

Halalan Toyyiban Principles in Cosmetic Services: Issues and Challenges

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Abstract

The beauty industry has seen a lot of advancements over the years, with various cosmetic procedures and treatments being offered at clinics and medical spa premises. Nonetheless, issues regarding halal and tayyib in cosmetic procedures concerning ingredients, personnel, and facilities must be addressed. The idea behind Halal and Tayyib services is to provide good quality and safe treatments that are not only beneficial for Muslims but for everyone, regardless of their beliefs. Thus, this paper aims to provide insights into halal and tayyib principles in cosmetic procedures. It is imperative to establish the principles because compliance with halal and tayyib principles will act as safe and ethical cosmetic services assurance. Thus, this paper aims to provide insights into halal and tayyib principles in cosmetic procedures. It is imperative to establish the principles because compliance with halal and tayyib principles will act as safe and ethical cosmetic services assurance. This paper adopted the content analysis method to review documents from medical and Shariah perspectives regarding halal and safety issues in cosmetic procedure practices. The analysis is also imperative to identify the key requirements for halal and tayyib cosmetic services. The result shows that ensuring halalness and safety of cosmetic indications and adopting a safe procedure practice are critical factors in implementing halal and tayyib in cosmetic services.

Keywords: halalan tayyiban, cosmetic services, cosmetic procedures, aesthetic procedures, halal cosmetic services, Shariah perspective

1.0 Introduction

Cosmetics have revolutionized how people enhance their appearance, with many non-invasive procedures now available at aesthetic clinics and medical spas worldwide. Popular treatments include Botox, Permanent Makeup, filler injections, mesotherapy, and microneedling. However, while these procedures are in high demand, more extensive research is necessary to discuss these procedures from the Shariah viewpoint. Halal is central to a Muslim's spiritual life and influences

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the practice of religious obligations (Salim & Abdullah, 2020). While tayyiban is seen as a holistic and comprehensive explanation of the halal concept, emphasizing the importance of both permissibility and goodness (Arif & Sidek, 2015). Tayyiban in cosmetics is also particularly relevant for Muslim consumers, especially educated millennial females who are conscious of their religious beliefs and seek products that align with their values. These consumers are prudent in searching for halal and tayyiban products (Ishak et al., 2019).

There are halal and tayyib-related issues plaguing these procedures, which concern Shariah legality. It is because of the controversy in product indications and procedure safety that predominantly Muslim consumers to non-halal and dangerous procedures. Procedures like facial fillers use protein-based serums derived from non-halal sources and may trigger adverse allergy reactions (Zhang et al., 2019). PRP or vampire treatment, on the other hand, utilizes blood as the basis for the treatment (Alves & Grimalt, 2018). Permanent makeup procedures such as facial embroidery are tattoo-like and may cause severe health problems due to embedded pigments (De Cuyper, 2015).

The safety aspect of the procedure consists of the safety of the facility and personnel. Issues such as malpractice, adverse effects, blindness, and even death are not strange in non-medical facilities, especially medical spas (Wang et al., 2020). The untrained, unqualified personnel without knowledge about where and what to inject will unknowingly significantly threaten the consumer's safety (Hibler & Rossi, 2015). Even though the Shariah rulings for each procedure may differ based on their *maslahah* and *mafsadah*, positioning halal and tayyib concepts in these practices is crucial. It is against the dynamic nature of *fiqh* to deny these cosmetic interventions absolutely as it may bring *maslahah* for those in need.

Thus, this paper aims to provide insights into halal and tayyib principles in cosmetic procedures by gathering halal and safety requirements for cosmetic procedures from Shariah and medical perspectives. It is imperative to establish the principles because compliance with halal and tayyib principles will act as safe and ethical cosmetic services assurance. Establishing a Halal profile is central to halal compliance and ensuring the safety of these treatments. It is essential to use only halal and safe ingredients administered by qualified personnel at registered and licensed facilities.

2.0 Literature Review

The concept of *halalan tayyiban* has implications beyond food, as it covers all consumer products and services. Many Muslims are unfamiliar with the term "halal" in the context of cosmetics and believe it only applies to food products (Hajipour et al., 2015). When it comes to halal cosmetics, the discussion tends to revolve around products rather than services. Previous studies in Halal cosmetics have focused on identifying halal ingredients in cosmetic products. For instance, Sugibayashi et al. (2019) discussed the critical ingredients for cosmetic indications comprising non-halal, harmful, and doubtful matters. At the same time, Bakharudin & Yahya (2018) discuss using insects in cosmetic indications. On the other hand, Nordin et al. (2020) and Abdul Khalil & Kashim (2018) reviewed harmful ingredients in skin-lightening and whitening products.

