



Research Article

Materials, Use, Buying, and Selling Eyelash Extensions from Sharia Economic Law Perspective

Seli Selviani^{1*}, Hasan Bisri², Heris Suhendar³

Abstract

Eyelash extensions are false eyelashes that are widely used by women today. Eyelash extensions are sold freely without having halal certification and permission from BPOM. According to *Fiqh al-bai*, this study aimed to discover the halalness of eyelash extension products and the law of buying and selling eyelash extensions. This research uses a descriptive-analytical method. Based on research results, the material for making eyelash extensions is usually made from human hair and keratin. In addition, using eyelash extensions can cause ablution and make obligatory bathing invalid because water cannot be used directly to touch the skin. The law of buying and selling eyelash extensions, according to *Fiqh al-Ba'i*, is not permissible because it does not meet the requirements for the object of sale and purchase. Namely, the goods being traded are neither halal nor holy

Keywords: Eyelash Extension; Buying and Selling; Sharia Economic Law

Received: 5/1/2024 | Accepted: 6/1/2024 | Published: 6/30/2024

Introduction

Islam cares about cleanliness and beauty in humans, especially women (Amri & Rahmayani, 2021). Women who always want to look beautiful must maintain their cleanliness and beauty. One of the natural qualities of a woman is to dress up and be decorated (O. Y. Sari, 2019). Therefore, it is natural for women to do various things to look beautiful by dressing up and decorating themselves. Then, with the existence of beauty standards in the wider community, women increasingly compete to look attractive to fulfill their satisfaction that other people see themselves as beautiful.

Beauty comes not only from what can be seen (physical) but also from within us (inner beauty), more precisely from the heart and thoughts (Putra, Palupi, &

¹Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia, correspondence email: seliselviani333@gmail.com

²Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia, hasanbisri@uinsgd.ac.id

³Universitas Islam Negeri KH. Abdurahman Wahid Pekalongan, Indonesia, herissuhendar@iainpekalongan.ac.id



Wibowo, 2022). Quite a few women may be less attractive physically, but with a kind heart and extraordinary intelligence, they can make themselves very attractive. Women always want attention or privilege, namely intelligence, courage, and talent. However, this does not mean that women ignore their appearance; this is because appearance is a process of creating a sense of self-confidence, whether by dressing, decorating or behaving well, which can create a special attraction for other people (Shihab, 2010).

These beauty issues create great opportunities for companies in the beauty business world. Companies are competing to promote their products with various attractive offers, from the effects of products on the skin, product durability, and herbal ingredients used to products that can make someone look younger than their age. Of course, companies do various things so that buyers notice their products. However, as a good user and for their good, it would be good for product users to pay attention to various aspects of the product, such as product safety and whether it is halal for a Muslim, before choosing a beauty product.

Halal cosmetics use experienced a 4.9 per cent increase in 2018. Indonesia became the second country with the highest number of halal cosmetic users, with a total expenditure of USD 4 billion (Darmalaksana & Busro, 2021). In this way, sales of halal cosmetic products have great potential in the future. That is a sign that people have started to pay attention to the halal aspects of products they use daily. An example of a beauty product that is being widely discussed is the use of eyelash extensions. Eyelash extension is a cosmetic product that attaches artificial eyelashes to real eyelashes strand by strand with special glue for extensions that aim to make the eyelashes appear longer, thicker, and curlier (Yana & Hendrastomo, 2021). The installation process usually takes around 1.5 hours to 2 hours (Everlash, 2023). This beauty product is starting to be widely used by various levels of society even though the price offered for this product is quite expensive based on its durability.

Eyelash extensions are used to replace the use of mascara on eyelashes. Mascara is a generally black liquid that is applied to the eyelashes to make them appear thick and curly (D. P. Sari, Hidayah, & Atmanto, 2021). In use, there are several types of eyelash extensions, including natural eye, open eye, cat eye, and doll eye (Cantika.Com, 2022). However, using mascara often takes time when dressing up because its texture is liquid, so it must be used carefully to avoid getting on the skin. Using it incorrectly will make your eyelashes look unnatural. Apart from that, because it is used on eyelashes, if mascara gets into the eyes, it will cause red, sore, and watery eyes, damaging other parts of the makeup. Therefore, people prefer eyelash extensions because they can speed up the time to apply makeup. After all, eyelash extensions can last for months.

