



Legal Certainty of Tarim Cream Use: A Consumer Protection Law and *Maqashid Sharia* Perspective

Bella Ababil¹, Ichwan Ahnaz Alamudi², Muhammad Torieq Abdillah³, Noor Sifa Umairah⁴

^{*1}Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia,
bellaababiel61@gmail.com

²Universitas Cahaya Bangsa, Indonesia, ichwanahnazalamudi19@gmail.com

³Universitas Islam Negeri Antasari Banjarmasin, Indonesia, mtabdillah11@gmail.com

⁴Badan Penyelenggara Jaminan Produk Halal, Indonesia, humairohsyifa0617@gmail.com

Abstract. This study analyzes the legal certainty of Tarim cream under Consumer Protection Law and *maqashid sharia* principles. Tarim cream has gained popularity, particularly through social media promotion by religious influencers, despite lacking official BPOM and halal certification from BPJPH. This normative legal research employs a statutory and Islamic legal approach grounded in *maqashid sharia*. The findings reveal that Tarim cream violates consumer rights, particularly those related to safety, information transparency, and honest marketing. From the sharia perspective, the product potentially harms the five fundamental objectives of Islamic law: protection of religion, life, intellect, wealth, and lineage. This study underscores the need for stronger regulations and public education to ensure the circulation of halal and safe products in Indonesia. It contributes to strengthening consumer protection frameworks in the halal industry and emphasizes the importance of *maqashid*-based consumer awareness.

Keywords: Legal certainty, Consumer protection, *Maqashid sharia*, Halal skincare, Tarim cream.

***Corresponding Author**

INTRODUCTION

Human life continues to progress in line with the passage of time. This advancement compels various sectors to innovate within their respective industries, including the beauty industry, which has shown significant and rapid growth. The beauty sector is consistently evolving, with new trends emerging annually. For many women, maintaining an attractive appearance has become a necessity, and make-up serves as a medium of self-expression that is not easily defined in simple terms. It often plays a crucial role in daily routines, typically involving mirror time and cosmetic application, which can consume a substantial portion of one's preparation time. In addition to using make-up products for aesthetic purposes, contemporary women are increasingly attentive to the health of their facial and body skin through the use of skincare

Author(s) © 2025



products. Each day, numerous brands compete to launch their offerings, including both international companies and local brands, the latter of which have demonstrated remarkable development in recent years (Arsya et al., 2024, p. 38).

One example of efforts to improve health is through skincare practices. Women, particularly those living in urban areas, tend to visit beauty clinics or utilize cosmetic care services as a form of promotive action in maintaining personal health, in line with the advancement of modernization. This indicates that urban women reflect a modern lifestyle through conscious behaviors aimed at preserving and enhancing their personal health quality. Consequently, health awareness among women today, even from adolescence, has grown and become increasingly profound (Ivada et al., 2022, p. 218).

A survey conducted by (Jakpat, 2023) involving over 2,000 respondents aimed to examine make-up and skincare usage habits in 2023. However, the researchers focused specifically on skincare trends when analyzing the survey data. The results revealed that 74% of respondents had shown interest in local products within the past six months, and 73% believed that local products suited their skin better than foreign ones. Vitamin C emerged as the most popular skincare ingredient, followed by niacinamide and salicylic acid. Product claims such as halal certification, alcohol-free formulation, and dermatological testing were considered important, particularly among female respondents. E-commerce was identified as the main platform for online purchases, while offline skincare purchases were most frequently made at minimarkets or supermarkets (38%).

Based on the data above, skincare usage is predominantly practiced by women. However, what factors contribute to the widespread nature of this trend beyond preferences for local products and specific ingredients? In Indonesia, where the majority of the population 245,973,915 out of 282,477,584 people, or 87.08% as of the first semester of 2024 identifies as Muslim (databoks.katadata.co.id, n.d.), the halal status of a product plays a crucial role in purchase decisions. The influence of social media further strengthens awareness of halal products, as information spreads rapidly and shapes the perceptions of Muslim consumers. Consequently, beauty industry producers are increasingly competing to develop halal-certified cosmetics in order to capture this promising market. Many have also begun leveraging Muslim influencers as a marketing strategy to reach a broader audience (Zenita & Restuti, 2024, p. 144).

This type of consumer consistently involves the internet, social media, and influencer endorsements in their purchase decision-making process (Respati et al., 2024, p. 48). In

addition to influencers, many companies choose to collaborate with well-known celebrities as brand ambassadors to enhance the promotional appeal of their products. The presence of these public figures across various media channels, such as television, radio, and digital platforms like X (formerly Twitter) and Instagram, is considered effective in building a positive brand image in the eyes of consumers. In the context of halal skincare products, commonly appointed brand ambassadors include Dewi Sandra, Tatjana Saphira, and Natasha Rizky, all of whom are widely recognized as Indonesian public figures with strong reputations and notable achievements in their respective fields (Kurnia & Purwo Adi Wibowo, 2023, p. 67).

One example of skincare purchases influenced by Muslim influencers can be seen in the case of *Tarim* cream. The product gained significant attention on social media, particularly in early 2025, after being promoted by the influencer Ning Salma. However, several findings have raised concerns regarding its safety. The product's actual name is *Arrusa*, which means "bride" in Arabic, and it is often referred to as a "bridal cream." The name *Tarim* was adopted from a city in Yemen, which is claimed to be the product's origin. This cream claims to brighten the skin and eliminate dark spots instantly. However, according to Dr. Incognito (suara.com, n.d.) the product packaging does not display a Badan Pengawas Obat dan Makanan (BPOM) registration number, indicating that it has not been officially registered in Indonesia. This has raised concerns about the potential risks the product may pose to skin health.

However, making purchasing decisions based solely on endorsements from Muslim influencers is not always the most appropriate approach. In addition to carefully examining product ingredients, the legality and authorization of skincare products, especially those imported from abroad, must be strictly scrutinized. Self-claims cannot be accepted uncritically or without verification. With the establishment of the Halal Product Assurance Organizing Agency (*Badan Penyelenggara Jaminan Produk Halal* or BPJPH) in 2017, based on Law Number 33 of 2014 concerning Halal Product Assurance, all business actors are required to register their products with BPJPH. Although BPJPH now operates as the main authority, the Indonesian Ulama Council (*Majelis Ulama Indonesia* or MUI) still plays a crucial role by issuing halal fatwas for each product, which are then submitted to BPJPH as the basis for issuing halal certificates. In terms of certifying sharia auditors, product halal designation, and accreditation of halal inspection institutions, BPJPH and MUI work collaboratively (Hasni & Lubi, 2023, p. 22).

This effort is driven by various programs, such as the Free Halal Certification Program (Sehati), which targets micro, small, and medium enterprises (UMKM). In addition, strategic initiatives including national campaigns across 34 provinces, partnerships with ministries and agencies, as well as facilitation programs for small business owners have contributed to this growth. Halal certification is not only a legal requirement but also adds value by enhancing product competitiveness in both domestic and international markets (Aini & Go, 2025, p. 60).

Reflecting on the case above, legal protection constitutes efforts provided to legal subjects in the form of both preventive and repressive actions, whether verbally or in writing. This protection embodies the fundamental functions of law, namely to realize justice, order, certainty, benefit, and peace. In its implementation, legal protection requires mechanisms or institutions to serve as its executors (Tampubolon, 2016, p. 53). Therefore, legal certainty is required regarding Tarim cream, which can be examined from the perspective of positive law through Law Number 8 of 1999 concerning Consumer Protection. Additionally, since this study falls within the scope of the halal industry, an Islamic legal approach based on *maqashid al-shariah* is also employed. Thus, this research addresses how legal protection is provided for the use of Tarim cream according to the Consumer Protection Law and the principles of *maqashid sharia*.

