



Muslimah Label or Sharia-Compliant Brand? A Study on Kirei Salon and Spa Muslimah Bekasi Through The Lens of DSN-MUI Fatwa

Vina Fithriana Wibisono¹, Suyoto Arief², Fairuz Hasna Rafifah³

^{*1}Universitas Darussalam Gontor, Indonesia, vinafithriana@unida.gontor.ac.id

²Universitas Darussalam Gontor, Indonesia, suyoto.arief@unida.gontor.ac.id

³Universitas Darussalam Gontor, Indonesia
fairuzhasnarafifah53@student.hes.unida.gontor.ac.id

Abstract. The growing popularity of Muslimah-branded beauty services raises questions about the authenticity of their compliance with Sharia principles. This study aims to critically examine whether Kirei Salon and Spa Muslimah Bekasi, which adopts an Islamic branding strategy, operates in accordance with Fatwa DSN-MUI No.108/DSN-MUI/X/2016 on Guidelines for Organizing Tourism Based on Sharia Principles, particularly in the context of spa, sauna, and massage services. This research method employing a descriptive qualitative approach, data were collected through interviews with the salon owner, staff, and customers, as well as field observations and documentation analysis. The findings indicate that while Kirei Salon and Spa Muslimah effectively maintains female-only service and promotes modesty in branding, several operational practices do not fully align with the DSN-MUI fatwa. Notable discrepancies include the use of uncertified beauty products, the offering of certain non-compliant treatments (e.g., hair colouring, extensions), and the absence of properly segregated prayer facilities. These findings suggest that the Muslimah label functions more as a branding identity rather than reflecting full adherence to Sharia-compliant operational standards. This study contributes to the discourse on Islamic branding by highlighting the gap between religious label usage and actual Sharia compliance in the beauty service sector. It provides a critical lens for both business practitioners and regulators to reevaluate the standards and authenticity of Muslimah-oriented branding.

Keywords: Muslimah Salon, Sharia Compliance, Islamic Branding, Operational Practices, DSN-MUI Fatwa.

***Corresponding Author**

INTRODUCTION

Business plays a pivotal role in fulfilling human needs through the provision of goods and services while also contributing to job creation and economic well-being (Sufyati et al., 2022). For Muslims, however, engaging in business is not solely about financial profit, it is also about obtaining halal and blessed sustenance in accordance with Islamic teachings (Andriani, 2021). The Qur'an Al-Mulk verse 15 emphasize the importance of ethical conduct in commerce,

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reminding Muslims to avoid fraudulent and harmful practices such as *riba* (interest), deception, and the use of haram materials. Islam views wealth as a trust (*amanah*) from Allah SWT, to be earned and used responsibly (Mundir, 2020).

In recent years, the halal lifestyle has gained traction not only among Muslims in majority-Muslim countries but also globally. The assurance of a product's halal status is essential for all consumers, particularly for those adhering to the Islamic faith. Halal products not only fulfill religious obligations but also offer a sense of safety, comfort, and reliability to users and consumers (Arief, Ahmadi, et al., 2024). The halal lifestyle has emerged as a significant market component with the potential to contribute to economic growth. Consequently, this lifestyle is increasingly being adopted even in countries where Muslims do not constitute the majority population (Agustina et al., 2019). This lifestyle transcends halal food, encompassing a wide range of sectors including fashion, cosmetics, healthcare, finance, media, and tourism. In this context, sharia-compliant businesses must not only ensure that their products and services are halal but also operate in accordance with Islamic ethical standards (Astuti, 2020).

Indonesia, as the largest Muslim-majority country, has positioned itself as a leader in the halal tourism sector. According to the Global Muslim Travel Index (GMTI) 2024, Indonesia ranked first alongside Malaysia, with a significant rise in Muslim-friendly facilities such as halal food options, prayer spaces, and gender-specific services. This trend indicates a growing demand for services that align with Islamic values, especially among Muslim women.

One area experiencing growth in this context is the Muslimah-oriented beauty and wellness sector, including salons and spas. These businesses claim to provide a safe, modest, and sharia-aligned space for Muslim women to access personal care services. Spas (*Solus per Aqua*) have become a popular trend and lifestyle, especially among women. The expansion of the spa and beauty salon business is driven by increasing customer demand for health and self-care experiences (Prameswari & Maspiyah, 2018). The global spa and beauty salon market is expected to grow from USD 135.91 billion in 2023 to USD 195.09 billion by 2030, at a CAGR of 5.3% during the forecast period (Exactitude Consultancy, n.d.). Consequently, spas and beauty salons are now regarded as places that promote health, comfort, fitness, beauty, and body care, offering safe body care products and utilising resources efficiently and effectively (N. N. K. Dewi & Warmika, 2017). Faidah et al. (2021) highlight that the demand for halal spa facilities supports the growth of Sharia-based tourism in Indonesia. In response, Muslimah

salons and spas offer comfortable, private spaces for women to receive beauty treatments in line with Islamic values (Faidah et al., 2021).

