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AN OVERVIEW OF ISSUES ON THE HALAL LOGO AND HALAL AUTHORITY BODY FOR THE HALAL COSMETICS AND PERSONAL CARE INDUSTRY

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Abstract

The halal industry has often become a sensitive issue and is becoming a global issue due to the fact that the population of Muslims keeps increasing day by day. In Malaysia, the use of a halal logo is permitted for cosmetics and personal care products, but the product doesn't need to have a halal logo before it can be entered into the market. It can be said that what is happening now is that the rule and the law issued by Jabatan Kemajuan Islam Malaysia (JAKIM) do not have a cohesive effect but are only voluntary actions by the industry market players to obtain the halal logo. A new challenge exists to understand how the halal cosmetics and personal care products industry can cater to the needs of Muslim consumers despite the minimum requirements of the products by JAKIM. This article will elaborate on the issues faced by halal cosmetics and the personal care industry using qualitative analysis methods. The past and current literatures on the development of halal cosmetics and personal care have been reviewed for this article. The uses of the halal logo and the supervision by the authority body have been discussed in depth. The recommendations to overcome the issues are also highlighted and can be used to improve the halal cosmetics and personal care industries.

Keywords: Halal, Cosmetics, Personal Care, Logo, Authorities.

INTRODUCTION

Halal is an Arabic term meaning lawful or permitted. According to al-Quran, halal means 'permitted, allowed or lawful'.

> Meaning*: "O believers! Do not forbid the goods things which Allah has made lawful for you, and do not transgress. Indeed, Allah does not like transgressors".*
> (al-Quran. Al-Maaidah: 87)

The same verses also included the term halal and *thoyyib* (good), on which the term halal refers to 'permissible' for consumption and the word *thoyyib* refers to the standards of quality, safety, and wholesomeness allowed in Islam for consumption (al-Qardawi, 1995). Al- Quran briefly advises the concept of *halalan thoyyiban* accurately and significantly, towards human beings' attitudes in handling the difficulties in processing, controlling the overall operational process to write off any forms of *syubhah* and haram elements in Muslim daily consumption (Anuwar Mustaffa, 2019).

Muslims make up a substantial part of the world's population and are the fastest-growing religion in the world. Based on World Population Review (2021), 1.9 billion, or

about 24.5 percent of the world's population, are Muslims, which makes Islam the world's second-largest religion. The Muslim population in Malaysia has the highest population which is 63.5 percent in 2020 (Department of Statistics Malaysia, 2020), and expected to increase to 72.4 percent in 2050 which means 7 out of 10 Malaysian is a Muslim (MT Webmaster, 2015). Due to the increasing number of populations of Muslims in Malaysia, the demand and consumption of cosmetics and personal care products are also increasing because halal has become a vital concern among Muslims (Abd Aziz et al., 2015). The halal industry is one of the faster-growing markets with an estimated worth of around USD 2.3 trillion (excluding Islamic Finance) a year and is no longer restricted to food and food-related products (E Azam & Abdullah, 2020).

As many markets reach saturation point, Muslims are more concerned with halal products and creating the fastest-growing consumer segments in the world and this trend seizes the opportunity for cosmetics companies (Hunter, 2012). As the population demographic of Muslim increase, the halal economy receives an upward trend as the demand for halal products from Muslim increases. According to Statista Consumer Outlook (2021), Malaysia generated the highest revenue in the personal care segment under the beauty and personal care market in 2020, at approximately 1.1. billion U.S. dollars and will reach roughly 1.3 billion dollars by 2025. It gives the manufacturer and producer of cosmetics products an advantage to capture the market share of the halal industry and also gives peace of mind to the consumer on what they use and consume is halal (Rahim et al., 2015).

Even though the halal cosmetics and personal care market is one of the major contributors to the halal industry, there is still a gap between halal cosmetics and personal care products. According to (Masood, 2021), Malay working adults put priority to purchase halal cosmetics products based on the product quality, then halal certification, ease of purchase, comments and reviews, brand, packaging, and advertisement. This shows Muslims put trust in the quality of the product if compared to halal certification. Consumers are constrained to consume non-halal cosmetics produced by non-Muslim manufacturers that produce products without a halal logo (Ahmad et al., 2015). According to Isabelle & Laurent (2015), Western standards are not suitable to produce a halal brand because the functional dimension is not included in the emotional and spiritual dimension which causes the increasing demand of Muslims for halal cosmetics and personal care products. Thus, the purpose of this study will discuss the issues faced by the halal cosmetics and personal care industry based on the analysis from previous literature, journal, and library database.

