



Halal Cosmetics Products Used in Islamic Boarding School Analysis of the Halal Product Standard of Fatwa (MUI)

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ABSTRACT

Purpose: This study aims to present perfume used as a product in halal standardization. Halal standards in products are currently in legal interest to ensure the quality and trustworthiness of products that are widely circulating in the market. The application of halal standardization must be considered by all consumers, especially by students and teachers as people who know and learn about Islamic teaching. Like in the phenomenon of previous research found the humans are using perfume only to preserve appearances without any attention for the essential elements of the product.

Design/Method/Approach: The approach in this research is to use descriptive qualitative methods. In connection with this, data collection was also carried out regarding the number of students and teachers, the number and type of perfume, as well as sales data and applicable halal product standards. The research data was obtained from the interview of the students and the teachers of Darussalam Gontor Islamic Institution in Magelang.

Findings: The results of this study found some of the students and teachers at the Darussalam Gontor Modern Islamic Institution Magelang are using the perfume as cosmetics daily use. The sales data and the applicable halal product standards concluded that perfume products sold by the operation section and mini market and used by most of the students and teacher, have not all had halal standards and certificates. In addition, both students and teachers still do not know about the halal standards that apply to perfume products.

Originality/Values: It can be concluded that the research perfume products sold by the student and teachers have not all had halal standards and certificates. However, MUI still urges the public to choose cosmetics that are halal and avoid cosmetic products that are unclean or haram.

INTRODUCTION

Indonesia is the fourth most populations country in the world, and has the largest Muslim population in the world. Therefore, the halal aspect of the product for the country in providing domestic products with halal-certified files is important.¹ This is to provide peace and comfort for the Muslims. The presence of the state in providing halal products with legal certainty to the community is important.² In various provisions and regulations, it is emphasized that products that enter, circulate, and are traded in the territory of Indonesia are halal-certified.

However, most of the population and Muslim community in Indonesia are not aware of the law regarding the use of perfume products that are widely circulating in the market, especially for using perfume products. The problems are the elements of chemical compounds such as alcohol which are used as solvents whether that is Haram. In addition, there are still many Muslims who ignore the aspects of halal perfume products sold in the community, such as halal the label on the perfume bottle and packaging.³

The application of halal standardization must be considered by all consumers, especially by students and teachers as people who know and learn about Islamic teaching, like in the phenomenon of previous research found the humans are using perfume only to preserve appearances without any attention for the essential elements of the product.⁴ This is due to the low understanding and awareness of seller and buyers as consumers regarding standardization of halal products and consumer protection.⁵ This problem can be affected for the implementation of Islamic law by Muslims and the care of individuals in the use of a cosmetic product. Therefore, further research is needed to develop previous research and provide solutions to the latest phenomena.

¹Mohd Aliff Abdul Majid and Izhar Hafifi Zainal Abidin, "Issues of Halal Food Implementation in Malaysia" (2015): 8.

²Vloreen Nity Mathew, Ardiana Mazwa Raudah binti Amir Abdullah, and Siti Nurazizah binti Mohamad Ismail, "Acceptance on Halal Food among Non-Muslim Consumers," *Procedia - Social and Behavioral Sciences* 121 (March 2014): 262–271.

³Alawi Sulaiman et al., "Enhancing the Halal Food Industry by Utilizing Food Wastes to Produce Value-Added Bioproducts," *Procedia - Social and Behavioral Sciences* 121 (March 2014): 35–43.

⁴Desy Putri Mulyani, "Penerapan Fatwa Mui Nomor 26 Tahun 2013 Tentang Standar Kehalalan Produk Kosmetik Dan Penggunaannya" (Fakultas Syariah IAIN Surakarta, 2017).

⁵Rina Rahmawati, "Kehalalan Produk Makanan Dalam Upaya Perlindungan Konsumen Bagi Umat Muslim (Studi Kasus Pasar Purbolinggo Kabupaten Lampung Timur)" (Fakultas Syari'ah Institut Agama Islam Negeri (IAIN Metro), n.d.).

The complicated problem of the halal standard of a product cannot be seen easily. Halal Standardization on products requires several in-depth laboratory studies to ascertain raw materials, manufacturing processes media, and even packaging.⁶ Because halal standardization is necessary to have. This halal standardization has function to provide certainty, protection, and peace to consumers, especially Muslims, from consuming or using a product.⁷ There is the right of these consumers to comfort, security and safety in consuming goods and or services. This shows that Muslim consumers as majority of consumers in Indonesia, has the right to obtain goods that are comfortable and can be consumed.

Based on the background, the authors limit the discussion to the following issues. First to know the standardization of the halal perfume products that are used in fifth Campus of Darussalam Gontor Modern Islamic Institution in Magelang. Secondly, is the analysis of Fatwa DSN MUI Number 26 of 2013 on perfume products used at the Darussalam Gontor Modern Islamic Institution, 5 Campus Magelang.

