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RESEARCH ARTICLE

MAQASID SYARIAH AND COSMETIC PRODUCTS SELECTION: TOXICS SUBSTANCES PREVENTION

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Abstract

The use of cosmetic products is increasing all the time, not only among women but also among men. In this regard, this study examines how cosmetic product selection is based on maqasid shariah in order to prevent customers from using cosmetic product that threaten themselves and their lives. This research is qualitative and using data collection method from article journal. Meanwhile, the main data analysis method use analyze content. As a result, the selection of cosmetic products using the concept of halalan toyyibah is used as a basis and yardstick for the prevention of harmful substances in cosmetic products, ensuring that the selection and manufacture of cosmetic product line up with Shariah law and the principle of the halal and tayyabah. Furthermore, consumers must be aware of the dangers of utilising unapproved cosmetic products. However, the claims made about cosmetic items in advertisements are exaggerated, and the effects of their use are not as portrayed, leading to customer confusion and severe consequences.

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Introduction:-

Today, the effect of globalisation and technological progress plays a significant role in the use of cosmetics among Malaysians. This is demonstrated when cosmetic product of various brands are widely available and are further promoted through social media advertising and deals (Syuhaily Osman et al., 2020). As a result, it may have an impact on the increased usage of cosmetic product among Malaysian working women. This is because they are so concerned about grooming and appearances. Furthermore, man are no exception, and they like to buy cosmetic product from numerous brands that cost hundreds of ringgit in order to be fashionable (Ridzuan et al., 2021).

As a result, there are numerous elements that influence Malaysians' purchasing and choosing of cosmetics. According to Alester and Norinah (2019), there are four major elements that influence the purchasing of cosmetic products: price, information quality, product appear, and brand. Price is a crucial consideration when purchasing a cosmetic product and has a significant impact on customer satisfaction. This can be shown by the fact that, when purchasing cosmetic products, the first step taken by the buyer is to compare and analyse the price from one brand to another (Imran et al., 2012). This is consistent with the findings of Jyothi and Venkateswarlu (2020), who discovered that if a product provides many benefits and good effects to consumers, they are willing to spend more.

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When the price surpasses the performance of the goods, however, consumer satisfaction is low, and they will prefer alternative products.

However, many people neglect and forget that while selecting a product, the essential thing to take into consideration is that every selection must be based on the law and maqasid syariah. This is because maqasid syariah plays a role in protecting all of the values that humans require in order to achieve well-being in life and avoid harm (Mr. Nurhafiza and Taufiq, 2019). In this regard, this study will examine how cosmetic product selection is based on maqasid syariah in order to prevent customers from using cosmetic goods that threaten themselves and their lives.

Methodology:-

Researchers frequently use content analysis as a qualitative research technique. The current application of content analysis reveals three approaches: conventional, instructed, and summative (Hsiu & Sarah, 2005). As a result, throughout the content analysis of this document, the researcher used four approaches or procedures, namely document sampling, document reading, document text analysis, and answering research questions (Krippendorff, 2004; White & Marsh, 2006). The researcher began by sampling documents based on the issues that had been established, which are relevant to the prevention of harmful compounds in cosmetic items in accordance with maqasid syariah. Furthermore, the sources were chosen based on the constructed research topic, which is how to prevent harmful elements in cosmetic product according to maqasid syariah. The researcher's search found two relevant documents: publications from previous studies relating to the terms "maqasid syariah" and "poisonous substances."

Following that, the researcher elaborates and examines the reading into a meaningful unit, identifies interesting structures in the journal article, and gradually and comprehensively interacts the researcher's thinking. This will be proven when researchers are able to define significant components in the selection of cosmetic produk using maqasid syariah in the fields of life care, mental care, and property care.