Thus, the case of Tarim cream, which is promoted by Muslim influencers despite lacking official legality and halal certification, makes this study significant in re-evaluating the effectiveness of legal protection for consumers, particularly Muslim consumers. Moreover, *maqashid sharia* approach offers a moral and philosophical dimension in critically examining the marketing of Islamic-labeled products that may not necessarily align with the core principles of Islam.

LITERATURE REVIEW

Legal Certainty

The issue of legal certainty remains a relevant concern to this day. This issue emerged since Indonesia declared its independence, although it had not yet been recognized by the Netherlands at that time. Attention to legal certainty intensified during the political upheaval in Indonesia in 1999. This political situation led to the inclusion of guarantees for legal certainty in Chapter 28I paragraph (1) of the Second Amendment to the 1945 Constitution, which states: "...the right not to be prosecuted under retroactive law is a human right that cannot

be reduced under any circumstances.” Politics is an inseparable aspect of human action. In the Indonesian legal system, politics plays a central role in driving government administration and implementing the state system (Srilaksmi, 2022, p. 75).

As a country that adheres to the civil law legal system, Indonesia is not exempt from issues concerning legal certainty in the development of its legal framework. The Indonesian Penal Code (KUHP), which serves as one of the primary sources of criminal law, embodies the principle of legality, also known as the principle of legal certainty (Andrianto, 2020, p. 115). This principle is reflected in Chapter 1 paragraph (1), which stipulates: “No act shall be punishable unless it is based on a criminal provision in legislation that was already in effect prior to the commission of the act.”

The concept of legality, which is regarded as a means to ensure legal certainty in the process of law enforcement, particularly in the field of criminal law, historically originates from the doctrine of **legism**, developed by L.J. van Apeldoorn, a Dutch legal scholar. According to van Apeldoorn as cited in (Manullang, 2017, p. 9), the 19th century was marked by the emergence of the “legism” movement, influenced by Montesquieu. This movement viewed the application of law as a logical and rational process, namely the direct application of statutory provisions to concrete cases, as law was seen as a logically structured system (Manullang, 2017, p. 14).

Therefore, the legal certainty derived from the principle of legality cannot be separated from the doctrine of legism. Both serve as fundamental foundations that underpin the concept of legal certainty as reflected in statutory regulations (Manullang, 2017, pp. 14–15)

This remains consistent with the thought of Gustav (Radbruch, 2006) as presented in his book *Rechtsphilosophie* (1975), in which he proposed the Theory of the Three Fundamental Values of Law. In his view, the highest values are justice and utility, while legal certainty is something that can only be achieved once the first two are fulfilled. Radbruch argued that the discourse on legal certainty is not merely about the objectives of law, but also encompasses the broader context or atmosphere of law enforcement, including the state of the judiciary, the attitudes of judges, human rights, and democratic principles.

The theory of legal certainty, also known as the juridical theory, focuses on statutory regulations and is rooted in the school of legism. This school of thought emerged following the enactment of the *Code Civil* in France, which was regarded as a complete and perfect legal system. Adherents of legism viewed legislation as the sole source of law, thereby limiting the

role of judges to merely applying the law without interpreting it beyond the written text (Nur, 2023, p. 255).

Sudikno Mertokusumo as cited in (Nur, 2023, p. 256) emphasizes that legal certainty is the guarantee of the enforcement of law: rights can be claimed, and decisions can be executed. Although closely related, legal certainty differs from justice; the law is general and uniform, whereas justice is subjective and personal. Legal certainty is realized when rules are applied exactly as they are written, so that the public is confident that the law is truly enforced. This value depends on clear legal instruments and the state's commitment to uphold them within the positive legal system.

Consumer Protection Law

Consumer protection is critically important and must be enforced through effective legislation capable of safeguarding consumer interests. The rapid development of the economy and technology has expanded the scope of goods and services transactions, often crossing national borders. In this process, consumers frequently become the disadvantaged party due to unfair business practices, such as misleading advertising, manipulative promotions, and unfair standard agreements. The weak position of consumers is caused by a lack of education, limited awareness of their rights, and low bargaining power in economic transactions. To address these issues, the government has enacted the Consumer Protection Law as a form of shared responsibility between the state and society in protecting consumers, in accordance with the principles of national development. This law provides protection as well as sanctions for business actors who violate it. Consumer protection has also become a global concern, as reflected in the United Nations General Assembly Resolution No. A/RES/39/248 of 1985 on Consumer Protection Guidelines (Njatrijani, 2017, pp. 23–24).

The Consumer Protection Law was officially enacted on April 20, 1999, subsequent to the bill's approval by the House of Representatives (DPR) on March 30, 1999, marking the culmination of a two-decade-long effort (Latif, 2020, p. 22). The Consumer Protection Law serves as the primary legal foundation in Indonesia governing the protection of consumer rights and the obligations of business actors. This law aims to establish a fair and balanced consumer protection system, as well as to provide legal certainty for all parties involved in economic activities.

To understand the foundation of the establishment of the Consumer Protection Law, it can be reviewed from three main aspects: First, the philosophical aspect. The Consumer Protection

Law is based on the values of Pancasila and the 1945 Constitution, which emphasize the importance of social justice and protection of the community. This law aims to balance the position between consumers and business actors, as well as to encourage business actors to be responsible in conducting their business activities (Nasution, 2002). Second, the sociological aspect. Sociologically, the Consumer Protection Law was introduced as a response to the public's need for protection in increasingly complex economic transactions. This law provides a legal framework that enables consumers to protect themselves from harmful business practices, while also promoting public awareness and active participation in monitoring economic activities. Third, the juridical aspect. From a juridical perspective, the Consumer Protection Law provides legal certainty for both consumers and business actors by stipulating the rights and obligations of each party. The law also regulates dispute resolution mechanisms and sanctions for violations of applicable provisions, thereby creating a fair and effective legal system to protect consumers (Salindeho, 2016).

Maqashid Sharia

Etymologically, *maqashid sharia* consists of two words: *maqashid* and *sharia* (Ibnu 'Asyur, 2011). The word *maqashid* in Arabic is the plural form of *maqshad*, which means intention and purpose (Anis, 2011). Meanwhile, *maqashid* in terms of terminology refers to the goals, intentions, or objectives that Allah SWT aims to achieve through every legal provision He establishes (al-Baidawi, 2000). The word *sharia* in Arabic originates from the word *shara'a*, which means a path leading to a water source and carries the meaning of a path towards public benefit (al-Qaradhwai, 2017). Terminologically, scholars define *sharia* as what Allah SWT has ordained for His servants, encompassing creed, morality, and practice (al-Asyqar, 2014). Thus, etymologically, *maqashid sharia* can be understood as the intentions or objectives desired by Allah SWT in establishing His laws for humanity, aiming to guide them toward goodness and happiness in both this world and the hereafter.

Terminologically, (Ibnu 'Asyur, 2011) defines *maqashid sharia* as the objectives and wisdom contained in all or the majority of the laws ordained by Allah SWT. In line with Ibn 'Asyur, (al-Salam, 1996) refines the definition of *maqashid sharia* by emphasizing that its primary goal is to preserve the order of the universe through efforts to realize benefits and prevent harm. Meanwhile, al-Syathibi, as cited in (al-'Ubaidy, 1992) who is known as a pioneer in systematically and comprehensively codifying the science of *maqashid sharia*, does not explicitly provide a definition of *maqashid sharia* in his works. However, (al-Syathibi, 2007)

states that the main purpose of the establishment of Allah SWT's laws is to realize the welfare of human life, both in this world and the hereafter.

