

Review: Muhammadiyah's Views and Perspectives on the Rise of Halal-Labeled Cosmetics and Health Products in Indonesia

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ABSTRACT

The growth and importance of halal products is of particular importance in the cosmetics and healthcare sector in Indonesia, which has the largest Muslim population in the world. With the increasing public awareness of safe and religiously-compliant products, the demand for halal products continues to rise. The concept of halal, which means "permissible" in Islam, covers not only food but also cosmetics and medicines, where halalness is determined by the ingredients, production process, as well as certification from relevant institutions. This research uses the literature study method to explore Muhammadiyah's views on this phenomenon. The results show that halal cosmetics not only fulfill aesthetic aspects but also reflect religious values. Halal certification is important to provide assurance to consumers that the product is safe and in accordance with Islamic law. In addition, the global halal industry is showing significant growth, with various certification bodies around the world ensuring product quality and compliance with sharia principles. This research confirms that halal is not just a label, but an integral part of a Muslim's obedience in choosing products.

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1. INTRODUCTION

Indonesia, as one of the countries with the largest Muslim population in the world, has become a very potential market for products that carry the halal label, including in the cosmetics and health sectors. Along with the development of public awareness of the importance of products that are not

only safe but also in accordance with religious principles, the demand for halal products is increasing (Haryono, 2023).

Halal and haram are two important concepts in Islamic teachings that regulate all aspects of Muslim life, including food, drink, behavior, and social interactions. Islam has regulated various things related to halal and haram laws, one of which is in the business aspect (Saputra & Satria, 2021). Halal (حلال) means "allowed". This means that everything that is used, whether to eat or drink, must be permitted according to Islamic law, which is halal. The concept of halal is often associated with *thayyib*, which means good. Thus, not only is it allowed, but it must also be good and provide benefits to humans (Alifia Ikhtiyarini & Rullyansyah, 2022). Halal, is fundamental for Muslim consumers, the legal basis is clear in the Qur'an Q.S al-Maidah verse 3:

﴿ حُرِّمَتْ عَلَيْكَ الْمَيِّتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أَهْلَ لَيْعٍ اللَّهُ بِهِ وَالْمُخْتَفَةُ وَالْمَوْفُودَةُ وَالْمَرْدِيَّةُ وَالطَّيْحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكَ فُسْخُ الْقِيَمِ الْيَوْمَ يَكْفُرُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِيمَانِهِ فَلَئِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝ ٣ ﴾

"Forbidden to you (are) carrion, blood, pork, and (the meat of) animals slaughtered not in the name of Allah, the strangled, the beaten, the fallen, the gored, and the devoured by wild animals, except that which you are able to slaughter. And (also forbidden) that which is slaughtered for idols. And (it is also forbidden) to cast lots with the azlam (arrow) (for) it is an unlawful act. Today the disbelievers have despaired of overcoming your religion; therefore fear them not, but fear Me. Today I have perfected your religion for you, and I have made My favor sufficient for you, and I have approved Islam as your religion. But whoever is compelled by hunger, and not by desire to sin, then indeed, Allah is Oft-Forgiving, Most Merciful." (QS. Al-Ma'idah 5: Verse 3).

This verse provides a clear legal basis for the prohibition of consumption of certain types of food and materials, such as carrion, blood, pork, and animals slaughtered without mentioning the name of Allah. This prohibition covers not only food ingredients, but also the production process, so that a product can be declared halal if it meets the requirements in terms of ingredients, tools, and processing methods. In addition, this verse shows that the rules of halal in Islam also aim to protect the physical health of the people, because ingredients that are forbidden generally have a bad risk for the human body. On the other hand, Islam provides relief in emergency conditions to consume forbidden ingredients to save lives, as long as it is not with the intention of violating Allah's rules. This verse also emphasizes the perfection of Islam as a religion that sets comprehensive rules, including in determining what is halal and haram. Therefore, the application of halalness in modern products, whether food, beverages, or non-food products such as cosmetics and medicines, not only covers spiritual aspects, but also the responsibility for the health and welfare of the people. Halal is not just a label, but is part of obedience and a form of servitude to Allah.