Eyelash extensions are widely used by women who feel less confident about the shape and volume of their eyelashes. Using eyelash extensions makes the eyelashes appear thicker and longer so that the eyes look more beautiful. That shows that eyelash extension users are not grateful for what they get and have the opportunity to change God's creation. This change can be seen in the eyelashes, which were originally thin, straight and short, becoming thick, curly and long because they are connected to false eyelashes which thicken and curl so that the real eyelashes become curled and appear long because the false eyelashes used are long.

The use of eyelash extensions is most likely to be shown to the public because of the purpose and location where they are placed in the eyes, so eyelash extensions are used intentionally to be shown and exhibited. These various things make the law of using eyelash extensions false. That will also affect the halalness or permissibility of using and selling eyelash extension products. In Islam, determining the halalness of a product is not based on whether you like the product or not but rather on a decision through in-depth understanding and knowledge of the issues that will be determined legally (Mukhtar & Mohsin Butt, 2012).

The halalness of this product is related to Sharia Economic Law. Sharia Economic Law is the laws relating to procedures for human-human relationships, both in terms of material things and relationships in the form of engagement agreements (Siregar & Khoerudin, 2019). In this scientific study, various things are discussed. These matters are regulated in such a way based on the sources of Islamic law, namely the Al-Qur'an, hadith, and others. One of the things discussed in Sharia Economic Law is trade, which uses sale and purchase contracts.

According to Sharia Economic Law, the Sale and Purchase Agreement is known as *Fiqh Al-Ba'i*. *Al-Ba'i* is a contract of exchange or transfer of ownership of something using replacement according to the form permitted by the share (Siregar & Khoerudin, 2019). The sale and purchase agreement is a contract often carried out and encountered. A sale and purchase agreement makes it easier for someone to fulfil their needs. In this contract, a person will get what he needs when he exchanges it for the assets he owns (Khoiriyah, 2017).

In line with the definition of buying and selling, which must be by what is permitted by the *syara'*, there are pillars and conditions of the sale and purchase agreement that must be fulfilled. There are three pillars of buying and selling according to Islamic law, namely the two parties making the contract (*'aqadain*), the object being made *aqad* (*mauqud alaih*), and the pronouncement when making the contract (*sighat*) (Siregar & Khoerudin, 2019). These pillars must be fulfilled to create a clear buying and selling process. This clarity will minimize crimes created by the buying and selling process (Saipudin, 2021).

More is needed for a buying and selling transaction to have the abovementioned pillars. However, behind these pillars, conditions must be fulfilled by both parties carrying out the sale and purchase transaction, both the seller and the buyer (Meirani & Komalasari, 2022; Siregar & Khoerudin, 2019). Apart from that, some conditions must be met for goods bought and sold. These conditions must be met for the buying and selling process to be considered valid (Rohman, 2016). The buying and selling results are legal with a valid buying and selling process.

One of the conditions that must be fulfilled for the goods being traded is that the goods must provide benefits according to *syara'* (Fitria, 2017). *Syara'* or Sharia law is a requirement of Allah SWT. which regulates the deeds of the *mukallaf* people, whether in the form *iqtidha*, *takhyir* atau *wadh'I* (Fitriani, 2021). herefore, it is prohibited to buy and sell objects that cannot be benefited according to *syara'*, such as selling pigs, kala, lizards, and others (Siregar & Khoerudin, 2019). These goods are haram or may not be bought and sold because they are haram or will cause evil or evil if they are bought and sold.

These requirements can be a bright point regarding the halalness of selling eyelash extensions by observing the halal and haram ingredients and the use of eyelash extensions. If it is proven to be haram, then using eyelash extension products and buying and selling them will also be haram. Therefore, according to the author, it is important to conduct research regarding the law on the sale and purchase of eyelash extensions so that they become a reference for Muslim women, especially in Indonesia and generally throughout the world.

Methods

This research uses a qualitative approach with descriptive methods. Data collection techniques were carried out using literature studies and documentation studies. Therefore, the data sources used are only secondary, consisting of the Fatwa of the Indonesian Ulama Council (commonly known as Fatwas of MUI), Supreme Court Regulation of the Republic of Indonesia Number 02 of 2008 concerning Compilation of Islamic Economic Law (commonly known as KHES), and various literature related to materials, use, and buying and selling of eyelash extensions.

