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Abstract

The question of halal and haram is an important aspect to be given attention where it is closely related to the question of the faith of Muslims. The use of a cosmetic product should be based on the concept of halal and good. The problem that often arises is the existence of doubts among consumers about the halal status of cosmetic products. Muslim consumers should be concerned about cosmetic products that comply with Islamic requirements. A worrying phenomenon that occurs nowadays is that there are many cosmetic products on the market that are not clearly identified owners and manufacturers, the method of preparation in terms of source is halal toyyiba and quality, approval from the authorities in terms of halal, hygiene status, health and safety to users of cosmetic products. However, the demand and use of cosmetics among the community in Malaysia is increasing. Therefore, this issue deserves attention. The objective of this writing is to identify the level of awareness and knowledge of UiTM staff on halal cosmetic products. Do they care about the halal status they use on a daily basis? In addition, it aims to identify the factors of cosmetic selection among them. This writing will also provide some suggestions for improvement to those in charge. The method used in this writing is through the method of data collection survey questionnaires distributed to respondents to measure the level of awareness among female staff at UiTM Cawangan Kelantan on the use of halal cosmetic products. Library research methods and interview methods were also used as sources of information in this writing. The results of this writing can provide an overview of the importance of awareness and knowledge on the use of halal cosmetic products. Research on this topic can be used as a guide and utilized in an effort to solve the problems of the ummah today and be used as a standard for institutions and countries that are in line with Islamic requirements.

Keywords: Halal, Cosmetics, Awareness, Knowledge

Introduction

There is no denying that cosmetics are a necessity especially for women and the demand for cosmetics has increased significantly. Malaysia is among the top 5 countries that dominate

the market of halal cosmetics and pharmaceutical products including Egypt, Pakistan, Jordan and Singapore (Ariffin et al., 2016). There is a dumping of cosmetic products in the Malaysian market, whether local or foreign, imported to meet the demands and desires of consumers from various walks of life.

However, not all cosmetic products available in the market are safe to use because they contain prohibited ingredients. Annexes Of The Asean Cosmetic Directive have listed nearly 1300 types of banned chemicals that should not be present in cosmetic products such as parabens, sodium laureth sulphates (SLES), mercury, hydroquinone, tretinoin and others (US Food and Drug Administration, 2017). The banned substances are widely used in cosmetic products in the local market, and even the Ministry of Health Malaysia (MOH) has issued a directive to recall products identified as containing prohibited substances.

Yet are consumers aware and aware of the existence of such ingredients in the cosmetics they are currently using? Do they know about the dangers of using the product? Thus, this study aims to see the knowledge of consumers in choosing halal cosmetics, and further their awareness of the selection and use of cosmetic products approved by the Ministry of Health and halal Department of Islamic Development Malaysia (JAKIM). conducted among female staff at UiTM Cawangan Kelantan. The study involved 60 randomly selected respondents and represented 30% of the total female staff population. The questionnaire given to the respondents is divided into 3 parts, namely the background of the respondents, the level of consumer knowledge on the use of halal cosmetics and the level of customer awareness in obtaining halal cosmetics for daily use. The data obtained were processed using parametric statistical methods in SPSS (Statistical Package For Social Science).

Concept of Halal Cosmetic Products

Cosmetics are so synonymous in everyday life especially for women. Cosmetics and toiletries means materials and preparations made in contact with various external parts of the body (epidermis, hair, nails, lips and external genitals) or on teeth and oral mucus ducts, this is intended solely to clean, deodorize, change appearance and repair body odor or protect it or keep it in good condition (JAKIM, 2015). The material is either rubbed, poured, sprinkled or sprayed on the body (Annexes Of The Asean Directive, 2017) such as shampoo, shower gel, powder, lotion, perfume, moisturizer, lipstick is a must for every woman.