LITERATURE REVIEW

Halal Cosmetics and Personal Care in Malaysia

Malaysia is the fourth largest economy for the halal beauty industry in South-East Asia and among the top five for international Muslim consumer markets (Kruse, 2022). Malaysia's halal beauty industry increasingly received demand over the past five years because of the emergence of new and trendy makeup and skincare brands, which mostly produce and manufacture by Malaysian entrepreneurs to meet the demand of Malaysian young urban women (Kruse, 2022). Today, halal is not solely dependent on religious matters but already involved in all market segments with commercial values attached to it for instance halal now can be seen as the business and trade that create a new trend for the global market demand.

An increasing Muslim population drives the demand and spending on halal products and the younger generation is more concerned about halal matters (Business Wire, 2022). The choice of halal cosmetics is limited at the early stage of the halal industry compared with today, manufacturers and industry players take the market opportunity to meet the demand of consumers, which led to a rise in the number of manufacturers in the market which indirectly rise in in in the number of halal-certified cosmetics (Mohezar et al., 2016).

This allows the halal market players industry to strategize properly to produce more halal brand products, especially for cosmetics and personal care products.

The best alternative made by Indonesia to continue spreading and promoting halal industry markets is to ensure all international halal cosmetics products that have not been certified in Indonesia, or by an accredited overseas agency, will be viewed as non-halal (Shibata, 2022). Halal cosmetics and personal care products were issued under Regulation 31/2019 are compulsory having halal labeling will be carried out gradually over five years and initially applied to food and beverage products, which must comply by 17 October 2024, while cosmetics will have until 17 October 2026 (Kruse, 2022).

Despite the initiative taken by Indonesia aiming to boost the international appeal of its products in Southeast Asia and beyond, however, this initiative helps increase Muslim confident level in purchasing cosmetics and personal care products in Indonesia. Even though Malaysia is not made it compulsory of halal logo towards cosmetics and personal care products, but, Malaysia is not left far behind in Indonesia. Halal Industry Master Plan (HIMP) 2030, developed by the Ministry of Economic Affairs shows that the Halal industry is a strong promoter of socioeconomic growth and therefore efforts to improve governance, capacity-building programs, and promotion of the industry need to intensify.

Overview of Halal Cosmetics and Personal Care

Cosmetics consist of diverse products whose properties and forms are designed based on the efficiency and effect, the body part on which they are applied, and the purpose and method of use (Takeo Mitsui, 1997). According to the Departments of Standards Malaysia (2019) and the National Pharmaceutical Regulatory Agency (NPRA), cosmetics and personal care are any substances are preparation intended to be placed in contact with various external parts of the human body (epidermis, hair system, nails, lips, and external genital organ) or with teeth and mucous membranes of the oral cavity. The function of these items is exclusively or mainly to clean them, perfuming them, change their appearance, and/or correct body odors and /or protect them or keep them in good condition.

Halal refers to things or actions permitted by Islamic law for Muslim consumption and its requirements extend to cosmetic and personal care products (al-Qardawi, 1995: Departments of Standards Malaysia, 2019). In the past, many Muslims used cosmetics products by ignoring the need to meet the halal requirement since Muslims do not fully understand the meaning and requirement of halal. The consumption of halal products is very important as it might affect the worship and prayers of Muslims (Abd Aziz et al., 2017). However, in the halal cosmetics industry, the products should not contain porcine by-products and derivatives, and alcohol (Hashim & Hashim, 2012). Thus, many organizations are set up to provide rules and regulations to ensure the cleanliness and safety of halal products from the early stage of production until the finished products and deliver to consumers. The Malaysia Standard 2019 MS 2634:2019 prescribes practical guidelines for halal cosmetics on the preparation and handling of halal cosmetics products (Department of Standards Malaysia, 2019). To market halal cosmetics and personal care in Malaysia, the producer and entrepreneur must follow the rules provided and the ingredients allowed to meet the requirement of consumption by Muslims.

Halal Logo

Halal cosmetics should be labeled following the labeling requirements of the regulatory authorities in each country. The label must bear a halal logo and faithfully reflect the ingredients of the products as a means of helping the consumer in their decision-making and the consumption of cosmetic products (Sugibayashi, et al., 2019). However, most Muslim consumers are not aware that some well-established companies that produced cosmetics and personal care products such as shampoo, lotion, and toothpaste may contain haram (*masbuh*) ingredients. The producers and manufacturers need to work in good manners and ethics in preparing the ingredients for either the source or the process of the cosmetics products by having a comprehensive understanding of the *halal-thoyyib*

relationship and the concept of complying with Islamic law (Majdina & Jasimah, 2021). The sources of the raw materials are important to ensure the finishing products do not cause harm and diseases in human beings as Islamic law made forbidden to Muslims to produce products containing any human parts or ingredients derived from human parts or contains animal by-products.