Halal guarantee on a product is very important in Islam in this modern era, considering the rampant news about the use of harmful or inappropriate ingredients mixed into food and beverages as well as cosmetic products and medicines (Nasution et al., 2023). Determining the halal or haram status of modern products is not easy. The ingredients in simple products, such as fruits and vegetables, are clearly halal. However, amidst the many products that are clearly legal, there are also a number of products whose status is still vague (*syubhat*), which are often found in modern products, such as medicines. In this case, the role of scholars and certification bodies is very important to approach the law and *ijtihad* in determining the legal status of a product.

The beauty and personal care market in Indonesia has been experiencing consistent growth over recent years. In 2020, the market revenue was approximately \$7.5 billion, and it is projected to reach around \$11.6 billion by 2029, indicating a compound annual growth rate (CAGR) of about 4.5%. This upward trend is driven by factors such as increasing consumer awareness, rising disposable incomes,

and a growing middle class. Additionally, there is a notable shift towards online retail channels, with e-commerce platforms becoming significant contributors to sales in this sector.

Muhammadiyah, as one of the largest Islamic organizations in Indonesia, plays an important role in providing views and perspectives on this phenomenon. This organization, which is known for its moderate and progressive teachings, plays a role in providing an assessment of the rise of halal-labeled products, both in terms of Islamic law and its impact on Muslim communities in Indonesia.

2. METHODS

The method used in this research is a literature study or literature review. Literature review involves collecting data related to a particular theme from various sources, including research, books, official websites, and other references. The inclusion criteria in this study are scientific journals that have been published without time limitation, which discuss Muhammadiyah's views and perspectives on the rise of halal-labeled cosmetics and health products in Indonesia. Meanwhile, the exclusion criteria include scientific journals, both national and international, published before 2010 and do not discuss Muhammadiyah's Perspective on the Rise of Halal-Labeled Cosmetics and Health Products in Indonesia.

2.1. Literature Review

An important step in the research process is the literature evaluation stage. This stage includes the identification of halal cosmetics and research subjects. This content includes papers, abstracts, and data. An important step in the research process is the literature evaluation stage. This stage includes the identification of plant species, active compounds, and systematic methods of operation-all of which include information relevant to the research subject. This content includes relevant scientific papers, abstracts, and data. The main objective of this literature review is to find previous research on the problem being researched relevant scientifically. The main objective of this literature review is to find previous research on the problem being researched.

2.2. Journal Search

Based on journal searches through sites such as Google Scholar and several journal databases such as Garuda Portal, PubMed, and ScienceDirect, researchers found journals and websites that were relevant to the keywords used. After that, researchers screened the journals and websites, and of these journals, those that met the inclusion and exclusion criteria were as many as full text journals used for the literature review.

3. RESULTS AND DISCUSSION

In the results and discussion chapter, there are three main points that will be discussed in this article review including halal cosmetics, the development of the halal cosmetics industry globally and Muhammadiyah's perspective and point of view on the rise of halal cosmetics in Indonesia.

3.1. Halal Cosmetics

Halal cosmetics have a profound significance from an Islamic perspective, especially in relation to Shariah compliance and the spiritual health of Muslim consumers. In this context, halal cosmetics serve not only as beauty products, but also as a representation of religious values that Muslims must adhere to. Any product used, including cosmetics, must meet halal criteria, which means it is free from ingredients that are prohibited in Islam, such as ingredients derived from pork or those containing unclean substances (Hasibuan, 2021); (Nafisa Arini and Afifatul Achyar, 2023); (Ardelia and Luthfi, 2024). Halal certification is an important aspect in the halal cosmetics industry, as it provides assurance to consumers that the products they use have gone through a rigorous verification process. Research shows that consumers' awareness of the importance of halal certification is