Based on that understanding, cosmetics are seen to function to beautify and beautify the human appearance and it is something that is very pleasant for humans and at the same time gives a positive effect from the point of view of their daily lives. Seeing it from a religious point of view, Islam advocates the act of treating and preserving oneself as well as beautifying oneself either from a physical or bodily point of view. The word of Allah means: "Surely Allah loves those who repent and loves those who purify themselves", (Surah al-Baqarah: 222).

While in another surah the word of Allah SWT which means: "Say: Who forbids the adornment of Allah which He has brought forth for His servants and (who also forbids) the good provision?", Say: "All that is (provided) for people" Those who believe in the life of this world, especially (for them only) on the Day of Resurrection." Thus do We explain the verses for a people who know". (Surah al-A'raf: 32). This verse clearly shows that God allows all good things in life and can have fun with it. This verse also carries the meaning that a woman is

allowed to use all the jewels and make use of all the good things in daily life. It is even recommended to decorate for certain purposes such as pleasing the husband.

However, Islam still places restrictions on adornment, based on the words of Allah which means: "And do not adorn yourselves and behave (tabarruj), like the ignorant people of old". (Surah al-Ahzab: 33). When jewelry or make-up and the use of cosmetics are excessive limits are not allowed at all in once. As long as it does not attract the attention of the surrounding community whether in terms of make-up, clothing, and socializing is allowed.

The Islamic view of cosmetics is not just a form of use, Islam also emphasizes the source and production process of cosmetics itself. It is common knowledge that cosmetics that contain illegal elements such as pork, feces are totally illegal. This also includes prohibited substances that have been shown to lead to long-term harm. According to the Senior Director of Pharmaceutical Services, MOH, Datuk Eisah A. Rahman says that the use of mercury in cosmetics can damage the kidneys, disrupting the nervous system. In addition, the use of tretinoin and hydroquinone can cause the skin to become red, flaky and hypersensitive (Daily News, 2013). While parabens commonly found in lotions will be absorbed into the skin and have been proven to be present in autopsies of breast tumor samples (Department Campaign for Safe Cosmetics, 2016). Islam has strictly forbidden its people to stay away from things that can be destructive and destructive based on the words of Allah which means: ". And do not drop yourselves into the valley of destruction". (Surah al-Baqarah: 195). In fact, this verse also means preventive measures. As a wise Muslim consumer, society needs to emphasize the selection of cosmetics not only by limiting its use, but also needs to see the ingredients contained in the product as a preventive measure to dangerous diseases that will ruin daily life. This is because, maintaining health is the responsibility of every human being to ensure that they are always able to implement all religious demands and it is also a key element in Maqasid al-Syariah.

The Importance of Understanding and Awareness of Halal Cosmetic Products

Islam has guidelines and rules that affect every aspect of the lives of its people. However, it should not be considered as a restriction or just human manners. Instead it covers a broader religious objective to reflect its ideas and values. Therefore, Muslims need to understand and appreciate the concept of halal and haram to meet the demands of religion (Penang Consumers Association, 2006). Demand for cosmetic products among Muslim women has increased significantly. Cosmetic products are very popular products nowadays, high demand and encourage manufacturers to produce more products to get higher results. Therefore, the use of materials used should be taken into account to ensure product safety (Ariffin et al., 2016). Halal consumer education is growing in the Malaysian context. It is driven by high awareness among Muslim consumers.

Fulfilling the Rights of Obtaining Halal Product Services among Muslim Consumers

Consumers need to examine several aspects such as the right to basic necessities, the right to safe goods and services, the right to information, the right to make choices, the right to express an opinion, the right to compensation, the right to education and the right to live in a safe environment. healthy and safe. Consumers need to be aware of the rights they need to know so as not to be oppressed and be able to speak out through the right channels (Jamaludin, 2012). Through consumer awareness of these rights, it can help create a sense

of responsibility of producers in proving the production results of products that are clearly halal status and can give high confidence to Muslim consumers.