Results and Discussion

Legal Materials and Use of Eyelash Extensions According to Islamic Sharia

Materials are elements used to make or produce a product. The materials used in the halal product process include raw materials, processed materials, additional materials, and auxiliary materials. The materials used in making a product can come from animals, plants, microbes, and materials produced through chemical, biological, or genetic engineering processes. These ingredients are mixed to form a composition where the result of the mixture is a product that can be utilized.

According to the source, the ingredients used to make cosmetic products can come from nature, namely plants, animals, and synthetic chemical microbes, even from human body parts (Hanifa, 2021). The legal status of these materials varies; some are halal, some are shabby, and some are even haram. Examples of materials originating from humans whose laws are questionable or can be doubted are materials containing keratin, albumin, placenta, and hyaluronic acid (Jaswir, Rahayu, Yuliana, & Roswiem, 2020). Ingredients containing keratin are often found in hair colouring products.

The raw materials for eyelash extensions consist of materials for making feathers and glue, which is used to attach false eyelashes to real eyelashes. The materials used to make false eyelash extensions can be natural or synthetic. The natural materials used are silk thread, animal hair, and human hair. Meanwhile, synthetic materials that can be used are plastic and acrylic fibres (Alodokter, 2020). Installation of eyelash extensions uses special glue so that the results are natural and long-lasting. Special glue for eyelash extensions is usually made or contains keratin liquid, which functions to encourage eyelash growth afterward (Ruhee, 2022). Eyelash extension glue is made from various chemical ingredients that are processed in such a way as to produce special eyelash extension glue. Special eyelash extension glue is used to attach eyelash extension eyelashes to false eyelashes.

The ingredients used to make cosmetic products come from nature, synthetic chemicals and parts of the human body. The halalness of the language varies; some are halal (holy), haram (unclean), and doubtful (*syubhat*) (Jaswir et al., 2020). The natural ingredients used to make a product derived from animals are halal, except for haram materials according to the Shari'a, namely carrion, blood, pork and animals slaughtered not by the Shari'a. Then, synthetic materials produced through chemical processes are prohibited if the manufacturing process is mixed, contained and contaminated with prohibited materials (Law No. 33 of 2014).

The Regulation of the Minister of Health of the Republic of Indonesia explains that the definition of *cosmetics* is a material or preparation intended for use on the outside of the human body or teeth and oral mucosa, especially to clean, perfume, change the appearance and improve body odour or protect or maintain the body in good condition. In this definition, we can see the various purposes of using cosmetics: to change one's appearance to be better, cleaner and more fragrant (Jaswir et al., 2020). If a cosmetic product is halal, if it follows the general requirements, then a cosmetic must not contain pork or ingredients derived from pork, contain khamr, be derived from animals that have not been slaughtered according to Islamic law, not contain prohibited ingredients and halal products may not be used together with haram ingredients (Septiani & Indraswari, 2019).

The purpose of using eyelash extensions is to beautify the eyes. That is because, by using eyelash extensions, the eyelashes can appear longer, thicker, and curlier so that they appear more voluminous. The main function of using eyelash extensions is for appearance only. That is because the installation is located on the face where other people can always see it, and the eyelashes are an important part of the eyes. The eyes are the center of attention when communicating. So many people are interested in using eyelash extensions because many people want to have eyes that look beautiful. That way, beautiful eyelashes can increase the user's self-confidence.

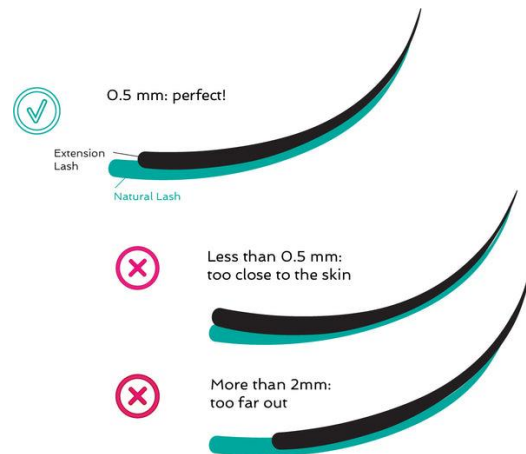


Figure 1. Installing false eyelash extensions on natural eyelashes
(LashesBL, n.d.)

The process of installing eyelash extensions is by attaching individual false eyelashes to real eyelashes. False eyelashes are connected at a distance of 0.5-1 mm from the skin so the eyelash extension feathers or glue do not stick to the skin. That is so the eyelash extension hairs look natural and do not pierce the eyelids, especially if the special eyelash extension glue has started to wear off. Apart from that, some eyelash extension glues can cause skin irritation. Therefore, installation must be done carefully so that the eyelash extension glue does not touch the skin.

