has not yet discovered a type and type of color material that is very durable. Of the many hair dyes like the picture above, the majority of Indonesians use red or reddish brown because they are seen as more aesthetic and elegant.

### Hadith on the Use of Henna and Katam in Coloring Hair

There are two elements in shading hair, namely not permitted (*haram*) and permitted (*makruh*). Pre-clerics agreed that they were allowed to dye their hair any color except dark (unless it was normal to dye their hair dark to fight the fear of their enemies, in order to appear honorable in front of their enemies and to satisfy their partner/wife). Because Jews and Christians don't dye their hair because making themselves beautiful and improving themselves can eliminate the meaning of love and religion.

Several hadiths about henna and katam can be understood, but there is one main hadith that was taken by its creator, one of which is the hadith explained by Abu Dawud, specifically:

حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ حَدَّثَنَا عَبْدُ الرَّزَّاقِ حَدَّثَنَا مَعْمَرٌ عَنْ سَعِيدِ الْجُرَيْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِي الْأَسْوَدِ الدِّيلِيِّ عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَحْسَنَ مَا عُيِّرَ بِهِ هَذَا الشَّيْبُ الْحِنَاءُ وَالْكَتَمُ.<sup>38</sup>

*"We have informed us of Al-Hasan's forum, said Ali, we have informed Abdurazaq, we have informed us of Maq'mar from Said Al-Jurairih from Abdullah wada Buraida from Abu Al Aswhad. Peromosi dilih from Abu Dzhar, he said, "The Messenger of Allah said: "The Definitely the best thing to change the color of silver hair is hena (henai) and katam".*

<sup>36</sup> Citrawati, *Tata Rias Rambut...*, h. 83.

<sup>37</sup> Melanocytes are cells that produce melanin, a dark pigment that influences the color of a person's hair and skin. Apart from the skin, melanocytes are also found in the brain, inner ear, heart and eyes. Joko Suryo, *Cantik, Sehat, Bugar dengan Herbal*, (Yogyakarta: Bintang Pustaka, 2010), h. 65.

<sup>38</sup> Abu Dawud Sulaiman As-Sijistani, *Sunnan Abu Dawud*, (Beirut, Dar al Kitab al-Thi'a, 1994), Juz 4, h. 297.

Apart from being narrated by Abu Dawud, this hadith was also narrated by *Sunan al-Tirmidhi* hadith number 1753<sup>39</sup> and *Musnad Ahmad bin Hanbal* hadith numbers 21345, 21400, 21423 and 21527.<sup>40</sup> The hadith explained by Abu Dawud is from Abu Zhar *ان احسن ما غير* Ma'na says *guyira* is a type of *fi'il* that has been advanced (learned) while *lafaz bihi* is a type of *ba' li al-sababiya*. Meanwhile, pronunciation *هذا المشيب* is the *naib al-fa'il* (substitute for *fa'il*) which is ignored. The place for pronouncing *hinaq'* is as *khobar lafaz ina* which is pronounced *rafaq'* and *katom lafadz*, the letters *kaf* and *taq'*, both of which are pronounced *fatha*. Furthermore, *katam* is a type of plant found in Yemen. When used to vary the hair it will produce a dark reddish color, while using *hinaq'* will produce a variation between dark and red. This hadith also shows that dyeing hair with *hinaq'* and *katom* is one of the most amazing types of hair dye, this is shown by the presence of *huat isim tafdhil* (*ان احسن*).

Meanwhile, the letter *wawuh* between the articulation *hinaq'* and *katam* indicates the opportunity for a change (*li al-takyir*) or the opportunity for it to happen at once (*li directly al-jam'i*). These two perspectives can be recognized from a series of experiences that show that Abu Bakkar dyed his hair with *hinaq'* and *katom* simultaneously, while Umar dyed his hair only with *hinaq'*. However, if it is assumed that the two are mixed to make hair color, then the next variation is blackish red. *Aredabiliy* revealed in the book *al-Azar*, if the hair color used is *hinaq'* and uses *katom*, then the next color is dark.<sup>41</sup>

