**Halal Cosmetics: A Review on Halalan Toyyiban Concept in Soap Production**

Nurul Aina Ahmad Anuara and Nur Azira Tukiranb*

*aDepartment of Fiqh and Usul al-Fiqh, Kulliyyah of Islamic Revealed Knowledge and Human Sciences (KIRKHS), International Islamic University Malaysia (IIUM), 50728 Kuala Lumpur, Malaysia.

bInternational Institute for Halal Research and Training (INHART), Level 3, KICT Building, International Islamic University Malaysia (IIUM), Jalan Gombak, 53100 Kuala Lumpur, Malaysia.

*Corresponding author: E-mail address: aziratukiran@iium.edu.my

Received: 20/6/22
Accepted: 21/7/22
Published: 31/7/22

**Abstract**

Soap is the oldest skin cleaner in the world. In the last few years, many people have been more concerned about the use of soap as the world faces the Covid-19 pandemic. In general, soap is also a cosmetic product that has been widely used among male and female consumers. Therefore, as a Muslim consumer, it is essential to know about the Halal cosmetic products used. In accordance with Halal cosmetics standards, the products must comply with the Halalan Toyyiban concept to ensure product quality and safety. Although cosmetic products have gained scientific advancement, the development of cosmetics such as Halalan Toyyiban products must be probed further to fulfil global demand adequately. Hence, this paper is aimed to study the concept of Halalan Toyyiban in soap production. The finding of this study shows that the Halal concept of soap can be determined through its ingredients and production process, whereas the Toyyiban concept is based on the safety and quality of the product. Furthermore, the finding of this study might benefit cosmetic manufacturers in promoting the Halalan Toyyiban concept in the global market.

**1. Introduction**

The Halal industry has earned much attention worldwide as the Muslim population has gradually increased yearly. Therefore, the demand for Halal products of food and beverages, pharmaceuticals, and cosmetics among Muslim consumers also increases (Sugibayashi et al., 2019; Shamsuddin & Mohd Yusof, 2020). In particular, Halal cosmetics are an emerging Halal industry with a potentially high value-added. This is because Halal-certified cosmetic products provide quality assurance to consumers due to the comprehensiveness and wholesomeness of Halal production procedures (Zulkifli, 2019; Shamsuddin & Mohd Yusof, 2020). Therefore, Halal cosmetics are associated with ethical consumerism and stringent quality assurance requirements, giving them a broader market appeal that attracts non-Muslim consumers (Sugibayashi et al., 2019; Abdul Hafaz et al., 2021). Nevertheless, the demand for Halal cosmetics remains unmet despite the potential in these industries. This is because consumers are not sufficiently exposed to Halal brands as cosmetics production is dominated by non-Halal cosmetic manufacturers whose production processes may not meet the requirements of Halal science. In addition, the research and development of Halal cosmetics and the evaluation of their product’s performance are still in their infancy (Kaur et al., 2018; Sugibayashi et al., 2019). Therefore, it can be said that even though the demand for Halal cosmetics has increased, the production of Halal cosmetic products is quite challenging due to the domination of non-Halal cosmetic manufacturers worldwide.

Generally, cosmetics can be defined as any substance or preparation intended to be placed in contact with various external parts of the human body; its primary purpose is for cleaning, perfuming, changing their appearance, correcting body odours, protecting them, or keeping them clean (National Pharmaceutical Regulatory Agency (NPRA), 2017; Department of Standards Malaysia, 2019). Therefore, soap is also included as one of the cosmetic products because it has been used as a body washing agent (Dwiyanti et al.,...
Soap consumption has increased in the last few years due to the Covid-19 pandemic. Coronavirus, also known as Covid-19, has spread worldwide and has already infected millions of people in a short period. As the virus can spread through hand contact, thus it is very crucial to take precautionary measures by regularly washing hands with soap. Therefore, this situation has led to increased use of soap among people (Coiffard & Couteau, 2020).

Specifically, soap is used as a body cleanser in solid or liquid, with or without additional substances that do not irritate the skin. Soap is commonly the product of the saponification process (Iriany et al., 2019). Scientifically, soap is a water-soluble anionic surfactant. Soap is created by chemically processing fats and oils, or their fatty acids, with a strong alkali. Therefore, soap is primarily utilised as a surfactant in the washing, bathing, and cleaning processes (Khdour & Nawaj’a, 2017; Maidin et al., 2020). A good soap cleans the skin without harming it, and the soap also can protect the skin from diseases caused by microorganisms (Dwiyanti et al., 2020). Thus, it can be concluded that soap is a type of product used to clean a human's body; generally, it can be in the form of solid and liquid (Eneh, 2017; Kumar, 2019).

In Halal cosmetics, they need to comply with the Halalan Toyyiban concept. In other words, the products must be hygienic, pure, clean, and of the best quality, but at the same time, they also need to comply with Syar’i’ah rules (Mansor et al., 2017). This is because Halalan Toyyiban can be defined as a concept in which a product is certified Halal, contains wholesome ingredients, and poses no health danger when used (Sugibayashi et al., 2019). Therefore, to produce Halal products, the manufacturers must follow strict production process standards that comply with Islamic rules and the requirements of quality and sanitary standards set out by Good Manufacturing Practices (GMP) (Mansor et al., 2020). So, in Halal cosmetics, the Halalan Toyyiban concept covers critical aspects of product preparation, including selecting ingredients, processing, packaging, storing, and delivering to consumers (Mansor et al., 2017).