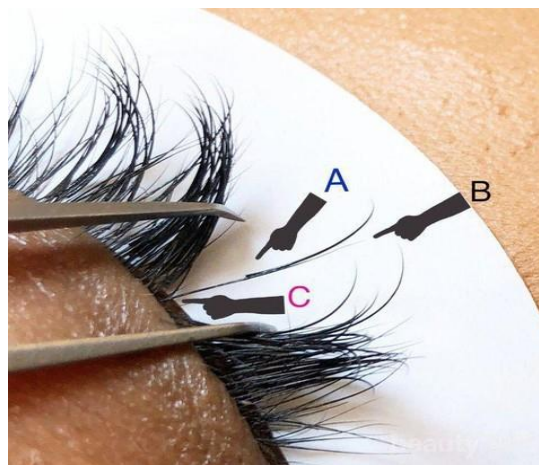


Figure 2. Eyelash Extension Installation Process
(Beautynesia.com, 2019)

Feathers, hair, and horns from halal animal carcasses, including those not slaughtered according to sharia, have sacred status and may be used for non-food uses, including external medicines and external cosmetics, but are haram for consumption, including food (Jaswir et al., 2020). So, eyelash extensions made from animal hair can be used. Meanwhile, the halalness of eyelash extensions made from human hair can be doubted because human hair contains keratin, which is illegal if used as a cosmetic ingredient (Jaswir et al., 2020). Other materials used in making eyelash extensions are plastic or acrylic. Eyelash extension materials made from synthetic materials tend not to be as natural as eyelashes made from raw materials, so the price is relatively lower. For eyelash extensions made from plastic and acrylic fibers, if the material is made from halal and permitted materials, then eyelash extensions are also allowed. However, if the plastic and acrylic contain haram synthetic materials or are contaminated with haram materials, then it is also haram to use eyelash extensions.

Using eyelash extensions can also cause irritation or allergies. Suppose the product used can harm the user. In that case, the legal status of the product is doubtful because Article 4 of the Law of the Republic of Indonesia No. 8 of 1999 concerning consumer protection states in paragraph 1 that consumer rights include the right to comfort, security, and safety in consuming goods and services. Meanwhile, not all sellers discuss the side effects of using their products. That is by the following hadith of the Prophet, *"Whoever acts fraudulently against us, then he is not from our group. Acts of treason and deceit belong in hell"* (HR. Ibnu Hibban 567, Thabrani in Mu'jamul Kabiir 10234, Abu Nu'aim in Al Hilyah IV/189; written by Shaykh Salim Al Hilaly). By not disclosing product deficiencies that can irritate, the seller can be said to be committing fraud. Cheating is not allowed in Islam.

Based on research conducted in Japan (Ruhee, 2021), some people experience eye problems after using eyelash extensions. The eye problems caused include itchy eyes, red eyes, and swelling. The cause of this eye problem is an allergic reaction to the ingredient in eyelash extension glue, namely formaldehyde; this ingredient is what causes the eyes of eyelash extension users to experience symptoms of irritation. A special glue made from liquid keratin also encourages eyelash growth afterward (Ruhee, 2022). So, the law for using this glue is doubtful because it contains keratin. Good ingredients used in eyelash extension glue are butyl cyanoacrylate and octyl cyanoacrylate. This material dries quickly and has no smell, so it is safe to use as an eyelash extension adhesive. Eyelash extensions can endanger the user's health, so their use is haram. That is by the following fiqh rules (Indonesian Ulema Council Fatwa No. 26 of 2013 on the Halal Standard of Cosmetic Products and Their Use):

أَلَصُّ فِي الشَّيْءِ النَّافِعَةِ الْبَاحُ، وَفِي الشَّيْءِ الضَّارِّ الْحُرْمَةُ

"The law as long as something useful is permissible, and the law as long as something harmful is haram "

Based on these rules, it is clear that legally beneficial cases are permissible; legally questionable cases (doubtful) can also be permitted to be carried out or used if they will be used for good. The law of anything dangerous is haram, meaning that if it is connected to eyelash extensions that can irritate, then the law of using them is haram or sunhat because the irritation only occurs to people allergic to eyelash extension materials. The purposes for using eyelash extensions are varied. Some say it is for self-confidence or just following fashion trends. However, because the installation of eyelash extensions is in a part of the eye that everyone can see, it is feared that the installation is aimed at showing off and increasing the user's attractiveness to members of the opposite sex (other than husbands). If eyelash extensions' purpose includes *tabarruj*, their use becomes haram.