The word *hinaq'* is read as *kasroh* on the letter *ha'*, the *jhamak* form is *hunan*, read *domah* on the letter *ha'*. Al-Fairudzabadi expressed it with *al-Hinaiyuh al-Muhadisun* to praise hadith researchers who dye their hair in an offensive way'. So among them were Ibrahim bin 'Ali, Yahya bin Muhammad, Kharun bin Muslim, 'Abdullah bin Muhammad al-Qadih, al-Housain bin Muhammad, and his brothers 'Ali, Jabhir bin Yasin, and Muhammad bin 'Ubaidila. Meanwhile, *katam*, which is accented with three letters, is a type of plant that is mixed with *hina'* to color hair to produce a long-lasting variation. *Kotam* can also be used as pen ink for writing.<sup>42</sup> The *katam* plant can grow in the highlands, its leaves are green like the leaves of the *al-Ash* tree. There is also an opinion that says that *katam* is a type of red colored oil, similar to that used by Fatima bin Mundzir and *Asmaq'* before *ihkram*.<sup>43</sup> So the hadith about *hena* and *katom* in hair shading can be understood, that the recommended hair colors or the best materials are *hena* and *katom*.

<sup>39</sup> Muhammad bin Isa Abu Isa al-Tirmidzi, *Sunan al-Tirmidzi*, Beirut: Dar al-Turats Ihya' al-'Arabi, t.th), Juz IV, hadis no. 1753.

<sup>40</sup> Ahmad bin Hanbal Abu Abdullah al-Syibani, *Musnad Ahmad bin Hanbal*, (Kairo: Muassasah Qurthubah, t.th), Juz V, hadis no. 21345, 21400, 21423 and 21527.

<sup>41</sup> Abu Thayib Muhammad Syams al-Haqh al-'Azhim, *'Aunh al-Ma'budh Syara Sunan Abi Dawud*, (T.tp: t.th), h. 259-260.

<sup>42</sup> Majdu al-Din Muhammad Ya'qub, *al-Qamus al-Muhit*, (Beirut: Dar al-Fikr, 1995), h. 69.

<sup>43</sup> Abi al-Fadhl Jaml al-Din Muhammad ibn Mukram ibn Manzhur, *Lisan al-Arab*, (Beirut: Dar al-Shadr, 1990), h. 508.

Dyeing hair during the time of the Prophet, the weather pattern in Makah Wakatu was very hot and dry, except for a few water areas, because it was located in the desert.<sup>44</sup> What is known is that the heat of the sun has a big impact on the human body, especially its impact on hair health. If your hair is frequently exposed to sunlight, its health is likely to be compromised so it needs to be taken into consideration. Most of the Prophet's companions at that time/Baduih people who had long embraced Islam, paid great attention to the health of their hair, so that it looked neat, clean and presentable, including shading it.

### **Understanding the Hadith of Henna and Katam in Coloring Hair**

From the previous picture, maybe it is possible assumed that it is better to style your hair using henna and katam as recommended in the hadith of the Prophet SAW, because these materials come from plants and are good for people who use it. They. Apart from coloring hair, henna and katam also have many health benefits, one of which is curing various diseases.

As time progresses, the heterogeneity of current societal conditions, innovation and food also increases and advances. with the aim that you always maintain your welfare. Everyone often thinks about their appearance. Because the main thing you see when meet is your appearance. So many of them are influenced by the pariah style and they effectively imitate the style of the outcasts just to follow the lead and appear confident in their openness. So nowadays it is no longer strange if people often appear in styles that are related to foreign cultures.

Indonesia is a country that has many types of herbal plants which are used as beauty tools or for welfare, both for food and medicine, one of which is the henna and katam plants. Henna or its logical name *Lawsonia inermis* L or called "Henna" in world languages, is a plant belonging to the Lythraceae family which contains more than 500 types of plants, including pomegranates. Most of them generally fill heat and humidity such as Sudan, Egypt, China and India. In fact, most of them are plants originating from Africa and Asia. To be honest, the countries that grow the most henna are Sudan, Egypt and India. Henna trees can grow in any type of soil and soil. However, henna plants will be more fertile if planted in soil that contains basic ingredients (weighted soil).<sup>45</sup>

The specialty of henna and katam is not only the leaves and not only for beauty, henna and katam can also be crushed and used for treatment. The Prophet Muhammad SAW also used henna and katam in the life of His Holiness the Prophet SAW. However, only a few people know this fact. Henna and katam are looked at as plants that are useless because they have no business value. The prevalence of

---

<sup>44</sup> K. Ali, *Sejarah Islam Pra-Modern*, (Jakarta: Raja Persada, 2003), h. 21.