Result:-

Maqasid Syariah In Cosmetic Product

Maqasid is the plural of maqasid which is, yaqsidu, qasad, and maqsod. In Arabic, qasid can indicate straight and not twisted, fair, split, or broken (Ibn Faris, 1979). In contrast, al-Fayruz Abadi (1997) defines al-qasid as a stick. From the standpoint of using a stick, it provides many advantages to people, including the ability to assist and lead someone when walking (Asmadi, 2016). Syariah is derived from the Arabic word syara', which implies a source of water that never ceases to flow. The word syariah literally means "something that is legal according to Syariah." Syariah was revealed with the intention of bringing good and managing, conserving, and safeguarding humanity's welfare (Ghani, 2003). Syariah, according to Al-Yubi (1998), is religion, path, and manhaj, which are rules imposed on people by Allah SWT through his prophet.

Scholars have classified maqasid syariah into several components based on their ijihad gained via extensive research into syariah arguments (Muhammad Nazir et al., 2018). As a result, the human interest, which is the objective of syarak, has been divided into three joys: the first is maqasid daruriyyat, which is a basis and requirement of human life. Their lives will be difficult and they will suffer if their basic needs are not met (Khairil Anwar et al., 2021). Religion, life, intelligence, lineage, and wealth are the five categories of basic necessities. The second point to mention is that the maqasid of hajiyyat is a human necessity that makes a person's life operate more smoothly and easily. The next necessity is maqasid tahsiniyyat, which is an ancillary and complementary requirement to make one's life more comfortable (Asyraf Wajdi and Nurdianawati, 2007).

In this respect, the selection and use of cosmetic products is now considered one of the basic matters (dharuriyyah), which also includes care for the preservation of the soul (life), the preservation of the mind (psychology), and the preservation of property (honour). As a result, consumers should choose cosmetic product that are safe, halal, and adhere to Sharia norms. This is because consumption in Islam can be classified into two categories: authentic consumption and meaningful consumption (Abdul Halim et al., 2013). Genuine consumer protection includes protections against particular products and services. Protection from damage, errors, and fraud by producers and providers of goods, for example. While maknawi consumption protection refers to protection from the impacts of using goods and services.

Concept for a Halal Cosmetic Product

Cosmetic products are substances intended to be applied on the external parts of the human body, such as skin, hair, nails, lips, and external parts of the genitals or teeth, as well as mucous membranes in the mouth, to clean, perfume, improve appearance, beautify, remove body odour, protect, and maintain it in good condition (Khairul Huda, 2019). Soaps, face washes and creams, sunscreens, shampoos and hair conditioners, dental care products and mouthwashes, hair colours, fragrances, deodorants, and so on are examples of cosmetic and personal care items (Erina Camillia, 2019). Cosmetic products exclude injections, food and drinks for beauty, drop products in the mouth, eyes, or nose, and sexual stimulation products (www.pharmacy.gov, 2021).

Cosmetic products marketed in Malaysia are fully regulated by the National Pharmaceutical Regulatory Agency (NPRA), with companies that wish to market their cosmetic products must notify the NPRA of the product and ensure that all ingredients used are within the limits or concentrations that have been set, as well as the correct method of use (Nor Hidayah, 2019). Furthermore, the Malaysian Standards Authority has established a new guideline, MS2634:2019 Halal Cosmetics - General Requirements (First Revision), to ensure that the cosmetic products used are safe, do not contain forbidden substances, and are guaranteed halal. Several standards are included in these rules, including 4.1: managerial responsibilities. Materials, 4.2 4.3: Cleanliness, sanitation, and safety in the production and distribution of halal cosmetics, Other considerations in the processing of ingredients for halal cosmetics, 4.5: product manufacture, handling, and distribution; 4.6: packaging, labelling, and advertising.

Requirement 4.1- Management Responsibilities

Several standards are included in these rules, including 4.1: managerial responsibilities. Materials, 4.3: Cleanliness, sanitation, and safety in the production and distribution of halal cosmetics, Other considerations in the processing of ingredients for halal cosmetics, 4.5: product manufacture, handling, and distribution; 4.6: packaging, labelling, and advertising.

Requirement 4.2- Materials

All materials used in the manufacturing process of halal cosmetics have to comply with halal standards. Materials can be produced or natural, and the use of faeces in cosmetics is prohibited.