Maqashid sharia began to be recognized as a distinct discipline since the 8th century Hijri through the contributions of al-Syathibi. However, conceptually, this theory is not entirely new. Earlier scholars had already put forward ideas regarding *maqashid*, albeit using different terms. Nevertheless, the substance and meaning contained therein remain consistent with the principles of *maqashid sharia* (al-'Ubaidy, 1992). The concept of *maqashid sharia* has emerged since the early days of Islam, although it had not been systematically codified. The first figure to explicitly use this term was Imam al-Tirmizi in his book *al-Salat wa Maqasiduha*, followed by other scholars such as al-Juwayni, al-Ghazali, and al-Baqillani, who emphasized the importance of *maslahah* and the wisdom of the law. In the 20th century, the concept of *maqashid* was expanded by Ibn 'Asyur, who stressed the aspect of justice, and by Jasser Auda, who developed a systemic approach to address contemporary challenges (Farikhin et al., 2022).

Al-Syathibi compiled and developed the theory of *maqashid sharia* and became the main pioneer in the systematic codification of the science of *maqashid sharia* (al-'Ubaidy, 1992). Al-Syathibi states that the purpose of the laws ordained by Allah SWT is for the welfare of His servants, both in this world and the hereafter. He further explains in detail that all forms of legal obligations or demands in Islamic sharia essentially aim to preserve and realize the objectives of the sharia in human life. These objectives are generally classified into three main categories: primary necessities (*dharuriyyat*), complementary secondary needs (*hajiyyat*), and tertiary refinements (*tahsiniyyat*) (al-Syathibi, 2007).

The category of *dharuriyyat* refers to primary necessities that must be fulfilled to ensure the welfare of life in both this world and the hereafter. If these needs are not met, damage will arise in both realms. The extent of the damage corresponds to the degree to which the *dharuriyyat* are compromised. Overall, *dharuriyyat* pertains to five main essentials that need to be protected and preserved: religion (*hifzh al-din*), life (*hifzh al-nafs*), lineage (*hifzh al-nasb*), property (*hifzh al-mal*), and intellect (*hifzh al-'aql*), which serve as the foundation for a good, just, and Islamic way of life (al-Syathibi, 2007).

Previous Studies

Studies related to the terms “legal protection of skincare use without legality” or “the influence of religious influencers or religious beliefs on skincare use” have been discussed in several previous works. However, research that specifically mentions “Tarim cream” as the object of

study and employs the approaches of legal certainty, consumer protection, and *maqashid sharia* has not yet become a central topic and is typically addressed only broadly from various perspectives. Rina Sari Qurniawati, Aisyah Nurul Sakinah and Yulfan Arif Nurohman, for instance, examined the role of brand love in mediating the influence of religious belief on loyalty to halal-labeled skincare brands (Qurniawati et al., 2023). A similar study by Halida Bahri, Naufal Bachri, Saharuddin, Sutriani and Zulkifli explored how lifestyle, religiosity, and consumer perceptions affect young Muslim women's purchasing decisions regarding halal skincare (Bahri et al., 2023).

On the other hand, studies more closely related to legal certainty, consumer protection, and Islamic law in general include that of Hasmiati, Ma'ruf Hafidz and Abdul Qahar, who investigated the effectiveness of legal protection for consumers of cosmetic products and the influencing factors (Hasmiati et al., 2021). Likewise, Rahmadi Indra Tektona, Ayu Citra Santyaningtyas and Emi Zulaikha examined the legal review of skincare products containing harmful ingredients from the perspective of Islamic law and Law No. 8 of 1999 on Consumer Protection (Tektona et al., 2023). Lastly, a study discussing the urgency of halal certification for cosmetic brands in Indonesia, aimed at encouraging the development of halal-certified cosmetic products, was conducted by Azzahra Fitriani Putri (Putri, 2024).

Previous research has addressed topics such as consumer loyalty to halal skincare brands, the influence of religiosity and lifestyle on purchasing decisions, and the urgency of halal certification in the cosmetics industry. However, most of these studies focus more on consumer behavior, marketing strategies, or the administrative process of certification, without delving deeply into legal issues. Meanwhile, existing legal protection studies on cosmetic products tend to be general, lacking specific product analysis and failing to explore the use of religious narratives or Islamic symbols in marketing. Research that integrates positive law with *maqashid sharia*, particularly in the context of uncertified and unregistered products, also remains very limited.

Therefore, this study seeks to fill that gap by employing a normative approach to comprehensively examine the case of Tarim cream. This research highlights the misuse of religious symbols in promoting products without official legal status and analyzes the implications for consumer protection from the perspectives of law and *maqashid sharia*. Such an approach allows for an analysis that is not only juridical but also philosophical, ethical, and contextual—responding to the real needs of today's Muslim consumers.

METHOD

This study employs a normative legal method, which positions law as a system of norms encompassing principles, rules, statutory regulations, court decisions, agreements, and legal doctrines (Dewata & Achmad, 2022, p. 34). The theories applied in this research include the theory of legal certainty, legal politics in consumer protection, and *maqashid sharia*. Specifically, *maqashid sharia* framework refers to the concept proposed by (al-Syathibi, 2007), as it provides a comprehensive structure for assessing various aspects of life, including contemporary consumer behavior such as the use of skincare products. This theory is deemed relevant in evaluating the legality and permissibility of Tarim cream, as well as its impact on the five key objectives of sharia protection: religion, life, intellect, wealth and lineage.

The research adopts three approaches: statutory, comparative and conceptual (Marzuki, 2022). The statutory approach is used to understand the structure and legal principles contained in legislation, such as Law Number 8 of 1999 concerning Consumer Protection. The comparative approach is employed to identify similarities and differences between the positive legal system and Islamic law (Muhaimin, 2020). Meanwhile, the conceptual approach draws upon relevant legal doctrines and theories, particularly those related to legal certainty, legal politics and *maqashid sharia* (Muhaimin, 2020).

The legal sources used consist of primary sources in the form of statutory regulations, specifically Law Number 8 of 1999 on Consumer Protection (Soekanto, 2020, p. 52) as well as secondary sources including scholarly Chapters and books that support the analysis. Tertiary sources such as dictionaries are also utilized to clarify definitions and terminology. The data analysis technique is descriptive, aiming to provide a comprehensive depiction of the research object (Dewata & Achmad, 2022).

RESULTS

Legal Status of the Skincare Industry in Indonesia

The skincare industry in Indonesia has experienced significant growth in recent years, marked by an increasing number of products available in the market, complete with a variety of brands, prices, and diverse quality claims (Marchella et al., 2025, p. 182). Through Law Number 33 of

2014 concerning Halal Product Assurance, the government demonstrates an active role in guaranteeing the halal status of products by issuing halal certificates through an institution under the Ministry of Religious Affairs. Subsequently, with the enactment of Presidential Regulation Number 153 of 2024 concerning the Halal Product Assurance Organizing Agency (BPJPH) on November 5, 2024, the status of BPJPH was changed from a Work Unit under the Ministry of Religious Affairs to an independent Public Service Agency (BLU) under the direct supervision of BPJPH itself, which reports directly to the President.

The implementation of this law changes the halal certification status from voluntary to mandatory. This means that all products, particularly food and beverages circulating in the community, must have halal certification. The enactment of this law reflects the government's effort to fulfill its responsibility to provide guarantees and protection for consumers, especially those who practice Islam. The existence of a halal label is essential both for consumers to feel safe when consuming products and for producers as a form of accountability. Furthermore, halal certification and labeling also play a role in enhancing product competitiveness by adding value that competitors' products may lack (BPJPH Dan Kemenag Tandatangani Kesepakatan Status Dan Kedudukan BLU BPJPH | Badan Penyelenggara Jaminan Produk Halal, n.d.).