Field findings and recent studies have identified discrepancies between Islamic branding and the actual practices of some beauty salons. For instance, salons labeled as “Islamic” or “Muslimah” have been found to offer services that contradict Islamic rulings, such as *hair extensions*, *eyebrow plucking*, and *the use of uncertified cosmetic products*. Prior research highlights that the Islamic image promoted by these establishments is often not reflected in their operational practices. Yassin and Raya (2023), reported that several salons provide services explicitly prohibited in Islamic law, including eyelash extensions and implants (Yaassin & Rahma, 2023). Similar issues have been observed by Rahmawati et al. (2023), who found that some salons lack proper separation between male and female prayer spaces. (Rahmawati et al., 2023). Moreover, Triswardani et al (2020), found that the halal status of beauty products used in salons is not always verified, largely due to mass distribution and the absence of effective control mechanisms. (Triswardani et al., 2020).

These findings highlight a significant gap between the use of Sharia-compliant or Muslimah labels and the actual adherence to Islamic principles in practice. Islam strictly prohibits certain beauty treatments, such as hair extensions and eyelash implants, as confirmed by hadith Sahih Muslim in book 37, hadith number 185 (Sahih Muslim, n.d.). Furthermore, the Qur'an An-Nur verse 31, commands women to guard their modesty and not to display their adornments publicly. Therefore, beauty services that contradict these teachings should not be offered under the guise of Sharia-compliant branding.

The contradiction between Islamic branding and actual practice in some establishments highlights the ambiguity surrounding whether such branding genuinely reflects adherence to sharia principles or simply serves as a marketing strategy. To explore this issue, the present study examines Kirei Salon and Spa Muslimah Bekasi, a salon that adopts Islamic branding and specifically targets Muslim women. Although the salon enjoys popularity and is perceived to align with Islamic values, there is limited empirical evidence assessing whether its operations truly comply with sharia guidelines.

In this context, the study refers to the Fatwa of DSN-MUI No. 108/DSN-MUI/X/2016 concerning Guidelines for Tourism Based on Sharia Principles for Spas, Saunas, and Massages. This fatwa outlines several key requirements, including the use of only *halal* and *non-najis* (impure) materials certified by the MUI, gender-based therapist-client assignments (i.e., male

therapists for male clients and female therapists for female clients), the prohibition of pornographic elements, the obligation to uphold the dignity of clients, and the provision of facilities that support worship (Fatwa DSN-MUI No. 18/DSN-MUI/X/2016 Tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah, 2016).

This research critically explores whether Kirei Salon and Spa Muslimah's Islamic branding aligns with DSN-MUI fatwa compliance, highlighting the gap between religious labels and actual sharia adherence. The findings aim to inform both business and regulatory perspectives on authentic Muslimah-oriented branding.

LITERATURE REVIEW

Islamic Branding Theory for Halal Tourism

The development of the halal tourism industry in Indonesia exemplifies the implementation of Islamic branding theory, where products and services are marketed based on Islamic values to meet the needs of Muslim consumers. Islamic branding goes beyond logo or packaging, it embeds Sharia principles into every aspect of the business, from product development to service delivery and marketing communication (Jaelani, 2017). In the context of halal tourism, Islamic branding is evident through services that uphold halal standards, such as halal food, prayer facilities, gender segregation, and activities that do not violate Islamic law. These offerings build trust and emotional connection with Muslim consumers, positioning halal tourism as a lifestyle choice rather than merely a religious requirement (Arief, Wicaksono, et al., 2024). Furthermore, branding based on Islamic values supports differentiation in a competitive global market, allowing destinations like Indonesia to stand out as Muslim-friendly environments. The universal appeal of halal offerings also attracts non-Muslim consumers, showcasing how Islamic branding can extend inclusively while remaining rooted in religious ethics. By aligning with *maqasid al-shariah* and the principles of Islamic economics, such as justice (*adl*), accountability (*khilafah*), and lawful consumption (halal and away from *syubhat*), the halal tourism industry demonstrates how Islamic branding can drive consumer trust, spiritual identity, and economic growth in harmony (Hida et al., 2021).

Muslimah Labeling in Beauty Industry

The growing demand for beauty services that align with Islamic values has led to the rise of Muslimah-labelled salons and spas. This label signifies more than just gender segregation; it reflects a commitment to sharia principles in beauty practices, such as the use of halal products,

the provision of private spaces for *aurat* protection, and services delivered exclusively by female staff (Sobari et al., 2022). Islam encourages beautification, especially for women, as long as it avoids arrogance and stays within the ethical and spiritual boundaries set by the religion. Beautification done with sincere intention can be an act of worship, provided it does not involve *tabarruj* or alter Allah’s creation (Ali al-Hashimi, 1996). Due to increasing needs for modest and private beauty care, especially among hijab-wearing women, Muslimah salons and spas have emerged as sharia-compliant alternatives (Sahara et al., 2021) (Lailyah et al., 2021). These establishments provide treatments similar to general salons and spas such as facial, hair, and body care, but ensure services are delivered by female staff, without the presence of non-mahram men, and within a halal, respectful setting (Prameswari & Maspiyah, 2018). To support the analysis of global trends in Muslim-friendly travel destinations, the following table presents the top ten destinations according to the Global Muslim Travel Index (GMTI) 2024. It shows each country's overall score as well as the change in ranking compared to the previous year:

Table 1. The Global Muslim Travel Index (GMTI) 2024

GMTI 2024 Rank	Destination	GMTI 2024 Scores	Change Vs 2023
1	Indonesia	76	+3
2	Malaysia	76	+3
3	Arab Saudi	74	+2
4	Turkiye	73	+2
5	United Arab Emirates (UAE)	72	+3
6	Qatar	71	+1
7	Iran	67	+1
8	Jordan	67	+1
9	Brunei	66	+1
10	Oman	66	+4

Source : Global Muslim Travel Index, 2024.