In Malaysia, the production of Halal cosmetics has become a trend among local cosmetic manufacturers as they are keen to dominate the market and come out with a wide range of product types to seek and satisfy clients (Abdullah et al., 2019). Therefore, the growing knowledge and awareness regarding Halal cosmetic products are drastically changed to meet the local market's demand and supply. However, international companies unsurprisingly rule Malaysia's cosmetics and beauty items (Zakaria et al., 2019; Kaur et al., 2018). Hence, despite the understanding of Halal products, many Muslim consumers remain loyal to uncertified Halal cosmetic products because many products are imported and do not have Halal certification (Ngah et al., 2021).

In short, as soap consumption has increased due to the Covid-19 pandemic, it is essential to know the Halalan Toyyiban concept in soap production to ensure the quality and safety of the product. Thus, this paper was written to study the concept of Halalan Toyyiban in soap production. This paper focuses on the soap for cosmetic uses, not for general uses. This paper adopts qualitative methods to collect information from articles and journal sources. This paper discusses three main topics: the overview of soap, the Halalan Toyyiban concept in soap production, and Halal cosmetics in Malaysia.

2. Overview of soap

2.1 Definition of soap

Soap is a cleansing agent for the human body that everyone uses regularly and has been around since human civilisation (Kumar, 2019). Soap is a pioneer detergent as the oldest skin cleanser in the world since the evidence suggests that the earliest manufacture of soap-like materials took place in Babylon during the third millennium Before Common Era (BCE) (Chirani et al., 2021). In the 200 Common Era (CE), the earliest genuine reference to soaps as cleaning agents was found in the writings of Galen, a Greek physician who described the production of soap from fat, ash, lye, and lime. On the other hand, William Shepphard developed a liquid form of soap, which was not created until the nineteenth century (Joshi, 2017).

Soap is an anionic surfactant produced by chemically processing fats and oils, or their fatty acids, with a strong alkali (Khdour & Nawaj’a, 2017). In particular, soaps are water-soluble salts of fatty acids with twelve or more carbon atoms that result from the interaction of fats or oils with alkali under the right circumstances. Solid or bar soaps are made from sodium hydroxide and glycride saponification, whereas liquid or toilet soaps are made from potassium hydroxide (Isah et al., 2021).

Soaps are made for various purposes, including cleansing, bathing, and medicine, depending on the materials and the technique used to make them (Isah et al., 2021). However, there are two distinct applications of soap. Firstly, for cosmetic usage, which included coloured and scented toilet soaps. Secondly, medical use included "medicinal soaps" (Coiffard & Couteau, 2020). Soaps are primarily used as surfactants in washing, bathing, and cleaning. It is ideal for use as a surface-acting agent that is active, wetting, and emulsifying (Sawyerr et al., 2017; Maidin et al., 2020).

The fundamental basis of the soap mechanism is the attraction between the molecules of contaminants, soap, and water (Dwiyanti et al., 2020). Hence, applying soap in regular handwashing is accessible and necessary since it eliminates pollutants that water cannot altogether be removed. Soaps dissolve insoluble contaminants, trap dirt, and wash it away with water. Moreover, they also break down the lipid bilayer barrier encasing microorganisms, inactivating them, and killing viruses and bacteria. Therefore, handwashing and hand hygiene are currently considered one of the most effective ways to avoid illnesses like COVID-19 by reducing the transmission of respiratory and diarrheal infections from one person to the next (Chirani et al., 2021).

In brief, soap has been around since 200 CE as a cleansing agent for the human body. Chemically, soap is an anionic surfactant and a water-soluble salt of fatty acids. The purpose of soap depends on the materials and techniques used to make them. However, soaps are generally used for cosmetic and medical purposes. Specifically, soaps must work with water to clean our bodies and hands effectively. Therefore, handwashing with soaps is essential during this COVID-19 pandemic, as soap and water work together to kill
viruses and bacteria on our hands.

2.2 Forms of soap

Generally, consumers use cosmetics for body cleansing daily to maintain cleanliness and body hygiene and provide a feeling of freshness and relaxation. Therefore, to attract more consumers, soap producers introduce different shapes and functions of soaps into the market. Thus, soaps may be differentiated based on their purposes and characteristics, such as soaps for children, cream, protective, scented, anti-acne, and limestone. As a result, the range of bath soap products has become very broad and left many options available to consumers. However, the most common soap available in the market is bar and liquid (Kucia & Bielak, 2017).

Bar soap is a regular solid and opaque soap (Iriany et al., 2019). Bar soap is produced by saponifying solid fat with sodium hydroxide (NaOH), a bath soap used regularly (Dwiyanti et al., 2020). Mainly, bar soap is still popular among the elderly. The lifespan of bar soap is determined by its usage because when users rub soap on their bodies, little differences may occur as the soap thins out until it is completely gone. Therefore, its lifespan is based on frequent use. Hence, to extend the shelf life of bar soap, it must be appropriately kept after its packaging has been removed. Apart from that, it is advisable to use one bar of soap per person as it is considered unsanitary to be shared. This is because a shared bar soap can be an intermediate to spread illness from one person to another (Kholil, 2020).

