

ASSESSING SHARIAH COMPLIANCE IN THE PRACTICE OF MAKEUP ARTISTS: A STUDY WITHIN MALAYSIA'S BEAUTY INDUSTRY

^{i,*}Nurul Adleeni Azim & ⁱArif Fahmi Md. Yusof

ⁱFaculty of Syariah and Law, Universiti Sains Islam Malaysia (USIM), 71800, Nilai, Negeri Sembilan, Malaysia

*(Corresponding author) e-mail: fahmi@usim.edu.my

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ABSTRACT

This article examines the Islamic compliance guidelines governing the makeup artist profession within the Malaysian beauty industry. In the era of globalization, the expansion of creative and service-based professions—such as makeup artistry—reflects the dynamic evolution of modern society. Although neither the Qur'an nor the Sunnah explicitly prohibit this profession, misinterpretations and unregulated practices may lead to the misconception that it is impermissible (*haram*) when certain actions contradict Sharī'ah principles. Hence, this study explores the extent to which the makeup artist profession aligns with Islamic law. It begins by outlining the conceptual understanding of the makeup artist's role, including the definition and scope of their work. Subsequently, it analyses key Sharī'ah-related issues associated with the profession, namely: the concept of *tabarruj* (excessive adornment), the use of halal-certified cosmetics, and *ikhṭilāf* (gender interaction) between artists and clients. The study adopts a qualitative methodology through document analysis and library research, drawing on academic journals and reputable online databases. The findings contribute to establishing a set of Sharī'ah-compliant ethical guidelines for practitioners in the beauty industry. Ultimately, these guidelines aim to assist Muslim makeup artists and clients—particularly in Malaysia—in ensuring that their practices conform to Islamic principles, thereby attaining divine approval in both this world and the hereafter.

Introduction

Every human being requires financial means to sustain daily life. Without adequate financial resources, people cannot live comfortably or securely. For instance, a proper home is needed for shelter, and nutritious food is essential for maintaining health. Hence, earning an income becomes a fundamental necessity for human survival. One of the ways to earn a living is through employment. In Malaysia, there are various types of professions contributing to the nation's socio-economic development. Among the emerging professions within the modern creative industry is that of the makeup artist—a profession primarily concerned with enhancing and beautifying one's appearance.

In the early Islamic era, there was no specific mention of the makeup artist profession in the Qur'an or Sunnah, as such specialized roles did not exist during the time of the Prophet Muhammad (peace be upon him) or among his Companions. Nonetheless, makeup artistry today plays a significant role in various contexts, including weddings, entertainment, media production, and public events. It is often used to enhance appearance, improve presentation, or align with professional expectations. Despite its widespread acceptance as a legitimate form of artistic and economic activity, questions arise regarding its Sharī'ah compliance, particularly when practices may conflict with Islamic ethical boundaries.

Accordingly, this study seeks to analyse the Islamic compliance of the makeup artist profession within the Malaysian beauty industry. It addresses key ethical and legal concerns related to *tabarruj* (excessive adornment), *ikhtilāf* (gender interaction between non-maḥram individuals), and the use of *halal*-certified cosmetic products. This article is structured into several sections. The first section presents the background, problem statement, objectives, and methodology of the study. The second section discusses the concept and scope of the makeup artist profession. The third section examines the related Sharī'ah issues, including governing principles, legal sources, *fatwā* rulings, and contemporary applications. Finally, the study proposes recommendations and practical guidelines for ensuring Sharī'ah compliance within the Malaysian beauty industry.

Problem Statement

The Qur'an encourages humankind to work and seek lawful sustenance as part of fulfilling life's responsibilities and achieving well-being. Islam acknowledges diverse forms of employment—such as trade, agriculture, craftsmanship, fishing, and public service—provided they are conducted in accordance with Sharī'ah principles and do not involve prohibited (*ḥarām*) elements (Bayan Linnas, 2019).

However, the question arises as to whether the makeup artist profession is *ḥalāl* (permissible) or *ḥarām* (forbidden). In Islam, work is considered an act of worship (*ibādah*) when performed sincerely for the sake of Allah (Bayan Linnas, 2019). The ambiguity surrounding this profession stems from the absence of explicit textual references in the Qur'an and Sunnah regarding its permissibility. The confusion intensifies when considering practices that may involve elements of *tabarruj* (extravagant display of beauty), the use of non-halal cosmetic products, and the possibility of *ikhtilāf* (gender intermixing) between the makeup artist and clients of the opposite sex.