The halal logo has symbolized the element of quality assurance and integrity (Talib, 2017). Therefore, every Muslim needs to be aware of the halalness of the products and services before consuming them. Muslim consumer shows unfavourable attitudes toward products without halal logos labeled on them (Haque et al., 2018). Moreover, Muslim students in Malaysia are very confident with the halal logo produced by JAKIM (Shafie & Othman, 2016). This shows that Muslims are more alert and picking in their buying habits and this gives an advantage to the holder of the genuine halal logo from JAKIM.

Halal Authority Body in the Cosmetic and Personal Care Industry

In Malaysia, NPRA is the authority body to ensure that beauty products can be delivered to the customer. The producers of beauty products must register with the NPRA to supply safe and quality products only without giving halal certification. This is because beauty products in Malaysia are not compulsory to have a halal logo compared to food and other halal industry.

The certification body that is in charge of granting halal certification is JAKIM (Malaysian Department of Islamic Development). For cosmetics and personal care products to require halal certification the product must comply with the Malaysian standard MS 2634:2019 requirements. The aim of having a halal logo is to ensure that the products are not only safe for consumers but also purify to be used especially for Muslim consumers. According to these standard cosmetics, products must be safe and has no chemical side effects to the users. In another way to explain, halal cosmetics products must not have any human parts or ingredients that contain any animal forbidden to Muslims or are not slaughtered according to Shariah law, no contamination from *'najs'* during the process and manufacturing, and safe for usage.

METHODOLOGY

This article consists of an overview discussion on halal cosmetics and personal care issues in halal logos and halal authority bodies; this article used qualitative method using content analysis method. The content analysis is done through general research based on previous studies in the cosmetics and personal care halal industry and the authorized bodies of the halal industry. Three steps in content analysis involved: 1) Search for literature that suits the study, 2) summarize the literature with the aims of the study and 3) develop a set of coding rules, analyze the result, and draw conclusions (Seuring & Gold, 2012).

Table 1 and Table 2 shows the main literature used for the study based on halal logo and halal authority bodies.

Year	Title	Sources
2012	A Review of Cosmetic and Personal Care Products: Halal Perspective and Detection of Ingredient.	Journal Pertanika
2017	The Impact of Attitude, Subjective Norm, and Safety on Consumers' Purchase Intention in Johor, Malaysia.	Malaysian E-Commerce Journal
2018	Is Halal A Priority In Purchasing Cosmetics in Malaysia Among Muslim Malaysian Women?	International Journal Of Business, Economics, And Law

2019	Halal Cosmetics -General Requirement	Departments of Standards Malaysia
2020	Global Halal Industry: Realities and Opportunities.	International Journal of Islamic Business Ethics
2021	Religion and Cosmetics: Guidelines for Preparing Products Aimed at the Muslim World Based on the Interpretation of Halal Cosmetics in Malaysia.	Journal of Cosmetic Science
2021	The Awareness of Muslim Consumers towards the Halal Logo in Malaysia.	Akademika

Table 1: Halal logo

Year	**Title**	**Sources**
2017	Challenges and Ways Improving Malaysia Halal Food Industry.	Science International
2017	Gaps in the Legislation Halal in Malaysia: A Study of Literature.	International E-Journal of Advances in Social Sciences
2020	The Challenges Faced by Halal Certification Authorities in Managing the Halal Certification Process in Malaysia.	Food Research

Table 2: Halal Authority Body

Article title	Elements to be coded	Analysis
An Overview of Issues on Halal Logo and Halal Authority Body for Halal Cosmetics and Personal Care Industry	-Halal logo -Halal authority body	Thematic content analysis

Table 3: Propose code for analysis

DISCUSSION

The Uses of The Halal Logo on Cosmetics and Personal Care Products

Halal cosmetics must be labeled following the labeling requirements of the regulatory authorities in each country. The label must bear a halal logo and faithfully reflect the ingredients of the products as a means of helping the consumer in their decision-making and the consumption of cosmetic products (Sugibayashi, et al., 2019). The challenge faced by the halal industry in Malaysia nowadays is the issue of using the halal logo among traders and the level of consumers rely on the halal logo in their purchasing which indirectly reduces their sensitivity and knowledge of the issue (Zaini & Yoyo, 2021). Muslim consumer mostly depends on the halal logo in their purchasing, however, the absence of a halal logo sometimes not affecting their purchasing, especially on the international brand of cosmetics and personal care products.

In Malaysia, recognized cosmetics and personal care products need to get through NPRA to check on the safety and quality of the products before delivery to the end users. However, the products don't need to obtain halal certification. Thus, this process is not aligned with the concept of *halal toyyiban* since the role of NPRA is to ensure the ingredient, effectiveness, and advantages of the products, but eradicate the purpose of Muslims in

consuming which is the purity of the products. Muslims should consider 'Halal' as a priority during the purchase if compare to other factors such as price, quality, and brands (Kaur et al., 2018). Thus, getting a halal logo on the products is important among marketers to help Muslims decide on purchasing the products.