While halal is necessary, safety is equally crucial. Unfortunately, safety is often overlooked in discussions about halal cosmetics despite the critical need to use halal, non-hazardous, and safe ingredients in cosmetic formulations (Sugibayashi et al., 2019). Cosmetic procedures, however, differ from products as procedures are not limited to using products only, yet they revolve around three main elements: products, personnel, and facility. It is critical to note that halal requirements for cosmetic procedures go beyond just using halal ingredients. Halal studies concerning halal cosmetic services should be able to cater to all three elements to establish a halal profile for cosmetic procedures. Thus, this study will discuss the halal principles related to the abovementioned elements to grasp rudiments from safety and halal aspects that constitute halal cosmetic service.

3.0 Methodology

This study adopted a qualitative document analysis method to analyze halal and tayyiban principles concerning cosmetic procedures' ingredients, personnel, and facilities. Mayring (2014) defined content analysis as an empirical and methodological approach to analyzing texts within their context of understanding. This method requires systematically analyzing existing written, verbal, or visual communication materials (Stake, 1995). The researcher may gain insights from analyzing pre-

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existing texts and develop an understanding relevant to the research problem, even without extensive field research (Merriam, 1998). Document analysis entails a combination of content and thematic analysis, and the researcher must assess the documents' relevance, authenticity, credibility, accuracy, and representativeness to ensure they align with the study's objectives (Morgan, 2022).

A thorough literature search of halal, tayyib, Shariah, and medical perspectives regarding cosmetic services was conducted. The documents for this study are gathered from the article journals, books, and websites, including all online and printed data applicable to this study. Data gathered from these documents are analyzed and deduced to emulate the objective of this paper, which is to provide insight into the halal principles of cosmetic services. The result and discussion will be as follows.

4.0 Result and Discussion

4.1 Concept of halal tayyiban in cosmetics services

In Islam, halal means anything allowed or permitted to be consumed according to Islamic law. The word 'halal' is repeatedly mentioned together with the word 'tayyiban' in several verses of the al-Quran, including in Surah al-Baqarah verse 168; "O mankind, eat from whatever is on earth [that is] halal (lawful) and tayyiban (good) and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy". According to al-Kafawi, al-tayyib consists of three meanings: al-tahir (pure and clean), al-halal (halal), and al-mustalidh (goodness). Some scholars say the nature of tayyib itself contains halal meaning. Tayyiban should also be defined according to current industry requirements, and it may refer to manufacturing practices, hygiene practices, safety controls, good packaging, good transportation, and labeling. It may also be related to reasonable pricing and quality services (Khairul Anuwar Mustaffa, 2019).

Halal and tayyib are essential concepts in Islamic consumerism, as consumers who decide on halal and tayyib goods and services are entitled to the right to be protected from marketers' doubtful practices and products, the right to expect a safe product provided by the marketers, right to expect that the products sold to them will conform to the performance claims made by the marketers (Haque et al., 2017). Al-Qaradawi's principles in halal consumption highlighted that "The Basic Asl Refers to the Permissibility of Things" (Al-Qaradawi, 1999). It means that the basic rulings on Muslim consumption are considered halal until further evidence proves it to be haram. Dr. Ali Jadul Haq applied the same principle in his book: "The origin of creation and benefits created by Allah is permissible, and the prohibition is not imposed except the clear proof from the Quran and Hadith (Haq, 1989). Besides everything explicitly prohibited in the Quran and Hadith, it should be halal and permissible for Muslims. Al-Qaradawi's principle also states, "The Prohibition of Things Is Due to Their Impurity and Harmfulness," meaning the ground that will turn halal into haram is contaminated with impure and harmful substances. This principle establishes the essential foundation in Muslim consumption in halal, haram, and tayyion.

The Trade Descriptions (Definition of Halal) Order in 2011 has defined "Halal" as foods and goods that are allowed for Muslim consumption, which are subject to specific requirements: (a) it must not contain any part of haram animal or prohibited ingredients, nor slaughtered not according to Islamic law; (b) it must not contain any part of human limb, and (c) must not harmful to health. It must also not be prepared and processed using contaminated equipment (Aqmar Zaidun & Hashima Hashim, 2018). Musa & Jalil (2012) defined halal as a product or service recognized by the authority, according to Islamic law, and the product or service has a halal logo. Hence, the term halal is not limited to the ingredients alone but also the procedure of services, including halal cosmetics services. These definitions cover the concept of halalan tayyiban, which focuses on halalness and the safety and quality of products and services.

