

Halal Cosmetic Products and Implications for the validity of Prayers within the framework of MUI Fatwa No. 26 of 2013

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Abstract: This research uses a qualitative method with a descriptive narrative approach to understand the existing situation through an inductive thinking process. The focus of this research is to integrate Islamic principles into halal cosmetic product innovation, specifically on Wardah Foundation Colorfit Matte Foundation variant. The research method involves an in-depth literature review, including analysis of Qur'anic verses, hadith, 4Mazhab as well as MUI Fatwa No. 26 of 2013. The research process includes issue identification, subject determination, and reflection on the research results. The results show that Wardah Foundation has met the halal standards in accordance with Islamic law, but it is important to consider the use of this product in the context of ablution and prayer. This product has a waterproof composition that can prevent water from reaching the skin, thus potentially affecting the validity of wudhu and prayer according to the views of certain madhabs. This study emphasizes that manufacturers of halal cosmetics need to pay attention not only to the halalness of the ingredients but also the impact of their use in worship.

Keywords: Halal cosmetic, validity of prayer, Halal

1. Introduction

Indonesia is the country with the most Muslim adherents in the world, The Royal Islamic Strategic Studies Center (RISSC) report entitled The Muslim 500: The World's 500 Most Influential Muslims 2024 (Royal Al-Bayt For Islamic Thought, 2024), stated that Indonesia is the country with the largest Muslim population in the world. RISSC noted that the Muslim population in Indonesia will reach 240.62 million by 2023. This number is equivalent to 86.7% of the national population, which totals 277.53 million people.

This year's SGIE report, produced by DinarStandard (Dinar Standard, 2023), a US-based research and advisory firm, shows that Muslims spent US\$2.29 trillion in 2022 on food, medicine, cosmetics, modest fashion, travel and media. Islamic finance assets are expected to reach US\$3.96 trillion in 2021 and will grow to 5.96 trillion by 2026.

The Global Islamic Economy Indicator (GIEI), the national benchmark in the report, which comprises 81 countries, ranked Malaysia No. 1, retaining the top spot for the 10th consecutive year. Malaysia is followed by Saudi Arabia, Indonesia, and the UAE. Indonesia in 2023 moves up to 3rd place. These expenditures reflect years of growth and drive Indonesia's economy on halal product innovation.

The beauty industry is bouncing back post-pandemic, especially lipstick sales, with the relaxation of mask regulations. Brands are working to make their supply chains more resilient and sustainable. Korea is actively working to establish a global network to capture a larger share of the halal cosmetics market, while India and Indonesia remain the 2 largest markets for Muslim consumer spending on cosmetics. Muslim consumer spending on cosmetics reached US\$84 billion in 2022, up 14.3% from US\$74 billion in 2021, and is expected to reach US\$129 billion by 2027 at a CAGR of 8.9%. (Tourism, 2023).

With existing marketing practices, the inclusion of Shariah principles is referred to as IM to cater to the distinctive needs of Muslims. (Islam, 2016) . From the proportion of the Muslim community, according to data from BPS in the group of women adherents of the Muslim religion from both urban and rural areas amounted to 102,980,379 people. Segmentation refers to a part of the overall market that requires identifying customer product needs, grouping them with similarities. Segmentation

requires narrowing down the macro market into common subsets. (Islam, 2020). So women are a potential market segmentation because they have various needs.

Beautiful women are not necessarily white, slim, but all women are beautiful with their respective conditions. One of the needs of women is beauty products, where no woman does not want to look beautiful, therefore many companies contribute to meeting the needs of beautiful women with various innovative products.(Pratama et al., 2022). However, for Muslims, the halal aspect is something that must be taken into consideration when purchasing products, whether consumed or only taken for their benefits. (Aufi, 2021).

One of the halal product innovations in the field of beauty is foundation, foundation is part of a series of makeup with various formulas that provide a mate effect on beauty. and also serves to even out facial skin color and disguise flaws in the skin.

In the language of ablution is to purify oneself (before prayer) by washing the face, hands wiping the head and washing the feet. (Ismani & Purnama, 2023). The word wudhu in Arabic comes from the word al-Wadha'ah which means al-Hasan, which is good, and also means an-Nadzafah, which is cleanliness. (Syafri dan Nurhayati Zein, 2015)