<sup>45</sup> Musah, A. E dan G. A. Gasmelsedh, "Characterization of *Lawsonia inermis*/Henna as Vegetable Tanning Material", *Journal of Forest Products & Industries* 1, no. 2 (2012), h. 35-40.

henna and katam is not the same as that of pomegranates, grapes and dates, and this means that these substances are viewed as deplorable by the average person.<sup>46</sup>

There are corrective hair colors available that are used in cosmetology to vary the hair, either to restore the original hair color or change the original hair color to another variation. Grakan shading hair has been around since ancient times until now. In the past, hair dye only came from henna and katam plants (a type of plant). However, currently there are many hair dyes other than plants, including artificial/synthetic materials, natural dyes and metal materials.

Hair dyes other than henna and katam (a type of plant) are metal dyes, mixed dyes and natural dyes/synthetic compounds. In this hadith, the ingredients recommended by the Prophet Muhammad SAW were ingredients derived from herbs, namely henna and katam. Because henna and katam are pure natural ingredients from plants that do not contain combinations and are also safe for use in coloring clients' hair.

Meanwhile, hair shading is done using metal, mixed materials (Compound Color) and dye experience/synthetic materials cause many bad consequences. Hair shading looks beautiful, perfect and fun. However, behind the shade of hair there are certainly dangers that can endanger a person's well-being. The following are some of the impacts of coloring or coloring hair on human health<sup>47</sup>, including the following:

1. Skin sensitivity occurs in the skin of the neck and hair caused by colors containing synthetic components.
2. The consequences for the eyes and scalp will cause sore and red eyes, causing pain in the eyes, bruising and a burning sensation on the skin.
3. Hormone Problems
4. Non-Hodgkin's lymphoma, which is a disease of the lymph system which produces fluid to help process food and clean blood.
5. Breast disease, the chemical compounds in hair dyes mostly contain ingredients that can cause cancer.
6. Abnormalities in hatchlings, synthetic materials applied to the hair will enter the circulatory system which can harm the baby and can cause abnormalities in the embryo assuming the color is pregnant.<sup>48</sup>

Considering the risk of shading the hair, therefore, it is best to vary your hair and require sterilization and cleanliness. Disinfection is an activity to prevent the entry of germs or microorganisms into hair cleaning equipment, as well as avoiding dangers that can cause sensitivity or loss of sterility in the equipment used. Meanwhile, cleanliness is an effort to guard and maintain the neatness of every equipment used in hair shading. Apart from that, if you want to avoid skin sensitivity, before coloring

<sup>46</sup> Mohd Farkhan Md Ariffin, et al., "Inai Menurut Perespektif Hadis dan Sains", *Al-Basirah Journal* 10, no. 2 (2020), h. 37-56.

<sup>47</sup> Ahsin W. Al-Hafidzh, *Seri Kehidupan Kedokteran*, (Jakarta: DU Publishing, 2011), h. 29.

<sup>48</sup> Ahsin, *Seri Kehidupan...*, h. 30-32.

your hair, it is best to do a fix test first or convey it first between the shiner and the client who will color their hair, so that you can find out whether the skin is smooth or not.

From this broadcast, the creator revealed that choosing hair color should not only be seen from the appearance of the print, but also based on a context-oriented point of view. The contextualization of the understanding of the hadith is also seen from the social conditions of the place of residence and that dyeing hair is makru and also haram if it is dark, as it was interpreted in previous hadiths. Apart from that, it is also a good idea to use natural ingredients made from plants such as those described in the hadith of the Prophet SAW. The best hair dyes are henna and katam, because shading hair from these ingredients is sunnah and recommended by the Prophet SAW and does not contain any risk elements for the user. And what's more, during the time of the Prophet, there were no synthetic materials and there were only henna and katam. For shade the hair at that time.

Using anything other than henna and katam in hair color would be very dangerous, causing many negative effects that the manufacturers have only recently become aware of. What is not allowed is to dye your hair in muted colors. So hiding hair other than henna and katam is permissible as long as it is not detrimental or excessive for the client, but it is better to avoid it. Because even though there are natural components made from plants, especially henna and katam, it is better to use henna and katam, because henna and katam are safer to use for coloring hair, this is also sunnah and recommended by the Prophet Muhammad SAW, furthermore, does not represent betting.