Consumers should boycott products and services that threaten their health and religion. It is not a utopia that malicious companies produce hazardous products that cause severe adverse effects, yet they managed to obscure the illegal activity and keep making profits yearly (Haque et al., 2017). Cosmetics, regardless of their intended usage, should contain only permissible ingredients according to Shara' and cease to bring harm to their user (N. N. Othman et al., 2020).

Therefore, several elements can be considered in relation to halal and tayyib in cosmetic services, encompassing its three elements: products, personnel, and facility. It can be divided into

two stages: preparation and treatment procedures. The preparation consists of two critical elements: products and devices. Products used in cosmetic services must be halal and tayyib. It must not be human-derived or non-Shariah compliance animal-derived, such as human placenta (Siti Maryam, 2018) or any pig form (Arif & Sidek, 2015). Cosmetic indications also must not contain najis (impure) from haram solutions such as blood (Elgharbawy, 2022) or alcoholic extract (Yusuf et al., 2017). The ingredients should be safe for consumers and not contaminated in any stage of the manufacturing process, from preparation, processing, manufacturing, or storage. The device should be registered, and no off-label devices, ampoules, injectables, or cosmetic services-related products and devices should be administered without apparent safety and halal status (Kandhari et al., 2020). Devices such as microneedles should also not be coated with said prohibited substances or be contaminated during any stages of preparation. Ensuring that the ingredients used are halal is vital to maintaining the procedure's integrity and following Islamic principles.

The second stage is the procedure. In addition to being halal, cosmetic services should also be tayyib, which should be wholesome and beneficial. Halal and tayyib in cosmetic services cover both methods and techniques used in aesthetic procedures should also be halal and tayyib. It can be achieved by ensuring that the procedures are safe and do not cause harm to the patient. This includes the use of anesthesia, if any, which should be administered halal, and the safe conduct of aesthetic procedures is vital (Aghwan & Regenstein, 2019). The delivery technique, emergency precaution, and competence are also vital for safe procedure delivery besides minimizing the risk (Wang et al., 2020).

Safety conduct during a procedure is also critical to prevent contracting harmful diseases like HIV (AlGhamdi et al., 2014). It is essential to follow proper infection control measures to prevent the spread of diseases (Kapoor et al., 2020). Hence, the importance of only registered and licensed practitioners delivering the procedure. The principle of "No Harm and Reciprocating Harm" should be heavily applied in this matter to ensure no reciprocated harm is inflicted on either consumers or practitioners. Furthermore, the environment in which the aesthetic procedures are performed should also be considered. The clinic or facility should adhere to halal standards, such as having separate areas for halal and non-halal products (Aini & Safira, 2021). It is crucial to avoid contamination and to maintain the halal status of the products involved in the procedures.

Tayyib's aspect also extends the ethical aspects of the procedures, such as ensuring that the patient's consent is obtained and that their dignity and privacy are respected (Kapoor et al., 2020). It is essential to adhere to the principle of covering aurah and gender-specific treatment (Yaman et al., 2012). For example, the customer's awrah (part of the body that should be covered) should be protected before, during, and after, and the treatment delivered by only same-gender personnel. Cosmetic services should also aim to enhance the individual's natural beauty, promote their overall well-being, and inhibit excessive changes. By adhering to these principles, aesthetic procedures can be performed in a manner that is in accordance with Islamic principles and values. Observing each of these principles will also realize a new segment in Halal and Tayyib service, which may benefit not only Muslims but non-Muslims as well.

4.2 Cosmetics services issues

Non-halal ingredients and Devices

The purity of ingredients and devices primarily indicates halal cosmetics products and services (Hamid & Hassim, 2019). Compared to conventional makeup products, aesthetic procedure practice involves utilizing specific devices and products to be delivered under the skin layers to achieve desired results (Setterfield, 2019). Hence, considering that the embedded substance will remain for a certain period, more reasons to ensure the purity of devices should be considered. The possible contaminants of cosmetic products are listed below.