These issues are increasingly debated within Malaysia's beauty industry, as they raise ethical and legal concerns about compliance with Islamic teachings. Without proper clarification, such confusion may lead to the misconception that the profession is inherently impermissible. Nonetheless, it is possible to align the makeup artist profession with Sharī'ah principles through the development of structured and practical guidelines (Alias et al., 2024; Wardi et al., 2023). To date, Malaysia lacks a specific framework or guideline addressing this matter, and similar gaps exist internationally. This is primarily due to the lack of awareness and understanding among Muslim practitioners and consumers regarding Islamic legal parameters in the beauty industry.

Therefore, this study aims to explore Islamic compliance in the makeup artist profession by focusing on three core Sharī'ah-related issues: *tabarruj*, *ikhtilāf*, and *halal* cosmetics. Furthermore, it proposes a set of guidelines for Muslim practitioners and institutions in the Malaysian beauty sector to ensure that professional practices remain aligned with Sharī'ah. Ultimately, the study aspires to guide Muslim makeup artists in pursuing their careers in a manner that is ethically sound, legally compliant, and pleasing to Allah Almighty.

Research Objectives

Firstly, the objective for this study is to explain of the concept of the Makeup Artists Profession in terms of meaning of the Makeup Artist Profession, *tabarruj*, the *halal* cosmetics and then *ikhhtilat* between the makeup artist and the client. This basic concept is important to give a clear understanding of the Makeup Artists Profession before going in depth on the *Shariah* guidelines. Besides, the objective is to discuss about the Makeup Artists Profession in Malaysia. It is suggested that this profession is *halal* implicit and explicit including from the *halal* cosmetics and other issues arise such as *tabarruj* in applying the makeup and the social limits or *ikhhtilat* between the makeup artist and the client. Lastly, the objective is to determine the guidelines for Makeup Artists according to *Shariah*. In every job or situation, it is crucial to always be in accordance with *Islamic* principles to get the God's blessing world and the hereafter. Therefore, this study is purpose to give a clear guideline to *Muslim* especially to artists and makeup artist in industry to always in line or parallel according to *Shariah* and not contrary with *Islamic* principles.

Methodology

This study applies qualitative study through library research and document analysis from article journals by several online databases such as Google Scholar, Research Gate, Mendeley and others. In addition to that, this writing also will include various data relating to sources or rule *fatwa* or law governing for example *Irsyad Fatwa*, *Bayan Linnas* and any Act of Malaysia that relating to the law that will be discussed. In studying this topic, the researcher relies on the deductive approach, as an approach that is based on laws, theories, rules, or principles, followed by their application to specific examples. The way this method is implemented is more general to specific. Next, the researcher also relies on the inductive approach, which means collecting and interpreting information and then generalizing or deducing all the information. This approach starts from the most specific to generalizations and general theories and begins with some specific observations and steps to reach general conclusions.

The Makeup Artist Profession

Tabarruj

Principle of Tabarruj

Makeup has now become part of the routine life of millennial people, especially women. Using makeup has developed into a need to show one's identity and beautify one's self (Intan Elia, 2020). The word of the *tabarruj* is from the term *buruj*, that means "a sky-building that rises high and occupies the height of its place". So, the meaning are the women who display their bodies (*mutabarrijah*) and women who display their attractiveness (*buruj*) (Mirna & Hasep, 2018). *Tabarruj* means the act of a person who intentionally exposes something hidden that is dedicated to exposing a woman's private parts to a man who is not a *mahram* (Bushrah et al., 2005). There are several definitions of *tabarruj* by *fiqh* scholars among them is according to Qatadah, *tabarruj* is a woman whose ways are artificial and flirtatious. Next is according to Muqatil *tabarruj* is an action carried out by a woman by taking off her *hijab*, so that she could be seen her bracelet and necklace (Intan Elia, 2020).

Tabarruj refers to a situation of a woman who comes out of her house in a state of adorning herself and then she follows the style of women in the *Jahiliyyah* period. After that, she walks flirtatiously so that the jewelry she uses is seen and she deliberately showing off the beauty of her body and face with the intention of wanting to be seen by others, especially wanting to be seen by men (Vera Nur Azmi, 2022). Ibn Kathir describes *tabarruj* as a woman who walks out of her house in front of men in an attempt to attract their desires. It refers to that situation as *tabarruj jahiliyah*. In Arabic, the terms of decorating means as *tabarruj*. *Tabarruj* according to Imam Al-Bukhari is the act of a woman who exhibits all her beauty (Fahmina Jawed, 2023). In Kitab *Lisanul Arab*, it is mentioned that *tabarruj* is a woman who shows her jewellery and beauty to men other than her *mahram* and a woman who is when she shows her face or shows the beauty of her neck and face (Mariyatul Alawiyah, 2022).