Previous research conducted by (Pangestu et al., 2023) The results showed that when consuming halal cosmetics, especially those labeled halal, the level of religiosity of respondents was influenced by their awareness of Islamic religious teachings. In addition, reference groups such as friends also play an important role in purchasing decisions. This research provides a deeper understanding of the factors that influence the purchasing behavior of halal-labeled cosmetics among hijab-wearing Muslim women and provides a more effective way to tap into this market. Then continued with research (Nurmaya Adianti & Ayuningrum, 2023) which explains that the existence of a halal label on cosmetic products provides a positive value that has a great opportunity to influence consumer purchasing decisions. Purchasing decisions are taken from perceptions first where people will choose, organize and consider the products to be consumed. After this perception, the public's beliefs and attitudes arise with the existence of a halal label. In the end, these beliefs and attitudes influence people's purchases. The procedure for wudlu is explained by (Kusumawardani, 2021) The practice of ablution, or purification in Islam, is the act of fasting before performing religious obligations, especially before prayer. The need to consider the duration and quantity of work performed. Islamic ablution practices are not limited to the use of physical force to strengthen the body they also have the spiritual power to purify the self in order to become virtuous and submissive to Allah. When performing ablutions, it is important to pay attention to vehemence and awareness so that worship is performed with sincerity and complete submission to religious teachings. Muslims believe that by starting prayers with honesty and sincerity, they will be able to achieve piety and self-control in prayer.

Given the significant growth of the Islamic economy and the increasing demand for halal products, especially in Indonesia, the country with the largest Muslim population in the world, it is important to understand the impact of using halal cosmetics on the daily worship of Muslims. This study also provides a better understanding of how cosmetic formulations, especially foundations, affect the effectiveness of wudlu, and how this is in accordance with the guidelines of MUI Fatwa No.26 of 2013. This study is expected to provide a deeper insight into the relationship between the use of halal cosmetics and the practice of Muslim worship, as well as provide practical guidelines for consumers and manufacturers of halal cosmetics.

2. Materials and Methods

This research is based on qualitative research, which aims to understand the existing situation through an inductive thinking process. (Adlini et al., 2022). When conducting research, the author explores the situation and setting of the theme raised. Researchers are expected to always focus on the reality or events in the context under study (Adlini et al., 2022). With a descriptive narrative approach, which is a form of qualitative research that focuses on extracting and understanding the lived experiences of individuals through the preparation of narratives. The notion of perspective here is deliberately put forward to avoid understanding as a “response” to a phenomenon or goal, as in quantitative research. Thus, that whatever approach is used in qualitative research, the researcher must be able to pay attention and understand it so that in revealing and exploring the research subject it is more appropriate (Fadli, 2021). The method used by the author in data literature is to examine various accurate data sources and provide appropriate conclusions from the research.

The steps that can be taken are:

1. Identify the issue.

2. Determine the subject of the object.
3. Determine the context
4. Reflection
5. Review of research results
6. Storyline mapping

This research uses the verses of the Qur'an and hadith as the source of the framework of the procedures for the pillars and validity of worship when using the foundation. This shows that this research was conducted to integrate Islamic principles into halal product innovation. Relevant verses and hadiths were used as guidelines or foundation in formulating the plan. This research used data related to the potential Muslim population in Indonesia and MUI Fatwa No. 26 of 2013. This indicates that this research delves deeper into the relationship of halal product innovation to the validity of worship.

3. Results and Discussion

The beauty industry is an industry that has a high value in the 3 major continents of the world. It was recorded that personal spending on beauty in the Asia-Pacific community in 2020 was recorded to touch \$276 billion, followed by Europe \$274 billion and America \$263 billion. (Agusty & Muttaqin, 2022). With the majority of Muslims in Indonesia reaching 87% in 2017, the demand for halal cosmetic products is increasing every year. Halal cosmetics itself is a cosmetic product whose ingredients are halal and in accordance with Islamic law. (Agnesy Balques, Bustanul Arifin Noer, 2017).

The Qur'an has emphasized research in chapter 4 of An Neesa, verse 82 and chapter 47, Muhammad, verse 24 says,

Meaning: Then have they not internalized the Qur'an or are their hearts locked?

Halal contains economic and functional values which are important criteria for segmenting Muslim consumers. For non-Muslim marketers, halal certification is a requirement. (Hashim & Musa, 2014). But, for Muslim marketers, halal is taken for granted (Alderman et al., 2016). However, a strong association of Islamic principles will certainly make halal products Islamic, having value to more and more Muslim consumers. To capitalize on this marketing opportunity, segmentation can be achieved from micro to macro level, grouping the market into human beings, Muslims, and their sub-cultures, with generic, Islamic, and halal products.