By implementing *maqasid al-shariah*, Muslimah beauty services uphold not only physical well-being but also spiritual and moral integrity, offering a holistic approach to self-care that reflects Islamic values (Awwaliyah et al., 2023).

Sharia Principle in Beauty Services

Sharia Principle in Beauty Services is rooted in the Islamic view that personal adornment and self-care are natural inclinations. However, Islam sets clear ethical and spiritual boundaries to ensure that beauty practices remain within the limits of Sharia. Three main principles form the foundation for Sharia-compliant beauty services: *First*, avoiding excessiveness (*israf*)

encourages balanced self-care without extravagance. Islam encourages maintaining a good appearance but strictly prohibits extravagance in dress, cosmetics, or beauty treatments. Excessiveness is considered immoral, often reflecting arrogance, and can lead to a hedonistic lifestyle. In the context of beauty services, this principle promotes balance prioritizing cleanliness and elegance without indulgence (Pramana & Khair, 2024). **Second, the obligation to cover the *aurat* (modesty in attire).** Muslim women are required to maintain their modesty by covering specific parts of their bodies. Beauty services must respect this requirement by providing private and safe spaces, especially for hijab-wearing women. Thus, Muslimah salons and spas serve as an essential alternative, allowing women to receive treatments without violating Islamic guidelines (Nihayatunnisa et al., 2024). **Third, avoiding *tabarruj* (excessive display of beauty).** While beautification is not prohibited in Islam, it should not be used to attract unnecessary attention or lead to vanity. Sharia-compliant beauty services must encourage pure intentions, modesty, and the use of halal and safe products that do not alter God's creation. These principles position Sharia-compliant beauty services as not only physical treatments but also spiritual practices aligned with Islamic ethics (Wati & Saputra, 2018).

Sharia Compliance Framework Based on DSN-MUI Fatwa on Spas, Saunas, and Massages

In Islamic law, fatwas provide legal clarity on modern issues, serving as normative guidelines, such as those from DSN-MUI to ensure spa, sauna, and massage services align with sharia principles. DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 on Guidelines for the Implementation of Tourism Based on Sharia Principles, particularly Section 8, outlines specific provisions for the operation of spa, sauna, and massage services. The four key principles emphasized include: (1) Maintaining the dignity of clients, such as prohibiting cross-gender services. (2) Avoiding any pornographic elements or actions that violate standards of decency. (3) Using halal and *non-najis* (ritually pure) products, certified by MUI. (4) Providing prayer facilities, as part of meeting the spiritual needs of Muslim customers (Fatwa DSN-MUI No. 18/DSN-MUI/X/2016 Tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah, 2016).

DSN-MUI fatwas embody *maqasid al-shariah* by ensuring spa and wellness services protect religion, life, intellect, lineage, and property. Compliance goes beyond legality, promoting ethical and social well-being. Halal standardization enhances consumer trust, safety, and aligns with the halal lifestyle trend. With strict monitoring from ingredients to service delivery, halal certification becomes a mark of quality and accountability (Al Mustaqim, 2023). Adopting

DSN-MUI guidelines helps spa and Muslimah salon businesses align with sharia, assure halal standards, gain competitive edge, and support the national halal economy.

However, despite the increasing emergence of Muslimah-labelled beauty services and the existence of detailed DSN-MUI fatwas regulating Sharia-based tourism and wellness services, there remains a lack of empirical research on how such fatwas are interpreted and implemented at the operational level by Muslimah salon businesses. Particularly, the extent to which Muslimah-labeled beauty providers like Kirei Salon and Spa Muslimah adhere to Sharia compliance frameworks in practice is underexplored. This study addresses this gap by examining the alignment of Kirei Salon's services with the principles outlined in DSN-MUI fatwas, thereby seeking to answer the research question: To what extent does Kirei Salon and Spa Muslimah in Bekasi operate as a Sharia-compliant brand rather than merely adopting a Muslimah label?

METHOD

This research employs qualitative research methods, which aim to understand the social phenomena from the perspectives of the individuals participating in the study (Siyoto & Sodik, 2015). According to its nature, this research employs a descriptive research approach, aiming to describe information comprehensively and accurately, with the results of the descriptive research presented clearly (Husna & Suryana, 2017). The researcher directly immerses themselves in the field through the objects within a specific environment or community to obtain the accurate data regarding the implementation of Fatwa DSN-MUI No. 108/DSN-MUI/X/2016 concerning Guidelines for Organising Tourism Based on *Sharia* Principles related to spas, saunas, and massages in the salon and spa.

The research was conducted at Kirei Salon and Spa Muslimah Bekasi, a popular sharia-oriented beauty service located in Cikarang, West Java. The site was selected due to its prominence as a destination frequented by both local and non-local Muslimah clients, making it a relevant case for examining Sharia-compliant practices in the beauty service industry.