increasing, which has a positive impact on their purchasing decisions (Abdullah et al., 2023); (Machbub et al., 2023). For example, the majority of respondents in a study stated that they are more likely to buy halal-certified cosmetic products, even willing to pay more for them. This shows that Muslim consumers not only consider the aesthetic aspect, but also the spiritual and ethical aspects in choosing cosmetic products (Machbub et al., 2023). Furthermore, religiosity and knowledge about halal play an important role in influencing Muslim consumer behavior. Research shows that consumers who have good knowledge about halal tend to be more selective in choosing cosmetic products (Adiba and Wulandari, 2018). In addition, positive attitudes towards halal products also contribute to consumer purchase intention (Balques et al., 2017); (Balqis and Zulaikha, 2023). This reflects that halal cosmetics are not just a choice, but also a part of a Muslim's religious identity and commitment.

In Islam, the use of halal products, including cosmetics, is highly recommended and is based on clear sharia principles. There are several verses of the Qur'an and hadith that emphasize the importance of consuming and using halal products. First, in the Qur'an, Allah SWT says in Surah Al-Maidah verse 88:

﴿وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ۝ ٨٨﴾

"And eat of the good sustenance We have given you, and fear Allah in whom you believe." This verse emphasizes that Muslims are commanded to use and consume good and halal products, which covers all aspects of life, including cosmetics (Abdullah et al., 2023). Secondly, the Prophet Muhammad's hadith also provides clear guidance on the importance of halal in every aspect of life. In a hadith narrated by Al-Hakim, the Prophet Muhammad said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ: (إِنَّ اللَّهَ تَعَالَى طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ: (يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا) (المؤمنون: الآية 51)، وَقَالَ: (يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ) (البقرة: الآية 172)، ثُمَّ ذَكَرَ الرَّجُلُ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ يَا رَبِّ، وَمَطْعُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ وَغُلِّي بِالْحَرَامِ فَأَنَّى يُسْتَجَابَ لِذَلِكَ) رَوَاهُ مُسْلِمٌ.

"Verily, Allah is good and accepts nothing but what is good. And indeed, Allah, the Almighty, has commanded the believers with something that Allah also commanded the messengers. Allah, the Almighty, says: "O messengers, eat from good food and do righteous deeds." And Allah subhanahu wa ta'ala says: "O you who believe, eat from the good sustenance We have given you." Then he (peace and blessings of Allaah be upon him) mentions a man who travels for a long time while he is disheveled and dirty, and he raises his hands to the sky and prays: "O my Lord, O my Lord," but his food is haram, his drink is haram, and his clothes are haram, and he is full of haram, so how can his prayer be answered?" (HR. Muslim). This Hadith indicates that everything used by a Muslim, including cosmetics, must come from halal and good sources (Machbub et al., 2023).

Halal certification of cosmetic products is also an important aspect to provide assurance to consumers that the product has met the established halal standards. Research shows that halal labeling on cosmetic packaging gives consumers confidence that the product is safe and in accordance with Islamic law (Scorita et al., 2023). According to the Indonesian Ulema Council (MUI), cosmetics are materials or a mixture of materials used to clean, enhance and improve the appearance used by applying, sticking and spraying to body parts. The use of cosmetics for the sake of adornment is allowed with several requirements such as the ingredients used are pure or halal, intended for shar'i purposes and do not harm the body. (Majelis Ulama Indonesia, 2013). Here are some criteria in determining the halal of a product or raw material is halal, haram or makruh according to MUI as follows:

Tabel 1. Legal Requirements for Halal, Makruh and Haram and Documents Required for Halal Claim.

No	Product type	Law	Documents needed for halal claim
1	Deep Cosmetics (Consumed/enters the body)	Halal / haram / makruh depending on raw materials	Halal certificate of each raw material use
2	External Cosmetics (Does not enter the body)	Halal / haram / makruh depending on raw materials	Sertifikat halal / halal statement / flow chart pembuatan bahan baku masing-masing bahan baku yang digunakan.
3	Cosmetic ingredients from halal animal-derived ingredients whose slaughter method is unknown.	Makruh tahrim	SOP for slaughtering animals from suppliers, halal statement, and halal certificate
4	Cosmetic products from microbial products	Makruh (if the microbial growth medium is unknown)	SOP for planting and growing bacteria from suppliers, halal statement, and halal certificate

Source: (Majelis Ulama Indonesia, 2013)

3.2. Development of the Halal Cosmetics Industry Globally

The halal industry has now become a global market share industry sector. The large growth of the world's Muslim population has made the halal industry in the last decade a popular segment in the global market. Furthermore, the halal industry can be understood as an industrial concept based on the principles of Islamic law. In a modern context, the halal industry includes various business sectors such as the food and beverage industry, finance and banking, tourism, and the fashion sector, such as clothing and cosmetics (Safitri et al., 2020).