Provide Disclosure of Knowledge and Knowledge to Consumers in Making Choices

Understanding of a halal cosmetic product is very important so that every consumer has knowledge and knowledge as a reference to protect them when making a choice. Through understanding and awareness of the product, they can make a smarter and more satisfied decision as a buyer and consumer. Authorities should work together to educate consumers on an ongoing basis to produce knowledgeable consumers to contribute to a high level of halal sensitivity and social responsibility. This is because most education systems do not pay attention to this (Jamaludin, 2012). When the level of consumer knowledge increases, then it is able to increase consumer trust while achieving a level of satisfaction in doing transactions with entrepreneurs. In fact, this can prove that entrepreneurs not only want to get maximum profit but take into account the needs and satisfaction of Muslim consumers (Astrila & Putranto, 2014).

Encouraging Entrepreneurs to Produce Halal Cosmetic Products

Producing halal products is part of the responsibility of entrepreneurs to Muslim consumers (Astrila & Putranto, 2014). Entrepreneurs must be committed to producing halal products with integrity in order to meet customer needs. Entrepreneurs also play a role in promoting halal cosmetics through conferences and exhibitions at the national and international levels to create appropriate standards for the development of a competitive halal cosmetics industry and quality production (Jamaludin, 2012).

Strengthening Faith and Affecting the Deeds of Worship

We are appointed as servants and caliphs of Allah. Therefore, all Muslim consumers must understand how important it is to choose halal cosmetic products. It is something that is demanded by Allah as an act of worship in obeying Allah's command in order to preserve and strengthen the Islamic faith. Such measures are basic and very important for all Muslim consumers to be good and quality slaves and caliphs. Consumer awareness, need and desire to use halal cosmetic products stated that there are significant differences between respondents in terms of race and there is a strong relationship with education. an individual's religion regarding their desire to use halal products (Teng & Wan, 2013). Every Muslim needs to take into account the spiritual needs and importance of religious values in life. This is one way how to increase faith and manifest our obedience to God's commandments. Religious factors also affect the purchase and use of halal cosmetic products based on the level of religious education, level of faith or piety of the individual (Ariffin et al., 2016).

Fulfilling the Principles of Maqasid Syariah in Life

Understanding and awareness of this can support and be fundamental to the need to choose halal as a way of life. Consumer awareness of halal products is increasing due to wanting to fulfill the maqasid syariah by using toyyiba halal products (Ariffin et al., 2016). Muslims can implement the principles of maqasid syariah by emphasizing the importance of preserving the purity of religion, preserving common sense in distinguishing between right and wrong, preserving the soul so as not to harm themselves and others, preserving property as best as entrepreneurs or consumers through obtaining resources through halal methods, how it is used and where it is distributed. Preserving dignity and lineage by upholding the identity as a

true Muslim by prioritizing things that are halal and allowed by Islamic law. Therefore, a sense of responsibility as a Muslim needs to be nurtured from the beginning.

Preventing Harm to Consumer Health and Safety

Understanding and awareness of the use of halal cosmetic products is very important to all consumers. Health and safety factors need to be considered. The status to be given halal certification by the authorities also takes into account the ingredients contained in the product whether it contains harmful substances or safe for use by consumers. There are many health problems that have arisen as a result of the negligence and mistakes of consumers in choosing cosmetic products. Halal products are suitable for use by everyone because they are free from negative and harmful substances.

Realizing the World Halal Hub and Improving the Image of the Nation

Malaysia needs to ensure that the halal standards used in approving halal certificates and logos of products can be generally accepted by Muslim consumers around the world who are known to be sensitive to aspects of halal haram. The halal industry has now grown well in various sectors including cosmetic products. This effort must continue to further strengthen the credibility of JAKIM's Halal certification towards realizing Malaysia as a World Halal Hub. According to a study conducted by Ariffin et al (2016), the level of consumer concern for halal cosmetic products is very high due to the importance of religious instruction that is to use and wear something halal and purify and benefit consumers in terms of long-term health and maintaining relationships with the omnipotent creator. Therefore, Malaysia has the potential to emerge as a hub for the world's halal cosmetic products.