Tabarruj is to reveal the beauty of the appearance of the level, whether the beauty is in face or other parts of the body. Al-Bukhari may Allah bless him and grant him peace 'Alaihi said, "*Tabarruj*, that is a woman who shows the beauty of her appearance." (Ni'mat Sidqi, 1930). Based on all the principle of the *tabarruj*, it can be seen that the word of *tabarruj* is specific for woman only but if there is any man has overdo in

putting on the makeup, it can lead to *tabarruj* also because there are excessive elements in wearing makeup. This article will focus on *tabarruj* in terms of makeup on the faces.

Sources of Law

Makeup and adornment as it is a duty for women before leaving the house until various types of makeup and decorations are used to look beautiful and attractive. Some women wear makeup to boost self-confidence, while some wear it to be admired and praised. However, excessive actions can have implications not only for the image of being a *Muslim* but can even cause harm in religion such as *tabarruj* or excessive adornment to the point of revealing the private parts or *aurat* (Nurhafizah Maidin, 2019).

There are three surahs that are related to *tabarruj* which are surah Al-A'raf 26, surah Al-Ahzab 33 and surah An-Nur 60 (Mirna & Hasep, 2018). In surah Al-A'raf verse 26:

Translation: "O children of Adam! We have provided for you clothing to cover your nakedness and as an adornment. However, the best clothing is righteousness. This is one of Allah's bounties, so perhaps you will be mindful".

(Surah Al-A'raf, 7:26)

Although this verse does not explicitly mention about *tabarruj*, but the principle of decency and preservation of honour was mentioned. Subsequently, in surah Al-Ahzab verse 33:

Translation: "Settle in your homes, and do not display yourselves as women did in the days of pre-Islamic ignorance. Establish prayer, pay alms-tax, and obey Allah and His Messenger. Allah only intends to keep the causes of evil away from you and purify you completely, O members of the Prophet's family!".

(Surah Al-Ahzab, 33:33)

This verse states that women to stay at home and do not leave their home unless there is an interest permitted by God that requires, they to leave the house. After that, they also do not show their beauty and ornaments to men when they are outside, as the *Jahiliyah* people used to do. Next is performing the prayer perfectly, paying the zakat, carrying out all the commands of Allah and the Messenger and leaving everything that is prohibited. Lastly, with those commands and prohibitions, Allah means to give honor and glory to you (Tafsir Quraish Shihab).

Islam has prohibited women from *tabarruj* that Allah SWT has states in surah an-Nur verse 60 about the prohibition of the *tabarruj* (Mirna & Hasep, 2018):

"As for elderly women past the age of marriage, there is no blame on them if they take off their outer garments, without revealing their adornments. But it is better for them if they avoid this altogether. And Allah is All-Hearing, All-Knowing".

This verse is about elderly women who do not intend to marry again, it is not a sin for them if they do not dress too closely and do not reveal the body parts that God commanded to be hidden. However, their *'iffah* (self-care) attitude to cover it perfectly is better for them than opening it. Allah is All-Hearing their words and All-Knowing all their deeds and intentions and will reward them all (Tafsir Quraish Shihab).

Meanwhile, there is also hadith related to *tabarruj*. Based on the hadith of Abdullah bin Amru bin As R.A, he said:

Translation: "Eat, drink, give charity, and wear clothes without extravagance or pride".

(Musnad Ahmad, Hadith no. 6763)

This hadith shows the prohibition of excesses in eating, drinking and clothing as well as the command to give charity without *riya'* and wanting the popularity. The essence of exaggeration is exceeding the limits in every action or statement, and that is more famous in *infaq*. This hadith is taken from the words of Allah SWT, "Eat and drink, but do not overdo it". This hadith also contains a prohibition against being arrogant. This hadith includes the virtues of man's management of himself and contains the benefits of

body and soul in this world and the hereafter. In fact, excess of anything is harmful to the body and endangers life and causes damage (HadeethEnc.com).

In the context of a man, if a man uses beauty powder that is specific for woman, then the *hukum* is prohibited because of *tasyabbuh*. Meanwhile, the law may be different if the product that used is baby powder, medicated powder or others which are not identical to woman's powder and the use of the powder is not excessive (PISS-KTB, 2014). This opinion is in accordance with surah Al-Araf verse 26 as mentioned in the previous paragraph that *Islam* requires *Muslim* to adorn themselves and show off their appearance.