Requirement 4.3- Hygiene, Sanitation and Safety in the manufacturing and handling of halal cosmetics

The premises must be located in an environment that has protections in place to protect the manufacturing process and not present a risk of contamination from non-halal materials or products. To avoid contamination of equipment by air, water, and sewage, premises and processing activities should be isolated and protected from proximity to pig farms. Equipment and processing aids used in the handling of halal cosmetics must be designed to facilitate cleaning and must not be made of najis-containing materials. There is no worship-related equipment on the premises. Purification of equipment that comes into touch with mugallazah najis is also required. Personal hygiene, including proper clothes, is required for all workers and staff entering the manufacturing area.

Requirement 4.4- Other aspects in preparation of materials for halal cosmetics

Materials for halal cosmetics must be produced in accordance with good manufacturing practise.

Requirement 4.5- Product manufacturing, handling and distribution

All cosmetic products are halal if the following conditions are fulfilled: manufacturing plants, tools, and equipment must be dedicated only to halal production; products and ingredients do not contain any components or animal products that are not halal or slaughtered in accordance with Shariah law; the product does not contain impure materials; and the product or ingredients are safe and harmless.

Requirement 4.6- Packaging, labelling and advertising

4.6.1: Packaging materials cannot be formed from najis-fatwad materials, nor may they be processed or manufactured using equipment contaminated with impure chemical substances. Any material that does not satisfy the requirements must be physically separated throughout preparation, processing, storage, and transportation; the packaging has no hazardous effect on halal cosmetics; Packaging design and labelling, including symbols, logos, names, and pictures, must not be deceptive or contravene Shariah law principles. 4.6.3: Product labelling materials must be halal and non-harmful. 4.6.4: Halal cosmetics are not labelled and are interchangeable with non-halal materials and others that may cause confusion. 4.6.5: According to the authority, each package must be clearly identified, and

a label must be attached to the package.4.6.6: Halal cosmetics packaging, labelling, and advertising should not contravene fatwas, sharia law principles, or authority standards.

Toxic Materials' Harm In Cosmetics:

The use of cosmetic product is common in societies around the world, particularly among women. However, numerous products containing potentially hazardous ingredients, such as chemicals and toxic substances, are sold and widely advertised these days, especially through social media. When harmful substances in cosmetics are used without the supervision of a doctor and for an extended period of time, they might cause harm or injury to the user.

The National Pharmaceutical Regulatory Division (NPRA) has issued cancellation notifications for numerous product that were discovered to contain illegal substances, including listed poisons that are not permitted in cosmetic products. This is due to the fact that cosmetic product that have been incorrectly blended with chemicals might have major side effects (NPRA, 2023). Previous research indicates that there are some prohibited substances in cosmetics that are always used by consumers, including hydroquinone, mercury, salicylic acid, mercury, and tretinoin (Rini Fertiasari et al., 2023; Irmatika Hendriyani et al., 2023; Efprio Nensa Kurniawan et al., 2023).

Hydroquinone

Hydroquinone is a corrosive compound with the chemical formula $C_6H_6O_2$ and the chemical name dihydroxybenzene. Hydroquinone is typically applied as a 2% to 10% topical cream once day. It is frequently used on the face to treat melasma, hyperpigmentation, and acne. Furthermore, this cream is used on other parts of the body that have lentigo, which are black and brown spots caused by constant exposure to sunlight, as well as congenital abnormalities such as Peutz-Jeghers syndrome (W. Westerhof & T. J. Kooyers, 2005; Shuai Yang et al., 2021). For removing black spots on the face, cream cosmetics containing hydroquinone are usually used. The faster the effect is apparent the larger the dose or rate of usage of hydroquinone on the face.