Analysis of Study Findings Level of Understanding and Awareness of Halal Cosmetic Products

Frequency and percentage calculations were used to identify public awareness of halal cosmetics users. The result of the analysis for part B is the level of knowledge of the community there are halal cosmetic products. The following table shows the frequency, percentage and mean score. The following is an analysis of the data based on each variable divided into 12 items.

Table 1

Distribution of Respondents / Demographic Information

Bil	Item	Perkara	Kekerapan	Peratus %
1	Age	20-30 Tahun	8	13
		31-40 Tahun	28	46
		40-50 Tahun	16	26
		51 Keatas	7	11
2	Level of Education	Spm/stpm	10	16
		Diploma	4	6
		Ijazah	6	10
		Ma/mba	35	58
		Phd	4	6

		Lain-lain	1	1
3	Marriage status	Bujang berkahwin janda	8 50 1	13 83 1
4	Jobs	Staf sokongan Staf akademik	21 37	35 61
5	Income	1001-2000 2001-3000 3001-4000 4001-5000 5000 keatas	3 13 13 13 13 18	5 21 21 21 21 30

Part B: Analysis of the Level of Public Knowledge on Halal Cosmetics

Table 2

Distribution of Respondents Items 1-12

B il	Perkara	STS	TS	TP	S	SS	Skor Min
		k %	K %	K %	K %	K %	
1	I Choose Cosmetic Products That Have MOH/Jakim Approval	2 3.3	1 1.7	1 1.7	13 21.7	43 71.7	4.566 7
2	I Choose Cosmetic Products That Do Not Contain Illegal Ingredients	1 1.7	0 0.0	4 6.7	11 18.3	44 73.3	4.616 7
3	I Choose Cosmetic Products That Are	1 1.7	0 0.0	0 0.0	10 16.7	49 81.7	4.766 7

	Clean, Pure And Healthy						
4	The Law of Using Cosmetic Products Passed KKM/Jakim is a Must	0 0.0	3 5.0	2 3.3	25 41.7	30 50	4.366 7
5	Advantages of Choosing KKM/Jakim Passed Products Because They Are Healthier And Safer	1 1.7	0 0.0	5 8.3	21 35	33 55	4.416 7
6	I Know That Hydroquinone, Tadalafil, Sibutramine, Parabens Are Harmful Ingredients In Cosmetics	2 3.3	2 3.3	17 20	16 41.7	23 31.7	3.933 3
7	I Choose Cosmetic Products Based On The Ingredients Available In It	2 3.3	2 3.3	12 20	25 41.7	19 31.7	3.950 0
8	I Choose Cosmetic Products Based On Price	3 5.0	8 13.3	5 8.3	29 48.3	15 25	3.750 0
9	I Choose Cosmetic	5 8.3	7 11.7	6 10	29 48.3	13 21.7	3.633 3

	Products Because They Are Easy To Find						
10	I Choose Cosmetic Products Because Of Famous Brands	5 8.3	12 20	11 18.3	23 38.3	9 15	3.316 7
11	I Chose Cosmetic Products Recommended By Friends	4 6.7	8 13.3	16 26.7	26 43.3	6 10	3.366 7
12	I Choose Cosmetics That Have Successful Testimonials	1 1.7	6 10	7 1.7	30 50	16 26.7	3.900 0

N=60

Based on table 2 shows the analysis of items 1 to 12 for the first research question that is to identify the level of public knowledge on the use of halal cosmetics. The results of this analysis showed that almost the entire mean score for all items recorded a high percentage. The highest mean is for item no 3 which is I Choose Clean, Pure and Healthy Cosmetic Products with a mean score of 4.7667. Followed by items no 2 and no 1 which are 4.6167 and 4.5667. While the lowest mean score is item no 10 which is "I Choose Cosmetic Products Because of Famous Brands" with a mean score of 3.3167 (9 respondents 15%) "agree" with the item. This shows the society already has knowledge about the use of cosmetics that is in line with life as a Muslim.