This research discusses one type of product, namely Wardah Foundation with Colorfit Matte Foundation variant. Here for the product description:

In the product specification it is written that wardah foundation products have halal certification with composition details: Aqua, Cyclopentasiloxane, Isododecane, Methyl Methacrylate Crosspolymer, Dimethicone, Ethylhexyl Methoxycinnamate, Caprylyl Methicone, Trimethylsiloxysilicate, Butylene Glycol, PEG-9 Polydimethylsiloxyethyl Dimethicone, Titanium Dioxide, Dicaprylyl Carbonate, Hydrogenated Polyisobutene, Sodium Chloride, Phenoxyethanol, Pentylene Glycol, Tocopheryl Acetate, Triethoxycaprylylsilane, Divinyldimethicone/Dimethicone Crosspolymer, Hydrated Silica, Silica, Disteardimonium Hectorite, Aluminum Hydroxide, Propylene Carbonate, BHT, Ethylhexylglycerin, Hydrogenated Lecithin, Cyclotetrasiloxane, Glycerin, Caprylic/Capric Triglyceride, Centella Asiatica Extract, Cholesterol.

In accordance with the guidelines in MUI Fatwa No. 26 of 2013 and (BPOM, 2019) It is stated that halal products are products that are produced, processed and produced in accordance with the principles of halalness in Islam. To produce good halal cosmetics, here are some steps that can be followed:

1. Selection of Raw Materials: The raw materials used in cosmetics are halal and do not contain haram ingredients. The raw materials have halal certification.
2. Production Process: During the production process, it must not be contaminated with haram ingredients. Clean and separate equipment for the production of halal cosmetics.
3. Halal Certification: has halal certification from an authorized institution. This certification will provide assurance that the cosmetic products produced have met halal standards.
4. Halal Label: Cosmetic products that have a clear and legal halal label. This label will give consumers confidence that the product is indeed halal.
5. Quality Control: Strict quality control is carried out during the entire production process to ensure that the halal cosmetic products produced meet the established safety and quality standards.

6. Storage and Distribution: Ensure that halal cosmetic products are stored and distributed properly to avoid contamination with haram ingredients during the storage and shipping process.

In this case, Wardah Foundation has obtained halal certification and with the composition mentioned, Wardah Foundation is a halal product innovation that is able to meet consumer needs for halal cosmetics.

However, Islam does not allow women to adorn without clear rules or ethics. There are benchmarks and laws of jewelry that must be considered by all Muslim women, including in their use that must be considered, especially as a Muslim who in his daily life is inseparable from the fardhu worship, namely the five daily prayers, so he must also pay attention to the pillars and conditions of valid prayer.(Kusumawardani, 2021). The command of the obligatory ablution coincided with the command of the obligatory five daily prayers, which was a year and a half before the Hijri year, Allah's Word:

يَتَأْتِيَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ
إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ﴿٦﴾

Meaning: O you who believe, when you go to prayer, wash your faces and your hands up to the elbows, and wash your heads and (wash) your feet up to the ankles. (QS. Al-Maidah: 6).

From the word of Allah swt. mentioned that we are required to wash with water starting from the face to the hands, but if there is glue or paint or substances that make a layer so that the layer can cover from our skin exposed to water then actually the word washing / washing is still not fulfilled. Therefore, if there are still substances that prevent water from reaching the skin, then this wudhu is not said to be valid or not allowed to pray. This means that when we know, for example, that we are praying and then we remember that there are parts of the body that are members of wudhu that still have glue, paint, or layers covering the skin, it means that at that time we realize that our wudhu is not valid.

In Islam, there are various Mazhabs that have different views and procedures for worship. Understanding the differences in ablution procedures in the four Mazhabs helps Muslims to respect and understand the diversity in religious practices, here is an explanation of the various madhhabs:

1. Hanafi:
 - a. Fardu Wudhu: The seven pillars of wudhu according to Imam Hanafi include reciting the intention, washing the face, washing the hands up to the elbows, wiping part of the head, washing the feet up to the ankles, and performing it in an orderly manner.
 - b. Sunnah of Wudhu: This includes washing the hands up to the wrists three times before putting the hands into the water container, reciting tasmiyah when starting wudhu, using the miswak, istinsyaq (inhaling water with the nose), wiping the head and ears, takhlil the beard, and the knuckles.
2. Maliki:
 - a. Fard of Wudhu: Seven pillars of wudhu according to Imam Maliki, such as reciting the intention, washing the face, washing the hands, wiping and washing the head, washing the feet up to the ankles, and done regularly.
3. Shafi'i:
 - a. Fardu Wudhu: Six pillars of ablution according to Imam Shafi'i, including reciting the intention, washing the face, washing the hands up to the elbows, washing part of the head, washing the feet up to the ankles, and performed regularly.
4. Hambali:
 - a. Fardu Wudhu: Seven pillars of wudhu according to Imam Hambali, such as washing the face, washing the hands, wiping and washing the head, washing the feet up to the ankles, and performed in an orderly manner.