On the other hand, liquid soap is a soap produced in a liquid state (Iriany et al., 2019). Therefore, liquid soap is commonly packaged using a tube (Dwiyanti et al., 2020). Liquid soap is produced using potassium hydroxide, a bath soap used regularly (Kholil, 2020). To summarise, soap can be in various forms and functions, but the bar and liquid soap are generally the most common in the market. Physically, bar soap is solid and opaque, whereas liquid soap is in a liquid state. Chemically, bar soap is produced using sodium hydroxide, while liquid soap is made using potassium hydroxide. Therefore, bar and liquid soap have advantages and disadvantages due to their distinct shapes.

2.3 Soap production process

Soaps are produced either by the neutralisation or saponification process. Mainly, the neutralisation process is caused by the interaction of free fatty acids with alkali, while the saponification process is caused by the reaction of triglycerides with alkali (Widyasanti et al., 2017; Kumar, 2019). For neutralisation, fats and oils are first separated or hydrolysed using high-pressure steam to separate crude fatty acids and glycerine. After that, the fatty acids are refined by distillation and neutralised with an alkali (neat soap) to make soap and water (Khdour & Nawaj’a, 2017). However, the primary method for making soap is through the saponification process, commonly used in soap-making processes. This process involves the breakdown of naturally existing fats and oils by sodium hydroxide (caustic soda) or potassium hydroxide (caustic potash). Various additives can give the soaps certain unique features (Eneh, 2017). Saponification occurs when triglycerides are mixed with a strong base to produce fatty acid metal salts during soap-making. The hardness, fragrance, cleaning, lather, and moisturising properties of soaps are determined by the distribution of unsaturated and saturated fatty acids (Vidal et al., 2018).

There are two primary soap-making methods in the saponification process: cold and hot. However, both methods are processed using fats mixed with a strong alkali (Burleson et al., 2017). In particular, the cold process is the most basic method, often used in small-scale and small-batch manufacturing. Compared to the hot process, a higher-grade fat or oil is needed, and a greater concentration or intensity of caustic solution is utilised in the cold process. On the other hand, a soap with better quality can be produced through a hot process, as it is made by boiling the soap reaction mix (Eneh, 2017). To summarise, soap can be produced through neutralisation or saponification. Nevertheless, the most common method in soap making is saponification. In particular, the interaction of free fatty acids with alkali happens in the neutralisation process, while the reaction of triglycerides with alkali happens in the saponification process. Generally, soap-making methods in the saponification process can be produced through cold and hot processes.

3. Halalan Toyyiban concept in soap production

3.1 Halal concept in soap production

Halal cosmetics are produced using Halal materials and manufactured according to the Halal system. However, cosmetic products are known to have a complicated combination of substances. Therefore, cosmetic producers must thoroughly examine the ingredients and their
associated sources before developing and manufacturing a cosmetic product. This is because the source of substances used in the development and production of Halal cosmetics is critical to the final product and overall performance (Sugibayashi et al., 2019).

Generally, the raw ingredients used to make a soap include various compounds, but fats and oils cover about 90% of them (Sawyerr et al., 2017). Specifically, fats and oils used in soap production are derived from either plant or animal sources (Khdour & Nawaj’a, 2017). Soap is mainly made from liquid fat obtained from plants, solid oil derived from animal fat or shea butter, lye derived from sodium or potassium hydroxide, fragrances, and colourants for aesthetic purposes (Burleson et al., 2017).

Apart from that, the soap also can be produced using waste cooking oil (WCO) due to the attribute of the technology with green characteristics (Antonic et al., 2020). Purified waste cooking oils and cow tallow combined with coconut oil are frequently used in WCO-based soap production. During bath soap manufacturing, the oils are usually mixed in various proportions. Afterwards, the triglycerides in vegetable oils and cattle tallow are saponified by hydrolysis using sodium hydroxide (NaOH) (Maotsela et al., 2019).

Therefore, the status of soap’s raw materials can be categorised into Halal, haram, and syubbah. In terms of Halal ingredients in soap production, all sources derived from plants and animals, particularly tallow that have been slaughtered in accordance with Islamic law, are permissible to be used. However, according to Islamic law, tallow derived from unslaughtered cows are considered haram (Sugibayashi et al., 2019).

Specifically, the production of Halal cosmetics, particularly Halal soaps, does not focus only on their ingredients. However, the whole process that includes manufacturing, storing, packaging, labelling, and distribution must also be in accordance with the Halal system. Hence, a Halal assurance system must be in place to the cosmetic manufacturing standards, such as Good Manufacturing Practices (GMP), International Organization for Standardization (ISO), etc., to ensure the Halal status of cosmetic products (Sugibayashi et al., 2019; Department of Standard Malaysia, 2019; Department of Islamic Development Malaysia, 202).