The objectives of this study are to explain the standardization of halal perfume products that are purchased and circulated in the community. Also the paper will analyze the MUI Fatwa Number 26 2013 on perfume products used at the Darussalam Gontor Modern Islamic Boarding School, Campus 5 Magelang. The main focus of this research, is expanding and deepening the use of perfume by Fatwa Number 26 2013. In general, this research is expected to provide development the science of maqashid sharia and can be used as a reference for further research, especially in the field of Islamic law.

This type of research is using field research and others that are relevant.⁸ In compiling data from object of students and teachers at Darussalam Gontor Modern Islamic Institution Campus 5 Magelang and writing this research, the author has to collect data and information for this study.⁹ Including research and studies and discussions obtained from previous

⁶Heri Kusmanto, Warjio Warjio, and Evi Yunita Kurniaty, "Pemberdayaan Usaha Mikro Kecil dan Menengah (UMKM) Ikatan Makanan Olahan (IMO) dalam upaya legalitas usaha," *Unri Conference Series: Community Engagement* 1 (October 11, 2019): 577–583.

⁷Daharmi Astuti et al., "Sosialisasi Standarisasi dan Sertifikasi Produk Halal di Kota Pekanbaru," *BERDAYA: Jurnal Pendidikan dan Pengabdian Kepada Masyarakat* 2, no. 1 (May 15, 2020): 23–32.

⁸nadia Wulan Daru And Moch Khoirul Anwar, "Persepsi Konsumen Muslim Terhadap Produk Ms Glow Yang Bersertifikat Halal Di Surabaya" 2 (2019): 10.

⁹Ahda Segati, "Pengaruh Persepsi Sertifikasi Halal, Kualitas Produk, Dan Harga Terhadap Persepsi Peningkatan Penjualan," *Jebi (Jurnal Ekonomi dan Bisnis Islam)* 3, no. 2 (December 3, 2018): 159.

research journals, theses, books, magazines, journals and books related to this research.¹⁰ The documentation method is to find data about variables¹¹ A form of notes or writings, newspapers, magazines, or journals are needed.¹²

In analyzing the data, the author uses descriptive qualitative analysis which it was obtained from the results of the research, so that an objective, logical, consistent and systematic conclusion. Descriptive analysis is the statistic used to analyze data by describing the collected data.¹³ Some of the data analysis techniques used in this study such as editing, organizing, and finding results.¹⁴ Editing is checking the data that has been found in terms of completeness, clarity of meaning, suitability and harmony with one another, relevance and uniformity of units or groups of data. The application in this research is to read the literature that is related to the discussion. Organizing as systematic arrangement of data needed in the pre-planned exposure framework to accordance with the problem. Finding the results, conducting further analysis of the results of data processing with the theories as a conclusion that can be obtained.

LITERATURE REVIEW

Consumers have to fix and clear for information regarding the conditions and guarantees of goods and or services.¹⁵ This implies that the *halal* information provided by companies and producers must be correct and have been tested first.¹⁶ Thus, producers cannot claim that their products are *halal* before going through a predetermined *halal* test.¹⁷ The standardization of *halal*

¹⁰Lokman I. Meho and Kiduk Yang, "Impact of Data Sources on Citation Counts and Rankings of LIS Faculty: Web of Science versus Scopus and Google Scholar," *Journal of the American Society for Information Science and Technology* 58, no. 13 (November 2007): 2105–2125.

¹¹Sulaiman Ainin et al., "Examining What People Tweet in Relation to Halal Cosmetics-Related Topics," ed. Bradley C. Freeman, *Cogent Arts & Humanities* 7, no. 1 (January 1, 2020): 1724593.

¹²Erni Suyani, Sri Mulyani, and Maria Ulfa Batubara, "The Strategy Communication Of Majelis Ulama Indonesia Kota Medan In Socialization Of Halal Certification," *Dharmawangsa: International Journal of the Social Sciences, Education and Humanitis* 1, no. 2 (May 11, 2020): 109–120.

¹³Fachrul Husain Habibie, Amalia Mustika, and Lestari Ningrum, "Halal Label: Is It Important on Foreign Food Product?" 4, no. 11 (2019): 5.

¹⁴Ainin et al., "Examining What People Tweet in Relation to Halal Cosmetics-Related Topics."

¹⁵Amy L. Ostrom and Dawn Iacobucci, "The Effect of Guarantees on Consumers' Evaluation of Services," *Journal of Services Marketing* 12, no. 5 (October 1, 1998): 362–378.

¹⁶Anis Najiha Ahmad et al., "Overview of the Halal Food Control System in Malaysia," *Food Control* 90 (August 2018): 352–363.