Part C: The level of public awareness of halal cosmetic products

Table 3
 Distribution of respondents according to item scores 1-12

Bil	Perkara	STS	tS	TP	S	SS	Skor Min
		K %	K %	K %	K %	K %	
1	Cosmetics that have passed KKM/Jakim are very important to me	1 1.7	0 0.0	2 3.3	21 35	36 60	4.5167
2	I know about the importance of using cosmetics passed by KKM/Jakim	0 0.0	2 3.3	3 5.0	21 35.0	34 56.7	4.4500
3	I know that my actions in choosing cosmetics that did not pass KKM/Jakim gave me side effects	0 0.0	3 5.0	3 5.0	20 33.3	34 56.7	4.4167
4	I know the selection of cosmetics not passed KKM/Jakim will endanger health	0 0.0	3 5.0	6 10.0	14 23.3	37 61.7	4.4167
5	I know that cosmetics not passed KKM/Jakim will endanger health in the future	1 1.7	2 3.3	5 8.3	15 25	37 61.7	4.4167
6	I know that deteriorating skin health will adversely affect daily life	0 0.0	1 1.7	2 3.3	16 26.7	41 68.3	4.6167
7	I know that damage to internal organs such as liver and kidneys is the result of the use of cosmetics not passed KKM/Jakim	0 0.0	3 5.0	15 25	16 26.7	26 43.3	4.0833
8	I know organ damage will affect work performance	0 0.0	2 3.3	1 1.7	17 28.3	40 66.7	4.5833
9	I know the use of non-halal cosmetics will affect the performance of worship	1 1.7	0 0.0	3 5.0	17 28.3	39 65	4.5500
10	I know that the use of halal cosmetics is a requirement of Islam	1 1.7	0 0.0	1 1.7	12 20	46 76.7	4.7000
11	I know the importance of checking the ingredients in cosmetics before buying	0 0.0	1 1.7	4 6.7	24 40	31 51.7	4.4167
12	I make sure the cosmetics used have MOH/Jakim approval	0 0.0	1 1.7	4 6.7	19 31.7	36 60	4.5000

N=60

Based on table 3 shows the overall show for the items related to the main factors of cosmetic product selection. The results of the analysis of this study found that the overall mean score for all items recorded a high percentage. Item 10 "I know that the use of halal cosmetics is a

requirement of Islam recorded the highest Mean score of 4.7000. Where the majority (46 respondents with 76.6%) said they “strongly agree” with the item. Followed by items 6 to the two highest. It is related to “I know the deterioration of skin health will adversely affect daily life” which is 4.6167 total (41 respondents 68.3%) said “strongly agree”.

Item 7 showed a low mean score of 4.0833 related to “I know that damage to internal organs such as liver and kidneys is the result of the use of cosmetics not passed KKM and JAKIM” where respondents who answered (15, 25% are not sure 16, 26.7% agree 26.43.3% strongly agree). Overall the average mean score was at a high level. This indicates that the main factors that the selection of halal cosmetic products are at a high level.

Effects of Using Non-Halal Cosmetics

The dumping of cosmetic products that exist today is an indication that the majority of society, especially women, are very concerned about beauty and skills. This passion has actually obscured their eyes from researching and studying in advance every cosmetic product they want to use. They are also too easy to believe a product that is advertised. Although the product has come with various testimonials, it is not enough to prove it is safe. This is because testimonials can be sold and bought. What is most important is the study of the ingredients contained in the product (*Metro*, 2016).

Thus, the lack of awareness and scarcity of knowledge among the community regarding the ingredients and effects of the use of harmful and non-halal cosmetic products in Islam is likely to lead to the occurrence of the above issues. The following are a number of implications that can occur to consumers of non-halal cosmetic products.