Firstly, in terms of the manufacturing process, Halal cosmetics must be manufactured in compliance with GMP and other quality standards to ensure product quality and safety. Next, the premises must be constructed and situated in a way that eliminates the possibility of non-Halal elements contaminating them. Then, all manufacturing facilities are limited to Halal cosmetics production only to avoid contamination. Secondly, in terms of storing process, the warehouse and manufacturing lines for Halal and non-Halal cosmetics need to be physically separated or situated in distinct facilities (Sugibayashi et al., 2019).

Thirdly, in terms of the packaging process, the materials used in manufacturing primary and secondary packaging must also meet the Halal requirements and not cause harm to human health. Next, in terms of the labelling process, the products must be labelled according to the regulatory authorities’ labelling requirements in each nation. Finally, in terms of the distribution process, Halal cosmetic products must reach the market without being contaminated with haram ingredients or najs to retain their Halal status (Sugibayashi et al., 2019).

In brief, Halal cosmetic products, specifically Halal soaps, must comply with Halal requirements regarding their selection of ingredients and the whole process of soap manufacturing. Therefore, the soap ingredients must come from permissible sources to be considered Halal. On the other hand, the entire process of soap manufacturing needs to avoid contamination involving physical, biological, chemical, and haram elements.

3.2 Toyyiban concept in soap production

In general, Halalan Toyyiban is a comprehensive idea linked with qualities such as safety, fairness, and sustainability. Aside from the Halal word that means lawful, legal, licit, and legitimate, there is a Toyyib word that is often used in conjunction with Halal, which can mean excellent, pleasing, or agreeable. Halal must be seen through the lens of the topic, such as the product’s raw materials, whereas Toyyib must be viewed through the lens of the procedure in product manufacturing (Zainal Ariffin et al., 2021). Therefore, product safety and quality are usually related to the Toyyiban concept.

Specifically, there is an essential element of the Toyyiban component in the production of cosmetics in Malaysia: the cosmetic safety system (i.e., product notification with NPRA). This element is usually implemented via the product notification process that serves as a tool to regulate the safety of cosmetic products accessible to customers (Zakaria et al., 2019). Apart from that, the current Malaysian Halal standards and certification system also can be recognised as Toyyiban elements that can fulfil the requirements of safe product manufacturing (Zainal Ariffin et al., 2021; Ridzuan et al., 2021).

However, soap production has some safety issues, particularly health. Specifically, some chemical substances used in soap production commonly cause skin irritation and dryness (Ahmed et al., 2021). For instance, the skin is exposed to alkaline properties, which can lead to skin irritation as a pH of 11.0 to 12.0 is relatively easy to achieve in soap production, resulting in a temporary rise in skin pH (Coiffard & Couteau, 2020). Apart from that, synthetic surfactants (e.g., sodium lauryl sulfate) in the formulation of body washes and cleansers can also cause skin problems such as dryness, itching, after-wash tightness, stratum corneum layer damage, dermatitis, etc. (Navare et al., 2019).

Therefore, a good soap should be safe for the skin, as a low-quality soap can cause the skin to peel after use. In particular, a good soap should not include an excessive quantity of caustic, free fat, and oil, as it may cause rancidity or uneven moisture content to the skin (Eneh, 2017). Moreover, a good soap should replace synthetic surfactants with mild or natural ones, as it can lead to a better application while minimising skin problems in soap production (Navare et al., 2019).
On the other hand, product quality is also one of the Toyibian elements in soap production, as it can provide comfort and convenience to consumers. Thus, good soaps must have much lather because inadequate foaming of soaps is unable to wash the body properly. Usually, inadequate foaming may be caused by various factors, including incorrect formulation, inadequate or partial saponification, and excessive additions. Next, the best soaps need to have a lustrous and bright appearance. A lack of silicate or gum resin may cause a dull look on the soap. Moreover, good soaps need to have a pleasant smell instead of a caustic odour, and they must also have a long shelf life (Enneh, 2017).

Apart from that, WCO-based soaps also need to have Toyibian components in their production. The WCO-based soap is intended for general usage, such as cleaning floors and drains, as it functions well in cleaning and degreasing tasks (Maidin et al., 2017; Maotsela et al., 2019). However, after purification, WCO-based soap may be utilised to make bath soap in optimum ratios with tallow and other ingredients (Maotsela et al., 2019). Therefore, WCO-based soap is considered toyib only after it has gone through the purification process, as unpurified WCO or its processing products are exposed to various hazardous chemicals that pose a health risk (Tsai, 2019).

In overall, soap production should comply with Toyibian elements to ensure product safety and quality. In Malaysia, the cosmetic safety system, Malaysian Halal standards, and certification system can be considered Toyibian components in fulfilling the requirements for safe soap manufacturing. At the same time, the concept of Toyibian also includes the soap quality as it can produce a better version of soap that can satisfy the consumers.

4. Halal cosmetics in Malaysia

4.1 Halal requirements and certification for cosmetic products in Malaysia

Halal is no longer restricted to Muslims nowadays; non-Muslims also started adopting and implementing it daily. Generally, Halal is a product innovation since it is much more sanitary and safer to use because it contains no hazardous or toxic ingredients (Mohezar et al., 2016). Halal cosmetics are products made with Halal ingredients and manufactured according to the Halal system that is intended to be applied to a specific part of the body, whether as a leave-on or rinse-off, to beautify, cleanse, protect, and change the appearance of the body (Ali et al., 2016).