Ruling on Tabarruj from Fatwa or Opinion of Scholars

The adornment of beauty which is a woman's nature is originally good and it is a basis from the *syara'*, but it must not violate what the has clearly prohibited in relation to the law of adornment for women. Among the rights of a woman is adornment and her husband should take pleasure in her beauty and adornment. Allah SWT said in surah Al-Araf verse 32:

Translation: "Ask, O Prophet, Who has forbidden the adornments and lawful provisions Allah has brought forth for His servants?"

(Surah al-A'raf, 7:32)

From this point, Allah SWT necessitates jewelry and does not forbid people to adorn themselves and take care of their beauty. This coincides with Islamic teachings which advocate that women wear beautiful clothes, adorn themselves neatly and wear appropriate fragrances. However, this obligation is subject to certain limitations and prohibitions that every woman must comply with. For example, wearing and displaying jewelry is allowed in *Islam* but limited to visible jewelry only and jewelry for the husband. Jewelry that decorates the hand can be worn as long as it is commonly worn by the public. Besides, makeup for face use is also allowed under certain conditions such as for the husband's stare and must be cleaned properly when performing ablution (Bushrah et al., 2005).

According to *Irsyad Al-Fatwa* from the Mufti Office of the Federal Territories, the original law for clothing and jewelry should be either on the body, clothing or place. However, the law continues as such *halal* and must as long as there are no specific texts that exclude the original law which is from *Quran* and *Sunnah* (Tengku Ibrahim, 2020). Next, women can use cheek color and powder. As long as it is not shown except to people permitted by Allah SWT to see it, it does not contain elements of fraud and deception to other people. Lastly, it doesn't cause any major harm to the skin (Intan Elia, 2020).

In terms of putting on lipstick, if the woman simply put on lipstick with an inconspicuous color or wears other makeup tools such as powder and others thinly and moderately or not excessively, and does not show up while outside, it is allowed, as long as the matter is it does not cause slander and attract men's attention to her with *syahwat*. This is because, the *Islamic* religion emphasizes neatness and beauty (Tengku Ibrahim, 2020). In this article, *tabarruj* that will be emphasized is *tabarruj* in terms of makeup or decorating of face only.

Halal Cosmetics

Principle of determining halal cosmetics

In Standard Malaysia under Clause 3.3 of MS2200: *Bahagian 1:2008 Barang Gunaan Islam* stated that cosmetics and personal grooming products are substances and preparations made to meet with various external parts of the body such as epidermis, hair, nails, lips and external private organs or on the teeth and mucous channels in the mouth. This is intended solely to clean, perfume, change the appearance and or repair body odour and or protect it or keep it in good condition. This product is not intended to treat or prevent disease.

In this modern era, branded cosmetic product companies every year release new products that are said to be better than previous products and have been tested for effectiveness. Various testimonials and research results are shown in cosmetic product advertisements as support to attract people to buy them (Nadiah Abd. Manan, 2015). For examples of cosmetic products are body soaps, face washes and creams,

sunscreens, shampoos and conditioners, dental care products and mouthwashes, hair dyes, perfumes, deodorants, lipsticks, eye shadows and nail polishes (Erina Camillia, 2019). In this article, the focus is on *halal* cosmetic from makeup tools only.

In the context of *Muslim* consumers, the *halal* element needs to be taken seriously as one of the considerations when choosing and using cosmetics (Noraini Junoh, 2022). *Halal* cosmetics refers to cosmetic products that are safe, pure and do not contain any animal sources such as animal fat ('Adha & Hafifi, 2019). Cosmetic products on the market need to pass the screening level of the ingredients used. This is because there are prohibited ingredients that are used solely to get quick and effective results in a short period of time. Side effects in the use of prohibited substances can cause harm to the user. Because of that, smart consumers should not only be influenced by the exterior of the product with advertisements, offers and testimonials only, even safety and *halal* elements need to be emphasized (Noraini Junoh, 2022).

In an article on Dazed Digital, Soni Shah, the founder and scientist of Halo Skincare said that "*Halal* is wider than ingredients and not using alcohol, it's about using minimal packaging, things that are beneficial for your skin and not using any animal derivatives. For example, you don't need pig fat (a standard ingredient in lipsticks) you can use vegetable glycerin." This quote emphasizes the more expansive definition of *halal* which goes beyond the simple absence of ingredients that are prohibited or *haram* and encompasses moral considerations like minimal packaging and useful ingredients (Mahadi Hasan, 2023).

