

Muslim Influencers and the Rise of Halal Skincare: A Maslahah Mursalah Perspective on Sharia Entrepreneurship

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Abstract

The growing presence of Muslim influencers in the halal skincare industry reflects changes in how halal products are promoted and consumed in the digital era. This study examines Muslim influencers as emerging agents of Sharia entrepreneurship and analyzes their commercial practices through the perspective of maslahah mursalah. Using a qualitative descriptive method with a normative-conceptual approach, the study draws on documented cases and empirical findings as primary data, complemented by scholarly literature, Islamic legal sources, and regulatory documents. Data were collected through documentation and literature review and analyzed descriptively and thematically. The findings show that Sharia entrepreneurship in the halal skincare industry requires more than halal products; it also involves truthful information, transparent promotion, consumer protection, fair profit, and social benefit. From the perspective of maslahah mursalah, these dimensions are interconnected in determining the ethical quality of Sharia entrepreneurship. The study concludes that Muslim influencer entrepreneurship should be assessed not only by the products marketed but also by how commercial activities are conducted and their consequences for consumers and society.

Keyword: Muslimah Influencers, Halal Skincare, Maslahah Mursalah

Abstrak

Perkembangan kehadiran *Muslim influencers* dalam industri *halal skincare* mencerminkan perubahan dalam cara produk halal dipromosikan dan dikonsumsi di era digital. Penelitian ini bertujuan untuk mengkaji *Muslim influencers* sebagai agen yang sedang berkembang dalam kewirausahaan syariah

(*Sharia entrepreneurship*) serta menganalisis praktik komersial mereka melalui perspektif *masalah mursalah*. Penelitian ini menggunakan metode kualitatif deskriptif dengan pendekatan normatif-konseptual. Penelitian ini menggunakan kasus-kasus terdokumentasi dan temuan empiris sebagai data primer, yang dilengkapi dengan literatur ilmiah, sumber hukum Islam, dan dokumen regulasi sebagai data sekunder. Data dikumpulkan melalui dokumentasi dan studi literatur, kemudian dianalisis secara deskriptif dan tematik. Hasil penelitian menunjukkan bahwa kewirausahaan syariah dalam industri *halal skincare* tidak cukup dinilai berdasarkan kehalalan produk semata, tetapi juga mencakup penyampaian informasi yang benar, promosi yang transparan, perlindungan konsumen, perolehan keuntungan yang adil, dan manfaat sosial. Dalam perspektif *masalah mursalah*, dimensi-dimensi tersebut saling berkaitan dalam menentukan kualitas etis kewirausahaan syariah. Penelitian ini menyimpulkan bahwa kewirausahaan yang dijalankan oleh *Muslim influencers* perlu dinilai bukan hanya berdasarkan produk yang dipasarkan, tetapi juga berdasarkan bagaimana kegiatan komersial tersebut dilakukan serta dampaknya terhadap konsumen dan masyarakat.

Kata Kunci: Selebgram Muslimah, Skincare Halal, Masalah Mursalah

A. Introduction

The rapid advancement of digital media has changed the way Muslim consumers come across, assess and buy halal products. Thanks to social media, Muslim influencers have become important intermediaries linking producers and consumers, especially in the expanding halal skincare sector. This influence goes beyond simple product endorsements since religious identity, lifestyle portrayal and personal credibility are all included in the way they communicate commercially.¹ As a result, Muslim influencers have become more and more important in affecting consumers' perceptions, their level of trust and their decisions about purchasing halal products.

The rapid growth of the halal economy, especially in the area of halal skincare, has gone hand in hand with this phenomenon. Indonesia provides a major market for halal products due to its large Muslim population and the increasing interest among consumers in halal cosmetics.² As the market develops, it brings about important economic opportunities but at the same time places

¹ Riadh et al. Ladhari, "The Role of Social Media Influencers in Shaping Consumer Behavior," *Journal of Retailing and Consumer Services* 45 (2019): 95–104, hlm. 96.

² BPS, "Badan Pusat Statistik," 2021, <https://ppukab.bps.go.id/indicator/6/183/1/-sakernas-tingkat-partisipasi-angkatan-kerja-tpak-.html>.

greater responsibility on businesses and influencers to keep consumer trust and the authenticity of halal products intact.³ In this light, halal skincare is more than just a commercial product; it also relates to Muslim identity, religious values, and ethical consumption.