In Malaysia, manufacturers must comply with strict production process standards that correspond to Islamic law to produce Halal products. The procedure must adhere to quality and sanitary standards linked with Good Manufacturing Practice (GMP). At the same time, the whole process of choosing raw materials, manufacturing, storing, displaying, and distributing the products must be in accordance with Islamic law (Mansor et al., 2020).

In Malaysia, Halal should be integrated into the system as a whole. Therefore, a few Halal requirements are linked to the Halal production process. Syari’ah and fatwa requirements are integrated into Halal standards in the form of the standards established by the Department of Standards Malaysia (Department of Standards Malaysia, 2019). Specifically, Halal cosmetics—General requirements (MS 2634:2019) is the latest version of Halal standards for cosmetic products. MS 2634:2019, it was explained that cosmetics must include components permissible under Syari’ah law and fatwa. Apart from that, they also need to meet the following criteria such as free from any part or substance of an animal forbidden by Islamic law; free from anything impure or intoxicating; free from any part of a human being or its produce; free from poisonous or dangerous substances to health; and last but not least, they must not be prepared, processed, or produced using any contaminated equipment, nor be prepared, processed, or stored in touch with, combined with, or close to any haram goods (Srivibone & Komolsevin, 2017; Department of Standards Malaysia, 2019).

Besides MS 2634:2019, there is also a guideline from the National Pharmaceutical Regulatory Agency. Generally, this guideline should be read in conjunction with the current laws and regulations, as well as other relevant legislation, governing cosmetics for human use in Malaysia, which include, but are not limited to, the Sale of Drugs Act 1952, Control of Drugs and Cosmetics Regulations 1984, Dangerous Drugs Act 1952, Poisons Act 1952, Medicines (Advertisement & Sale) Act 1956, Patents Act 1983, Wildlife Conservation Act 2010 (Laws of Malaysia Act 716), International Trade in Endangered Species Act 2008 (Act 686), Medical Device Act 2012, and Trade Descriptions Act 2011 (NPRA, 2017).

Apart from that, Halal certification is also one of the important components in producing Halal products, as it acts as a Halal assurance for consumers. Specifically, Halal certification signifies the importance of health-related quality, safety, and cleanliness. Therefore, Halal products were overjoyed because they faithfully observed Islamic rules while still providing the consumers with cleanliness and high-quality ones. At the same time, the Halal certification and label also offer new markets for their products, both locally and globally, allowing them to reach not just Muslims but also non-Muslims (Srivibone & Komolsevin, 2017). Specifically, the Manual Procedure for Malaysia Halal Certification (MPPHM) is used as a reference to obtain the Halal certificate in Malaysia. In MPPHM, there is a specific scheme for cosmetic products. This scheme generally emphasises that each cosmetic product must be notified or acquire a letter of authorisation from NPRA to produce non-notified cosmetic goods for export purposes. Therefore, for each cosmetic product applied for Halal certification, the NPRA’s Detail Notification Documents must be provided (Department of Islamic Development Malaysia (JAKIM), 2020).

In short, production of Halal cosmetics in Malaysia is generally based on the Halal requirements from MS 2634:2019. On the other hand, the Halal certification procedure must be in accordance with MPPHM. This is because both guidelines are very useful in producing a high-quality cosmetic product that is not only Halal but also prioritises consumer safety.
4.2 Halal awareness of cosmetic products in Malaysia

Islam instructs us to consume anything on the planet that is Halal and good, including food, drink, and other goods. Specifically, Halal is a Muslim religious doctrine that has become the global lifestyle for Muslim consumers. Therefore, as the Muslim population increases, the awareness of the usage of Halal goods also increases (Utami & Genoveva, 2020). In particular, Halal cosmetics are regarded as a breakthrough in the cosmetics business since they offer new and distinct operations to meet consumer needs (Anggadwita et al., 2019).

In general, consuming Halal goods is not a choice for Muslims but is a must. However, the preference for foreign cosmetics nowadays is insignificant among young consumers. In addition, there is also little literature on the acceptability of Halal cosmetics despite the popularity of Halal food. Therefore, the desire to buy Halal cosmetics is critical for the long-term viability of Halal cosmetics producers (Ngah et al., 2021). Moreover, the younger generation also has a low degree of understanding when purchasing Halal cosmetics, influencing their decision to buy foreign brands (Ridwan et al., 2020).

Multinational businesses unsurprisingly dominate cosmetics and beauty goods in Malaysia. However, the new phenomenon of Halal significance has paved the door for major multinational corporations such as Colgate, Procter & Gamble, and Unilever to adopt Halal as a critical component of their business strategies, opening the road for other foreign markets to follow suit (Zakaria et al., 2019). Apart from that, local companies such as Wipro Unza (Malaysia) Sdn. Bhd., Southern Lion Sdn. Bhd., and SimplySiti Sdn. Bhd. has also obtained Halal certification in response to the increasing demand for Halal cosmetics (Kaur et al., 2018). Specifically, Safi from Wipro Unza Sdn. Bhd and Shokubutsu from Southern Lion Sdn. Bhd is an example of a soap product with a Halal logo from JAKIM.