The usage of hydroquinone at an uncontrolled and excessive rate, according to Ari Sumarmini Chakti et al. (2019), will create negative side effects on a person's skin. Based to the National Pharmaceutical Regulatory Division (NPRA), hydroquinone-containing goods are medications that must be registered with the Drug Control Authority and should only be taken with the advice of a medical professional. This is because of the fact that using products containing the in question ingredients without the supervision of a health professional and in an uncontrolled manner can result in unwanted side effects such as redness on the applied skin, discomfort, unwanted skin colour changes, and the applied skin becoming red, uncomfortable, painful, peeling, and hypersensitive (Siti A'isyah Sukaimi, 2019). As shown in Table 1, there are various types and categories of cosmetics on the market that have been de-notified due to the use of hydroquinone.

Table 1:- Cosmetic Products Containing Hydroquinone 2021-2023.

Product Name	
1	Flashhskinzz Night Cream
2	Risaa Skin Moisturiser
3	SL Two Sarang Burung
4	BL Ledehh Day Cream 1
5	Flash Night Cream
6	BL Skincare Day Cream
7	Night Cream ForU By D Ains Beauty Empire
8	Karisma Birds Nest Gel
9	Beauty Sleep Treatment Cream
10	Lana Radiance Night Cream
11	Beautywise Rejuvenating Cream
12	Beautywise Rejuvenating Toner
13	Luxe Lily Beauty Peeling Oil

Mercury

Mercury metal, also known as hydragyrum, is a silver liquid that can be symbolised with the symbol Hg (Palar, 2004). Mercury is usually used as a chemical ingredient in cosmetic products in the beauty companies. Whereas

mercury is a common element in creams, skin-lightening shampoos, eyebrows, face washes, and mascara (Sinar Harian, 2019). Mercury is becoming increasingly widely used today due to its ability for achieving a rapid whitening effect, particularly when used in high concentrations (Fitri Fareez Ramli, 2021). According to the World Health Organisation (WHO), mercury levels in skin-lightening cosmetics should be less than one part per million (Who, 2019).

Although cosmetic ingredient standards have been strengthened across the country, many skin-lightening products still contain thousands of harmful amounts of mercury. Beauty stores, flea markets, and consumers' desire to have beautiful skin in a short period of time are among the contributors to dumping and the availability of skin whitening product containing mercury (Sun et al., 2017) and consumers' desire to have beautiful skin in a short period of time (Siti Zulaikha Rasmadi et al., 2015). Mercury can enter the human body via air, water, or food and be absorbed in various amounts, because of this absorption, the human body is unable to process the mercury, and it remains in the body for an extended period of time, causing health problems (Nur Nunu & Patar, 2018). Long-term mercury use may result in immunological and hypersensitivity activation, and mercury is one of the main drivers for neuron inflammation and autoimmunity in ASD patients (Siti Thomas et al., 2020). Metal mercury has also been associated to serious neurological problems in foetuses (Bjorklund D. et al., 2018). Furthermore, mercury exposure can harm the kidneys and neurological system, as well as cause rashes, discolouration, and scarring on the skin, as well as reduce the skin's defences against bacterial and fungal infections (daily rays, 2019). As a result, as shown in Table 2, there are numerous types and categories of cosmetics on the market that have been de-notified due to the usage of mercury.

Table2:- Cosmetic Products Containing Mercury 2021-2023.

Product Name	
1	Karisma Turmeric Booster Cream
2	Flashhkinzz Treatment Cream
3	Flashhkinzz Moist Sunscreen
4	Serene Treatment Cream
5	Tempias Hawa Master Recovery skin RSkin
6	Karisma Preventing Day Cream
7	Airee Beutycare Night Cream
8	NP Beauty FM Cream
9	NP Beauty FB Cream- 7g
10	As's Beauty Night Cream
11	Lufiyya treatment Foundation
12	Puteri Ratu Treatment Cream
13	Flashh Treatment Cream
14	Biela Beauty Glowing Night Cream
15	Beauty Sleep Night Cream