Then the differences between the 4 madhhabs are as follows:

Table 1. Differences of Mazhab

No.	Mazhab	Perbedaan
1.	Mazhab Hanafi	<ol style="list-style-type: none"> 1. Begin wudhu by reciting the intention orally. 2. Putting the hands into the water container before washing the face. 3. Wiping the head and ears with one stroke of water. 4. Takhلیل of the beard and knuckles is done three times.
2.	Mazhab Maliki	<ol style="list-style-type: none"> 1. No need to recite the intention verbally, just the intention in the heart. 2. Starting wudhu by washing the hands before the face. 3. It is permissible to wipe part of the head. 4. Does not require the takhlil of the beard and knuckles.
3.	Mazhab Syafi'i	<ol style="list-style-type: none"> 1. Start ablution by reciting the intention before putting the hand into the water container. 2. It is permissible to gargle and inhale water into the nose. 3. Wiping the inner and outer sides of the ears with fresh water. 4. Takhلیل of the beard and knuckles is done three times..
4.	Mazhab Hambali	<ol style="list-style-type: none"> 1. Face the Qibla when performing ablution. 2. Starting wudhu with the miswak. 3. Increasing the inhalation of water in madhmadhah and istinsyaq. 4. Increase the washing of the face to the outer and inner sides. 5. Prioritizing the right and left parts of the ablution.

Research from (Fachrurrazi, 2021) explained, According to the Shafi'i Mazhab, in performing wudhu, the water used must reach all members that must be washed. This includes making sure the water reaches the pores of the skin. The principle is that wudhu must be done thoroughly and no part must be missed from the members that must be washed. In the context of ensuring that the water reaches the pores of the skin, this indicates the importance of cleaning the members of the ablution well so that the water actually penetrates and cleanses the skin down to the pore layer. Thus, wudhu performed in accordance with the teachings of the Shafi'i Mazhab is not merely a washing of the surface of the skin, but also includes a deeper aspect of cleansing down to the pores of the skin. By ensuring that the water reaches the pores of the skin during ablution, Muslims can ensure that ablution is performed perfectly in accordance with the teachings of the Shafi'i Mazhab. This is part of the perfection of worship and shows prudence and cleanliness in carrying out the commands of Allah SWT.

From these different views, the composition of the foundation should not cover the pores so that wudlu and prayer can be valid. This is in contrast to the content of Wardah colorfitmate foundation which has a waterproof content in trimethylsiloxysilicate. Trimethylsiloxysilicate is a substance often used in cosmetic products to provide waterproof or water-resistant properties. It helps the foundation to stay put and not dissolve in water during use, thus providing better durability to the skin.

Although Wardah has Halal certification and its composition is classified as Halal, this study emphasizes that its use should be carefully considered, especially in the context of prayer. An important requirement of prayer is proper ablution, including washing certain parts of the body. Wardah Foundation products claim Halal certification and contain compositions that are considered Halal, but their use should be carefully considered, especially in prayer situations. The importance of the waterproof content of this product shows that manufacturers of halal cosmetics must pay attention not only to the halalness of the ingredients, but also to the impact of using their products in the context of religious worship on Muslim consumers.

4. Conclusion

The research reveals that the beauty industry is highly valued in Asia-Pacific, Europe and the Americas, with spending reaching hundreds of billions of dollars. In Indonesia, the demand for halal cosmetic products is increasing with the majority Muslim population. Wardah foundation, with its halal certification and Shariah-compliant ingredients, is a popular choice. However, it contains waterproof ingredients such as trimethylsiloxysilicate that can block water during wudhu, which is

essential for a valid prayer according to the Shafi'i Mazhab. While halal, the use of these cosmetics should be considered in the context of worship to ensure compliance with the rules of ablution and prayer.

This study has several limitations that need to be noted. First, the research focuses on only one halal cosmetic product, namely Foundation Wardah, so the results cannot be generalized to all halal cosmetic products in the market. Second, this study did not compare the product with non-halal products or other halal products that may have different compositions. Third, the psychological and social aspects of Muslim consumers regarding the use of halal cosmetics were not explored, which could provide deeper insights into consumer preferences and behavior. Fourth, this study lacks empirical testing of the impact of using this product in the context of ablution and prayer in accordance with the views of various madhhabs.

There are several directions that could be taken to extend and deepen these findings. First, further studies could include a comparative analysis between different halal and non-halal cosmetic products to understand the differences and similarities in composition as well as the impact on Muslim worship. Second, in-depth research on the psychological and social impact of using halal cosmetics on Muslim consumers could provide more insight into consumer motivation and satisfaction. Third, conducting clinical trials that ensure that cosmetics do not hinder the ablution process would be very useful, especially for waterproof products. Finally, expanding the research to include the views of different schools of thought regarding the use of cosmetics in the context of worship would help halal cosmetics manufacturers develop products that better suit the needs of all Muslim consumers.

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