Sources of Law and Ruling on Regulating the Halal Cosmetics

The ideas of *halal* and *haram* are extremely important in *Islam*. The Arabic word *Halal* which means permissible, describes any behaviour or item that is permitted by *Islamic* law. However, anything that is specifically forbidden by *Islamic* law is referred to as forbidden or *Haram*. There is one hadith (Sahih Muslim) states that "Verily, Allah is pure and accepts only that which is pure..." (Mahadi Hasan, 2023).

There is a *Quranic* verse that Allah explains about the *halal* of a product, which is in Surah al-Araf verse 157:

Translation: "They are the ones who follow the Messenger, the unlettered Prophet, whose description they find in their *Torah* and the Gospel. He commands them to do good and forbids them from evil, permits for them what is lawful and forbids to them what is impure, and relieves them from their burdens and the shackles that bound them. Only those who believe in him, honour and support him, and follow the light sent down to him will be successful".

(Surah al-A'raf, 7:157)

In Standard Malaysia under Clause 3.4 of MS2200: Bahagian 1:2008 Barang Gunaan Islam stated that, *halal* cosmetics and personal care products, including accessories, are products that are permitted by *Syara'* law and meet the following characteristics which are:

- i. Does not consist of or contain any parts or materials from human parts or derived from them;
- ii. Does not consist of or contain any material from animals that *muslims* are forbidden by *syara'* law to use or eat or not slaughtered according to *syara'* law;
- iii. Does not contain any material or genetically modified material (gmo) which is punished as impure according to *syara'* law;
- iv. Not prepared, processed, manufactured or stored by using any tool that is not free from impure materials according to *syara'* law;
- v. When preparing, processing or manufacturing the product, do not come into contact with or be close to any material that does not meet the requirements of paragraph a), b), c) or d); and
- vi. Does not harm the user or the wearer.

Moreover, cosmetic products are regulated under the Sale of Drugs Act 1952 and the Control of Drugs and Cosmetics Regulations 1984. These Regulations relate to the control of safety, quality and product

claims to ensure that all cosmetic claims can be supported with sufficient data, for the purpose of protecting and promoting public health (Erina Camillia, 2019). According to Mahadi Hasan, it cannot be overstated that the importance of *halal* certification for products, particularly in the cosmetics sector. *Muslim* customers can feel secure knowing that the product and its ingredients follow to Islamic law because of to this certification. It indicates that there are no haram ingredients in the product such as alcohol or pork, and if there are any, they come from ingredients derived from animals that were killed in accordance with *Islamic* law (Mahadi Hasan, 2023).

However, in contrast with Mohd Mahyeddin which says that cosmetics made from illegal or non-halal animals or animal parts such as pigs, are prohibited for use. Even though products made from pork have been processed in such a way that they no longer resemble the structure of pork, it is still prohibited. As well as according to Mohd Mahyeddin, in terms of the ablution-friendly cosmetic issue, it should also be emphasized. The cosmetics or product must be easy to remove with water only and no need for special soap to remove the makeup on the face for the purpose of ablution (Mohd Mahyeddin, 2022).

The opinion from Mohd Mahyeddin is parallel to Standard Malaysia under Clause 3.5.1 of MS2200: Bahagian 1:2008 Barang Gunaan *Islam* that stated about the impure according to Islamic law:

- i. Animals or things prohibited by *Islam* such as dogs and pigs (pigs) and their derivatives, blood and carcasses;
- ii. *Halal* material contaminated by impure material;
- iii. *Halal* materials that are in contact with impure materials;
- iv. Any liquid or object that comes out of the human or animal cavity such as urine, faeces, blood, vomit and pus; and (milk, sperm and ova of humans and animals, except dogs and pigs, are impure)
- v. Animal carcasses or *halal* animals that are not slaughtered according to *Syara'* law.

Lastly, the law on the use of alcohol in cosmetics. There is a difference of opinion among scholars about the use of alcohol, especially for medical and beauty reasons. Some scholars think it permissible, but some people think it prohibited, which is *makruh* (Mohd Mahyeddin, 2022).