Eyelash extensions do not stick directly to the skin but to existing eyelashes because they can irritate the skin due to the eyelash extension glue (Fitri, 2019). Eyelashes must be exposed to ablution water. That is because eyelashes are included in the facial area that must be washed, which is mentioned in Ar-Raudh Al-Murabba' (islamqa.info, 2022) *This means: "and wash anything on the face, the thin hair that covers the skin, such as eyelashes, mustache, hair under the lower lip, because it is part of the face."* When bathing, the eyelashes must also be exposed to the bath water because all parts of the body must be washed. That way, because the eyelash extension glue will cover the real eyelashes and the false eyelashes attached to them, something will block the water from getting to the natural eyelashes. Therefore, if someone uses eyelash extensions and performs obligatory ablution or bathing, the obligatory ablution and bathing are not valid. Obligatory bathing and invalid ablutions can cause doubts about whether other acts of worship are valid. In this way, it would be a shame if you had performed a religious service that required purification with obligatory ablution or bathing. However, it was invalid because the obligatory ablution and bathing were invalid. Someone wants their worship to be accepted by Allah SWT.

Eyelash extensions can also be included in changing God's creation. After eyelash extensions are installed, the eyelashes will be thicker and curlier. It is feared that this change from straight to curly and thin to thick can be classified as an act of changing the shape of God's creation. Meanwhile, changing the form of Allah's creation is mentioned in the QS. Al-Nisa verse 119 is Satan's temptation towards error. Using eyelash extensions also includes connecting hair because it is attached to real eyelashes, not skin. The word "connect" comes from the word connecting, which in the Big Indonesian Dictionary means "connect; put it together." When using eyelash extensions, the fake and real eyelashes are attached and joined together to connect to

the hair. Several *fiqh* scholars state that if a woman connects her hair using real human hair, it is haram.

Based on the presentation of the research results, the legal status of eyelash extensions is haram. That is because, regardless of whether the ingredients for making eyelash extensions are questionable or questionable, their use is not meant to be shown off. With the husband's permission, eyelash extensions are still hair extensions, which are forbidden in Islam. Also, eyelash extensions will make it difficult for users to worship legally, so there is no other alternative to justify using them if viewed from their use and installation. Therefore, determining the legal status of eyelash extensions based on materials can be outlined in the following tables:

Table 1. Analysis of the Legal Status of Eyelash Extensions in Terms of Manufacturing Materials

Name of goods	Materials Used					
	False eyelashes			Glue		
	Halal	Haram		Halal	<i>Syubhat</i>	Haram
<i>Eyelash Extension</i>	If it is made from animal hair or synthetic materials that are halal	If it is made from human hair or synthetic materials mixed with haram ingredients		If it is made from halal synthetic materials.	If it contains keratin	If the ingredients are mixed with haram ingredients

Table 2. Analysis of the Legal Status of Eyelash Extensions in terms of their use

Name of Goods	Use	
	permissible according to the sharia	Not Permitted according to Sharia'
<i>Eyelash Extension</i>	-	Acts of ungratefulness towards Allah's gifts can include acts of Tabarruj, including tying hair, blocking water for ablution and obligatory bathing from touching eyelashes, and can hurt the user.

Sharia Economic Law Analysis of Buying and Selling Eyelash Extensions

According to Sharia Economic Law, there are conditions and pillars of buying and selling that must be fulfilled so that the buying and selling is permitted and the

product being traded is halal. That also influences whether the results of buying and selling activities are halal or not for use. If related to the conditions for buying and selling objects in the Compilation of Sharia Economic Law, then the conditions that are fulfilled and not fulfilled for buying and selling eyelash extensions are outlined in the following table:

Table 3. Analysis of Terms of Sale and Purchase of Eyelash Extensions based on KHES

Condition	Provision	
	Fulfilled	Not Fulfilled
The goods being sold already exist	√	
Goods being bought and sold can be handed over	√	
The goods being bought and sold are goods that have a certain value/price	√	
The goods sold are halal		√
The goods being bought and sold are known		√
The appointment is deemed to fulfill the specific requirements of the goods being bought and sold		√
The characteristics of the goods that can be known directly by the buyer do not require further explanation		√
The goods sold are determined with certainty at the time of the contract	√	

The explanation of whether or not these conditions are met is:

1. The goods sold already exist because eyelash extensions are objects that can be seen.
2. Items for sale can be handed over because eyelash extensions are objects that can be seen so that they can be handed over.
3. The items being bought and sold are items that have a certain value/price because eyelash extensions are items that have a price.