Muslims are obligated to use halal products, including in the use of skincare products for the face. Although skincare products are not food or beverages consumed directly, their direct contact with the skin makes their halal status an important consideration. In Islamic teachings, responsibility regarding wealth encompasses not only the means of acquisition but also its use. Therefore, Muslims are required to obtain wealth through lawful means and utilize it in accordance with Islamic legal principles. Legal awareness in this regard is a fundamental aspect to ensure safety and to provide ethical and normative boundaries for individual behavior (Mansyuroh, 2024, p. 5574).

As stated on the BPJPH website, there are recorded 3,789 skincare product names that have been labeled and certified halal from various producers, both domestic and international (Pencarian Data | Badan Penyelenggara Jaminan Produk Halal, n.d.). However, despite the large number of safe and halal-certified skincare products, there are still many products that remain uncertified and illegal, according to the latest findings from the Indonesian Food and Drug Authority (BPOM RI) during the period of February 10–18, 2025. A total of 91 cosmetic and skincare brands were found to be circulating illegally. This finding represents a tenfold increase compared to the same period in 2024 (K, n.d.).

The halal legality regulatory procedure at BPJPH is divided into two certification service schemes: the regular halal certification scheme and the self-declare scheme, which relies on declarations from business actors. The regular halal certification scheme is provided for business actors who have products that are mandatory to be halal-certified and still require halal testing or inspection. This scheme involves halal auditors who are part of the Halal Inspection Institutions (LPH) that possess in-house laboratories.

The self-declare halal certification scheme is intended for products from Micro and Small Enterprises (UMK) that meet certain criteria. These products must be low-risk, use ingredients that have been confirmed halal, and be produced through simple production processes with guaranteed halal status. The field verification and validation of product halal status in the self-declare scheme are conducted by the Halal Product Process Assistants (PPH) who are members of the Halal Product Process Assistance Institutions (LP3H).

The halal certification process under the self-declare scheme has slightly different stages compared to the regular scheme. Business actors who already have a Business Identification Number (NIB) can access the official BPJPH website at ptsp.halal.go.id and create an account on the SIHALAL platform. Afterward, they complete the halal certificate application data and select a PPH according to their business location.

Next, the PPH will conduct a field visit to provide assistance, including verification and validation of the product's halal status. The assistance results are then verified and validated by BPJPH, which issues a Document Receipt Letter (STTD). Subsequently, the results are submitted to the Halal Product Fatwa Committee for a fatwa session to determine the product's halal status. Once the Halal Product Fatwa Committee issues a halal ruling, BPJPH automatically issues the halal certificate electronically through the SIHALAL platform (Kepala BPJPH, n.d.).

Legal Politics of the Consumer Protection Law

Etymologically, the term “legal politics” is a translation from Dutch, namely *rechtspolitiek*, which consists of two words: *recht* (law) and *politiek* (politics) (Syaukani & Thohari, 2012, p. 19). According to Mahfud (MD, 2012, p. 1), legal politics is a legal strategy or official policy direction related to the law to be implemented, either through the creation of new laws or through the revision or replacement of existing laws, with the aim of realizing the ideals and goals of the state.

Legal politics encompasses two interrelated aspects: the philosophical-theoretical aspect and the normative-operational aspect. In the philosophical-theoretical aspect, legal politics serves as a benchmark of values in the implementation of development and legal guidance at the practical level. Meanwhile, in the normative-operational aspect, legal politics focuses more on the manifestation of the authorities' will in shaping the social order according to the desired vision.

Legal politics is a form of policy within the field of law (Syaukani & Thohari, 2012, p. 21). This is a strategic step taken by the state through official institutions or authorized officials to determine whether a legal regulation needs to be replaced, amended, maintained, or reorganized. The purpose of this policy is to ensure its implementation runs orderly and effectively, thereby supporting the achievement of the state's goals (Suadi & Candra, 2016, p. 1).

National legal politics refers to policies established by state administrators in the legal field, whether planned, currently implemented, or already enforced, based on values that live within society to achieve the state's envisioned goals. Based on this understanding, there are five main points in national legal politics, namely: 1) the foundation of basic policies, including their concepts and position; 2) the state institutions responsible for formulating these basic policies; 3) the legal substance covering laws that are being drafted, implemented, or already in effect; 4) the law-making mechanisms; and 5) the targets or objectives of the national legal politics itself (Syaukani & Thohari, 2012, p. 58).

In the realm of consumer protection, various regulations and legal policies are already in place, with the Consumer Protection Law serving as the main regulation or organic law. The current state of consumer protection in Indonesia can be seen from the extent to which the existing policies and regulations are implemented. However, in practice, legal protection for consumers still faces several challenges. These obstacles are caused by various factors, such as weaknesses in the legal structure, inadequate legal content or substance, a weak legal culture, and the performance of bureaucratic apparatus amid the dynamics of the free market (Panjaitan, 2021).

The main substance of the Consumer Protection Law is to regulate the behavior of business actors with the ultimate goal of providing protection to consumers. However, in terms of content, the Consumer Protection Law is still considered to fall short of representing an ideal consumer protection regulation. Currently, many provisions within the law are deemed no longer aligned with the developments of the times and the legal realities between consumers

and business actors. Additionally, issues of overlapping provisions have begun to draw attention.

From a structural perspective, the Consumer Protection Law refers to institutions that handle consumer protection in Indonesia, such as the Consumer Dispute Settlement Agency (BPSK). According to various studies, the role of these institutions has been weakened by the existence of Chapter 54 in the Consumer Protection Law. Meanwhile, the legal culture among consumers indicates that the level of awareness and knowledge regarding their rights remains low, and there has yet to be a serious effort to prepare Indonesian consumers to face the challenges of the free market (Sinaga & Sulisrudatin, 2015).

The Position of Maqashid Sharia in Islamic Law

Maqashid sharia holds a very important position within the discipline of Islamic law, as it is one of the primary prerequisites that must be mastered before a person can perform *ijtihad*. According to al-Syathibi, understanding *maqashid sharia* is one of the two main conditions that a mujtahid must possess. The other condition is the ability to derive a legal ruling based on an understanding of *maqashid sharia* (al-Wadaan, 2009). Thus, before a mujtahid establishes a ruling for the community, they must first comprehend *maqashid sharia* to avoid errors in legal determination and to ensure that the resulting law aligns with the objectives and wisdom of the sharia

In addition, *maqashid sharia* plays a vital role in the development of Islamic law due to its inherent emphasis on promoting welfare (*maslahah*) in both this world and the hereafter. This characteristic enables Islamic law to adapt to the continuous social changes occurring within society (Tohari & Kholish, 2020). From this, it can be concluded that the adaptability of Islamic law to social changes is significantly influenced by the role of *maqashid sharia*. By placing *maslahah* (public interest or welfare) as a fundamental principle, *maqashid sharia* serves as a crucial foundation in ensuring that Islamic law remains relevant and sustainable across various situations and over time.

DISCUSSION

The Use of Tarim Cream according to the Consumer Protection Law

Consumers are part of the citizenry whose rights must be guaranteed in accordance with the objectives of national development as stated in the Preamble of the 1945 Constitution. In

fulfilling consumer needs for skincare products sold online, various parties are involved, including producers, service providers, and intermediary sellers (Barkatullah, 2017, p. 13). This sales process typically utilizes marketplace platforms (Handayani & Masri, 2023, p. 484). In Indonesia, more than 20 marketplaces are currently operating, ranging from conventional platforms to those based on sharia principles, such as Tokopedia, Bukalapak, Lazada, Shopee, and others (Handayani & Masri, 2023, p. 484).