Furthermore, this study employs both primary and secondary data sources. Primary data were collected through direct interviews, field observations and supporting documentation. Secondary data were obtained from relevant literature, including books, academic journals, the Qur'an, hadith, and institutional documents related to the salon's profile and operations. These

sources provided contextual and theoretical support for the analysis of Sharia compliance in beauty service practices.

The data collection techniques used in this study include observation, interviews with five respondents (consisting of management owner, staff members, and clients or visitors of Kirei Salon and Spa Muslimah Bekasi), and documentation. The five informants included: one female salon owner (aged in her 40s) who manages and establishes the overall Sharia concept of the business; two female staff members, one from the marketing division and one from operations (aged between 25–35), both of whom are actively involved in implementing the salon's services and customer engagement; and two female customers (aged between 30–40) who have been regular visitors to Kirei for more than one year. These informants were selected based on their direct involvement with or experience in using the services of Kirei Salon, making them relevant sources for understanding both internal implementation and external perception of Sharia compliance. The interview questions focused on three key areas: (1) the profile of Kirei Salon and Spa Muslimah Bekasi; (2) the implementation of Sharia principles in their services; and (3) the application of DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 concerning Sharia-compliant spa, sauna, and massage services.

The researcher adopts a descriptive qualitative method with triangulation data analysis as developed by Miles and Huberman, which involves three main stages: (1) *data reduction*, where irrelevant data are eliminated and relevant data are organized. At this stage, the researcher sorted and selected interview transcripts, field notes, and documents that directly relate to the research focus, particularly those addressing Sharia compliance and the DSN-MUI fatwa implementation at Kirei Salon. (2) *data display*, where the information is presented in an organized and structured manner. The researcher categorized the refined data into thematic matrices, such as owner perspective, staff implementation, and customer experiences, to enable pattern recognition and comparison and (3) *conclusion drawing and verification*, where patterns and meanings are identified to derive research findings. The researcher interpreted the displayed data by linking them with the Sharia compliance framework, especially the DSN-MUI Fatwa No. 108/DSN-MUI/X/2016, while continuously verifying the consistency and credibility of findings through triangulation of sources and peer debriefing. (Lauri, 2011).

RESULTS

This study uses a qualitative-descriptive method with a thematic approach, guided by a deductive analysis strategy. The themes analyzed were pre-determined based on two main references: (1) DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 on spa, sauna, and massage services in sharia context, and (2) scholarly frameworks on Islamic branding and sharia-compliant business ethics. Data obtained from interviews, field observations, and documentation were organized into three main thematic categories: (1) Operational practices of Kirei Salon and Spa Muslimah Bekasi in relation to Islamic norms. (2) Compliance analysis of the business with five key sharia principles as stipulated in the fatwa; and (3) Branding orientation analyzed through the lens of Islamic business identity and values. The following section presents the findings according to these thematic clusters.

Operational Practices in Kirei Salon and Spa Muslimah Bekasi

Kirei Salon and Spa Muslimah Bekasi operates as a women-only beauty service provider with a business model focused on modesty, privacy, and religious values. The service area is fully enclosed and inaccessible to men, and the staff are all female. The services offered include haircuts, facials, body treatments, and spa therapy with natural ingredients, which aim to fulfill customer needs while upholding Islamic values. Operationally, the salon applies practices such as prayer-friendly work schedules, modest uniforms, and music-free rooms. Employees are encouraged to perform prayers on time and to serve customers with ethical conduct. These practices indicate a conscious effort to align with Islamic ethical norms in daily operations. Here is the explanation:

First: Compliance of Beauty Treatments with Islamic Norms

The operational practices at Kirei Salon and Spa Muslimah Bekasi, as observed through fieldwork and interviews, indicate that the treatments offered generally do not overtly contradict Islamic law. Services such as hair extensions, eyelash extensions, or hair blackening which are commonly debated in Islamic legal discourse are not provided. Although the salon offers hair colouring services, it explicitly avoids using black dye, in alignment with the majority of scholarly opinions that prohibit black hair dye except for specific conditions (e.g., for military purposes or marital attraction within limits). The treatments available at Kirei Salon and Muslimah Spa Bekasi include: *firstly*, hair treatments such as creambath, hair spa, colouring, and smoothing; *secondly*, body treatments like body spa, body massage, body scrub,

waxing, and *ratus* (a treatment near the intimate area); *thirdly*, facial and nail treatments treatments, including facial, manicuraces, pedicures, and nail art (Mardiani, 2024). Despite modesty and hygiene compliance, concerns remain over the halal status of materials and procedures like *ratus*, which may not fully meet DSN-MUI Fatwa No. 108/2016 standards on privacy and certified product use.