¹⁷genoveva genoveva and nadira noor utami, "the influence of brand image, halal label, and halal awareness on customers purchasing decision of halal cosmetic," *Jurnal Muara Ilmu Ekonomi dan Bisnis* 4, no. 2 (August 22, 2020): 355.

products is also needed by producers to attract Indonesian muslim consumers.¹⁸ It is also important for increasing competitiveness as well as for export needs, especially for the destinations of Muslim countries.¹⁹ *mashlahah* obtained from consuming *halal* goods or services followed by the intention of worship. The existence of *mashlahah* will extend the range of *halal* activities. The form of *halal* standardization for producers must have a *halal* certificate.²⁰ However, the problems in making *halal* certificates, which producers feel burdened by the costs involved in obtaining the certificate.²¹ In addition, this has hampered investment growth in the food industry, especially for small and medium scale enterprises (SMEs).²² In addition, *halal* standardization embodied in *halal* certification is still an obstacle, especially for products that do not directly intersect with the *halal* requirements that must be applied.²³

METHODOLOGY

Based on the background, the main focus of this research expand and deepening knowledge, especially relating to the use of perfume in worship. In general, this research is expected to provide development benefits in the realm of knowledge, especially the science of *maqashid sharia* and can be used as a reference for further research, especially in the field of Islamic law. The results of this research are expected to contribute, especially in the field of law so that it can enrich the scientific treasures in Indonesia and at the same time can be a reference for practitioners in the field of law and the general public in facing similar problems in everyday life.

This type of research carried out by the author is using field research, and others that are relevant.²⁴ In compiling data from object of students and

¹⁸Ririn Tri Ratnasari et al., “Emotional Experience on Behavioral Intention for Halal Tourism,” *Journal of Islamic Marketing* 12, no. 4 (May 12, 2021): 864–881.

¹⁹Nurjaya et al., “Halal Tourism in Indonesia: Regional Regulation and Indonesian Ulama Council Perspective,” *International Journal of Criminology and Sociology* 10 (December 31, 2020): 497–505.

²⁰Zakiah Samori, Amal Hayati Ishak, and Nurul Himmah Kassan, “Understanding the Development of Halal Food Standard: Suggestion for Future Research,” *International Journal of Social Science and Humanity* 4, no. 6 (2014): 6.

²¹Hairul Rizad Md Sapry Abd Rahman Ahmad Nur Syaza Mohd Takiudin, “Challenges Faced By Non-Muslim Transporter In Adopting Halal Logistics Certificate,” *Journal of critical reviews* 7, no. 08 (June 2, 2020), accessed August 22, 2021, <http://www.jcreview.com/index.php?fulltxt=110952&fullxtj=197&fulltxtp=197-1590739066.pdf>.

²²Majid and Abidin, “Issues of Halal Food Implementation in Malaysia.”

²³Ginta Putri Wedani, Totok Pujiyanto, And Devi Maulida Rahmah, “Identifikasi Pemenuhan Standar Sertifikasi Halal Pada Ikm Cv. Asri Rahayu” 01, No. 03 (2019): 11.

²⁴Daru and Anwar, “Persepsi Konsumen Muslim Terhadap Produk Ms Glow Yang Bersertifikat Halal Di Surabaya.”

teachers at and writing this research, the author has to collect data and information needed in this study.²⁵ Including research and studies and discussions obtained from previous research journals, theses, books, magazines, journals and books related to this research.²⁶ The documentation method is to find data about variables or things in the form of notes or writings, newspapers, magazines, or journals.²⁷

In analyzing the data, the author uses descriptive qualitative analysis, it was obtained from the results of the research, so that an objective, logical, consistent and systematic conclusion is obtained in accordance with the objectives of the author in this study. Descriptive analysis is the statistic used to analyze data by describing the collected data as it is.²⁸ Some of the data analysis techniques used in this study were editing, organizing, and finding results.²⁹ Editing is checking the data that has been found in terms of completeness, clarity of meaning, suitability and harmony with one another, relevance and uniformity of units or groups of data.³⁰ The application in this research is to read the literature that is related to the discussion, by looking for the sentence that is the subject of discussion.³¹ The application in a scientific work is to look for specific problems and then draw them to general problems. Finding the results, conducting further analysis of the results of data processing using rules and theories so that a conclusion can be obtained.

RESULTS AND DISCUSSION

Overview of Halal Standard

Standards are certain measurements that are used as benchmarks. Standard is a guideline that is mutually agreed upon and acceptable at a practical

²⁵Segati, "Pengaruh Persepsi Sertifikasi Halal, Kualitas Produk, Dan Harga Terhadap Persepsi Peningkatan Penjualan."

²⁶Meho and Yang, "Impact of Data Sources on Citation Counts and Rankings of LIS Faculty."