Tretinoin

Tretinoin is a medication used to treat acne vulgaris that is typically available in gel or cream form on the market. Tretinoin is a restricted medication that can be found in pharmaceutical products that have been approved by the Ministry of Health (KKM). This is due to the fact that individuals only use tretinoin for medicinal purposes and on the advice of authorised doctors and pharmacists (Metro, 2019). Tretinoin, also referred to as retinoic acid, is an active acid form of vitamin A that is commonly used in skin and cosmetic products to treat sun damage to the face and as a whitening agent (Tyas & Nila, 2023). It can seep into the blood and create negative effects if not monitored and advised by a doctor, it should be prevented. Tretinoin used during pregnancy, according to dermatologists, may cause miscarriage and damage the baby's abnormalities (Daily Sinar, 2021). Furthermore, tretinoin can cause the facial skin to become red, unpleasant, painful, peeling, and sun sensitive (Utusan Malaysia, 2022). Table 3 shows the numerous types and categories of cosmetics on the market that have had their notifications terminated due to the use of tretinoin.

Table 3:- Cosmetic Products Containing Tretinoin 2021-2023.

Product Name	
1	Rissa Skin Moisturiser
2	SL Two Sarang Burung
3	BL Ledehh Day Cream 1
4	BL Skincare Day Cream 1
5	Night Cream ForU By D Anis Beauty Empire
6	Karisma Birds Nest Gel
7	Brilliant Skin Essentials Whitening Facial Cream
8	Sifu Kunyit Day Cream
9	Sparkle Beauty Cream
10	BB Glow Soul Cream

The Maqasid Syariah Concept In The Prevention Of Toxic Substances:

Consumers, producers, and retailers of cosmetic product may apply the concept of Maqasid Syariah in order to prevent the proliferation of harmful cosmetic products on the market. As a result, maqasid daruriyyat or maqasid ammah is used as a basis and yardstick for the prevention of harmful substances in cosmetic products, ensuring that the selection and manufacture of cosmetic products line up with Sharia law and the principle of halalan toyyibah. The overarching goal of the syarak text is maqasid ammah, which includes taking care of religion, life, reason, posterity, and wealth. The purpose of maqasid ammah is also to make it simple and easy, to keep the human life system in order, to bring good and to keep evil at bay (Al-Najjar, 2008; Yamani, 2006).

Protection of life

The second principle stated in the maqasid shariah is the preservation of life (hifz nafs), which is crucial for ensure the survival of human existence on God's created earth. The lives of His creatures have great significance in Islam. Maintaining the safety of cosmetic products is one method of protecting physical health and the human body from harmful diseases such as skin diseases, kidney damage, cancer, and nervous system damage (Anis Farhah et al., 2022). The use of cosmetic product that satisfy safety requirements, especially those that adhere to the notions of halal and tayyibah, can protect human life. This is consistent with the Qur'anic verse from Surah al-Baqarah verse 168, which requests on all people to consume halal, clean, and safe food. Allah SWT's verses are:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا

Meanings: O Humanity, Eat from what is lawful and good on the earth

In this regard, a safe product in Islam should not only be pure, clean, and healthy, but it also needs to avoid products that are harmful, intoxicating, unclean, and violate the principle of halalan toyyibah (Nazatul Nabila et al., 2019). Halal toyyibah cosmetics and beauty products must not be harmful. The source of basic ingredients for cosmetic products should be highlighted to assist in classifying or categorising ingredients as halal, haram, or doubtful (Raihan et al., 2023). For example, drugs and poison are both aspects of goodness, but they do significant harm to oneself (Nazatul et al., 2019). As a result, Islam prohibits the use of poisons and pharmaceuticals, particularly in beauty products, because they inflict harm and endanger life.

From another Islamic perspective, cosmetic products are a source of poison, and adulteration coincides with the fiqh method of al-darad yuzal, which implies eliminating harm (Wan Abdul Fattah et al., 2020). Islam seriously prohibits any act that causes damage, danger, or harm to oneself or others. It also corresponds to the hadith of the Prophet SAW, which prevents individuals from harming others. The Prophet SAW said:

لا ضرر ولا ضرار

Meanings: Doing harm and reciprocating harm is not allowed

Protection of Intellect

Allah SWT bestowed upon humans the gift of intellect. Humans are given responsibility as caliphs because of their intelligence. As a result, the preservation of reason is crucial in order for people to remain healthy, sane, and perfect

in carrying out their responsibilities (Nor Azlina et al., 2019). According to Sharifah et al. (2017), the intellect bestowed by Allah SWT is a temporary loan that must be protected and used in accordance with the rules of religion. Furthermore, the mind's function must be imbued with useful and positive things so that the human being avoids harming the mind with negative elements.