4. The goods sold are not halal because eyelash extensions do not meet the requirements for halal cosmetics, and the law based on the ingredients is still questionable.
5. The goods being bought and sold are unknown because even though eyelash extensions are objects that can be seen, the seller rarely provides information about the manufacturing materials that the buyer should know. The ingredients used in these products are not halal and are dangerous.
6. The specifics of the goods sold are unknown because the seller only explains the type of eyelash extension based on shape and durability, not the side effects.
7. The appointment is considered not to meet the specificity requirements for the goods being bought and sold if the goods are at the place of sale because there are various types of eyelash extensions with various risks, and sellers rarely convey this.
8. The nature of the goods, which cannot be known directly by the buyer, does not require further explanation because there are various types of eyelash extensions, and a detailed explanation is required from the seller, especially for potential Muslim users.
9. The goods being sold have been determined with certainty at the time of the contract because even though eyelash extensions have various prices, these prices have been determined. Hence, the buyer only has to decide what type of eyelash extension they want.

The conditions must be met regarding the object of sale and purchase, including that the substance must be pure according to Sharia'. So, if a product is being traded, the legal status of the material from which it is made is haram, so buying and selling it is also haram. That is unless the sale and purchase of the product are due to a permitted need or can be used for good. For example, animal waste for plant fertilizer or animal carcasses that are not slaughtered according to Islamic law for medical research (Mujiatun, 2013). Based on the legal status of the use of eyelash extensions, which is considered *syubhat*, it is not included as a halal cosmetic product, which is stipulated in the legal provisions in Indonesian Ulema Council Fatwa No. 26 of 2013 concerning Halal Standards for Cosmetic Products, including that the materials used in making cosmetics must be halal and not harmful, while eyelash extension materials are toxic and special extension glue can irritate the user. Therefore, it does not meet the requirements for halal cosmetics.

The uncertainty and lack of clarity regarding the use of eyelash extensions means that it can be classified as doubtful. Doubtful acts should be avoided to avoid things

that are not permitted and as a form of caution among Muslims in carrying out all their activities because behavior that avoids doubtful things will bring more peace and benefit. Eyelash extensions with the law of *sunhat* mean that their sale does not meet the buying and selling requirements according to *al-Ba'I fiqh*, namely that the product being bought and sold must be pure and permissible according to *share*. That is contained in the Compilation of Sharia Economic Laws, where goods traded must be *halal* (Regulation of the Supreme Court No. 02 of 2008). So, the law of buying and selling eyelash extension products is not valid according to *fiqh al-bai* or buying and selling according to Islamic law. Until now, no eyelash extensions have been given a *halal* certificate. That is because the law is *haram*, or the *halal* is unclear.

Conclusion

Based on the materials commonly used, if the eyelash extension hairs are made from human hair, which contains keratin, which is suffocating, or made from synthetic materials, which are prohibited, their use becomes suffocating or *haram*. Then, if the special glue used to attach the eyelash extension hairs contains liquid keratin, it is not very certain. Then, let us examine how it is used. Using eyelash extensions does not prevent the flow of ablution water and mandatory bath water to the skin. However, it prevents water from coming to the natural eyelashes exposed to the eyelash extension adhesive glue. So, its use is not permitted because it can cause the user's obligatory ablution or bathing to be invalid. One type of buying and selling conditions permitted in Islam are the conditions for the object of sale and purchase. In the terms of the object of sale and purchase, the object of sale and purchase must be an object whose use is permitted by the Sharia'. In the case of buying and selling eyelash extensions, if the use of the object of sale and purchase is doubtful, then the sale and purchase is invalid because the object of sale and purchase must be permitted in Islam, not an object whose use is not permitted, especially the object of sale and purchase for which the law is unclear or is questionable. Apart from that, there is no way to ease the use of eyelash extensions due to the urgency of their use (such as the sale and purchase of human organs that are permitted for use in the medical field).

Conflict of Interest

The authors declare no conflict of interest.