Second: Prioritization of Visitors Safety, Comfort, and Privacy

One of the key operational practices implemented at Kirei Salon and Spa Muslimah Bekasi is the prioritization of female client safety and comfort, in alignment with Sharia principles. The salon enforces a strict policy prohibiting the entry of male individuals, including companions or visitors, as a preventive measure to preserve the privacy and modesty of female customers. This policy reflects a commitment to gender segregation in accordance with Islamic guidelines, particularly within private service settings. The regulation is clearly communicated through signage displayed at the salon entrance, reinforcing the brand's dedication to maintaining a Sharia-compliant environment (S. A. Dewi, 2024). The salon's layout safeguards client privacy by separating the reception from treatment areas, aligning with Islamic principles of *aurat* protection. Added amenities like slippers, snacks, and herbal drinks enhance comfort, creating a space that supports both physical relaxation and spiritual well-being (Wijayanti, 2024). So, through these operational practices, Kirei Salon and Muslimah Spa Bekasi demonstrates an effort to align its services with Sharia guidelines, creating an environment that respects religious sensitivities while delivering personalized beauty care for Muslim women.

Third: Ethical Service: Honesty, Firmsness, Friendliness, and Transparency

Kirei Salon and Muslimah Spa Bekasi upholds ethical service values through honesty, friendliness, and product integrity. By consistently using original products and ensuring respectful, courteous client interactions, the salon aligns with Islamic teachings on honesty (*ṣidq*), kindness (*lutf*), and hospitality (*diyāfah*). These values enhance both trust and client well-being. This is similar to the results of Bella's research (2017) which discusses consumer preferences in choosing Muslimah salons and spas that must be based on Islamic business ethics, namely by applying the principles of honesty, permissibility, openness and professionalism (Bella Aprilia Devi Sampurno, 2017). Operationally, the salon practices transparency and discipline, with payment settled post-service and strict staff routines in place. Employees arrive early, engage in structured role-play sessions, and maintain cleanliness, reflecting a disciplined, spiritually conscious work culture grounded in Sharia-compliant

business ethics (S. A. Dewi, 2024). Collectively, these operational practices indicate a deliberate effort by Kirei Salon and Muslimah Spa Bekasi to implement ethical business values and workplace discipline in alignment with the broader principles of Sharia-compliant service.

Fourth: Emphasis on Cleanliness and Environmental Order

A core operational value at Kirei Salon and Muslimah Spa Bekasi is the prioritization of cleanliness and tidiness. Field observations reveal that both the physical environment and staff presentation reflect a high standard of hygiene and orderliness. Staff members are required to wear proper uniforms along with visible name tags, contributing to a professional and organized atmosphere. The treatment rooms, waiting areas, and facilities are maintained in a clean and orderly condition, reinforcing a sense of comfort and trust for the visitors (Yani, 2024). In line with Dewi's research, according to Islamic teachings, that cleanliness (*tahārah*) is not merely a personal virtue but a fundamental aspect of religious and social life (Dewi, 2025). The emphasis on hygiene at Kirei Salon is not only intended to uphold physical health but also reflects the broader spiritual values embedded in Islamic ethics. The integration of these values into daily operational standards demonstrates the salon's effort to align its services with Islamic principles. The salon employs hijab-wearing Muslim women with good moral character, often graduates of Islamic boarding schools, to ensure alignment with religious values. This creates a safe, sharia-compliant space where Muslim women can access beauty treatments without compromising their modesty or beliefs (Mardiani, 2024). So, the operational practices at Kirei Salon and Spa Muslimah Bekasi reflect efforts to align with Sharia principles. The table below summarizes key aspects of these practices and how they demonstrate compliance with Islamic values:

Table 2. Operational Practices at Kirei Salon and Muslimah Spa in Bekasi

No	Operational Aspect	Evidence of Sharia Principle Implementation
1	Treatment Compliance	No treatments offered that contradict Islamic law; avoids services like black hair dye, eyelash extensions, and non-halal products.
2	Privacy and Gender Segregation	Female-only service with restricted male access; signage prohibiting male entry; salon layout ensures privacy and modesty.
3	Service Ethics	Staff provide honest, friendly, and assertive service; use of original products only; no manipulation or deceit in transactions.
4	Employee Discipline and Morality	Employees follow punctual schedules, participate in daily prayers, and adhere to Islamic moral and dress codes (e.g., hijab).
5	Cleanliness and Hygiene	Clean and tidy physical environment; staff in neat uniforms; cleanliness emphasized as part of religious and health values.
6	Customer Comfort and Respect	Safe and welcoming atmosphere for Muslimah; amenities such as refreshments and slippers provided to enhance customer experience.
7	Religious Accommodation	All staff are Muslim women; prayer values practiced internally; salon environment supports spiritual and physical well-being.

Source: researcher's data processing results, 2025

DISCUSSION

Based on the five main aspects of the fatwa: (1) intention and purpose of the business, (2) service procedures, (3) product and treatment ingredients, (4) spatial and operational structure, and (5) customer and staff interaction, this study finds varying levels of compliance:

- (1) **Business Intent and Purpose:** The business aims to provide safe, comfortable, and religiously appropriate beauty services for Muslim women. This aligns with the fatwa's emphasis on serving halal needs.
- (2) **Service Procedure:** Kirei follows gender-segregated service and employs only female therapists, in compliance with sharia regulations. However, documentation of SOPs (Standard Operating Procedures) referring to fatwa guidelines is not explicitly available.
- (3) **Ingredients Used:** Products used are claimed to be halal, with many bearing halal certifications. Nonetheless, the verification mechanism for ingredient sourcing could be improved to ensure continuous compliance.