The uses of the halal logo are not compulsory for cosmetics and personal care products, this situation caused misunderstanding among consumers that thought the use of the halal logo is compulsory. Therefore, many traders use the halal logo as an initiative to attract Muslim consumers to purchase their products and use the logo halal as they wish especially among non-Muslim traders (Ibrahim, 2014). The trusted halal logo from JAKIM can establish the confidence level of Muslim consumer and usually, they will give priority to purchasing halal logo products even though non-Muslims operates it. With the growth of halal cosmetics worldwide growing, more attention should be given to the actual halal cosmetics attributes that support the growth. In this context of the paper, the 'Halal' logo is an important attribute that is needed by marketers to attract the interest of Muslim consumers.

Lack of Monitoring by the Authority Body

Several government agencies are directly and indirectly involved in the management of the halal industry in Malaysia. The two main agencies that are often associated with Halal Certification in Malaysia are JAKIM and the Halal Industry Development Center (HDC). In particular, halal certification is under the governance of the Halal Hub Division, a special department established by JAKIM. These two agencies play a very important role in the Malaysian halal industry. The involvement of so many different agencies in the halal industry is because the halal industry comprises a wide scope of the market (Shahwahid, et al., 2015). In addition, since there is no special legislation to regulate the halal industry thus requires support from government agencies.

In addition, Malaysia does not have a Halal Act that applies to the entire country. Halal Act has been presented by the government in the financial budget of 2010, announcing the enactment of a Halal Act to coordinate and strengthen legal provisions regarding the process, procedures, and control of halal certification ('Akta Halal Dikuatkuasa Tahun Hadapan', 2010). However, the Halal Act has still not been presented in the Parliament to become a law. This is because it requires more effort and cooperation among all states in Malaysia to make it effective be enforced in a real situation.

To secure the confidence of Muslim consumers towards halal products and services, the government has established a mechanism to supervise the halal systems in Malaysia. However, the main challenge is the enforcement by the JAKIM personnel in monitoring the usage of certified halal logos which created doubtless among consumers. Even though Malaysia has come out with proper guidelines, standards, and laws regarding the issue of halal status, Muslim consumers still have a problem having confidence the products purchased by them are genuinely halal, as Muslims can only rely on the certification given by the authorities (Ab Hamid et al., 2017). The manual certification process is quite complicated and not easily can be understood which leads to the ignorant among the marketers to apply for the halal certification. According to Bakar & Ahmad, (2020), non-Muslim entrepreneurs faced difficulty in understanding the halal certification process that combines the halal and *toyyiban* concepts. The speed of issuing a halal logo is another challenge faced by the marketer as JAKIM may lack in their supervision and not have a full-fledged research and development unit to test, analyze, and do onsite inspections.

The issue of unrecognized halal logos in Malaysia will not come to an end due to several factors including the lack of monitoring by authorities (Perak Today, 2014). JAKIM plays a role in monitoring, and conforming the error and witnesses-related cases including the issue of the standardizing of the halal logo, but the enforcement will be done by KPDN. It causes a lack of effectiveness angle because the implementation and enforcement are carried out by two different parties (Soraji et al., 2017).

Moreover, from a worldwide perspective, the lack of collaboration among the world's halal certification authorities has created doubt among Muslim consumers on the authenticity of the halal certification process (Shafie & Othman, 2016). Imported products usually will hold the County of Origin (CO) logo which is unfamiliar to Muslims in Malaysia. This situation influences the purchasing and confusion of Muslim consumers towards halal cosmetics and personal care products. It is a necessary action among the authority bodies to create awareness and spread the knowledge on halal logo and CO to the consumer especially Muslims in Malaysia.

CONCLUSION AND RECOMMENDATION

JAKIM is the main body able to certify halal certification and halal logo on cosmetics and personal care products must improve its halal practices and maximize the requirement of in halal products industry so that the marketer able to produce more products that meet the standard of the Islamic laws which is *halal toyyiban* products for Muslims. Government must ensure they are playing their role by ensuring the cosmetics and personal care products in the market can be trusted and truthful, so consumers especially Muslim consumers are more confident in their purchasing. Apart from the application of halal cosmetics and personal care products through NPRA to ensure safety and quality, however, it is recommended to NPRA help in encouraging the marketer to apply for halal certification. As the halal logo is a crucial factor for Muslim consumers, thus, Malaysia should consider making the process for halal certification easier by coordinating the process and procedures more effectively and timely. Malaysia is capable to improve and achieve the target in the leading global halal hub. From a managerial perspective, a marketer, they should stand firmly to produce products that are reliable and suitable for the Muslim market so that their organization can meet the demand of Muslim consumers.

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