Funding

No funding was received for this research.

Acknowledgment

Thank you to Faculty of Sharia and Law, UIN Sunan Gunung Djati Bandung.

References

- Alodokter. (2020, November 14). 6 Fakta Eyelash Extension yang Penting untuk Diketahui. Retrieved May 8, 2024, from Alodokter website: <https://www.alodokter.com/6-fakta-eyelash-extension-yang-penting-untuk-diketahui>
- Amri, F., & Rahmayani, R. (2021). Kebersihan Lingkungan dalam Al-Qur'an dan Aplikasinya pada Masyarakat Gampong Buloh Gogo. *TAFSE: Journal of Qur'anic Studies*, 6(2), 229–242. <https://doi.org/10.22373/tafse.v6i2.11289>
- Cantika.Com. (2022, November 9). 9 Jenis Eyelash Extension, Cocok untuk Bentuk Mata Kamu. Retrieved May 8, 2024, from Cantikadotcom website: <https://www.cantika.com/read/1654951/9-jenis-eyelash-extension-cocok-untuk-bentuk-mata-kamu>
- Darmalaksana, W., & Busro, B. (2021). Kosmetik Halal sebagai Lifestyle untuk Kesehatan: Studi Takhrij dan Syarah Hadis. *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 6(02), 217–230. <https://doi.org/10.30868/at.v6i02.1634>
- Everlash. (2023). Apa Itu Eyelash Extension? Pengertian dan Fakta. Retrieved May 8, 2024, from <https://www.everlash.id/post/apa-itu-eyelash-extension-pengertian-dan-fakta>
- Fatwa No. 26 of 2013 on the Halal Standard of Cosmetic Products and Their Use. Indonesian Ulema Council
- Fitri, F. (2019). Bagi Pemula, Begini Cara Pakai Eyelash Extension dengan Mudah. Retrieved May 8, 2024, from Beautynesia website: <https://www.beautynesia.id/beauty/bagi-pemula-begini-cara-pakai-eyelash-extension-dengan-mudah/b-97017>
- Fitria, T. N. (2017). Bisnis Jual Beli Online (Online Shop) dalam Hukum Islam dan Hukum Negara. *Jurnal Ilmiah Ekonomi Islam*, 3(01), 52–62. <https://doi.org/10.29040/jiei.v3i01.99>
- Fitriani, D. (2021). Al-Ahkam: Kategori dan Implementasi. *TAWAZUN: Journal of Sharia Economic Law*, 4(2), 184. <https://doi.org/10.21043/tawazun.v4i2.10673>
- Hanifa, A. R. (2021). *Pengembangan Buku Suplemen Mengenai Titik Kritis Kehalalan Bahan Kimia Dalam Produk Kosmetik dan Obat-obatan* (Bachelor Thesis, UIN Syarif Hidayatullah Jakarta). UIN Syarif Hidayatullah Jakarta, Jakarta. Retrieved from <https://repository.uinjkt.ac.id/dspace/handle/123456789/56077>
- islamqa.info. (2022). Menggunakan Maskara Untuk bulu Mata Yang Menghalangi Sampainya Air – Soal Jawab Tentang Islam. Retrieved October 8, 2024, from Islamqa.info website: <https://islamqa.info/id/answers/113725/menggunakan-maskara-untuk-bulu-mata-yang-menghalangi-sampainya-air>