- (4) Facilities and Spatial Arrangement: The interior design ensures full privacy, fulfilling the fatwa's requirements on awrah protection. Curtains and partitions are used effectively.
- (5) Interaction and Morality: Staff are trained to act ethically and uphold Islamic values, minimizing the risk of inappropriate conduct. The absence of men in the operational area significantly supports this principle.

Overall, while most elements demonstrate alignment with the fatwa, formal certification or third-party audit by a sharia supervisory board is not in place. Here is the explanation:

Analysis of Sharia Compliance according to DSN-MUI Fatwa No.108/DSN-MUI/X/2016

First: Maintaining The Dignity of Tourist

The implementation of sharia principles in beauty services at Kirei Salon and Spa Muslimah Bekasi is evident in their commitment to preserving the dignity and comfort of visitors. This is particularly visible in treatments such as massages and body scrubs, where modesty is upheld by ensuring that only necessary parts of the body are uncovered, while other areas are respectfully covered with blankets. The staff is also trained to maintain the privacy and confidentiality of clients, particularly when sensitive or personal matters arise during treatments (Mardiani, 2024). Furthermore, the salon promotes a non-coercive service environment, allowing clients to choose whether or not to undergo certain treatments based on their comfort levels. For example, some customers may feel uncomfortable undressing for a back massage as part of a cream-bath treatment. In such cases, the staff respectfully accommodates their preferences (S. A. Dewi, 2024). This approach reflects a broader ethical commitment to honouring individual choices and fostering a respectful, dignified experience for each visitor. The salon also enforces a strict women-only policy, excluding male clients and companions from the premises. This regulation is clearly displayed at the entrance and serves to ensure a secure and private environment for Muslim women, particularly those who wear the hijab. This contributes significantly to the overall sense of safety and comfort, distinguishing the salon as a space that aligns with Islamic values of modesty and gender separation.

Employee training plays a crucial role in supporting these values. Staff members undergo comprehensive orientation that includes service ethics, proper communication, courteous behaviour, and appropriate dress. The training is designed not only to enhance professionalism

but also to build the mental readiness of staff in dealing with various client personalities, thereby fostering an atmosphere of mutual respect and emotional support. From a spatial perspective, the salon layout is deliberately designed to ensure client privacy. Hair treatment areas are physically separated from the waiting area and reception desk, while spa, massage, and facial treatment rooms are divided with curtains to provide individual privacy. This architectural arrangement reinforces the salon's commitment to safeguarding the *aurat* (intimate parts) and preserving the dignity of clients (Mardiani, 2024).



Figure 1. Facial Treatment, & Spa and Massage Treatment Rooms

Source: researcher's data processing results, 2025

Second: Avoiding Pornographic Actions and Content

An essential component of Sharia-compliant tourism and service provision is the avoidance of any form of pornography or indecent exposure, as outlined in DSN-MUI Fatwa No. 108/DSN-MUI/X/2016. In line with this principle, Kirei Salon and Spa Muslimah Bekasi demonstrates a clear commitment to upholding modesty and propriety within its operational model.

Observational and interview-based findings indicate that the business is divided into two distinct service areas: one exclusively for female clients, and another Kirei Barbershop dedicated to serving male clients and children. This spatial and operational separation is a strategic approach developed by the business owner to accommodate family-oriented visits while maintaining gender segregation, a key element in ensuring compliance with Islamic ethical guidelines. The male barbershop is entirely separate from the women's salon and spa area, thus eliminating the possibility of inappropriate visual contact or mixed-gender interaction during treatment sessions. This separation not only prevents the exposure of *aurat* (parts of the body that must be covered according to Islamic teachings) but also ensures that the atmosphere remains free from any form of suggestive behaviour or content that could be interpreted as pornographic or inappropriate (Yani, 2024).

By structuring the services in this manner, Kirei Salon and Spa Muslimah Bekasi successfully aligns its practices with the standards set forth in the DSN-MUI fatwa. The spatial organization, service protocols, and ethical orientation of the business reflect a conscious effort to avoid activities or environments that could compromise the moral and spiritual integrity of its clients. Thus, the salon and spa can be classified as adhering to Sharia-compliant principles, particularly in its commitment to maintaining modesty and preventing exposure to any form of pornography or indecency.

Third: Use of Halal and Non-Najis Materials Certified by MUI

Compliance with DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 concerning the use of halal and *non-najis* (impure) materials in services such as spas, saunas, and massages represents a critical aspect of sharia-based business operations. In the case of Kirei Salon and Spa Muslimah Bekasi, efforts toward aligning with these guidelines are visible, though not yet fully realized in practice.

One of the observable practices is the use of facial treatment products from well-established brands that are halal-certified and registered with the Indonesian Food and Drug Authority (BPOM), such as Wardah, Sariayu, Biokos, Latulipe, and Nu Skin. These choices reflect the business's intention to uphold the principles of safety, cleanliness, and permissibility in product selection. Similarly, spa and hair care treatments employ reputable product lines such as Makarizo, Matrix, Biolage, Viva, Miranda, and CBD. However, some of these, including CBD and Matrix, do not currently bear halal certification labels, indicating a partial gap in full compliance with the fatwa (Mardiani, 2024).