Consumer protection is a crucial aspect that must be considered to assist consumers in selecting and purchasing products, especially when dealing with irresponsible producers or distributors who use counterfeit brands, resulting in inauthentic products. Such products often appear similar to genuine ones but differ significantly in quality. If consumers are not careful in assessing them, they may be deceived into paying a price equivalent to that of an authentic product, while in reality, they receive an imitation item (Widjaja, 2003, p. 12).

Consumer protection includes legal protection. According to (Hadjon, 1987, p. 29), legal protection for the public is a form of governmental action that is both preventive and repressive. Preventive protection aims to avoid the emergence of conflicts or disputes, while repressive protection is intended to resolve disputes that have already occurred. Preventive legal protection is provided by the government with the purpose of preventing violations before they happen. This form of protection is codified in legislation, which serves as a guideline or limitation in carrying out obligations. Meanwhile, repressive legal protection represents the final measure of protection, implemented through sanctions such as fines, imprisonment, or additional penalties, which are imposed when a violation or dispute has already taken place (Handayani & Masri, 2023, p. 487).

Preventive legal protection for consumers of skincare products in online buying and selling transactions is regulated under several laws and regulations, including: Law Number 8 of 1999 concerning Consumer Protection (UUPK), Law Number 36 of 2009 concerning Health (UUK), Law Number 19 of 2016 as an amendment to Law Number 11 of 2008 concerning Electronic Information and Transactions (ITE Law), and indirectly in the Criminal Code (KUHP).

In general, the provisions on consumer protection are regulated in the Consumer Protection Law. However, in line with the development of various business models, this law is considered not fully adequate. Therefore, in some cases, support from other related laws and regulations is needed. In the context of consumer protection regarding skincare products sold online, the following are key provisions as regulated in the Consumer Protection Law, among others:

1. Chapter 4(c) states that consumers have the right to obtain accurate, transparent, and honest information regarding the condition and guarantee of goods and/or services.
2. Chapter 4(h) affirms that consumers are entitled to receive compensation, reimbursement, and/or replacement if the goods and/or services received do not match the agreement or fail to meet the appropriate standards.
3. Chapter 7(b) stipulates that business actors are obliged to provide accurate, clear, and honest information regarding the condition and guarantee of goods and/or services, as well as explanations concerning their use, repair, and maintenance.
4. Chapter 7(g) declares that business actors are required to provide compensation, reimbursement, and/or replacement if the goods and/or services received or used by the consumer do not conform to the agreed terms.
5. Chapter 8(1)(f) prohibits business actors from producing and/or trading goods and/or services that do not correspond to the claims stated on the label, packaging, description, advertisement, or promotional materials.
6. Chapter 9(1)(j) prohibits business actors from offering, promoting, or advertising goods and/or services inaccurately or using exaggerated claims such as “safe,” “harmless,” or “free from risks and side effects” without providing comprehensive explanations.
7. Chapter 19(1) holds business actors accountable for providing compensation for damages, pollution, and/or losses suffered by consumers as a result of consuming goods and/or services they produce or distribute.
8. Chapter 62 stipulates that any business actor who violates the provisions in Chapters 8, 9, 10, 13(2), 15, 17(1)(a), (b), (c), (e), 17(2), and 18 shall be subject to a maximum imprisonment of five (5) years or a fine of up to IDR 2,000,000,000 (two billion rupiahs).

Based on the Consumer Protection Law, the presence of imported cosmetic or skincare products, including those formulated with harmful additives such as colorants, preservatives, and whitening agents that may endanger users' health, contradicts the provisions of Chapter 2. This Chapter emphasizes that consumer protection must be based on the principles of benefit, justice, balance, consumer safety and security, as well as legal certainty.

Legally, the regulation of illegal skincare product distribution in Indonesia has been governed by several regulations, one of which is the Consumer Protection Law. Several relevant provisions include Chapter 4 letters a, c, d, e, f, and h; Chapter 7 letter a; and Chapter 8(1), which outline various consumer rights that must be protected and the obligations of business actors to act in good faith (Syafitri & Dewi, 2022, p. 126).

There are several specific regulations issued by BPOM, one of which is BPOM Regulation Number 2 of 2020 concerning the Supervision of the Production and Distribution of Cosmetics. In addition, the Ministry of Health of the Republic of Indonesia has also issued regulations related to the circulation of cosmetics, namely Ministry of Health Regulation Number 1175/Men.Kes/Per/VIII/2010 concerning Cosmetic Production Permits, as well as Ministry of Health Regulation Number 1176/Men.Kes/Per/VIII/2010 regarding Cosmetic Notification.

Currently, skincare products are not only marketed through physical stores but are also available on various online shopping platforms. Therefore, consumers who purchase skincare products online must be more careful and meticulous, especially in ensuring that the products have official distribution permits. Selling skincare products without distribution permits through online stores constitutes a violation of consumer rights as regulated in the Consumer Protection Law. Although legal protection for consumers is clearly regulated in the Consumer Protection Law, its implementation in the field is often hindered by the lack of good faith from business actors and the pressure to pursue maximum profits (Dera, 2019, p. 16).

Consumer rights are not only regulated in national law but are also recognized in international law. John F. Kennedy once stated that there are four fundamental consumer rights that must be protected. First, the right to safety, which is the consumer's right to be protected from goods or services that could endanger their safety. Second, the right to choose, which is the freedom for consumers to decide whether or not to purchase a particular good or service. Third, the right to be informed, which is the right to receive clear, complete, and honest information about the product to be purchased so as not to be misleading. Fourth, the right to be heard, which guarantees that consumers have a space to express complaints or aspirations, both to producers and the government in the policymaking process (Zulham, n.d., pp. 47–48).

Chapter 4 letters a and c of the Consumer Protection Law state that consumers have the right to safety, comfort, and security when using goods or services, as well as the right to obtain accurate, clear, and honest information regarding the condition and guarantees of those goods or services. This means that consumers are entitled to products that are safe and do not pose

any danger. Products offered to the public must be free from risks that could harm health or safety, whether physically or mentally. For example, if consumers suffer losses due to using skincare products that do not have official distribution permits, this could be dangerous because the products might contain harmful substances. Therefore, every skincare product sold must meet quality and safety standards and undergo laboratory testing by BPOM. Legal protection in this regard is very important to ensure consumer safety and to prevent potential losses (Azayaka & Wahyudi, 2023, p. 154).

Before marketing or distributing skincare products to the public, business actors are required to have distribution permits and ensure that the products meet the applicable safety standards. According to Chapter 2 paragraphs (1) and (2) of the Regulation of the Minister of Health of the Republic of Indonesia Number 1175 of 2010, it is stated that “Cosmetic distribution permits can only be granted if the products meet quality, efficacy, and safety requirements.” These requirements regarding quality, efficacy, and safety must comply with the Indonesian Cosmetic Code as well as other conditions set by the Minister of Health. However, in practice, due to increasingly fierce business competition, some business actors still recklessly sell skincare products without distribution permits, containing harmful substances and without BPOM laboratory testing, solely to pursue maximum profit (Azayaka & Wahyudi, 2023, p. 155).

Consumer rights protection for purchased products is guaranteed by legislation. However, many people still do not fully understand or take advantage of these protection rights. Therefore, regular socialization or awareness programs need to be conducted for the public as consumers. One of the main reasons consumers are often harmed is due to their limited understanding of the rights that have actually been guaranteed by law.