Even though brand trust significantly impacts the desire to buy Halal cosmetics, Halal awareness, religiosity, Halal certification, and consumer attitude also play an important role in purchase intention among consumers (Mansor et al., 2020). Therefore, it is necessary to examine the impact of knowledge and religion on consumers' attitudes toward cosmetics selection (Ridwan et al., 2020). The manufacturers must also utilise the Halal certification and logo to inform their target customers that their products are Halal and Syari’ah-compliant (Zainal Ariffin, 2017).

Nevertheless, Halal is yet to become a top concern regarding cosmetics selection. Hence, businesses and governments must take prior actions to address Halal awareness among consumers. For instance, they must conduct many activities and programmes, such as talks and Halal exhibitions, to educate the public about the benefits of Halal cosmetics and personal care products. This ensures that Halal will get greater exposure, and their curiosity will be piqued to learn more about Halal products (Mansor et al., 2020). In Malaysia, the Halal Development Corporation (HDC) is the organisation that is responsible for educating people about Halal and its significance to them (Zainal Ariffin, 2017).

In brief, Halal awareness of cosmetics in Malaysia is still poor despite consumers' understanding of Halal products. This is because foreign cosmetics dominate the market in Malaysia and the production of local Halal products is also still low. Therefore, HDC, the official organisation promoting Halal products in Malaysia, must educate people about the importance of Halal cosmetics as Halal awareness, religiosity, Halal certification, consumer attitude, and brand trust can influence the purchase intention among consumers.

5. Conclusion

Nowadays, the Halal cosmetics industry has gained much interest among people as there has been a significant rise in consumer awareness about the substances used in skincare and personal care products. Therefore, many market participants aim to obtain Halal certification to engage in Halal cosmetics because it can reassure Muslim customers that the products are made with Halal components, pure and produced in a sanitary manner. Nevertheless, international brands unsurprisingly dominate the cosmetic markets in Malaysia. Thus, it is crucial to take prior action to raise awareness about the importance of Halal cosmetics among consumers in Malaysia, particularly Muslims. As cosmetic manufacturers are concerned about the official assistance for Halal certification acceptance in Malaysia, the government should enhance its support for cosmetics producers by offering additional incentive programmes. For instance, the government should increase training on Halal-certified cosmetics education programmes to educate and encourage cosmetics businesses to accept Halal certification. Second, the government should continue hosting more Halal cosmetics conferences, which serve as a platform for cosmetics industry players to expand their networking opportunities and raise awareness. Last but not least, it is also essential to produce knowledgeable and safety-conscious customers as they can influence business practitioners to adopt Halal, which eventually can help in expanding their business territory and market share in the future. In overall, it is undeniable that soaps are also part of cosmetic products. Therefore, Halal soaps have become preferable among consumers as they assure the quality and safety of the products. Hence, it is important to ensure that the soap products comply with all the standards and requirements, particularly those provided by JAKIM and the Department of Standards Malaysia. In addition, all the soap’s production processes must also be in accordance with the Halalan Tuyyiban concept as it can reassure the product’s quality and safety.

References

Abdullah, N., Nuruddin, N.A.H., and Abdullah, A.B. (2020). Determinants of the Halal cosmetics adoption among young consumers in the Klang Valley. TAFHIM: IKIM, Journal of Islam and the Contemporary World, 13(2), 55-83. Retrieved from https://tafhim.ikim.gov.my/index.php/tafhim/article/view/123

Ahmed, L., Hazarika, M.U., and Sarma, D. (2021). Formulation and evaluation of an ayurvedic bath soap containing extracts of three ayurvedic herbs. Journal of Medicinal Plants Studies, 9(2), 115-117. Retrieved from https://doi.org/10.22271/plants
Ali, S., Halim, F. and Ahmad, N. (2016). Beauty premium and Halal cosmetic industry. Journal of Marketing Management and Consumer Behavior, 1(4), 52-63. Retrieved from http://repo.um.edu.my/id/eprint/21343/1/JMCB%201%204_202016%203502-63.pdf

Anggradwita, G., Alamanda, D.T., and Ramadani, V. (2019). Halal Label vs product quality in halal cosmetic purchasing decisions. Jurnal Ekonomi dan Bisnis Islam, 4(2), 227-242. Retrieved from https://doi.org/10.20402/febiv4.125897

Antonic, B., Dordevic, D., Janeckova, S., Tremlova, B., and Kushkeyevich, I. (2020). Physicochemical characterisation of home-made soap from waste-used frying oils. MDPI Processes, 8(10). Retrieved from https://doi.org/10.3390/pr8101219

Burleson, G., Butcher, B., Goodwin, B., Sharp, K., and Ruder, B. (2017). Soap-making process improvement: including social, cultural and resource constraints in the engineering design process. International Journal for Service Learning in Engineering, 12(2), 81-102. Retrieved from https://doi.org/10.24908/ijslle.v12i2.7572

Chirani, M.R., Kowsari, E., Teymournia, T., and Ramakrishna, S. (2021). Environmental Impact of Increased Soap Consumption during COVID-19 Pandemic: Biodegradable of Soap Production and Sustainable Packaging. Science of the Total Environment. Retrieved from https://doi.org/10.1016/j.scitotenv.2021.149013

Coiffard, L., and Couteau, C. (2020). Soap and syndets: Differences and analogs, sources of great confusion. European Review for Medical and Pharmacological Sciences, 24, 11432-11439. Retrieved from https://pubmed.ncbi.nlm.nih.gov/33215466/

Department of Islamic Development Malaysia (JAKIM). (2020). Malaysian Halal certification procedure manual-domestic (mphhm).