As a result, Islam strictly prohibits its adherents from engaging in any action or consuming substances that can be damaging to a person's mental health, such as alcohol and drugs. In this regard, there is a verse in the Qur'an that specifically addresses the prohibition of ingesting something that can harm one's sanity, which is found in Surah al-Maidah verse 90:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

Meanings: O believers, Intoxicants, gambling, idols, and drawing lots for decisions, are all evil of satan's handiwork. So shun them so you may be successful.

Meanwhile, the prohibition on the use of forbidden substances other than alcohol, such as those containing dangerous or chemical substances, expands through the qias method on the same basis, namely that it can harm mental health. As a result, using cosmetic products containing risky substances such as tretinoin, mercury, and hydroquinone in the short and long term is harmful to the human mind. Long-term mercury usage can lead to fatigue, emotional instability, migraines, and memory issues (Metro, 2019). Mercury is also a neurotoxic, which can harm the human nervous system by circulating in the blood and affecting the brain, spine, and other neurons.

Protection of Property

Property is a gift from Allah SWT and a wasilah to meet the desires of humanity. Imam Syafie describes property as a valuable item that can be sold and must be replaced if destroyed (Khazri Osman et al., 2017). As a result, one of the maqasid syariah principles contained in the matter of daruriyyat is the protection of property. In Islam, the emphasis on preserving property from destruction and illegal transfer of property into the hands of others includes the prohibition on injustice, deception, and denial of rights.

In this regard, transparency in muamalat activities must be emphasised in the context of cosmetic product production. This is due to the fact that entrepreneurs and manufacturers are no longer being honest in the development of beauty products. Among their deceptions is the use of harmful, dangerous, and unqualified compounds to be promoted as original ingredients in cosmetic products, such as mercury, tretinoin, and hydroquinone. Entrepreneurs and producers of cosmetic products like this are solely concerned with making a lot and profitable profits rather than benefiting society as a whole. This is strictly prohibited in Islam since this kind of company causes a lot of harm to consumers, including losses and waste from spending money on things that can risk human life. Purchasing items that are harming to oneself is one form of property destruction committed by people. According in Surah al-Isra' 26-27, people who enjoy to waste are brothers of the devil.

وَلَا تَبْذُرْ تَبْذِيرًا. إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ

Meanings: ..And do not spend wastefully. Surely the wasteful are like brothers to the devils.

Meanwhile, there are still many consumers who are duped and eager to spend money on forbidden and harmful cosmetic products. As a result, many users suffer from internal organ damage, hyperpigmentation, skin cancer, and even death. As a result, they have had to spend double the amount of money on therapy for the problems created by bogus cosmetics.

Conclusion:-

Cosmetic product acceptance is growing all the time, not just among women but also among men. Cosmetic products, according to the positive response, are easily accessible, either physically or online. What is concerning, however, is that the contents of cosmetic products today are frequently exposed to forbidden substances, which can have negative effects on the health of customers. Consumers must be aware of the dangers of utilising unapproved cosmetic products. Among potential risks are negative effects, and the quality and safety of the product's ingredients cannot be guaranteed. As a result, consumers must have fundamental understanding about selecting appropriate and high-quality products. This has also been underlined by Islam, which states that whatever a person does must be based on the laws and maqasid sharia that have been established.

Furthermore, customers should be aware of marketing that claim immediate results when using a cosmetic product. This is because cosmetic product sellers have utilised various promotions and markets to raise their sales ratings, including the approach of using cosmetic products as an advertising medium. However, the claims made about cosmetic items in advertisements are exaggerated, and the effects of their use are not as portrayed, leading to customer confusion and severe consequences.

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