The Use of Tarim Cream according to Maqashid Sharia

Tarim cream, originally named “Arussa” is a skincare product that has recently become widely discussed in Indonesia. This product claims to originate from the city of Tarim in Yemen and offers various benefits such as whitening, brightening, and smoothing the skin. However, up to now, Tarim cream is not registered with BPOM and does not have halal certification from authorized institutions.

The use of the name “Tarim” in the product’s name, which claims to come from the city of Tarim in Yemen, a city closely associated with Islam, is detrimental to religion if undesirable incidents occur later in the use of this cream by the public. The city of Tarim itself holds a strong religious perception among the community, so attaching the name of a product that is

not yet legal and does not have halal labeling to this city is feared to damage the image of Islam in maintaining *hifzh al-din* or preserving the dignity of the Islamic religion.

Protecting religion (*hifzh al-din*) covers three main aspects: Islam, Faith (Iman), and Excellence in faith (Ihsan). The perfection of *hifzh al-din* is also divided into three parts, one of which is to strive (*jihad*) against anyone who harms the religion (al-Raisuni, 1992) which can be broadly understood to include opposing actions or narratives that tarnish the good name of Islam, whether through deviant behavior or spreading misleading information, such as associating the name of a product that lacks clear legal status, safety, and halal certification with Islamic symbols.

When the product's safety and halal status are not guaranteed due to the absence of BPOM legality and halal certification from BPJPH, this has the potential to harm the dignity of the religion. This not only disadvantages consumers but also tarnishes Islamic symbols, including the city of Tarim. The use of Islamic identity in marketing products without clear legality and compliance with sharia can be considered an abuse of religious symbols that may lead to misunderstandings about Islamic values. In Islamic teachings, the use of Islamic identity in products must be accompanied by fulfillment of sharia standards, both in terms of ingredients and production processes, to align with the principles of the religion (Baharun & Niswa, 2019).

Within the framework of *maqashid sharia*, the preservation of the objectives of the sharia can be viewed through two main approaches: the aspect of existence (*janib al-wujud*) and the aspect of prevention (*janib al-adam*), which seeks to prevent all forms of damage, disturbance, and threats that may harm or hinder the achievement of the objectives of the sharia (al-Syathibi, 2007). In the context of Tarim cream, the approach is from the prevention side (*janib al-adam*), namely by preventing potential damage and disturbances to religious values (*hifzh al-din*), especially when the product does not yet have legal certification and clear halal status but carries Islamic symbols that may cause misunderstandings or misperceptions within the community.

Furthermore, since Tarim cream is not yet officially registered with BPOM, this indicates that the product has not undergone the testing process for feasibility and safety of ingredients as mandated by the authorized institution. As a result, there is no guarantee that the ingredients used in Tarim cream are safe for use, and this opens the possibility of risks that could harm the health of its users. The use of Tarim cream without assured safety becomes an issue when viewed from the *maqashid sharia* perspective concerning the aspect of *hifzh al-nafs*.

Hifzh al-nafs aims to protect the safety and continuity of human life. Any form of action or consumption that potentially harms the body is something that must be avoided according to the *sharia*. Therefore, products like Tarim cream that have not been officially tested by BPOM and lack halal certification pose potential risks to the health of the skin and body of the user.

With claims of benefits such as whitening and brightening the skin, there is concern that Tarim cream may contain harmful chemical substances similar to illegal whitening products containing dangerous chemicals like mercury, hydroquinone, or steroids (Sende et al., 2020). The use of products containing illegal ingredients can cause irritation, skin tissue damage, and hormonal disorders. This reinforces the importance of the aspect of *hifzh al-nafs* in choosing products that are safe and legally valid.

Moreover, the widespread discussion of Tarim cream on social media cannot be separated from the role of a Muslimah influencer, Ning Salma. With the narrative that the cream originates from Tarim and its enticing claimed benefits, the promotion attracted the public's attention, especially among Muslim women. The combination of religious symbols and the popularity of a figure representing Islamic identity led many consumers to be interested and encouraged to purchase the product without critically considering its legality and halal status. This contradicts the *maqashid shari'ah* aspect of *hifzh al-'aql*.

Hifzh al-'aql (preserving the intellect) includes everything that does not damage it. *Hifzh al-'aql* demands that everyone continuously develop reasoning based on rational approaches and scientific knowledge. The development of scientific thinking is done by continually training the brain's reasoning power by observing the reality of the era, including in choosing consumer products. When the public buys a product merely because its name is associated with a religious city like Tarim without verifying its contents, distribution permit, and halal certification, it shows weak critical thinking and a lack of consumer education.

In other words, if consumers are not equipped with correct information and are instead directed to accept the product merely through Islamic narratives, this has the potential to damage the function of common sense in society's economic decision-making process. Therefore, from the perspective of *hifzh al-'aql*, it is important to promote consumer education to be more selective, rational, and not easily influenced by religious branding without objective evidence of product quality and halal status.

Furthermore, Tarim cream, which does not have BPOM legality nor halal certification from BPJPH, its use and purchase can also be seen as actions that risk harming consumers' wealth.

This contradicts the *maqashid shari'ah* aspect of *hifzh al-mal* (preserving wealth), which aims to protect and maintain wealth so that it is not lost in vain, harmed, or misused. Included in this is the prohibition of using wealth for things whose benefits and safety levels are unclear.

The unclear content and lack of product safety guarantees cause potential economic losses, both in the form of skin damage requiring additional treatment and wastefulness because the product results do not meet expectations.

CONCLUSION

The importance of legal certainty in the use of skincare products, particularly Tarim cream, which lacks legal authorization from the Food and Drug Supervisory Agency (BPOM) and halal certification from the Halal Product Assurance Organizing Agency (BPJPH). Based on a normative study of Law Number 8 of 1999 concerning Consumer Protection, it is found that Tarim cream violates several provisions regarding consumers' rights to safety, comfort, and accurate information about the products they use. The product also poses potential health risks to consumers as it has not undergone the proper feasibility and safety testing. Additionally, its marketing strategy employs misleading religious narratives.

From the perspective of *maqashid sharia*, the use of Tarim cream, whose safety and halal status are not guaranteed, contradicts the five fundamental principles of protection in Islam: preservation of religion (*hifzh al-din*), life (*hifzh al-nafs*), intellect (*hifzh al-'aql*), wealth (*hifzh al-mal*), and lineage (*hifzh al-nasl*). Associating the name "Tarim," which holds significant religious symbolism, with an unverified product has the potential to damage the image of Islam and harm Muslim consumers spiritually, physically, and financially.

Therefore, it is necessary to strengthen regulations and supervision by relevant institutions, including BPOM and BPJPH, to ensure that all products circulating in the market meet safety and halal standards. Consumer education is also a crucial step in enhancing legal awareness and literacy regarding consumer rights in the context of consuming halal and safe products. Thus, a synergy between legal certainty and *maqashid sharia* can realize holistic and equitable consumer protection.

Accordingly, it is recommended that all business actors who wish to distribute their products in Indonesia pay close attention to legal compliance, safety, and halal certification labels so that consumers feel secure when using these products. Furthermore, it is expected that relevant institutions, especially BPJPH and BPOM, increase their oversight of products circulating in

society and provide education to all community layers, both consumers, to encourage awareness about product safety and halal status, and producers and sellers, to consider halal labeling on every product intended for distribution, thereby reaching Muslim consumers and ensuring product safety.