Figure 2. Makarizo, CBD, and Matrix Products

Source: researcher's data processing results, 2025

In addition to using commercial brands, Kirei Salon and Spa Muslimah Bekasi also produces its own treatment items such as facial masks, massage oils, essential oils, and body scrubs. While this initiative demonstrates innovation and value creation, these in-house products have not yet been formally certified halal by the Indonesian Ulema Council (MUI) (S. A. Dewi, 2024). Nonetheless, there are stated intentions to pursue certification through relevant institutions such as the Halal Product Assurance Agency (BPJPH), Halal Inspection Agencies (LPH), and MUI. The significance of halal labelling goes beyond religious observance, it also functions as a marker of quality and hygiene that builds consumer trust. In the context of Muslimah beauty services, where purity and permissibility are essential, the absence of certification for certain products may affect consumer confidence and pose ethical concerns under Islamic law.

In conclusion, although Kirei Salon and Spa Muslimah Bekasi has taken meaningful steps toward implementing the halal product requirements stipulated in the DSN-MUI Fatwa, full adherence has not yet been achieved. The presence of uncertified products, particularly those used in hair care and self-formulated treatments, suggests the need for ongoing improvements to ensure total compliance with sharia standards in both product sourcing and internal production.

Fourth: Gender-Specific Therapists in Spa, Sauna, and Massage Services

One of the key requirements in the DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 on Guidelines for the Organisation of Tourism Based on Sharia Principles is the prohibition of cross-gender treatment in services involving physical contact, such as spas, saunas, and massages. The fatwa clearly states that male clients should only be served by male therapists and female clients by female therapists, in order to uphold modesty (*hayā*) and protect personal boundaries (*‘awrah*) in accordance with Islamic teachings (Nikmatullah, 2023).

Field observations confirm that Kirei Salon and Spa Muslimah Bekasi has implemented this principle effectively. All therapists and hairstylists in the women’s salon are female and exclusively attend to female clients. By ensuring that clients are attended to by therapists of the same gender, Kirei Salon and Spa Muslimah Bekasi not only fulfils sharia guidelines but also fosters a sense of comfort, privacy, and religious propriety among its clientele (Mardiani, 2024). This practice is especially significant for Muslim women who prioritize modesty in public and professional settings. Moreover, such adherence strengthens the brand’s image as a sharia-compliant establishment, reflecting both religious values and ethical service standards.

In summary, Kirei Salon and Spa Muslimah Bekasi has successfully applied the gender-specific treatment guideline mandated by the fatwa, reinforcing its operational alignment with Islamic law.

Fifth: Availability of Worship Facilities

One of the essential indicators of sharia-compliant service in the tourism and wellness sector is the provision of adequate facilities to support religious observance. According to the DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 concerning Guidelines for the Implementation of Tourism Based on Sharia Principles, service providers are expected to ensure the availability of facilities that enable Muslims to perform acts of worship, particularly prayer (*ṣalāh*), with ease and dignity.

Field observations indicate that Kirei Salon and Spa Muslimah Bekasi has made efforts to accommodate this requirement by providing a designated prayer space (*mushola*) and clean water for ablution (*wudhu*). These provisions reflect the management's awareness of the importance of fulfilling the spiritual needs of its customers and employees. However, several practical limitations remain. The *mushola* is located on the second floor of the office area, which poses accessibility challenges, particularly for elderly visitors. Additionally, the prayer space has limited capacity and lacks gender segregation, which could hinder its optimal use during peak hours or when both male and female employees or guests wish to pray simultaneously (Yani, 2024). The availability of religious facilities is more than a functional necessity it is also a marker of Islamic identity and hospitality in service environments. Prayer spaces serve not only a ritual function but also carry socio-cultural and symbolic significance in expressing a commitment to Muslim values.

Therefore, while Kirei Salon and Spa Muslimah Bekasi has demonstrated partial compliance with the fatwa by providing basic worship facilities, its current infrastructure requires further improvement to fully meet the standards set by the DSN-MUI. Enhancing accessibility, space adequacy, and gender separation in the *mushola* would better reflect the principles of Islamic hospitality and religious sensitivity.

Table 3. Assessment of Sharia Compliance at Kirei Salon and Spa Muslimah Bekasi Based on DSN-MUI Fatwa No. 108/DSN-MUI/X/2016

No	Principle from DSN-MUI Fatwa No. 108 /DSN-MUI/X/2016	Implementation Indicators at Kirei Salon and Spa Muslimah Bekasi	Compliance Level	Remarks
1	Maintaining the dignity of clients (e.g., female therapists for female clients)	All therapists are female and only serve female clients. Treatment areas are covered with curtains and blankets; male visitors are not allowed to enter female service areas.	Compliant	Practices are in line with sharia norms on aurat protection and privacy.
2	Avoiding pornographic actions or content	Services are strictly gender-segregated. A separate barbershop is provided for men. No pornographic materials or inappropriate promotional content observed.	Compliant	Gender segregation and appropriate content ensure alignment with Islamic moral standards.
3	Using halal and ritually pure (<i>non-najis</i>) products certified by MUI	Most facial treatment products are halal-certified. However, some hair treatment brands lack halal labels. In-house products are not yet certified but are planned for future registration.	Partially Compliant	Full halal certification, including in-house products, is needed for complete compliance.
4	Providing prayer facilities	A prayer room (mushola) and ablution area are available. However, the mushola is located on the second floor, making access difficult for the elderly. No gender separation is currently in place.	Partially Compliant	Improvements are needed to enhance accessibility and provide separate prayer spaces for male and female users.
5	Supporting client comfort and ethical values (<i>derived from dignity principle</i>)	Services are delivered respectfully and professionally. There is no coercion in treatments. Staff are trained to uphold good manners, modesty, and Islamic ethical values.	Compliant	Ethical values and Islamic work ethics are well-integrated into the salon's service culture.