Abuse of Non-Halal And Prohibited Substances in Cosmetics

Every *Muslim* is ordered to use products that are *halal thoyyiban* which is *halal* and good. The meaning of *thoyib* is to provide benefits and not harm. There are two things that should be observed in the use of cosmetic and medical products are cleanliness and purity. Even cosmetics that are only for external use are recommended to have Malaysian *Halal* certification (Mohd Mahyeddin, 2022).

Furthermore, consumers who are obsessed with beauty and a product make them not consider the harm that may occur as a result of the use of products that contain prohibited substances. In addition, the *halal* aspect of cosmetic products is also less emphasized by some entrepreneurs and consumers. At the same time, the use of the *halal* logo by manufacturers or distributors for cosmetic products by the *Islamic* Development Department of Malaysia is not a mandatory requirement (Noraini Junoh, 2022).

In addition, elements of prohibited substances that are illegal in the eyes of *Shariah* also exist in current cosmetics. In reality, there are many cosmetic products currently on the market that are not in line with the *halal* concept. For example, ingredients sourced from animal fat that do not comply with Islamic law. Glycerin for example, which is sourced from animal fat, needs to be emphasized, especially in terms of the process and supply chain in the production of *halal* animal production and breeding. This is because glycerin, which is sourced from pig fat, is more commonly found in cosmetic products such as face makeup, lotions, skin creams and hair dyes (Rabiatul & Zalina, 2019).

Moreover, the effects of consuming non-*halal* glycerin or using non-*halal* products from a spiritual perspective, is seen as going against the dietary laws of *Islam*. This can significantly affect a *Muslim's* relationship with their faith and spiritual health. It is thought that upholding *halal* principles involves both preserving one's physical well-being and spiritual purity. Meanwhile, from a physical perspective, the

effect of using non-*halal* glycerin is not clear. Regardless of where it comes from, glycerin has the same chemical structure and probably acts on the body in the same way. On the other hand, there might be detrimental effects on health if the non-*Halal* glycerin comes from a dangerous or unhealthy source (Mahadi Hasan, 2023).

Besides, a cosmetic product is said to have been adulterated if it contains heavy metals such as mercury and lead or scheduled poisons such as hydroquinone, tretinoin, antibiotics such as clindamycin or steroids such as betamethasone. Usually, fake cosmetic products are intended to prove the effectiveness of the product being sold where the user will get the promised effect in a short time (Nadiyah Abd. Manan, 2015).

Additionally, cosmetic products that containing heavy metals such as mercury can give harmful effects on health and cause damage to the kidneys and nervous system. It can also interfere with the brain development of young or unborn children. In addition, exposure to mercury can also cause rashes, irritation and unwanted changes in the skin. While cosmetic products that are fake mixed with scheduled poisons such as hydroquinone can cause redness on the skin that is applied, discomfort, unwanted changes in skin colour and even make the skin hypersensitive. Hydroquinone can inhibit the pigmentation process and this causes a reduction in skin protection from harmful UV rays and increases the risk of skin cancer (Nadiyah Abd. Manan, 2015).

Ikhtilat between the makeup artist and the client

Principle of Ikhtilat

Islam has laid down some rules and principles in socializing and mixing with other people. This includes relationships between men and women. This policy is necessary, given that the human nature of living needs each other. Therefore, a policy or law needs to be established so that the association of those of different genders can be limited (Mu'allim, 2018). This article will focus on socializing or *ikhtilat* between the makeup artist and the client during the makeup application session.

Ikhtilat comes from the Arabic word *khatala*, which means to mix something with something else, resulting in association. The word association in the dictionary of Dewan (2010) gives the meaning of mixing with others. *Ikhtilat* is something that is very guarded in *Islam* which means mixing. According to the term, it means a meeting between a man and a woman who are not *mahram* in a mixed place that leads to interaction between the man and the woman such as conversation, touching or something related to it (Phayilah et al., 2020).

According to al-Mu'jam al-Islami as explained in the book written by Dr. Yusuf al-Qardawi "*Fatawa Mu'asarah*" that the word *ikhtilat* is a translation of the word *ajnabi* which means meeting or participation. In fact, this word *ikhtilat* was not known in previous era. In the previous era, the words used were *مقابلة*, *مشاركة* and *لقاء* (Mu'allim, 2018). The meaning of association (*ikhtilat*) in this discussion is to associate or mix between *ajnabi* men and women (who are legally married) in one place where there is interaction, in terms of looking each other and or conversations between one person and another. It means that it happens between three or more people. It is different from *khalwat* which only consists of two people (Anisah, 1999). According to Islamic views related to *ikhtilat*, Dr. Abdul Karim Zaidan defines *ikhtilat* as a meeting between men and women who are not *mahram* in the same place that leads to meeting, seeing and talking to each other (Phayilah et al., 2020).