Risks of Side Effects to Health Include Damage to the Skin, Internal Organs, Cancer and Nerve Disease

Non-halal cosmetic products are at high risk of leaving side effects to their consumers even if not drastically. Among the banned substances commonly used in cosmetic products include mercury. Products that contain mercury, for example, can adversely affect the health of the body in the long run. Mercury is a substance that very easily penetrates into the skin and subsequently reaches into the blood. This disease of mercury poisoning occurs when the compound is exposed and accumulates in the body for a long period of time. It will damage the nerves especially on the hands where the patient will experience itching and burning on the skin. In addition, it can also cause physical weakness, emotional instability and poor memory problems. No less also those who face signs of chills, fatigue, dizziness, unusual sweating, increased heart rate, high blood pressure and the skin turns faded or gray (*Utusan*, 2016). In addition to the mercury content, hydroquinone is also very dangerous to consumers. Hydroquinone is a chemical that is widely used in cosmetic creams to act as a whitener. Although there is no complete information linking the substance to the occurrence of cancer in humans, but the results of studies on mice and rabbits say it can be a cancer-causing agent (carcinogen). In addition, a skin disease known as ochronosis in which the skin becomes thick and black is also among the effects of hydroquinone use. (Hydroquinone Studies Under The National Toxicology Program (NTP), 2015).

Affecting One's Deeds of Worship

What is more serious, non-halal ingredients in a cosmetic product also have an impact on the acts of worship of Muslim consumers. For example, praying, circumambulation and holding

the Quran. To make it legal and acceptable, one must ensure that oneself, one's clothing and place are clean of feces and illegal elements. Worship this worship must also be preceded by ablution. Allah SWT's words regarding the obligation to perform ablution before performing prayers which means: "O you who believe, if you want to perform prayers, wash your face and your hands up to the elbows, and wipe your head and (wash) your feet up to the ankles". (Surah al-Maidah: 6). The use of high levels of silicone as a cream smoothing agent so that it is easy to apply which acts as a layer of oil on the surface of the skin will prevent the ablution's water from reaching the skin pores. This results in the ablution being invalid. So praying, circumambulation and holding the Qur'an without ablution 'is useless-useless even invites sin.

Waste and Harm Exist

Consumers who choose and buy cosmetic products based on prohibited and non-halal substances are considered to be committing a detrimental waste. Islam never recognizes anything and practice that leads to harm as a beneficial thing. Islam strictly forbids any element of waste and associates this practice with the practice of the devil. Based on the words of Allah SWT which means: "Indeed, those who waste are the brothers of the devil, while the devil is a creature who is very ungrateful to his Lord" (Surah al-Isra': 27).

Suggested Improvements

(1) Individual and community responsibilities

It is indeed the duty and responsibility of every Muslim to uphold halal purity in the food and goods they use in daily life. Every Muslim must play this role in order to contribute to the welfare and well-being of the entire ummah and to ensure purity in cosmetics and so on. Muslim consumers should also strive to gain exposure and knowledge related to halal cosmetic products that are on the market. This information is fundamental to each individual type in order to make the right choice.

Consumers need to be more concerned and sensitive to the ingredients and halal status of a cosmetic. This is a sign of consumer support and gives a continuous impact to the halal cosmetic product production industry. In fact, consumers also need to act proactively to make complaints to the authorities if there are products that are dubious or that have been proven to have adverse effects on consumers so that legal action can be taken and can provide awareness to operators who do not adhere to the ethics outlined by the authorities. Every consumer needs to control uncontrolled desires and not be easily influenced by product promotions whose halal status is not clear. Consumers can also do a little research on a product such as seeking information, reading and asking for expert opinion so that the selected product does not harm (Halim, 2016).