The growing commercial involvement of Muslim influencers reflects a shift from conventional marketing roles toward emerging forms of Sharia entrepreneurship. Through product promotion, personal branding, consumer engagement, and commercial partnerships, they contribute to economic value while simultaneously representing Islamic identity and values. Their practices therefore need to be assessed not only in terms of marketing performance and financial returns, but also their ethical responsibilities toward consumers and society.⁴ Although previous studies have examined Muslim influencers, halal cosmetics, consumer trust, and halal entrepreneurship, the entrepreneurial and normative dimensions of Muslim influencers remain insufficiently explored.

The fact that this situation arises presents a major academic and ethical problem concerning the clash between commercial interests and Sharia values. While religious identity can enhance consumer confidence and give influencers considerable symbolic authority, such authority might also lead people to believe that a product is legitimate to a greater extent than the actual evidence shows regarding its safety, legality, or halal status.⁵ The marketing of unverified skincare products shows how commercial advantages can be at odds with the principles of *sidiq* (truthfulness), *amanah* (trustworthiness), transparency, and the protection of consumers.⁶ For instance, the Krim Tarim case shows the kind of ethical issues that can occur when products are promoted by someone with a religious connection without proper verification of their safety and regulatory status.⁷

Maslahah mursalah provides a suitable framework for evaluating contemporary commercial practices based on public benefit and harm

³ Muhammad Syafii Antonio, *Ensiklopedia Leadership Dan Manajemen Muhammad SAW: The Super Leader Super Manager* (Jakarta: Tazkia Publishing, 2012), hlm. 21.

⁴ Ozlem Sandikci and Guliz Ger, "Islam, Consumption and Marketing," *Marketing Theory* 11, no. 4 (2011): hlm. 430.

⁵ Yasmin Hassan, "A Decade of Research on Muslim Entrepreneurship," *Journal of Islamic Marketing* 13, no. 6 (2022): 1288–1311, <https://doi.org/10.1108/JIMA-12-2019-0269>, hlm. 1301.

⁶ Muhammad Syakir Sula, *Etika Dan Moralitas Bisnis* (Jakarta: Gema Insani Press, 2004), hlm. 57.

⁷ Popmama, "Krim Tarim Viral Di TikTok: Aman Atau Berbahaya?," April 2024, <https://www.popmama.com/life/health/krim-tarim-viral>; Hops.id, "Viral Krim Tarim: Bahaya Krim Tanpa Izin BPOM Yang Dipromosikan Influencer," March 2024, <https://hops.id/krim-tarim-viral>.

prevention. In halal skincare marketing, this perspective is particularly relevant to *hifz al-nafs* and *hifz al-mal*. Thus, promotional practices should be assessed not only by the halal status of the product, but also by the truthfulness of information, transparency of promotion, consumer protection, and the social benefits generated.

Previous studies have examined Muslim brand ambassadors, halal labeling, influencer credibility, consumer purchasing decisions, and halal entrepreneurship.⁸ Yet fairly little attention has been paid to Muslim influencers as emerging agents of Sharia entrepreneurship and to the normative assessment of their commercial activities using the concept of *maslahah mursalah*. This is the research gap that the current study aims to fill. Instead of seeing Muslim influencers simply as marketing intermediaries, this study considers them as entrepreneurial individuals whose commercial actions carry ethical responsibilities within the wider halal market.

Hence, the present study is intended to look at the way in which Muslim influencers are involved in the promotion of halal skincare from the point of view of Sharia entrepreneurship, applying *maslahah mursalah* as the framework for analysis. The study aims to add to the debate on digital Islamic entrepreneurship by showing that entrepreneurship in accordance with Sharia should be assessed not merely on the basis of the halal status of the products but also in terms of the ethical standards of the commercial process and its effects on consumers and society.

B. Research Methods

This study employs a descriptive qualitative method with a normative-sociological approach to examine Muslim influencers as emerging agents of Sharia entrepreneurship in halal skincare marketing. The study draws on both primary and secondary documentary sources. Primary sources include relevant official documents and information from the Indonesian Food and Drug Authority (BPOM) and the Halal Product Assurance Organising Agency (BPJPH), while secondary sources consist of peer-reviewed journal articles, academic books, previous studies, statistical reports, and verified news articles. Data were collected through documentation and literature review, with sources selected

⁸ Mohamed Salaheldeen et al., "The Perception of Success in the Halal Market: Developing a Halal Entrepreneurship Success Scale," *Journal of Islamic Marketing* 14, no. 3 (2023): hlm. 825, <https://doi.org/10.1108/JIMA-10-2021-0341>.

based on their relevance to Muslim influencers, halal skincare marketing, Islamic entrepreneurship, and *maslahah mursalah*.