Lastly, *ikhtilat* is a meeting between a man and a woman is called *ikhtilat* if it meets two criteria simultaneously, which is firstly, there is a meeting (*ijtimak*) between a man and a woman in the same place. For example, in the same car or train, in the same room, in the same bus, in the same house and others. Secondly, there is interaction (*ittishal*, *khilthah*) between men and women, such as talking, touching, touching the heart, crowding and so on. Therefore, *ikhtilat* must meet two criteria simultaneously which are a meeting between a man and a woman who are not *mahram* in a place and an interaction between a man and a woman (Media MHTM, 2022).

Rule on Ikhtilat According to Perspective Islam

Ikhtilat is a mixture between a man and a woman who is *ajnabi*, in a place far from the sight of other people. So, for this *ikhtilat*, the original law is *haram*. This is based on the words of the Prophet Muhammad SAW:

Translation: "No man is alone with a woman except that the Shayṭān (devil) is the third among them".

(Sunan al-Tirmidhī, Hadith no. 2165)

However, for certain cases that are considered urgent or there are certain interests that cannot be avoided, it is allowed. For example, a doctor who treats a patient in the patient's room if the *mahram* of the patient is unable to attend the treatment (Abu Taqiy, 2017).

There two types of *ikhtilat* between men and women which are prohibited *ikhtilat* and permissible *ikhtilat*. In terms of prohibited *ikhtilat* is *ikhtilat* between a man and a woman who are not *mahram* as well as to do an act that contains a negative value. For example, *ikhtilat* between Prophet Yusuf AS with Zulaikha in Surah Yusuf verse 23:

Translation: "And the lady, in whose house he lived, tried to seduce him. She locked the doors firmly and said, "Come to me!" He replied, "Allah is my refuge! It is not right to betray my master, who has taken good care of me. Indeed, the wrongdoers never succeed".

(Surah Yusuf, 12:23)

Besides, for the permissible *ikhtilat* is *ikhtilat* between a man and a woman but they are accompanied by a *mahram* as well as in an emergency or in difficult situation. For example, *ikhtilat* between Prophet Musa AS with two women in the state of Madyan in surah Al-Qasas verse 23 and 25:

Translation: "When he arrived at the well of Midian, he found a group of people watering their herds. Apart from them, he noticed two women holding back their herd. He asked them, "What is the matter?" They replied, "We cannot water our animals until the other shepherds are done, for our father is a very old man".

(Surah Al-Qasas, 28:23)

Translation: "Then one of the two women came to him, walking bashfully. She said, "My father is inviting you so he may reward you for watering our animals for us." When Moses came to him and told him his whole story, the old man said, "Have no fear! You are now safe from the wrongdoing people".

(Surah Al-Qasas, 28:25)

In addition to that, *Quran* verse that related to *ikhtilat* is *ikhtilat* with the intention of maintaining relations (Phayilah et al., 2020). According to surah An-Nisa' verse 1:

Translation: "O humanity! Be mindful of your Lord Who created you from a single soul, and from it He created its mate,¹ and through both He spread countless men and women. And be mindful of Allah—in Whose Name you appeal to one another—and honour family ties. Surely Allah is ever Watchful over you".

(Surah An-Nisa', 4:1)

Meaning that, every action must be accompanied by good intentions. For example, in this situation, intercommunication between man and woman with the intention of maintaining relations.

Connection Between Ikhtilat and Profession of Makeup Artist According to Shariah

As we know, preserving the gap between men and women is a command from God to all humans on earth. But people view this issue as a custom and not a prohibition. God Almighty creates man and woman and there are rules for both genders. In *Islamic* law, there are some laws or rules that differ between men and

women, and others do not differ. In carrying out our respective responsibilities, there is sometimes an unavoidable connection between men and women in today's society (Anisah, 1999).

Usually in Makeup Artist Professional, there will be exposure of private parts such as *aurat* and there will be mixing between men and women that have no boundaries, for example touching between men and women. Therefore, this kind of work does not have the blessing of Allah SWT because of the occurrence of *haram* things as mentioned earlier. This is because a person will not wear makeup without a makeup artist putting it on, so the makeup artist and the client share the same fault because the Makeup Artist Professional itself is a bad job (Abdul Kadir, 2021). According to Abdul Kadir, the Makeup Artist Profession is considered as bad job because there is element that contrary to *Shariah* in this profession itself which is *ikhhtilat*.