Halal certification is the process of certifying a product or service as Shariah compliant. The halal certification and verification system is considered an important element in providing assurance to Muslim consumers regarding the quality of halal products. In addition, halal certification also ensures for Muslim consumers that the product is in accordance with sharia law, and provides certainty to non-Muslim consumers that halal products are quality products that meet the principles of halalan toyyiban (Khan & Haleem, 2016).

3.2.1. The Urgency of Global Halal Certification

Each country has a special institution that takes care of halal certification of a product. Has its own regulations in conducting halal certification of a product. Halal certification in Europe, the American continent to Australia. Halal certification bodies in Europe include: Halal Food Council of Europe (HFCE), Belgium Halal Quality Control (HQC), Germany Instituto Halal de Junta Islamica, Spain World Halal Authority (WHA), Italy Halal Certification Europe (HCE), UK to Halal Certification Services (HCS) in Switzerland. Meanwhile in America there is the Halal Food Council and the American Halal Foundation (AHF) and the Islamic Dissemination Center for Latin America (CDIAL) in Brazil. In Australia there is a halal certification organization Australian Halal

Development & Accreditation (AHDAA) and Asia Pacific Halal Service (APHSNZ) in New Zealand. Meanwhile, Halal certification in several Asian countries, namely the Islamic Uqama Council of Singapore (MUIS), Muslim Professional Japan Association (MPJA), Taiwan Halal Integrity Development Association (THIDA), Jamiat Ulama Halal Foundation (India), Asia Pacific Halal Council Co Ltd (APHC) Hong Kong, The Central Islamic Committee of Thailand (CICOT), Halal Certification Agency (HCA) Vietnam, to the Halal Development Institute of the Philippines (HDIP). (Ningtyas et al., 2022; Ramlan & Nahrowi, 2014).

3.2.2. Halal Industry in Global Trade

The rapidly growing globalization of the trading system has led to various changes both in terms of global competition and in the behavior, paradigms, and performance of producers and consumers. Since the early 1970s, the Organization of Islamic Cooperation (OIC) has seen significant developments in the halal industry in Muslim countries and even in non-Muslim countries. Today, halal has become a global trend with many countries vying to become the center of the world's halal industry. In fact, a number of non-Muslim countries now dominate the halal industry. For example, Brazil, which has a Muslim population of less than 1%, has become the largest supplier of poultry meat to Middle Eastern countries. In Australia, the country is currently the largest supplier of halal beef to Muslim OIC member countries. In Asia, China, one of the world's economic giants, is now the largest exporter of clothing to the Middle East. South Korea is also aiming to become a major global halal tourism destination while Japan has declared that the halal industry is a major contributor to the country's economy. Thailand has a vision to become the world's "halal kitchen", while London proclaims itself as the center of Islamic Finance in the Western region (Zainuddin et al., 2019).

The demand for halal products is also a new phenomenon in the global cosmetic industry due to the increasing awareness of the importance of using halal ingredients in personal care and cosmetic products. In the Qur'an there is Surah Al-Ahzab verse 33 which explains the limitations of Muslims in adorning themselves which can be seen below:

﴿وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ٣٣﴾

"Remain in your houses and do not adorn (and behave) like the people of the pre-Islamic era. Establish prayer, pay the zakat, and obey Allah and His Messenger. Verily, Allah wants only to remove sin from you, O ahl al-bayt, and to cleanse you as cleanly as possible." (QS. Al-Ahzab 32: verse 33). The letter encourages Muslims to use cosmetics that contain ingredients that are not harmful to the body, are not excessive, and do not change Allah's creation (Putri et al., 2024).