Department of Standards Malaysia. (2019). Halal cosmetics-General requirements (First revision).

Dwiwanti, S., Sulandjari, S., Megasari, D.S., Kusstanti, N., Faidah, M., and Usodoningtyas, S. (2020). Cypris Rotundus L: As antiseptic soap materials. Advances in Engineering Research, 196, 348-35. Retrieved from https://doi.org/10.2991/aer.k.201124.063

Eneh, O.C. (2017). Soap and soap-kindred products industries. Welfare & Industrial Promotions (WIPRO) International.

Iriany, Sukeski, L., Diana, V., and Taslim. (2019). Preparation and characterisation of coconut oil based soap with kaolin as filler. Journal of Physics: Conference Series. Retrieved from doi:10.1088/1742-6596/1542/1/012046

Isah, A.N., Asli, U.A., Audu, N., Bello, S.I., Wahiri, J., and Salihu, O. (2021). Laundry soap production from the respective tallow of goat, sheep and cow: Evaluation of physicochemical properties for the best. International Research Journal of Pure and Applied Chemistry, 22(3), 22-33. Retrieved from doi: 10.9734/irjpac/2021/v22i330393

Joshi, T.P. (2017). A short history and preamble of surfactants. International Journal of Applied Chemistry, 13(2), 283-292. Retrieved from http://www.ripublication.com/

Kaur, K., Osman, S., Kaur, S., and Singh, J. (2018). Is Halal a priority in purchasing cosmetics in Malaysia among Muslim Malaysian women? International Journal of Business, Economics and Law, 15(3), 19-25. Retrieved from http://psasir.upm.edu.my/id/eprint/35349/

Khdour, A.B., and Nawaj’a, M.K. (2017). Recycling of waste cooking oil to produce soaps and detergents: technical and economic feasibility study [Bachelor’s degree dissertation, Palestine Polytechnic University]. College of Engineering. Retrieved from http://scholar.ppu.edu/handle/123456789/903

Kholil, M. (2020). Utilisation of bar soap (sabbath) becomes liquid hand soap to prevent the spread of Covid-19 (community service in Singocandi village, city district, kudus regency). Seminar Nasional Manajemen Bencana PSB (SMBPSB 2020), SHEs: Conference Series, 3(1), 382-386. Retrieved from doi:10.20961/shes.v3i1.45085

Kumar, R. (2019). Bath soap production management technique for usage efficiency. SMS Journal of Entrepreneurship & Innovation, 5(2), 101-108. Retrieved from https://doi.org/10.21844/smsjes.v5i2.15900

Maidin, N.A., Rahman, M.H.A., Ahmad, M.N., Osman, M.H., Wahid, M.K., Ahmad, U.H., Tan, H.S., and Anuar, N.F.B.W. (2020). Soap making machine development for home appliances. International Conference on Technology and Sciences (ICTES). Retrieved from doi:10.1088/1757-899X/917/1/012066

Maidin, N.A., Rahman, M.H.A., Ahmad, M.N., Rahman, S.A.A., Osman, M.H., Wahid, M.K., and Alkahari, M.R. (2017). Initial design of semi auto soap making device from used cooking oil for home appliances. Journal of Advanced Manufacturing Technology, Special Issue, 69-78. Retrieved from https://jamt.utenm.edu.my/jamt/article/view/4270

Mansor, N., Mohd Shukri, N.A., and Yahaya, S.T. (2020). Non-Muslim consumer perspective on cosmetics and personal care products. Indian Journal of Public Health Research and Development, 11(1), 1824-1827. Retrieved from 10.37506/v11/i1/2020/ijphrd/194116

Mansor, N.S., Abu Bakar, R., Ideris, S., Zaharullil, N.A., and Jalal, M.S. (2017). Malaysian students’ awareness and experiences of Halal products in South Korea. JCIS, 3(2), 135-149. Retrieved from https://ir.uitm.edu.my/id/eprint/30364/

Maotsela, T., Danha, G., and Muzenda, E. (2019). Utilisation of coconut oil to produce soaps and detergents: technical and economic feasibility study [Bachelor’s degree dissertation, Palestine Polytechnic University]. College of Engineering. Retrieved from http://scholar.ppu.edu/handle/123456789/903

Mohezar, S., Zailani, S. and Zainudin, Z. (2016), Halal cosmetics adoption among young Muslim consumers in Malaysia: religiosity concern. Global Journal Al Thaqafah, 6 (1), 47-59.
National Pharmaceutical Regulatory Agency (NPRA). (2017). Guidelines for control of cosmetic products in Malaysia. Ministry of Health, Malaysia. Retrieved from http://npra.moh.gov.my/