The data were analyzed using qualitative content analysis through three stages: data reduction, categorization, and interpretation. The analysis focused on influencer entrepreneurship, religious symbolism and consumer trust, ethical responsibility, and the potential *maslahah* and *mafsadah* arising from promotional practices. The findings were then examined in light of *maslahah mursalah* and *maqasid al-shari'ah*, particularly *hifz al-nafs* and *hifz al-mal*. Source triangulation was used to strengthen the credibility of the findings by comparing official documents, academic literature, and reliable empirical or media reports. This analysis was directed toward assessing the commercial practices of Muslim influencers in terms of public benefit, harm prevention, and their ethical responsibilities as emerging agents of Sharia entrepreneurship.

C. Discussion and Research Results

The Rise of Muslim Influencers in the Halal Skincare Business

The growing presence of Muslim influencers in the halal skincare industry reflects a broader change in how Muslim consumers engage with products and brands in the digital era.⁹ Social media platforms such as Instagram and TikTok are no longer used only for personal interaction; they have also become important spaces where public opinions, consumer preferences, and expressions of religious identity are formed and shared.¹⁰ Muslim influencers, particularly those who wear the hijab, therefore occupy a distinctive position in this market. They do more than endorse skincare products. Through the way they present themselves and their lifestyles, they can also shape how consumers understand halal skincare as part of contemporary Muslim life and religious practice.¹¹ Thus, halal promotion does not stand solely as an economic activity but also as a symbolic articulation of Islamic identity in the digital public sphere.

This development is particularly relevant in Indonesia, where the halal market has considerable potential. With a Muslim population of 245.97 million,

⁹ Demetris Vrontis et al., "Social Media Influencer Marketing: A Systematic Review, Integrative Framework and Future Research Agenda," *International Journal of Consumer Studies* 45, no. 4 (2021): hlm. 624, <https://doi.org/10.1111/ijcs.12647>.

¹⁰ Nila Pratiwi et al., "Expansi Pasar Menggunakan Digital Marketing Untuk Para Pelaku UMKM Makanan Khas Maninjau," *Jurnal Pengabdian Multidisiplin* 1, no. 1 (2021): hlm. 5.

¹¹ Karina Sokolova and Hamida Kefi, "Instagram and YouTube Bloggers Promote It, Why Should I Buy? How Credibility and Parasocial Interaction Influence Purchase Intentions," *Journal of Retailing and Consumer Services* 53 (2020): hlm. 115. <https://doi.org/10.1016/j.jretconser.2019.01.011>.

or 87.08% of the total population, the halal market represents more than an important economic sector; it is also closely connected to the everyday religious identity of Muslim consumers.¹² As the halal cosmetics market continues to grow, Muslim influencers have increasingly found opportunities to participate in this market through product promotion, personal branding, engagement with their audiences, and commercial partnerships.¹³

Consumer awareness of halal cosmetics is shaped by religious messages, visual branding, and digital interactions. Muslim influencers can bridge producers and consumers by combining religious narratives with product presentation, making their credibility influential in shaping perceptions of halal status. Findings reported by Populix through GoodStats show that 93% of respondents believe most viral beauty products carry a halal logo, while 48% remain doubtful about viral products without formal halal labeling.¹⁴ These data demonstrate that perceptions of halal status are frequently shaped by image and representation rather than purely by institutional verification.

Empirical studies further reveal that Muslim influencers significantly influence purchasing decisions. Research conducted in Pekanbaru by Wulan et al. shows that the brand ambassador variable has a positive and significant effect on purchasing decisions for Wardah products, whereas halal labeling demonstrates a positive but statistically insignificant effect.¹⁵ Similar findings were confirmed by research conducted by Novrita and Darwanto, which indicates that the image of Muslim influencers enhances consumer confidence in the halal integrity of products.¹⁶ These findings suggest that consumer trust may be strongly shaped by personal religious representation and emotional proximity between consumers and influencers.

The growing commercial involvement of Muslim influencers reflects a shift from conventional product promotion toward emerging forms of Sharia entrepreneurship. Through product promotion, personal branding, audience engagement, and commercial partnerships, they create economic value while

¹² Badan Pusat Statistik, "Population by Province and Religion," 2024.