However, there is a huge demand and supply gap in this sector globally, which is a huge opportunity for the halal industry to capitalize on. Currently, the supply of halal cosmetics and personal care products is only 18% of the total demand of USD 56 billion worldwide. Exporters globally supply only USD 10 billion, leaving a huge demand and supply gap estimated at USD 46 billion (HDC, Bio Malaysia & Asean Bioeconomy Conference) (Azam & Abdullah, 2020). International industry players see halal cosmetics as an opportunity to compete on a larger scale. Non-food halal products such as cosmetics are becoming more popular, especially among Muslim consumers living in a multi-religious culture. There are a large number of Muslims around the world who are willing to pay a premium for halal-certified cosmetic products. As a result, in recent decades, the Halal industry has become one of the most attractive industries for marketers. Its expansion is considered to be one of the fastest growing markets in the world (the fastest growing market in the world and estimated to be worth US\$2.1 trillion by 2017) (Naseri & Abdullah, 2022).

3.3. Perspectives and viewpoints of Muhammadiyah on the rise of halal cosmetics in Indonesia.

Islam as a religion with the second largest number of followers in the world, reaching 2 billion people, is increasingly realizing the importance of using halal products that comply with sharia principles, including in terms of halal cosmetics. This has led to a significant increase in market demand for halal cosmetics. This can be seen with the cosmetics industry recording a positive annual growth of 8 percent. Prof. apt. Nurkhasanah, S.Si., M.Si., Ph.D., Professor of Pharmaceutical Sciences at Ahmad Dahlan University (UAD) said that halal cosmetics are currently facing great challenges. These challenges are related to safety, effectiveness, quality, formulation and regulation. "These five challenges must be a concern," she said. Although plant-based cosmetics are included in the affirmative list of non-critical ingredients (positive list). However, additives that do not contain impure or non-halal ingredients are required for the processing of plants into cosmetic products. Cosmetics containing ingredients of animal origin such as collagen or placenta, which are often used in anti-aging or anti-wrinkle products, need special attention. These ingredients can come from halal animals, such as cows or fish or even haram animals such as pigs.

According to Nurkhasanah, the use of placenta is allowed if it comes from halal animals and is only for external use. However, placenta from animals that died during pregnancy or from unclean animals such as pigs should not be used. She also emphasized that the effectiveness and quality of cosmetics must match the claims listed and comply with applicable regulations. "Cosmetics must meet recognized standards and safety requirements and their effectiveness must be proven through laboratory tests or literature review," she added. Cosmetic products must also not endanger human health. Halal cosmetics must be made from halal and pure ingredients, in accordance with the purposes permitted by Sharia. Nurkhasanah explained that cosmetic products today have developed with formulations such as waterproof, sweatproof, and long-lasting. However, these factors may affect the validity of ablution. Therefore, water penetration testing is mandatory in halal certification. "Waterproof cosmetics can prevent ablution water from touching the skin, which can make ablution invalid. This is a big challenge in the halal certification process," Nurkhasanah explained.

The Indonesian Ulema Council (MUI) has set a standard for halal cosmetics that serves as a guide for manufacturers, consumers, and related authorities. MUI's fatwa emphasizes that cosmetics must fulfill the principles of halalness, both in terms of ingredients, production processes, and the impact of their use. Cosmetics are considered halal if they do not contain haram or unclean ingredients, such as lard, non-industrial alcohol, or other substances prohibited by sharia. In addition, the production process must be free from contamination of haram or unclean materials, and not have a negative impact on health, because Islam prohibits the use of harmful products. Halal certification is an important element to provide legal certainty and trust to consumers. This certification process includes inspection of raw materials, production processes, and distribution, in accordance with the standards set by MUI. To support the implementation of this standard, MUI also encourages education and socialization to the public and industry so that consumers are more selective in choosing halal products, while producers are more responsible in ensuring the halalness of their products. With this halal cosmetics standard, consumers' needs for products that comply with Islamic law can be met, while supporting the halal lifestyle.