²⁷suyani, Mulyani, And Batubara, "The Strategy Communication Of Majelis Ulama Indonesia Kota Medan In Sosialization Of Halal Certification."

²⁸Habibie, Mustika, and Ningrum, "Halal Label: Is It Important on Foreign Food Product?"

²⁹Ainin et al., "Examining What People Tweet in Relation to Halal Cosmetics-Related Topics."

³⁰Kanatani Ken-Ichi, "Distribution of Directional Data and Fabric Tensors," *International Journal of Engineering Science* 22, no. 2 (January 1984): 149–164.

³¹Madeline Haggan, "Research Paper Titles in Literature, Linguistics and Science: Dimensions of Attraction," *Journal of Pragmatics* 36, no. 2 (February 2004): 293–317.

level to achieve predetermined goals. The benefits that are felt after implementing standards include increased consumer confidence in products and companies, more guaranteed product quality, increased company productivity, and increased motivation and morale of workers. The Oxford Dictionary provides several conceptual understandings regarding “standard” definitions is standard as a benchmark of achievement based on the level of best wishes.³²

Production is an activity that is carried out to add value to an object or create new objects so that it is more useful in meeting needs. Service production via the activity of increasing the usefulness of an object without changing.³³ By changing as nature and form called the production of goods.³⁴ Production is the impact of a change from two or more inputs and resources to one or more outputs or products. These activities in the economy are expressed in terms of the production function. The production function shows the maximum amount of output that can be generated from the inputs using a certain technology.³⁵ The conception of the production function which analyze various problems such as determining the income contribution of the factors of production, the influence of the factors of production on economic growth, technological changes and the characteristics of technological unemployment.³⁶

Production and services creates goods to fill human needs. Production activities require production factors such as natural resources, labor, capital and technology.³⁷ In essence, production is the creation or addition. Therefore, production focuses on efforts to create more uses of goods and services to fill the needs of many people.³⁸ In general, the company's goal with production is to

³²“The Oxford Dictionary,” n.d., <https://www.oxfordlearnersdictionaries.com/definition/english/standard> n.d.

³³Rita Dewi Risanty, Popy Meilina, and Nur Aina Hasni, “Perancangan Sistem Pendukung Keputusan Prediksi Jumlah Produksi Dan Tenaga Kerja Menggunakan Metode,” in *Seminar Nasional Sains dan Teknologi* (Presented at the Seminar Nasional Sains dan Teknologi, Fakultas Teknik Universitas Muhammadiyah Jakarta: Fakultas Teknik Universitas Muhammadiyah Jakarta, 2016), 6, <https://jurnal.umj.ac.id/index.php/semnastek/article/view/798>.

³⁴“<https://www.kompasiana.com/Naficenna/f/Makna-Standarisi-Halal>.”

³⁵Nunung Kusnadi et al., “Analisis Efisiensi Usahatani Padi di Beberapa Sentra Produksi Padi di Indonesia,” *Jurnal Agro Ekonomi* 29, no. 1 (August 18, 2016): 25.

³⁶Asep Syarifuddin Hidayat and Mustolih Siradj, “Sertifikasi Halal dan Sertifikasi Non Halal pada Produk Pangan Industri,” *AHKAM: Jurnal Ilmu Syariah* 15, no. 2 (July 20, 2015): 199–210.

³⁷muhammad Turmudi, “Produksi Dalam Perspektif Ekonomi Islam,” *Islamadina* 18, no. 1 (2017): 20.

³⁸Syam Sudin Mochtar, “Studi Komparasi Pemikiran Keynes dan Qardhawi tentang Produksi,” *Li Falah: Jurnal Studi Ekonomi dan Bisnis Islam* 4, no. 2 (January 6, 2020): 274.

get maximum profit.³⁹ So it is necessary to plan and calculate carefully the quality of production results.

The term *halal* in the Holy Qur'an means what is allowed. Etymologically, the word *halal* means things that can be fixing, because they are can be interpreted as anything that is free from the dangers of the world and the hereafter. In the context of food, *halal* food is food that can be consumed, produced and commercialized.⁴⁰ Meanwhile, the word *halal* in the encyclopedia of Islamic law is: anything that causes a person not to be punished if using it, or something that can be done.⁴¹ The command to do everything with *halal* standards is also contained in the verses of the Qur'an and the *hadith* of the Prophet Muhammad, namely:

بَايَهَا النَّاسُ كُلُّوْا مِمَّا فِى الْاَرْضِ حَلٰلًا طَيِّبًا وَلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ۗ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ

"O all human beings! Eat what is lawful and good from what is on earth, and do not follow the steps of Satan; because actually Satan is a real enemy to you" (Surah al-Banaras: verse 168).