- Jaswir, I., Rahayu, E. A., Yuliana, N. D., & Roswiem, A. P. (2020). *Daftar referensi bahan-bahan yang memiliki titik kritis halal dan substitusi bahan non-halal*. Jakarta: Komite Nasional Ekonomi dan Keuangan Syariah.
- Khoiriyah, U. (2017). Tinjauan Hukum Islam terhadap Transaksi Jual Beli Rumah Via Katalog di PT. Bali Karisma Pratama. *Iqtishodiyah: Jurnal Ekonomi Dan Bisnis Islam*, 3(2), 101–124.
- LashesBL. (n.d.). How to correctly attach lash extensions. Retrieved May 8, 2024, from BL Lashes website: <https://www.bllashes.com/blogs/blog/lash-attachment-101>
- Law No. 8 of 1999 on Consumer Protection. President of the Republic of Indonesia.
- Law No. 33 of 2014 on Halal Product Guarantee. President of the Republic of Indonesia.
- Meirani, N., & Komalasari, R. (2022). Fiqh Al-Bai's Review of Online Buying and Selling in Special Groups on Facebook Platform. *Al-Muamalat: Jurnal Ekonomi Syariah*, 9(2), 93–99. <https://doi.org/10.15575/am.v9i2.19237>
- Mujiatun, S. (2013). Jual Beli dalam Perspektif Islam: Salam dan Istisna. *Jurnal Riset Akuntansi Dan Bisnis*, 13(2). <https://doi.org/10.30596/jrab.v13i2.149>
- Mukhtar, A., & Mohsin Butt, M. (2012). Intention to Choose Halal Products: The Role of Religiosity. *Journal of Islamic Marketing*, 3(2), 108–120. <https://doi.org/10.1108/17590831211232519>
- Putra, I. G. A. E., Palupi, M. F. T., & Wibowo, J. H. (2022). Pembimbingan Standarisasi Kecantikan Perempuan dalam Iklan (Analisis Framing Zhongdang Pan dan Kosicki pada Iklan Wardah Versi Dinda Hauw). *Seminar Nasional Hasil Skripsi*, 1(01), 221–226.
- Regulation of the Supreme Court No. 02 of 2008 on Compilation of Sharia Economic Law. Chief Justice of the Supreme Court of the Republic of Indonesia
- Rohman, A. (2016). Menyoal Filosofi 'An Taradin pada Akad Jual Beli (Kajian Hukum Ekonomi Syariah dalam Transaksi Jual Beli). *Et-Tijarie: Jurnal Hukum Dan Bisnis Syariah*, 3(2). Retrieved from <https://journal.trunojoyo.ac.id/ettijarie/article/view/3911>
- Ruhee. (2021). Kamu Harus Tahu Hal Penting dari Lem untuk Eyelash Extension. Retrieved from <https://www.ruhee.id/blog/kamu-harus-tahu-hal-penting-dari-lem-untuk-eyelash-extension#:~:text=Beberapa bahan yang baik untuk,harus memastikan keamanan lem tersebut>
- Ruhee. (2022). Bagaimana Perspektif Agama tentang Eyelash Extension. Retrieved from <https://www.ruhee.id/blog/bagaimana-perspektif-agama-tentang-eyelash-extension>
- Saipudin. (2021). Tinjauan Hukum Islam terhadap Praktik Jual Beli Tanah Pembatalan Sepihak dengan Sistem Uang Muka. *FALAH: Jurnal Hukum Ekonomi Syariah*.

- Sari, D. P., Hidayah, N., & Atmanto, D. (2021). Analysis Of Consumer Preferences Analysis Of Consumer Preferences In The Selection Of Cosmetic Mascara: *Jurnal Tata Rias*, 11(2), 69–78. <https://doi.org/10.21009/11.2.7.2009>
- Sari, O. Y. (2019). *Merubah Ciptaan Allâh dalam Al-Qur'an (Studi Komparatif Menurut Imam Ibn Katsir dan Imam Al-Tabari)* (Bachelor Thesis, UIN Syarif Hidayatullah Jakarta). UIN Syarif Hidayatullah Jakarta, Jakarta. Retrieved from <https://repository.uinjkt.ac.id/dspace/handle/123456789/44047>
- Septiani, S., & Indraswari, R. (2019). Faktor –Faktor yang Memengaruhi Perilaku Konsumen Produk Kosmetik Halal di Kota Bogor. *Jurnal Manajemen Dan Organisasi*, 9(1), 59. <https://doi.org/10.29244/jmo.v1i1.25370>
- Shihab, M. Q. (2010). *Perempuan: Dari Cinta sampai Seks, dari Nikah Mut'ah sampai Nikah Sunnah, dari Bias Lama sampai Bias Baru*. Jakarta: Lentera Hati Group.
- Siregar, H. S., & Khoerudin, K. (2019). *Fikih Muamalah: Teori Dan Implementasi*. Bandung: Remaja Rosdakarya.
- Yana, W. R., & Hendrastomo, G. (2021). Trend Eyelash Extension pada Perempuan di Yogyakarta. *E-Societas: Jurnal Pendidikan Sosiologi*, 10(3). <https://doi.org/10.21831/e-societas.v10i3.17165>



© 2024 by the authors. Submitted for possible open-access publication under the terms and conditions of the Creative Commons Attribution-ShareAlike 4.0 International (CC BY-SA) 4.0. To view a copy of this license, visit <https://creativecommons.org/licenses/by-sa/4.0>