Navare, B., Thakur, S., and Nakhe, S. (2019). A review on surfactants: role in skin irritation, sc damage, and effect of mild cleansing over damaged skin. International Journal of Advance Research, Ideas, and Innovations in Technology, 5(3), 1077-1081. Retrieved from https://www.ijariit.com/

Ngah, A.H., Gabarre, S., Han, H., Rahi, S., Al-Gasaweh, J.A., and Park, S.H. (2021). Intention to purchase Halal cosmetics: do males and females differ? a multigroup analysis. MDPI Cosmetics, 8(19). Retrieved from https://doi.org/10.3390/cosmetics8010019

Ridwan, A.H., Hasanuddin, M., Fatiahillah, I.A., and Fauzia, I. (2020). Authorisation of Halal certification in Indonesia, Malaysia, and Singapore. International Journal of Psychosocial Rehabilitation, 24(8), 7992-8011. Retrieved from http://digilib.uinsgd.ac.id/31103/1/HALAL%20INDUSTRI-IJPR.pdf

Rizwan, P.M., Kummar, N.M., Islah, M.H., Jeyamathi, V., Nur-Alisyia, A.A. and Riduan, A.R. (2021). Review on aesthetic & cosmetic industries in Malaysia - A way forward. International Journal of Academic Research in Business & Social Sciences, 11(6), 744-755.

Sawyerr, N.O., Danquah, P.A., and Benson, A. (2017). The effect of locally prepared soaps with different oils on the colour and dimensional stability of an African print fabric. African Journal of Applied Research, 3(1), 38-44. Retrieved from http://www.ajaronline.com/

Shamsuddin, A., and Mohd Yusof, F. (2020). Exploring the issues and challenges in Malaysian cosmetic Halal: a theoretical framework. Nusantara Halal Journal, 1(1), 10-14. Retrieved from https://dx.doi.org/10.17977/umo060.2020v1p010-014

Sriviboone, S., and Komolsevin, R. (2017). Value orientation and quality of Halal certification in cosmetics business. The International Academic Forum: The Asian Conference on Arts & Humanities 2017. Retrieved from http://papers.lafor.org/wp-content/uploads/papers/acah2017/ACAH2017_34299.pdf

Sugibayashi, K., Yusuf, E., Todo, H., Sabrina, D., Sakdiset, P., Florencio, J.A., and Gerard, L.S. (2019). Halal cosmetics: A review on ingredients, production, and testing methods. MDPI Cosmetics, 6(37). Retrieved from https://doi.org/10.3390/cosmetics6030037

Tsai, W.T. (2019). Mandatory recycling of waste cooking oil from residential and commercial sectors in Taiwan. MDPI Resources, 8(1). Retrieved from https://doi.org/10.3390/resources8010038

Utami, N.N., and Genoveva, G. (2020). The influence of brand image, Halal label, and Halal awareness on customers purchasing decision of Halal cosmetic. Jurnal Muara Ilmu Ekonomi dan Bisnis, 4(2), 3355-3365. Retrieved from 10.24912/jmieb.v4i2.8381

Vidal, N.P., Adigun, O.A., Pham, T.H., Mumtaz, A., Manful, C., Callahan, G., Stewart, P., Keough, D., and Thomas, R.H. (2018). The effects of cold saponification on the unsaponified fatty acid composition and sensory perception of commercial natural herbal soaps. MDPI Molecules, 23(9), 1-20. Retrieved from https://doi.org/10.3390/molecules23092356

Wange, H. (2020). IVER: A bar soap dispenser [Bachelor's degree dissertation, School of Industrial Design]. Lund University. Retrieved from https://lup.lub.lu.se/student-papers/search/publication/903146

Widyasanti, A., Ginting, A.M.L., Asyifani, E., and Nurjanah, S. (2017). The production of paper soaps from coconut oil and virgin coconut oil (vco) with the addition of glycerine as plasticizer. Conference Series: Earth and Environmental Science. Retrieved from doi:10.1088/1755-1315/141/1/012037

Zainal Ariffin, A. (2017). Customers’ Awareness towards Intention to Purchase Halal cosmetic products among UUM students [Master dissertation, Universiti Utara Malaysia]. School of Business Management, College of Business. Retrieved from https://etd.uum.edu.my/6974/

Zainal Arifin, S., Ahmad, A.N., Hashim, Y.Z.H., Mohd Latiff, N.H., Jaiyeoba, H.B., Samsudin, N., and Mohd Said, N. (2021). Positioning Halalan Toyyiban in Halal food system: production, processing, consumption, procession, consumption, marketing, logistic and waste management. Halalsphere, 1(2), 17-40. Retrieved from https://doi.org/10.31436/hs.v1i2.30

Zakaria, Z., Musa, M.Z.E., and Abd Gani, S.S. (2019). The compelling trend of Halal cosmetic industry in Malaysia. Halal Journal, 3. Retrieved from https://halal.gov.my/v4/pdf/jurnal/1.%20THE%20COMPELLING%20TREND%20OF%20HALAL%20COSMETIC%20INDUSTRY%20IN%20MALAYSIA.pdf

Zulkifli, NS (2019). Halal cosmetics: External pressures to adopt Halal certification. GJAT, Special Issue, 19-28. Retrieved from http://www.gjat.my/gjat2019-Uitm/SI-NOV2019-02.pdf