اَيُّهَا الَّذِيْنَ اٰمَنُوْا كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ وَاشْكُرُوْا لِلّٰهِ اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ

"O you who believe! Eat among the good fortunes that we give you and give thanks to Allah, if it is really only Him you worship" (Surah al-Baqarah: verse 172)

HALAL CERTIFICATION PROCESS

The most essential aspect that may encourage individuals to ingest the cosmetic product is the content or ingredient of the cosmetic product.⁴² In practice, measurement of the halalness of a product, and in this case a perfume product, must be given clear boundaries. To take *halal* measurements on perfume products, there are several things that must be completed and that must be submitted and done for know the standard measure of the halal perfume product.⁴³ The things that must be considered.

³⁹Yanti Budiasih, "Maksimalisasi Keuntungan Dengan Pendekatan Metode Simpleks Kasus Pada Pabrik Sosis SM," *Liquidity* 2, no. 1 (July 2, 2018): 59–65.

⁴⁰Endang Irawan Supriyadi and Dianing Banyu Asih, "Regulasi Kebijakan Produk Makanan Halal Di Indonesia," *Jurnal RASI* 2, no. 1 (January 9, 2021): 18–28.

⁴¹Mathew, Abdullah, and Ismail, "Acceptance on Halal Food among Non-Muslim Consumers."

⁴²Azreen Jihan bt Che Mohd Hashim and Rosidah Musa, "Factors Influencing Attitude towards Halal Cosmetic among Young Adult Urban Muslim Women: A Focus Group Analysis," *Procedia - Social and Behavioral Sciences* 130 (2014): 5.

⁴³Achmad Mursyidi, "The Role of Chemical Analysis in the Halal Authentication of Food and Pharmaceutical Products," *Journal of Food and Pharmaceutical Sciences* 1, no. 4 (2013): 4.

1. Halal Policy

Halal policy stipulation is carried out by the halal management department and disseminates halal policy to all company and stakeholders. Halal policy must be fulfilled as an absolute requirement to meet the standard of product halalness. The Halal Product Guarantee Agency (BPJPH) issues a halal certificate based on a written halal fatwa issued by the Indonesian Ulema Council (MUI) to acknowledge a product's halal status.⁴⁴ Meanwhile, the Halal Product Process is a set of actions that include obtaining resources, processing, storing, packaging, distributing, selling, and presenting products in order to assure their halal status.

2. Halal Management Team

The determination of the Halal Management Team is carried out by the highest management which covers all parts involved in critical activities and has clear duties, responsibilities and authorities. MUI issues fatwas based on the findings of an examination and/or an examination of a product's halal status. MUI issues fatwas based on the findings of an examination and/or an examination of a product's halal status. The Halal Inspection Agency is in charge of this (LPH). LPH's task implementation is aided by a Halal Auditor, who are parties with the ability to check a product's halal status and who have a product halal examination/testing laboratory.⁴⁵

3. Training and Education

Companies that apply for a halal certificate must have a written procedure regarding the implementation of training. Companies must also carry out internal training which is conducted at least once a year and external training which is conducted at least once every two years. Education and training are requirements to meet the halal standard of products and educate halal standardization.

Higher Education is in charge of establishing and running the Halal Center (HC) and the LPH. State universities (PTN), and private universities (PTS) funded by Islamic foundations founded HC. The Halal Center (HC)

⁴⁴ proceedings Of The 1st International Conference On Halal Development (Ichad 2020), "Halal Development: Trends, Opportunities And Challenges," In *The Strategic Role Of The Halal Study Center in Supporting Halal Product Assurance Policy*, ed. Winai Dahlan Heri Pratikto, Ahmad Taufiq, Adam Voak, Nurdeng Deuraseh, Hadi Nur (Netherlands: CRC Press/Balkema, 2021), 58.

⁴⁵ <https://www.halalmui.org/mui14/main/page/prosedur-sertifikasi-halal-mui-untuk-produk-yang-beredar-di-indonesia>

is a non-profit organization that provides aid, conducts research, and works on other projects. MSME has been allocated to the Halal Center for assistance. HC is in charge of assisting, fostering, and monitoring Halal Product Assurance, as well as entering data into BPJPH utilizing the appropriate officers (Halal Supervisor) and managing data (Data Bank).⁴⁶

4. Material

In the manufacture of halal-certified products, the ingredients used must not come from materials that are Haram or unclean. To declare the material, the company must have supporting documents about all the materials used.

5. Product

Product characteristics must not have a smell or taste that leads to Haram products or products that have been declared Haram by the MUI fatwa. In addition, the brand or product name registered with MUI must not use a name that leads to something that is not in accordance with Islamic law.