In the decorated concept, there will indeed be a touch between the Makeup Artist and the artist. Therefore, if the makeup artist is a woman and the artist is also a woman, the makeup can be made. But if the makeup artist is a man and the artist is a woman, then the law is *haram* because men can only have contact with men and women can only have contact with women (Azhar Idrus, 2023). However, if the job is the only job that can be done because it will threaten life or safety, then it is possible to do the job (Abdul Kadir, 2021).

Recommendations And Suggestions

Islam strongly demands all *Muslim* to find a job that is *halal* and blessed by God. *Halal* income is derived from *halal* job and does not contain prohibited acts or questionable matters. Therefore, a makeup artist must avoid doing any act that has been prohibited by *syara'* such as avoiding *tabarruj*, always put on *halal* cosmetics and always maintaining *ikhhtilat* between the makeup artist and the client throughout the period of wearing makeup when performing tasks. It is to ensure that the source of income is blessed by Allah SWT. Based on the discussion above, this research proposes several guidelines for the Makeup Artist Profession that can be apply in Malaysian Beauty Industry:

Tabarruj

- i. In the beginning, the original rule for makeup jewelry on the face is must but the law or rule will continue *halal* and must as long as there is no specific text that exclude the original law which is from *Quran* and *Sunnah*.
- ii. Permissible for any woman to wear lipstick and other makeup tools outside the house as long as she does not overdo in makeup and wears just enough and does not show off.
- iii. Permissible for any woman to wear lipstick and other makeup tools outside the house as long as it does not cause slander and attract men's attention to her with *syahwat*.
- iv. Wearing lipstick or other makeup tools just to look neat or not seen sloppy, radiant and not dull when broadcast on television or in front of a general audience and must not intended to attract the attention of *ajnabi*.
- v. Permissible for man to wear makeup tools just to look neat or not seen sloppy, radiant and not dull when broadcast on television or in front of a general audience.
- vi. Prohibited for man to wear makeup tools just to look like a woman or just for fun.

Halal Cosmetics

- i. The determination of *halal* and *haram* is the absolute right of Allah SWT.
- ii. Cosmetic products used must be free from any dubious such as any human body or substance that is categorized as impure according to *Islamic* law and must be free from dangerous elements such as hydroquinone or tretinoin.
- iii. Cosmetic products used must not from animals that *Muslims* are forbidden by *Shariah* law to use or eat or not slaughtered according to *Shariah*.

- iv. Cosmetic products used must when preparing, processing or manufacturing the product, not in contact or close to any dubious and dangerous elements and animals that *Muslims* are forbidden by *Shariah* law to use or eat or not slaughtered according to *Shariah*.
- v. Cosmetic products used must does not harm the user.
- vi. Principle of *halalan toyyiban* should be applied in the selection and when use the cosmetics.

Ikhtilat

- i. A female makeup artist must wear makeup for female client only and a male makeup artist must wear makeup for male client only.
- ii. If there is a situation where a man makeup artist has to makeup a female client or a woman makeup artist has to makeup a male client, it must meet the following conditions:
 - a) Woman must wear the hijab perfectly while the man must cover his *aurat*;
 - b) Woman must avoid wearing perfume or jewelry that can be seen even has worn the *hijab*;
 - c) Woman and man must avoid skin contact;
 - d) Woman and man must be free from talking about anything that can stimulate *syahwat*;
 - e) Woman and man must try to shorten the time of the meeting without having to extend it;
 - f) It must be ensured that the meeting brings more good than bad.

Conclusion

In conclusion, it is emphasized that every job is permissible at the beginning, but it will become *haram* if there are elements that are contrary or not in line with the *Shariah*. For example, the Makeup Artist Profession is a good job because this profession helps other people to boost their confidences by covering a dull face as long as it is not excessive until change the God's creation. Furthermore, the selection of cosmetic products that are *halal* and not harmful should be emphasized all the time, especially for makeup artists. Similarly, guidelines in *ikhtilat* must be highlighted to avoid from the occurrence of other illegal things such as adultery. Hence, it is hoped that this article will contribute to the literature and beneficial in suggesting guidelines for Makeup Artist Profession in Malaysia. In this regard, this guidelines for the Makeup Artist Profession according to the *Shariah* will be the references to the Malaysian Beauty Industry especially for the makeup artists, the clients or artists. So that they can apply their jobs according to the *Shariah* and to obtain the pleasure of God in this world and the hereafter.

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