¹³ Badan Penyelenggara Jaminan Produk Halal, "Laporan Tahunan BPJPH 2024: Perkembangan Sertifikasi Halal Industri Kosmetika," 2024, hlm. 143.

¹⁴ GoodStats, "93% of Consumers Believe Viral Beauty Products Are Halal," 2024.

¹⁵ Wulan Syah Fitri, Wan Laura Hardilawati, and Bakaruddin, "Pengaruh Brand Image, Label Halal, Dan Brand Ambassador Terhadap Keputusan Pembelian Produk Kosmetik Wardah Di Kota Pekanbaru," 2022, <https://jom.umri.ac.id/index.php/emba/article/view/1226>, hlm. 64.

¹⁶ Novrita and Darwanto, "The Influence of Muslim Brand Ambassadors on Consumer Trust in Halal Products," *Jurnal Al-Hidayah Bogor* 6, no. 1 (2023): hlm. 29.

representing Islamic identity and values. Their practices therefore should be assessed not only by marketing performance and financial returns, but also by the trust they build and their ethical responsibility toward consumers.

From the perspective of Islamic entrepreneurship, commercial activities should uphold *sidq* (truthfulness), *amanah* (trustworthiness), transparency, and responsibility toward consumers.¹⁷ These principles are particularly important when Muslim influencers promote products whose safety, legality, or halal status has not been adequately verified. Religious representation can strengthen consumer trust, but it may also create a sense of legitimacy beyond the available evidence.¹⁸ This raises an important question of how Muslim influencers' entrepreneurial practices should be evaluated when commercial interests may conflict with consumer protection and public welfare.

Halal Branding and Consumer Trust in Muslim Influencer Marketing

The phenomenon of Muslim influencers demonstrates how religious symbolism functions as a powerful instrument in shaping market trust.¹⁹ The hijab and representations of piety serve as visual and symbolic elements reinforcing the moral legitimacy of a brand. In halal cosmetic marketing, these symbols do not merely reflect individual identity but represent collective Islamic values associated with purity and religious compliance. Research from Wulan et al. indicates that brand ambassadors significantly influence purchasing decisions, even more strongly than formal halal labeling.²⁰ This finding reflects a shift in trust orientation from institutional authority to personal symbolic authority.

Similarly, research conducted by Novrita and Darwanto reveals that the image of Muslim influencers enhances consumer confidence in the halal integrity

¹⁷ Antonio, *Ensiklopedia Leadership Dan Manajemen Muhammad SAW: The Super Leader Super Manager*, hlm. 25.

¹⁸ Ibrahim Tarip, "Theorizing Islamic Entrepreneurship from an Islamic Governance Perspective," *International Journal of Islamic and Middle Eastern Finance and Management* 17, no. 2 (2024): hlm. 274, <https://doi.org/10.1108/IMEFM-05-2023-0172>.

¹⁹ Achmad Syawal Nurhidayatullah and Oman SW Fathurohman, "Maqashid Syariah Sebagai Kerangka Kerja Untuk Inovasi Produk Keuangan Non Bank Dalam Era Digital," *Masharif Al-Syariah: Jurnal Ekonomi Dan Perbankan Syariah* 9, no. 5 (2022), hlm. 367. <https://doi.org/10.30651/jms.v9i5.24835>.

²⁰ Wulan Syah Fitri, Hardilawati, and Bakaruddin, "Pengaruh Brand Image, Label Halal, Dan Brand Ambassador Terhadap Keputusan Pembelian Produk Kosmetik Wardah Di Kota Pekanbaru, hlm. 60"

of products.²¹ Sociologically, this condition may be interpreted as the emergence of cultural authority rooted in consistent religious representation within digital spaces. Influencers with large followings possess persuasive power that may surpass administrative certification mechanisms.²² Trust is cultivated through continuous interaction, personal testimony, and everyday narratives shared online. Emotional engagement becomes social capital that strengthens consumer loyalty.²³

Nevertheless, the utilization of religious symbolism in branding carries the risk of instrumentalizing religion. When symbols of piety are employed solely to increase sales without ethical verification, religious values risk commodification. In Islamic business ethics, such practice contradicts the principle of amanah.²⁴ Market trust constitutes moral capital that must not be exploited. Therefore, symbolic religious authority must be accompanied by proportional ethical responsibility.²⁵

Data from GoodStats indicate that while most respondents trust viral beauty products associated with halal imagery, a substantial proportion remains skeptical of products lacking formal certification.²⁶ This suggests that symbolic legitimacy does not entirely replace institutional legitimacy but operates alongside it. Thus, maintaining equilibrium between personal representation and formal verification is essential in preserving public trust.