6. Production Facilities

Halal supply chain services should be the last piece of the Halal product puzzle. Although present Halal regulations control the production, preparation, handling, and storage of food to some extent, they do not guarantee that the items are Halal at the moment of consumption.⁴⁷ Companies that register for halal certification must have production facilities, including:

- a. Processing industry: for a company engaged in the processing industry, it must guarantee that there is no contamination of Haram or unclean materials to the product. Production facilities can also be used interchangeably and without the use of products containing Haram or najis ingredients.
- b. Restaurant / Catering / Kitchen-: The kitchen is registered to get a halal certificate specifically for the production of halal food. In addition, the facilities and equipment used are also devoted to serve halal products. In implementing halal standardization in products in food, it must be

⁴⁶ Proceedings of The 1st International Conference on Halal Development (Ichad 2020), "Halal Development: Trends, Opportunities And Challenges."

⁴⁷ Abdul Hafaz Ngah, Yuserri Zainuddin, and Ramayah Thurasamy, "Adoption of Halal Supply Chain among Malaysian Halal Manufacturers: An Exploratory Study," *Procedia - Social and Behavioral Sciences* 129 (2014): 388–395.

ensured that the product is halal.

7. Written Procedure for Critical Activities

Companies must have written procedures regarding crisis activities, namely activities in the production process that will affect the *halal* status of the product.

8. Search Ability

Companies wishing to obtain MUI *halal* certification must have written procedures to ensure product traceability. The traceability of the product has been certified and approved by LPPOM MUI if is produced in a place that meets the criteria, which is free from pork and its offspring.

9. Handling of Products that do not Meet Criteria

Companies that register for *halal* certification must have written procedures for handling products that do not meet the criteria. Companies can do this by not selling them to consumers who only want *halal* products and if they are already sold, the company must withdraw them.

10. Internal Audit

Companies that register for *halal* certification must have a written procedure, namely an internal audit of the implementation of HAS (Halal Assurance Certificate). Internal audits are conducted at least every six months and are carried out by competent and independent internal auditors. The results of the internal audit are submitted to LPPOM MUI in the form of a report which is conducted every six months.

11. Management Review

Top management or its representatives must conduct a review of management. This review is carried out at least once a year and has the objective of assessing the effectiveness of HAS implementation and formulating future sustainable improvements.

The institution that has the authority to set the *halal* standard for a product is the Institute for the Assessment of Food, Drugs and Cosmetics (LPPOM MUI).⁴⁸ The Institute for the Assessment of Food, Drugs and Cosmetics of the Indonesian Ulama Council or abbreviated as LPPOM MUI institution under the Ministry of Religious affairs that is tasked with carrying out the *halal* certification process, starting from registration, document collection, auditing, to making reports before the *halal* status of the ingredients is

⁴⁸Edi Krisharyanto, Endang Retnowati, and Noor Tri Hastuti, "REGULATION AND PROVISIONS FOR SUPERVISION OF HALAL PRODUCTS IN INDONESIA," *Journal of Legal, Ethical and Regulatory Issues* 22, no. 1 (2019): 1–10.

determined by the Fatwa Commission.⁴⁹ Products that can be issued a *halal* certificate by the MUI include food products, medicines, cosmetics, consumer goods (chemicals, soaps, detergents, skin, water filters, and so on). The Food Research Institute for Drugs and Cosmetics (LPPOM MUI) was established on January 6, 1989. LPPOM MUI has a vision: “To become a trusted halal certification body in Indonesia and the world to provide peace for Muslims as well as being the world's halal center that provides information, solutions and halal standards that are recognized nationally and internationally.”

LPPOM MUI (Institute for the Study of Food, Drugs and Cosmetics, the Indonesian Ulama Council) is an institution that has a strong duty to research, study, analyze and decide whether products are good food and their derivatives, drugs and cosmetic products.⁵⁰ They safe for consumption from both sides health and in terms of the teaching of Islam, namely halal or permissible and good for consumption by Muslims, especially in the region Indonesia, In addition, this Institute also provides recommendations, formulates provisions and provides guidance to community service.

Fatwa is a term regarding opinion or interpretation on a related issue with Islamic law.⁵¹ Fatwa itself is from arabic word means "advice", "answer" or "opinion".⁵² What is meant is a decision or official advice taken by an institution or individual whose authority is recognized, delivered by a *mufiti* or cleric, as a response or answer to a question raised by a *mustafti* who has no attachment.⁵³ MUI fatwa is a decision or opinion given by MUI regarding a problem in the life of Muslims. Referring to the type and hierarchy of statutory regulations in Law Number 12 of 2011 concerning the Formation of Legislative Regulations, the position of the MUI Fatwa is not a type of statutory regulation that has binding legal force. The MUI Fatwa only binds and is obeyed by Muslims who feel they

⁴⁹Nur Aini Rakhmawati et al., “Linked Open Data for Halal Food Products,” *Journal of King Saud University - Computer and Information Sciences* 33, no. 6 (July 2021): 728–739.