Thus, Muslims should use hair dye with henna and katam based on the Prophetic hadith above. Apart from the Prophet giving an example of coloring hair with these two types of ingredients, this is also because these two ingredients have their own advantages. The advantage of hena (*hena* and *kotam*) is that if it is used on the head from now onwards for a long period of time, the astringent and sterile substances in it are able to cleanse the scalp of living creatures and the main parasites and hena. force field for the same. in treating scalp aggravation. As interpreted by Salmah Umu Rafiq', the Prophet was never pricked by a thorn plant or a fly rat, unless he put henna leaves on his head.

## CONCLUSION

From the explanation above, it can be concluded that dyeing hair in the perspective of the Prophet's hadith is permitted, provided that the color of the henna and katam is. Dyeing hair becomes haram when using dark colors, because it contains elements of blackmail against adults who look Jewish and Christian. Apart from that, the use of engineered materials (various types of chemicals) is not recommended, but it is not haram if they are not used excessively, because these production materials contain dangerous ingredients. These ingredients, if used continuously for a long



period of time, can cause various types of disease problems. So, in this unique situation, hair coloring is not only seen from a text-based point of view, but also from a logical point of view. Contextualization of the understanding of the hadith on hair color must be adjusted to current developments and social conditions in a particular place.

## REFERENCES

- Al-'Azhim, Abu Thayib Muhamad Syams al-Haqh. *'Aunh al-Ma'budh Syara Sunan Abi Dawud*. T.tp: t.th.
- Al-Hafidzh, Ahsin W. *Seri Kehidupan Kedokteran*. Jakarta: DU Publishing, 2011.
- Al-Qazwini Ibnu Majah Abu Abdullah Muhammad. *Sunnan Ibnu Majah*, Jilid 2. Beirut: Dar al-Kitab al-'Arabi, 1990.
- Al-Syibani, Ahmad bin Hanbal Abu Abdullah. *Musnad Ahmad bin Hanbal*. Kairo: Muassasah Qurthubah, t.th.
- Al-Tirmidzi, Muhammad bin Isa Abu Isa. *Sunan al-Tirmidzi*. Beirut: Dar al-Turats Ihya' al-'Arabi, t.th.
- Ali, K. *Sejarah Islam Pra-Modern*. Jakarta: Raja Persada, 2003.
- Amri, Muhammad Aliyul. et al., "Penerapan Multi Attribute Utility Theory (MAUT) dalam Pemilihan Pewarna Rambut", *Seminar Nasional Sains dan Teknologi Informasi* (2021).
- Aprilina. et. al. "Sistem Kredit dalam *Shopee Paylater* dalam Perspektif Hadis". *Al-Shamela: Jurnal of Quranic and Hadith Studies* 1 no. 2 (2023).
- Ariffin, Mohd Farkhan Md. et al, "Inai Menurut Perespektif Hadis dan Sains", *Al-Basirah Journal* 10, no. 2 (2020).
- As-Sijistani, Abu Dawud Sulaiman. *Sunnan Abu Dawud*. Beirut Dar al Kitab al-Thi'a, 1994.
- Barnard, Malchom. *Fashion Sebagai Komunikasi*, terj. Idiy Subandhy Ibrahim dan Yosol Iriantara. Yogyakarta: Jalasutera, 2011.
- Cui, Hongyan. et al. "Plant Colorants for Natural Hair Coloration: Dyeing Optimization and Photostability Assessment". *Sustainable Chemistry and Pharmacy* 36 (2023).
- E, Musah, A. dan G. A. Gasmersedh, "Characterizathion of Lawsonia inrmis/Hena as Vegetable Taning Material", *Journl of Foresth Peroducts & Industeries* 1, no. 2 (2012).
- Fatah, Aiman bin Abdul. *Keajaiban Thibun Nabawi*. Jakarta: Al-Qawam, 2004.
- Faradillah, Zaskiah. *Deskripsi Faktor Psikologis Remaja Putri Melakukan Pewarnaan Rambut Teknik Ombre*. Skripsi, Universitas Negeri Jakarta, 2016.
- Kasran. "Hadis hadis tentang mewarnai rambut dalam musnad Ahmad ibn Hanbal (Studi kritik terhadap kualitas sanad dan matan hadis)", Tesis, Pascasarjana UIN Sumatera Utara, 2013.
- Lestari, Sri Budi. "Fashion Sebagai Komunikasi Identitas Sosial di Kalangan Mahasiswa", *Jurnal Pengembangan Humaniora*, 14 no. 3 (Desember 2014).