Source: researcher's data processing results, 2025

Analysis of Branding Orientation and Islamic Business Identity

The use of the term Muslimah in Kirei Salon and Spa Muslimah Bekasi serves not only as a branding strategy but also as a symbolic representation of religious and ethical values embedded in the business. This label implies a commitment to align the business with Islamic principles, particularly in serving the specific needs of Muslim women. However, the authenticity of this religious label must be critically assessed through the lens of operational practices and formal Sharia compliance standards (Najib et al., 2022).

First; Based on the previous analysis of operational practices, Kirei Salon and Spa Muslimah Bekasi demonstrates a strong effort to internalize Islamic values in its service culture. This includes gender-exclusive service delivery, maintaining client modesty and privacy, employing Muslim women with a preference for Islamic boarding school graduates, and instilling ethical principles such as honesty, politeness, and hospitality. These elements contribute to an environment that not only caters to physical beauty but also upholds dignity and spiritual integrity, which are core expectations of Muslimah consumers.

Second; From the perspective of Sharia compliance as outlined in DSN-MUI Fatwa No.108/DSN-MUI/X/2016, the salon has fulfilled several key principles, including gender segregation in treatment services, avoidance of inappropriate or indecent content, and upholding the dignity of clients. However, partial compliance remains in two critical areas: (1) the use of halal-certified products, where some materials used in hair treatment and in-house products lack MUI certification; and (2) the provision of prayer facilities, which are available but have limited accessibility and lack gender separation. These findings highlight that while the operational model reflects Islamic ethical values, full alignment with formal Sharia certification standards is still in progress.

Third; Thus, the use of the Muslimah label in the branding of Kirei Salon and Spa is substantively supported by internal practices that reflect Islamic values. Nevertheless, to fully legitimize this Islamic branding in the context of Sharia compliance, it is important for the business to close the gap in formal certification and religious infrastructure, particularly in relation to halal product assurance and inclusive prayer facilities. As Muslim consumers become increasingly aware of the standards behind religious labels, the alignment between branding and operational compliance becomes crucial not only for maintaining trust but also for upholding the integrity of Islamic business ethics (Sumita & Maksum, 2024).

So, the branding strategy of Kirei Salon and Spa Muslimah Bekasi leverages Islamic attributes both visually and operationally. The term “Muslimah” is embedded in the brand name to signify religious alignment. Visual branding elements include modest imagery, Arabic calligraphy, and non-glamorous colour palettes. These branding choices are not only symbolic but reflect operational realities that cater specifically to the Muslim female demographic. Furthermore, in terms of Islamic business identity, Kirei presents itself as a modest, ethical, and faith-conscious brand. However, based on the analysis, the branding orientation remains at a descriptive level of Islamic identity rather than being institutionalized into a full sharia-compliant certification framework. The absence of sharia audit or internal sharia supervision implies that the business, while adopting Islamic values in practice and appearance, does not yet meet the full requirements of a sharia-compliant enterprise as defined by DSN-MUI.

These findings show that Kirei Salon and Spa Muslimah Bekasi combines religious norms, business ethics, and Islamic identity in its operation and branding. However, to move from a Muslimah-labeled business to a sharia-compliant brand, further formalization and external validation of sharia compliance are required.

CONCLUSION

Therefore, the conclusion of this study is *First*, Kirei Salon and Spa Muslimah Bekasi exhibits a conscious orientation toward Sharia principles in its operational practices. This is reflected in its commitment to female-only services, the upholding of client dignity through modesty and privacy, and the cultivation of ethical behaviour among staff. These efforts illustrate an intention to align the business with Islamic values and customer expectations within a Muslimah-oriented service environment. *Second*, when assessed against the evaluative framework of DSN-MUI Fatwa No. 108/DSN-MUI/X/2016 concerning Sharia-based tourism services, specifically in spa, sauna, and massage practices, the findings reveal partial compliance. While the salon provides some halal-certified beauty products and gender-appropriate service arrangements, it falls short in areas such as the comprehensive use of certified halal materials and the provision of adequate, segregated worship facilities. *Third*, the analysis of the use of the “Muslimah” label indicates that it serves primarily as a symbolic identity aligned with Islamic branding trends. However, this symbolic use is not consistently matched by full adherence to normative Sharia requirements. Thus, the “Muslimah” label in this case functions more as a marketing identity rather than a substantiated claim of Sharia

compliance. This highlights the broader need for increased regulatory clarity and internal accountability within businesses that operate under Islamic labels.

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