⁵⁰Sheilla Chairunnisyah, “PERAN MAJELIS ULAMA INDONESIA DALAM MENERBITKAN SERTIFIKAT HALAL PADA PRODUK MAKANAN DAN KOSMETIKA,” *Edu Tech Jurnal Ilmu Keguruan dan Ilmu Sosial* 3, no. 2 (2017): 12.

⁵¹T. Moustafa, “Judging in God’s Name: State Power, Secularism, and the Politics of Islamic Law in Malaysia,” *Oxford Journal of Law and Religion* 3, no. 1 (February 1, 2014): 152–167.

⁵²Dewi Khairani et al., “Developing a Web-Based Fatwa of the Council of Indonesian Ulama,” in *2019 7th International Conference on Cyber and IT Service Management (CITSM)* (Presented at the 2019 7th International Conference on Cyber and IT Service Management (CITSM), Jakarta, Indonesia: IEEE, 2019), 1–5, accessed November 18, 2021, <https://ieeexplore.ieee.org/document/8965368/>.

⁵³Aff Pasuni, “Negotiating Statist Islam: Fatwa and State Policy in Singapore,” *Journal of Current Southeast Asian Affairs* 37, no. 1 (April 2018): 57–88.

have ties to MUI itself. The MUI fatwa does not have the legality to force it to be obeyed by all Muslims. Fatwas have a high position in Islam.⁵⁴

The determination of the fatwa is based on the Qur'an, *al-Sunnah*, *Ijma'* and *Qiyas*.⁵⁵ Meanwhile, others like, *al-istisban*, al-term, *sad ad-dari'ah*. Trial raw materials or those used in products that have not been registered for *halal* certification do not need to get approval from LPPOM MUI including for production scale trials. The new raw material can be registered at the same time as the registration of a new product at registration for development or extension if it certified *halal*. For the Indonesian people, the word *halal* is something that is familiar. With the majority of the population being Muslim, making *halal* certification a necessity that must be met by products circulating in the Indonesian market.⁵⁶

The distinction between Islamic and traditional brands is that Islamic brands manufacture righteousness, and their salespeople inspire people to live a decent life while their customers worship.⁵⁷ Without halal certification, Muslim consumers doubt the ingredients in these products. Safe or not for consumption by Muslim consumers. Then it is necessary to determine the halalness of the product especially in perfume products. Therefore, halal certification from MUI is currently a mandatory requirement that must be fulfilled by several types of products in Indonesia. Halal certification is also important in the procedure for determining the halal status of perfume products.⁵⁸ Therefore, Muslims, especially in Indonesia, now tend to choose products that are clearly halal, namely by choosing products with a halal logo. The product's halal logo is obtained after the producer has gone through the halal certification process.⁵⁹

Halal Cosmetics Products Used in Islamic Boarding School

⁵⁴M Justin Byron et al., "Influence of Religious Organisations' Statements on Compliance with a Smoke-Free Law in Bogor, Indonesia: A Qualitative Study," *BMJ Open* 5, no. 12 (December 2015): e008111.

⁵⁵Umar Muhaimin, "Metode Istidlal Dan Istishab (Formulasi Metodologi Ijtihad)," *Yudisia : Jurnal Pemikiran Hukum dan Hukum Islam* 8, no. 2 (April 8, 2018): 330.

⁵⁶Warto Warto and Samsuri Samsuri, "Sertifikasi Halal dan Implikasinya Bagi Bisnis Produk Halal di Indonesia," *Al Maak: Journal of Islamic Economics and Banking* 2, no. 1 (July 14, 2020): 98.

⁵⁷Y.L. Mohd Yusof and W.J. Wan Jusoh, "Islamic Branding: The Understanding and Perception," *Procedia - Social and Behavioral Sciences* 130 (2014): 3.

⁵⁸John Ireland and Soha Abdollah Rajabzadeh, "UAE Consumer Concerns about Halal Products," *Journal of Islamic Marketing* 2, no. 3 (September 20, 2011): 274–283.

⁵⁹Rahimah Mohamed Yunos, Che Faridah Che Mahmood, and Nor Hafizah Abd Mansor, "Understanding Mechanisms to Promote Halal Industry-The Stakeholders' Views," *Procedia - Social and Behavioral Sciences* 130 (May 2014): 160–166.

In the academic year 1441 – 1442 H the boarding school had 1,509 students and teachers in total. Of this number, there are students and teachers who routinely purchase perfume, and the type or brand of perfume purchased according to their individual character. There are also those who buy perfume for reasons of appearance, fashion, or even being a good example for others.