REFERENCES

- Aini, N., & Go, R. T. (2025). How is the correlation between Halal Certification and the Growth of Indonesia's Export Economic Value? *Halal Research Journal*, 5(1), 1. <https://doi.org/10.12962/j22759970.v5i1.2516>
- al-Asyqar, U. S. (2014). *Khasais al-Syariah al-Islamiyah*. Dar al-Nafa'is.
- al-Baidawi, Y. A. M. (2000). *Maqasid al-Shar'iyah 'inda Ibn Taymiyyah*. Dar al-Nafa'is.
- al-Qaradhawi, Y. (2017). *Fiqh Maqashid Syariah: Moderasi Islam Antara Aliran Tekstual dan Aliran Liberal*. Pustaka Al-Kautsar.
- al-Raisuni, A. (1992). *Nadzhariyat al-Maqashid 'inda al-Imam al-Syatibi*. Muassasah al-Jami'ah.
- al-Salam, I. al-D. ibn 'Abd. (1996). *Al-Qawa'id al-Sughra*. Dar al-Fikr al-Mu'ashirah.
- al-Syathibi, A. I. (2007). *Al-Muwafaqat fi Ushul al-Syari'ah* (Vol. 2). Almaktaba-alassrya.
- al-'Ubaidy, H. (1992). *Al-Syatibi wa Maqashidu al-Syariah*. Dar Qutaibah.
- al-Wadaan, W. bin F. (2009). *Al-Ijtihad wa al-Taqlid 'inda al-Imam al-Syatibi*. Dar Ibnu Hazm.
- Andrianto, F. (2020). Kepastian Hukum dalam Politik Hukum di Indonesia. *Administrative Law and Governance Journal*, 3(1), 114–123. <https://doi.org/10.14710/alj.v3i1.114-123>
- Anis, I. (2011). *Al-Mu'jam al-Wasit*.
- Arsya, A. F. A. A. F., Juliag, A. R., Sakdiyah, S. H., & Purwida, E. P. W. (2024). Perkembangan Konsumsi Skincare pada Wanita. *Journal of Beauty and Cosmetology (JBC)*, 5(2). <https://doi.org/10.26740/jbc.v5n2.p%op>
- Azayaka, A. R., & Wahyudi, E. (2023). Perlindungan Hukum kepada Konsumen terhadap Produk Skincare Tanpa Izin Edar yang Dijual Secara Online. *Jurnal Hukum, Politik Dan Ilmu Sosial*, 2(2), 41–49. <https://doi.org/10.55606/jhps.v2i2.1622>
- Baharun, H., & Niswa, H. (2019). Syariah Branding; Komodifikasi Agama dalam Bisnis Waralaba di Era Revolusi Industri 4.0. *Inferensi: Jurnal Penelitian Sosial Keagamaan*, 13(1).
- Bahri, H., Bachri, N., Saharuddin, S., Sutriani, S., & Zulkifli, Z. (2023). Factors Influencing Young Muslim Women's Decisions in Buying Halal Skincare. *E-Mabis: Jurnal Ekonomi Manajemen Dan Bisnis*, 24(1), 1. <https://doi.org/10.29103/e-mabis.v24i1.1003>
- Barkatullah, A. H. (2017). *Hukum Transaksi Elektronik di Indonesia*. Nusa Media.
- BPJPH dan Kemenag Tandatangani Kesepakatan Status dan Kedudukan BLU BPJPH | Badan Penyelenggara Jaminan Produk Halal. (n.d.). Retrieved 22 May 2025, from <https://bpjph.halal.go.id/detail/bpjph-dan-kemenag-tandatangani-kesepakatan-status-dan-kedudukan-blu-bpjph>
- databoks.katadata.co.id. (n.d.). *Mayoritas Penduduk Indonesia Beragama Islam pada Semester I 2024* | Databoks. Retrieved 20 April 2025, from <https://databoks.katadata.co.id/demografi/statistik/66b45dd8e5dd0/mayoritas-penduduk-indonesia-beragama-islam-pada-semester-i-2024>
- Dera, R. A. (2019). Perlindungan Hukum bagi Konsumen terhadap Peredaran Produk Kosmetik Berbahaya. *Lex Privatum*, 7(1), 1. <https://ejournal.unsrat.ac.id/v3/index.php/lexprivatum/article/view/25861>

- Dewata, M. F. N., & Achmad, Y. (2022). *Dualisme Penelitian Hukum Normatif & Empiris*. Pustaka Pelajar.
- Farikhin, A., Ridwan, A. H., & Mulyasari, H. (2022). Kajian Historis Maqashid Syariah sebagai Teori Hukum Islam. *Asy-Syari'ah*, 24(2).
- Hadjon, P. M. (1987). *Perlindungan Hukum bagi Rakyat Indonesia*. Bina Ilmu.
- Handayani, O., & Masri, E. (2023). Perlindungan Konsumen Produk Skincare pada Penjualan Secara Online. *Krtha Bhayangkara*, 17(3), 481–494. <https://doi.org/10.31599/krtha.v17i3.781>
- Hasmiati, H., Hafidz, M., & Qahar, A. (2021). Efektifitas Perlindungan Hukum Terhadap Konsumen Pengguna Kosmetik. *Journal of Lex Generalis (JLG)*, 2(2), 2. <https://doi.org/10.52103/jlg.v2i2.359>
- Hasni, H., & Lubi, R. H. (2023). Analysis of Maqasid Syariah on the Legal Development of the Halal Industry as a Form of Consumer Protection. *Al-Muamalat: Jurnal Hukum Dan Ekonomi Syariah*, 8(2), 20–29.
- Ibnu 'Asyur, M. al-Thahir. (2011). *Maqashid al-Syari'ah al-Islamiyah*. Mashna' al-Kitab.
- Ivada, D., Darmawan, D. R., & Novianti, N. (2022). Beauty Care Kebutuhan Kultural Perempuan Metropolitan. *Humanis*, 26(3), 216–225. <https://doi.org/10.24843/JH.2022.v26.i03.p02>
- Jakpat. (2023, December 27). Beauty Trends 2023. *Jakpat Insight*. <https://insight.jakpat.net/beauty-trends-2023/>
- K, N. S. S. (n.d.). 91 Kosmetik-Skincare Ilegal dan Berbahaya Ditarik BPOM RI, Ini Daftarnya. *detikjatim*. Retrieved 22 May 2025, from <https://www.detik.com/jatim/berita/d-7791826/91-kosmetik-skincare-ilegal-dan-berbahaya-ditarik-bpom-ri-ini-daftarnya>
- Kautsar, I. A., Alam, M. K. S., & Andrian, A. (2024). Politik Hukum Perlindungan Konsumen pada Era Ekonomi Digital dalam Sistem Demokrasi Negara. *Proceeding Legal Symposium*, 2(1), 1. <https://doi.org/10.18196/pls.v2i1.121>
- Kepala BPJPH: Urus Sertifikasi Halal itu Mudah, Begini Caranya | Badan Penyelenggara Jaminan Produk Halal. (n.d.). Retrieved 22 May 2025, from <https://bpjph.halal.go.id/detail/kepala-bpjph-urus-sertifikasi-halal-itu-mudah-begini-caranya>
- Kurnia, T., & Purwo Adi Wibowo, S. E. (2023). Pengaruh Brand Image, Brand Ambassador, dan Halal Awareness terhadap Keputusan Pembelian Skincare Berlabel Halal. *Jurnal Ekonomi Bisnis Manajemen Prima*, 5(1), 1. <https://doi.org/10.34012/jebim.v5i1.3964>
- Latif, M. A. (2020). Urgensi dan Eksistensi Undang-Undang Perlindungan Konsumen terhadap Praktik Bisnis. *YUDISIA: Jurnal Pemikiran Hukum dan Hukum Islam*, 11(1), 1. <https://doi.org/10.21043/yudisia.v11i1.6390>
- Mansyuroh, F. A. (2024). Kesadaran Hukum Pembelian dan Pemakaian Skin-Care Halal pada Mahasiswa Fakultas Syariah UIN Antasari Banjarmasin. *Innovative: Journal Of Social Science Research*, 4(1), 1. <https://doi.org/10.31004/innovative.v4i1.8506>
- Manullang, E. F. M. (2017). *Legisme, Legalitas dan Kepastian Hukum*. Prenada Media.
- Marchella, S., Qanitah, N., Zahrani, N. M., & Handayani, S. (2025). Aspek Legalitas dan Viralitas dalam Peredaran Kosmetik Tanpa Izin BPOM di Indonesia. *Jurnal Riset Multidisiplin Edukasi*, 2(4), 4. <https://doi.org/10.71282/jurmie.v2i4.248>
- Marzuki, P. M. (2022). *Penelitian Hukum: Edisi Revisi*. Kencana.
- MD, Moh. M. (2012). *Politik Hukum di Indonesia*. Raja Grafindo Persada.
- Muhaimin. (2020). *Metode Penelitian Hukum*. Mataram University Press.
- Nasution, A. (2002). Perlindungan Konsumen; Tinjauan Singkat UU No. 8/1999—L.N. 1999 No. 42. *Jurnal Hukum & Pembangunan*, 2.