Industry Responsibility

The industry must make a commitment to produce halal cosmetic products with integrity in order to meet the needs of Muslim consumers. The halal industry program for entrepreneurs can increase the understanding of the production of halal products and their responsibilities in offering halal products for both Muslim and non-Muslim consumers. The industry needs to provide information by using various alternatives either in writing or otherwise. Detail the content of ingredients used in a product, its function and the effects of its use. It is the responsibility of the entrepreneur to constantly add knowledge up to the skilled level to

improve the quality of the products produced. They should also use a more creative and user friendly approach in stimulating consumer interest in halal cosmetic products.

Responsibilities of Authorities & Government

The government needs to develop comprehensive halal consumer training modules for consumers to fulfill their rights. In addition, authorities such as the Halal Technical Committee, JAKIM need to conduct continuous monitoring in line with the increase in production of cosmetic products in our country so that it can be regulated in an orderly manner, especially prioritizing the production of halal products and safe for use by Muslim consumers in particular. Such aspects so that the development of law in line with the development of industry. Meetings of the Fatwa Committee should be held as often as possible to decide on the laws discussed. To ensure halal continues to generate the national economy, authorities such as JAKIM will continue to play a role in halal education to the community, increase studies and research especially in the field of economics and Islamic financial system in line with the government's agenda to make Malaysia the world's Islamic financial hub and coordinate and harmonization between MPS panels through MPS Muzakarah (Zawanah et al., 2008).

In addition, it is also strengthened with the development of halal materials, cooperation with various other organizations in research and development. To ensure that the halal industry can be developed continuously, authorities such as HDC need to work with the Malaysian Islamic Development Department (JAKIM) by providing training to companies interested in boosting the domestic and global halal industry. Various activities can be done such as training and consultancy programs, relations between agencies and industry, development and knowledge sharing as well as the promotion of Malaysian halal (Khan, 2011).

Various parties strive to offer various programs in line with the needs of consumers and entrepreneurs. This includes the government and the private sector. Among the programs are halal awareness program (halal awareness program) for consumers and halal industry program (halal industry program) for industrial entrepreneurs. Halal awareness programs include an introduction to the concept of halal tayyiban, the process of producing halal products, the identification of halal logos and laws related to halal consumption. While the industry halal program offers the same course but with more in-depth technical details. This program is significant in providing awareness on the right to obtain halal products and the responsibility of choosing halal products among Muslim consumers. In addition to consumers and entrepreneurs in the halal industry, this program also involves the halal authorities. They play a role in the halal guarantee system. Thus, halal consumer education programs can contribute to a win-win situation (win-win situation) between consumers and entrepreneurs in the halal industry (Jamaludin, 2012).

On average, all parties must be responsible to play a role and function in the effort to elevate the country's halal industry as the world's halal hub. Many other countries in the world that have the financial capacity are always looking for opportunities to develop the halal industry in their respective countries. Therefore, the Muslim community in this country must always be ready and willing to explore the wide open opportunities in the halal industry which is expected to provide rewards and returns that are worth enough for the well-being and

harmony of society, then the country successfully joins the group of developed countries by 2020.

Conclusion

Based on the results of the study, it can be concluded that the achievement of a high percentage for the identification of public awareness of halal cosmetic products. This is a signal that society is concerned and increasingly concerned about halal and haram not only related to food and drink but also other things in daily life. However, a low percentage represents the community's knowledge of prohibited and non-halal substances. It illustrates an imbalance between the two parts of the study. Therefore, all parties need to work together to increase the level of public knowledge regarding dangerous, unsafe and illegal substances in terms of religion contained in cosmetics on the market today. Those in charge must increase control and tighten the provisions of the law because they are worried that there will be a group of cosmetics entrepreneurs who want to make a profit by taking advantage of the gap. The government and the authorities need to provide various alternatives to provide more in depth disclosure of information to the public in order to know, understand and recognize prohibited substances from time to time. For example, the press should produce more frequent articles and create a special space to discuss the issue of prohibited substances and their side effects on consumers.

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