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<i>Hyaluronic Acid</i>	<ul style="list-style-type: none"> • Animal Tissue • Microbial fermentation
<i>Gelatin</i>	<ul style="list-style-type: none"> • Mammalian Animals (Pig/ Bovine) • Plants (pectin)
<i>Collagen</i>	<ul style="list-style-type: none"> • Mammalian Animals (Pig/ Bovine and • Marine animals (fish skin, jellyfish, sharks, sponges)
<i>Keratin</i>	<ul style="list-style-type: none"> • Hair • Feathers • Wools • Nails • Beaks/ claws/ nails/ horns/ hooves/ toenails
<i>Placenta</i>	<ul style="list-style-type: none"> • human • Mammalian animals (pig, sheep, etc.)
<i>Ubiquinone (Coenzyme Q10)</i>	<ul style="list-style-type: none"> • Fish oils • Animal organs • Grains
<i>Vitamin E</i>	<ul style="list-style-type: none"> • Dietary sourced (Grains, nuts and wheat)
<i>Glycerin/glycerol</i>	<ul style="list-style-type: none"> • Animal fats • Vegetable oils
<i>Propylene glycol</i>	<ul style="list-style-type: none"> • Derived from glycerol
<i>Allantoin (Aluminum Dihydroxy Allantoinate)</i>	<ul style="list-style-type: none"> • Humans, animals and plants
<i>L- Carnitine</i>	<ul style="list-style-type: none"> • Animals (pig, fish)
<i>Plasma</i>	<ul style="list-style-type: none"> • Blood plasma
<i>Ethanol</i>	<ul style="list-style-type: none"> • Fermented grains • Synthetic
<i>Cetyl alcohol</i>	<ul style="list-style-type: none"> • Vegetable oil • Reduced from palmitic acid
<i>Lanolin alcohol</i>	<ul style="list-style-type: none"> • Fleece of sheep
<i>Stearyl alcohol</i>	<ul style="list-style-type: none"> • Vegetable oil • Reduced from stearic acid

Figure 1.0: Contaminants of cosmetic products

The prospect of using unknown/ undeclared non-halal origins in cosmetic products indicated the critical need for halal evaluation (Sugibayashi et al., 2019). Guidelines for Halal Assurance Management System of Malaysia Halal Certification defines halal critical points (HCP) as critical points in the whole supply chain that, if identified, controlled, and monitored, can eliminate the possibility of halal non-compliance. Devices utilized during the procedure should also be ensured halal (Farhani et al., 2017). Even though the devices for aesthetic procedures may not be as sophisticated as those for medical procedures, needles are conventional, with size variations for different purposes. Mesotherapy or injection-based procedures use traditional needles for injection, while microneedles use a bunch of micro-sized needles combined in a specialized device known as a mesogun or microneedling device (Thi Minh et al., 2019). These devices are often coated with substances intended for transdermal drug delivery (Thakur et al., 2020). Therefore, it is vital to note that these devices should not be contaminated with non-halal substances prior to treatment to ensure no halal and tayyib compromise.

The manufacturing process of halal cosmetics products also plays a crucial role in ensuring their compliance with halal and tayyib principles. Hygiene and purity must be maintained throughout halal cosmetic products' handling, processing, production, storage, and transport (Elgharbawy, 2022). It includes adhering to strict cleanliness standards and avoiding cross-contamination with non-halal substances. Furthermore, the integration of halal science in the manufacture of cosmetic products is essential to ensure that they meet halal certification requirements (Sugibayashi et al., 2019). However, it is worth noting that there is a global dearth of guiding documents on the development and assessment techniques in the production of comprehensively halal cosmetics (Sugibayashi et al., 2019).

Harmful substances

Cosmetics and safety are inseparable as the indication advertently involves unknown chemicals and substances to consumers; hence, ensuring safety is a dire need in cosmetic

services that should never be missed (Nordin et al., 2020). It is undeniable that safety is an integral part of halal and tayyiban and is indispensable (Shamsuddin et al., 2023). Thus, Halal, tayyiban, and maqasid al-Shariah should indicate the production of safe products. This means a product must be halal, not harmful, and not dangerous to one's physical and mental well-being (Jalil, 2016). Malaysia Standard for Cosmetics, MS2634:2019, in sections 4.2.4, 4.2.5, and 4.2.7, states that harmful chemicals, soils, and toxins derived from animals and plants that are potentially hazardous are not included in the halal definition. It is pertinent as there is evidence of harmful chemicals such as mercury, hydroquinone, and steroids, as well as Tretinoin, Diphenhydramine, Chlorpheniramine, Griseofulvin, Metronidazole, Sulfamethoxazole, Ketoconazole, and Trimethoprim in cosmetic products (Nordin et al., 2020). These chemicals may trigger severe health problems due to their harmful side effects (Othman et al. (2020). The use of such hazardous chemicals also goes against the Toyayiban concept of Shariah, making the products unhygienic and unsafe (Rusmadi et al., 2015).