- Njatrijani, R. (2017). Posisi Undang-Undang Perlindungan Konsumen Nomor 8 Tahun 1999 dalam Upaya Perlindungan terhadap Konsumen. *Diponegoro Private Law Review*, 1(1). <https://ejournal2.undip.ac.id/index.php/dplr/article/view/1935>
- Nur, Z. (2023). Keadilan dan Kepastian Hukum (Refleksi Kajian Filsafat Hukum dalam Pemikiran Hukum Imam Syâtibî). *Misykat Al-Anwar Jurnal Kajian Islam Dan Masyarakat*, 6(2), 2. <https://doi.org/10.24853/ma.6.2.247-272>
- Panjaitan, H. (2021). *Hukum Perlindungan Konsumen*. Jala Permata Aksara.
- Pencarian Data | Badan Penyelenggara Jaminan Produk Halal. (n.d.). Retrieved 24 May 2025, from https://bpjph.halal.go.id/search/sertifikat?nama_produk=skincare&page=1
- Putri, A. F. (2024). The Urgency of Halal Certification in Halal Cosmetic Brands in Indonesia. *Likuid Jurnal Ekonomi Industri Halal*, 4(1), 1. <https://doi.org/10.15575/likuid.v4i1.30985>
- Qurniawati, R. S., Sakinah, A. N., & Nurohman, Y. A. (2023). The Impact of Religious Beliefs on Halal Skincare Brand Loyalty in Central Java Indonesia: The Mediating Role of Brand Love. *Jurnal Ekonomi Syariah Teori Dan Terapan*, 10(2), 2. <https://doi.org/10.20473/vol10iss20232pp141-150>
- Radbruch, G. (2006). Five Minutes of Legal Philosophy (1945)*. *Oxford Journal of Legal Studies*, 26(1), 13–15. <https://doi.org/10.1093/ojls/gqi042>
- Respati, T., Jamilah, L., Alamsyah, I. F., & Abdulhadi, A. (2024). Perception of Halal Cosmetics Consumers towards Halal Awareness in Online Social Network: Study in Malaysia and Indonesia. *Indonesian Journal of Halal Research*, 6(1), 46–57. <https://doi.org/10.15575/ijhar.v6i1.33326>
- Rösner, A., Haucap, J., & Heimeshoff, U. (2020). The Impact of Consumer Protection in the Digital Age: Evidence from the European Union. *International Journal of Industrial Organization*, 73, 102585. <https://doi.org/10.1016/j.ijindorg.2020.102585>
- Salindeho, R. G. (2016). Perlindungan Hukum terhadap Konsumen Atas Pengguna Barang menurut Undang-Undang Nomor 8 Tahun 1999 tentang Perlindungan Konsumen. *LEX CRIMEN*, 5(7), 7. <https://ejournal.unsrat.ac.id/v3/index.php/lexcrimen/article/view/13496>
- Sende, I. F., Pramudita, A. W., Salafuddin, M. G., & Yunianto, E. P. (2020). Peredaran Kosmetik Pemutih Ilegal di Indonesia dan Upaya Penanggulangannya. *Eruditio: Indonesia Journal of Food and Drug Safety*, 1(1).
- Sinaga, N. A., & Sulisrudatin, N. (2015). Pelaksanaan Perlindungan Konsumen di Indonesia. *Jurnal Ilmiah Hukum Dirgantara*, 5(2), 2. <https://doi.org/10.35968/jh.v5i2.110>
- Soekanto, S. (2020). *Pengantar Penelitian Hukum*. UI Publishing.
- Srilaksmi, N. K. T. (2022). Politik Hukum terhadap Sistem Hukum Negara Kesatuan Republik Indonesia dalam Menjamin Kepastian Hukum. *Satya Dharma : Jurnal Ilmu Hukum*, 5(1).
- Suadi, A., & Candra, M. (2016). *Politik Hukum Perspektif Hukum Perdata dan Pidana Islam serta Ekonomi Syariah*. Prenada Media.
- suara.com. (n.d.). *Krim Tarim Rekomendasi Ning Salma Aman Dipakai? Lagi Ramai Diperbincangkan*. suara.com. Retrieved 20 April 2025, from <https://www.suara.com/lifestyle/2025/01/08/180539/krim-tarim-rekomendasi-ning-salma-aman-dipakai-lagi-ramai-diperbincangkan>
- Syafitri, I., & Dewi, A. S. (2022). Analisis Perlindungan Hukum terhadap Konsumen atas Produk Skincare Ilegal. *Juripol (Jurnal Institusi Politeknik Ganesha Medan)*, 5(2), 2. <https://doi.org/10.33395/juripol.v5i2.11697>
- Syam, M. (2023). Politik Hukum Pembuktian dalam Penyelesaian Sengketa Konsumen di Indonesia. *UNES Law Review*, 6(1), 1. <https://doi.org/10.31933/unesrev.v6i1.946>
- Syaukani, I., & Thohari, A. A. (2012). *Dasar-Dasar Politik Hukum*. Raja Grafindo Persada.
- Tampubolon, W. S. (2016). Upaya Perlindungan Hukum bagi Konsumen Ditinjau dari Undang-Undang Perlindungan Konsumen. *Jurnal Ilmiah Advokasi*, 4(1), 1. <https://doi.org/10.36987/jiad.v4i1.356>

- Tektona, R. I., Santyaningtyas, A. C., & Zulaikha, E. (2023). Legal Review of Dangerous Skincare Users in the Perspective of Islamic Law and Consumer Protection Law. *Krtha Bhayangkara*, 17(1), 61–78. <https://doi.org/10.31599/krtha.v17i1.819>
- Tohari, I., & Kholish, Moh. A. (2020). Ijtihad Berbasis Maqashid Syari'ah sebagai Pijakan Konseptual dalam Pembaruan Hukum Keluarga Islam Indonesia. *Jurnal Hukum & Pembangunan*, 50(2).
- Widjaja, G. (2003). *Hukum tentang Perlindungan Konsumen*. Gramedia.
- Zenita, B. P., & Restuti, D. P. (2024). Kepercayaan Konsumen terhadap Produk Skincare Melalui Endorsement dari Influencer Muslim. *EKOMABIS: Jurnal Ekonomi Manajemen Bisnis*, 5(02), 02. <https://doi.org/10.37366/ekomabis.v5i02.1407>
- Zulham. (n.d.). *Hukum Perlindungan Konsumen*. Kencana Prenada Media Group.