Based on Law Number 33 of 2014 concerning Halal Product Guarantee (JPH Law), all products circulating and traded in Indonesia must be halal certified. This obligation is implemented in stages, starting on October 17, 2019 with an initial focus on food products, beverages, and slaughter products and services. The second phase will be implemented from October 17, 2021 to October 17, 2026, covering medicines, cosmetics, and consumer goods. Thus, starting October 17, 2026, all cosmetic products circulating in Indonesia must have a halal certificate. This requires cosmetics manufacturers

to ensure that their products are free from haram or unclean ingredients, as well as the production process in accordance with established halal standards. In addition to fulfilling regulations, halal certification is also a response to the increasing awareness of Muslim consumers of the importance of halal products in their daily lives. The implementation of Halal Product Assurance System (HASAS) in the cosmetics industry is crucial, with emphasis on the competency of the team and the use of specialized production facilities for halal products. Other challenges include ensuring that cosmetics are not waterproof, thus not blocking ablution water and ensuring the validity of Muslim worship. Therefore, cosmetics manufacturers in Indonesia must prepare themselves to fulfill their halal certification obligations before the deadline, to ensure regulatory compliance and meet consumers' needs for safe and Shariah-compliant products.

The use of alcohol in products such as perfume, antiseptic, and hand sanitizer often raises questions about its halal status in Islam. According to Fatwa Tarjih Muhammadiyah, alcohol is not automatically considered unclean. Alcohol derived from *khamr* (an intoxicating drink) is considered unclean, while alcohol produced through non-*khamr* processes, such as chemical synthesis or non-*khamr* fermentation, is not considered unclean. Therefore, the use of this type of alcohol in non-consumption products, such as perfumes and antiseptics, is allowed as long as it does not harm health. This is in line with the principle that something that is intoxicating in large quantities remains haram even in small quantities, but in the context of non-consumption products, alcohol that is not derived from *khamr* and is not used for drinking does not fall into this category.

Responding to the issue of waterproof cosmetics on the validity or invalidity of wudhu, according to (Nazeladita, Febriadi, & Hayatudin, 2020) It is not valid ablution even if only a few parts of the body are not exposed to water. Therefore, for someone who uses waterproof make-up, they should first clean or remove the waterproof make-up they use. This is because water proof makeup or cosmetics, although made from halal ingredients, are hydrophobic, meaning that they repel water, so that the water of ablution will not enter the pores of the skin. The prohibition of using waterproof makeup when doing wudu is based on the words of the Prophet Muhammad SAW in HR. Muslim "The valley of wail (in hell jahannam) for the owners of heels that are not exposed to wudhu water. Perfect your wudhu!". In another narration, Khalid bin Mi' narrated that the apostle of Allah SAW once saw someone praying while there was a member of the wudhu that was not exposed to water, even though the limb that was not exposed to water was only the size of a dirham coin, but the apostle of Allah SAW told him to repeat the wudu and pray. So it is quite clear that if there is one or a small part of our body that is not exposed to wudu water then the wudu is not valid and must be repeated. according to (Majelis Ulama Indonesia, 2020) explain the terms of use of waterproof cosmetics:

- a. Impermeable cosmetics must first be cleaned or removed from the parts of the body that must be purified before the user can purify himself from minor and major impurity.
- b. If impermeable cosmetics are not cleaned and removed from the parts of the body that must be purified before the user purifies himself from minor and major impurity, his purification is not valid.

4. CONCLUSION

Indonesia with the world's largest Muslim population has a large market for halal products, especially in the cosmetics and healthcare sectors. Awareness of safe and Shariah-compliant products is driving demand for halal products, including certification as a quality assurance. This is supported by organizations such as Muhammadiyah that play an important role in strengthening consumers' religious commitment. Halal certification not only fulfills spiritual needs but also provides

reassurance to non-Muslim consumers. With the growth of the global halal industry, Indonesia must continue to develop and comply with halal standards to support the sustainability of this market.

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