Manual Procedure for Malaysia Halal Certification (Domestic) 2020 also stressed the provision of safety requirements for pharmaceuticals and cosmetics products. Every product and device intended for Muslim use should comply with local authorities' halal requirements and safety regulations (Arif & Sidek, 2015). In Malaysia, the authority overseeing cosmetic products and devices are National Pharmaceutical Regulation Agency and Medical Device Authorities. For cosmetic procedures, the products used are usually serum in cocktails or ampoules for injection purposes and topical serum for laser chemical peeling procedures (Kandhari et al., 2020). These products are ordinarily non-local produced, instead imported from countries such as the USA, Korea, and Thailand (Y. Othman et al., 2023). Certification from foreign bodies acknowledged by Malaysian Authorities, such as the FDA, should suffice for imported products.

Safety of the Procedure

Cosmetic procedures are a medical practice; medical practice always carries some risk, and misconduct can lead to severe complications (Wang et al., 2020). Recent studies have shown that most cosmetic complications and malpractice claims occur in facilities operated by non-physicians (Hibler & Rossi, 2015). These complications may include burns, discoloration (Gibson et al., 2019), blindness, adverse allergy reactions, and bleeding (SITO et al., 2021). To avoid such risks, seeking out authorized and qualified professionals when undergoing cosmetic treatments is essential (Park et al., 2020). Patients should exercise caution when seeking treatments from non-physicians outside traditional medical offices, which may indicate a lack of patient safety and regulatory oversight (Hibler & Rossi, 2015). Malpractice claims and litigation are increasing rapidly, with most complications occurring in medical spas (Wang et al., 2020).

The Malaysian Medical Council, in Guidelines of Aesthetic Medical Practice, underlines the requirements for a practitioner to qualify to deliver the procedure. Only registered medical doctors should deliver the procedure after completing a specific licensing course, Letter of Credentialing and Privileging (LCP). Apart from this, no person should be allowed to perform the procedure aesthetic according to Malaysian law (Ministry of Health Malaysia, 2013). Performing aesthetic procedures in a registered facility ensures patient safety and well-being. Compared to unregulated facilities, registered ones have to adhere to safety standards set by regulatory bodies strictly and have trained staff and proper equipment to ensure the procedures are conducted safely.

By choosing a registered facility, patients can rest assured that they receive treatment from qualified professionals who prioritize ethical practices. With the necessary equipment, emergency preparedness, and regulatory compliance, registered facilities are well-equipped to provide quality care. Due to these facilities' accountability to regulatory bodies, they must ensure that every legal and ethical standard is followed, thereby protecting patients' rights. Moreover, should a registered facility strive to remain in the industry, continuing education abreast to remain up-to-date with the latest advancements in aesthetic procedures and safety protocols.

5.0 Conclusion and Recommendation

Overall, the elements of halal and tayyib in cosmetic services encompass the sourcing and use

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of permissible ingredients, adherence to strict standard operating procedures for facility and personnel, and transparent labeling practices. These elements are essential for individuals who seek cosmetic procedures that align with their religious beliefs and values. By ensuring that cosmetic products are halal and tayyib, manufacturers can cater to the needs and preferences of Muslim consumers who prioritize the observance of Islamic principles in their daily lives.

It also aligns with the concept of the halal built-in, which integrates all halal requirements in cosmetic services' management and control system, starting from product and service formulation, selection of raw materials, and service delivery. Halal built-in requires continuous compliance to specific requirements comprising product safety, efficacy, performance, quality, and hygienic conditions in the company's manufacturing process, management, and control system (Y. Othman et al., 2023). Service providers and consumers should prioritize applying and implementing the halal and tayyib concepts in halal cosmetic services. It is of utmost importance that no life and money are compromised in receiving and delivering the procedure.

This requirement depicts the spirits of Maqasid Shariah (Shariah Objective) of preserving one's life and protecting one's property. This procedure is less invasive and imposes the least risk compared to surgery, so a shift in consumer preference is expected. Thus, the discussion of these procedures from the Shariah perspective should be swift and effective to cater to the vast development of the beauty industry. Muslim consumers should not be left unattended in decision-making; hence, fatwa issuance should be dynamic and comprehensive. It will encourage consumers to self-protect and service providers to self-regulate to provide a halal and safe environment in cosmetic beauty services.

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