Table 1. Perfume Data Sales in the Islamic Boarding School

Perfume Data Sold in the Islamic Boarding School				
No	Parfume Item		Price	Halal Logos
1	Bellagio	Rp	13.000,00	No
2	Regaza	Rp	20.000,00	No
3	Janviere Prime	Rp	15.000,00	No
4	Aigner Black	Rp	20.000,00	No
5	Dunhill Red	Rp	15.000,00	No
6	Polo Sport	Rp	15.000,00	No
7	Malaikat Subuh	Rp	10.000,00	LPPOM MUI
8	Melon	Rp	10.000,00	LPPOM MUI
9	Istanbul	Rp	15.000,00	No
10	Peach	Rp	20.000,00	No
11	Hugo Boss Orange	Rp	15.000,00	No
12	Vanilla	Rp	10.000,00	No
13	Lavender	Rp	10.000,00	No

Source: Student Cooperative Documentation and Minimarket of Islamic Boarding School

From the perfume data available in Student Cooperation and in the Mini Market of Islamic Boarding School, there are thirteen different perfumes with different aromas and tastes. The decision to buy perfume becomes a choice that each person makes by considering various aspects. Choosing a perfume certainly needs to be considered from the aroma side, because choosing the perfume exactly can increase the spirit and also confidence. Sometimes a perfume can have a different aroma, as well as the fragrance resistance. From a price point of view, perfume sold and used in the Islamic Boarding School is still available, which is between ten and twenty thousand rupiahs for 50 ml pack bottle.

Tabel 2. Saled Perfume Data in Islamic Boarding School

Saled Perfume Data in Islamic Boarding School			
No	Parfume Item	February	March

1	Bellagio	126 bottles	151 bottles
2	Regaza	87 bottles	118 bottles
3	Janviere Prime	89 bottles	109 bottles
4	Aigner Black	104 bottles	98 bottles
5	Dunhill Red	165 bottles	176 bottles
6	Polo Sport	174 bottles	195 bottles
7	Malaikat Subuh	198 bottles	207 bottles
8	Melon	158 bottles	187 bottles
9	Istanbul	141 bottles	153 bottles
10	Peach	134 bottles	123 bottles
11	Hugo Boss Orange	166 bottles	185 bottles
12	Vanilla	159 bottles	201 bottles
13	Lavender	188 bottles	143 bottles

Source: Student Cooperative Documentation and Minimarket of Islamic Boarding School

A halal cosmetic is a product made from ingredients that do not contain haram elements. Ingredients that are often suspected of containing haram elements in cosmetic products are placenta extract and collagen. This is because these materials may come from materials or parts of animals that are categorized as haram in Islam. Likewise with concerns related to the content of alcohol/ethanol which can harm themselves.

Halal in perfume products is an absolute requirement. In its use, cosmetics, especially perfumes, are an indispensable requirement for most Muslim families. Of course all these things will be difficult to identify if only with the naked eye. Further testing is needed to ensure all cosmetic ingredients are safe and halal to use. The halal certification process ensures that all halal ingredients are used and are safe to use during prayer. Therefore, MUI halal-labeled products are the wisest alternative in choosing cosmetics.

In determining the perfume to be purchased, prospective buyers must have criteria that must be met so that the perfume sold can be bought and sold, and generate profits. From the data obtained, it can be seen that although the most sold perfume products are products that have met the LPPOM MUI standard, there are still perfumes that do not meet the standards which are sold to students and teachers in very large quantities. This fact proves that students and teachers still do not know about the provisions of the applicable halal product standards.

CONCLUSIONS

In relation to the main problems that have been formulated in the introductory chapter, and based on the descriptions in the following chapters,

the following conclusions are drawn. From the data collected regarding the number of students and teachers, the number and type of perfume, as well as the sales data and the applicable halal product standards, it can be concluded that some research results, that perfume products sold by cooperation section and mini market and used by most of the students and teachers at the Fifth Campus Darussalam Gontor Islamic Boarding School Magelang, have not all had “halal” standards and certificates.

Students and teachers at Fifth Campus of Darussalam Gontor Modern Islamic Institution still do not know about the halal standards that apply in perfume products. The majority of students and teachers buy perfume products that are sold and used in Gontor Campus 5 based on rational and logical reasons, such as the aroma and fragrance of the perfume, the durability of the perfume, the price of the perfume, and the quality of the perfume. There are still few who pay attention to the “*halal*” label or standard printed on perfume products.

Analysis of the points and provisions regarding the MUI DSN Fatwa Number 26 of 2013 concerning the halal standards of cosmetic products and their use as well as their relationship and relation to this research include. Fatwa DSN MUI Number 26 of 2013 has not yet regulated in detail and in full halal standards and terms of use and production, in this case perfume products. In addition, the absence of halal certification obligations on perfume products circulating in the community is one of the causes for the low halal certification and halal standardization of perfume products. ■

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