- Lipovetsky. *The Empire of Fashion, Dressing Modern Democracy dalam Georege Ritzher & Douglas J. Godman, Teori Sosiologi Moderen*. Jakarta: Kencana Media Group, 2015.
- Maha. "Trend Fashion Muslim Di Indonesia Saat Ini Dan Kesesuaiannya Dengan Syariat Islam". *Jurnal QIEMA* 7, no. 2 (2021).
- Manzhur, Abi al-Fadhl Jaml al-Din Muhamad ibn Mukram ibn. *Lisan al-Arab*. Beirut: Dar al-Shadr, 1990.
- Manzhur, Ibn. *Tumbuhan Yang Getah Daunnya Mengeluarkan Zat Warna Merah*. Kairo: Kurnisy al-Nail, t.th.
- More, Sharlee R. et al. "Dermal Exposure and Hair Dye: Assessing Potential Bladder Cancer Risk from Permanent Hair Dye". *Regulatory Toxicology and Pharmacology* 138 (2023).
- Nur'ainih, Anis. *Pemakaian Busana Remaja Muslim di Tengah Arus Modernisasi*. Yogyakarta: Pustaka Media, 2015.
- Noviyanto, Agung. *Metode Pemahaman Hadis Tentang Larangn Menyemir Rambut Warna Hitam Perespektif Yusuf Qordhawi: Kajian Ma'anil Hadis Riwayat Ibnu Majah No Indek 1197*, Skripsi, UIN Sunan Ampel Surabaya 2019.
- Rabi'ah. et al., "Menyemir Rambut Menurut Perspektif Islam", *Triwikrama: Jurnal Ilmu Sosial* 2, no. 2 (2023).
- Rum, Ira Adiyati. et al. "Formulasi Pewarna Rambut Dari Biji Pepaya (Carica Papaya L.) Dalam Bentuk Sediaan Gel", *Jurnal Mitra Kesehatan* 1, no. 2 (2019).
- Rusdi, Hilda Husaini. "Metode Kritik Matan Hadis Prespektif Masrukhin Mukhsin", *Al-Shamela: Jurnal of Quranic and Hadith Studies* 1 no. 1 (2023).
- Rusianti, Indah. "Demagogi Konsumsi: Tubuh Perempuan Dalam Iklan Smartslim". *Paradigma* 3, no. 1 (2015).
- S. Citerawati. *Dasar-Dasar Tata Rias Rambut*. Jakarta: Kariya Utama, 1987.
- Sanjaya, Hasrya Dwi, dan Esfandari, Diah Agung. "Konsep Diri Mahasiswa Pria Metroseksual Berambut Keriting Dan Kribo di Telkom University", *Jurnal Manajemen Komunikasi* 2 no. 1 (2017).
- Sarbani. *Pemahaman Hadis Tentang Larangan Dan Kebolehan Menyemir Rambut Warna Hitam*. Skripsi, UIN Fatmawati Soekarno Bengkulu, 2022.
- Setiawan, Andri. *Analisa Hadis tentang Menyemir Rambut*, Skripsi, UIN Raden Fatah Palembang, 2016.
- Shima, Noriaki. et al. "Influences of Hair Dyeing on The Distribution Shapes Of Zolpidem and Methoxyphenamine In Hair". *Forensic Science International* 357 (2024).
- Susanto, Astridh S. *Pngantar Sosiologi dan Prubahan Sosial edisi revisih*. Bandung: Bina Cipta, 2014.
- Supridah, Eli. "Bosan dengn Rambut Hitam: Kajian Budaya Tentang Tren Mewarnai Rambut Di Kecamatan Kota Kuala Simpang Kabupaten Aceh Tamiang". *Aceh Antropological Journal* 4, no. 1 (2020).

Suryo, Joko. *Cantik, Sehat, Buger dengan Herbal*. Yogyakarta: Bintang Pustaka, 2010.

Ya'qub, Majdu al-Din Muhamad. *al-Qamus al-Muhit*. Beirut: Dar al-Fikr, 1995.

Zaky, Mohammad. et al. "Pengembangan Formulasi Dan Uji Evaluasi Fisik Sediaan Pewarna Rambut Ekstrak Biji Pinang (*Areca Catechu L.*) Sebagai Pewarna Alami". *Jurnal Farmagazine: Jurnal Ilmiah Kefarmasian* 2, no. 1 (2015).