From a maslahah mursalah perspective, the use of religious symbolism in marketing can be considered appropriate when it contributes to genuine public benefit. However, when such symbolism is used carelessly, the potential harm may outweigh the benefits it is intended to create. This concern is reflected in the legal maxim dar' al-mafasid muqaddam 'ala jalb al-masalih, which gives priority

²¹ Novrita Dewi Yanti and Darwanto Darwanto, "Analisis Labelisasi Halal Dan Digital Selling Terhadap Minat Beli Kosmetik Halal," *Jurnal Al-Hidayah Bogor* 6, no. 1 (2023): hlm. 27, <https://jurnal.staialhidayahbogor.ac.id/index.php/ad/article/view/1144>.

²² Oparacha, "Strategi Komunikasi Crowdfunding Melalui Media Sosial," *JURNAL IPTEK-KOM : Jurnal Ilmu Pengetahuan & Teknologi Komunikasi* 21, no. 2 (2017): hlm. 160.

²³ Sokolova and Kefi, "Instagram and YouTube Bloggers Promote It, Why Should I Buy? How Credibility and Parasocial Interaction Influence Purchase Intentions." hlm. 171.

²⁴ Antonio, *Ensiklopedia Leadership Dan Manajemen Muhammad SAW: The Super Leader Super Manager*, hlm. 20.

²⁵ Visser Hans, *Islamic Finance: Principles and Practice*, *Choice Reviews Online*, vol. 48, 2010, hlm. 223. <https://doi.org/10.5860/choice.48-2205>.

²⁶ GoodStats, "Dari Makanan Hingga Kosmetik: Ini Preferensi Masyarakat Indonesia Dalam Industri Halal," 2024, <https://goodstats.id/article/dari-makanan-hingga-kosmetik-ini-preferensi-masyarakat-indonesia-dalam-industri-halal-GpvGH>.

to preventing harm over pursuing benefit. Muslim influencers, therefore, need to see their role as more than simply promoting products. Given the trust associated with their religious identity, they also have a responsibility to help maintain the integrity of the halal market.

Sharia Entrepreneurship and Ethical Challenges in Halal Skincare Promotion

The development of the halal industry in digital spaces is not free from ethical challenges. One prominent case is the viral promotion of Krim Tarim. The product was promoted by several Muslim influencers without laboratory testing evidence or official distribution permits from BPOM.²⁷ Religious claims and the alleged origin of the product were emphasized as primary marketing appeals. However, no official publication confirmed ingredient composition or formal halal certification from BPJPH. This situation raises serious concerns regarding product safety and halal integrity.

Reports of side effects such as irritation and redness indicate tangible health risks.²⁸ Within the framework of *maqasid al-shari'ah*, the protection of life (*hifz al-nafs*) constitutes a fundamental objective. Promoting unverified products potentially violates this principle. Additionally, from the perspective of *hifz al-mal*, consumers may suffer financial loss by purchasing products with uncertain efficacy and safety.

Data from BPOM show that between January and March 2025, 39,642 illegal online links related to drugs and food products were identified, including 11,941 involving cosmetics without official permits.²⁹ This indicates that illegal digital promotion remains a systemic concern and highlights the need for greater ethical awareness among influencers.

The Krim Tarim case further illustrates how religious credibility may create a sense of safety and halal compliance that is not always supported by adequate verification. From a *maslahah mursalah* perspective, the financial benefits of such promotion may not justify the potential harm to consumers, placing commercial interests at odds with public welfare.

²⁷ Popmama, "Krim Tarim Viral Di TikTok: Aman Atau Berbahaya?"

²⁸ Hops.id, "Viral Krim Tarim: Bahaya Krim Tanpa Izin BPOM Yang Dipromosikan Influencer."

²⁹ Badan Pengawas Obat dan Makanan, "BPOM Ungkap 39.642 Tautan Ilegal Produk Obat Dan Makanan Di Media Daring," March 2025, <https://siber.pom.go.id/berita/bpom-ungkap-39-642-tautan-ilegal-produk-obat-dan-makanan-di-media-daring>.

The case also shows that Sharia entrepreneurship in halal skincare involves more than selling halal products. It requires *sidq*, *amanah*, transparency, prudence (*ihhtiyat*), and concern for consumer welfare. Profit is legitimate, but its legitimacy also depends on how it is obtained and whether the process causes harm to others.

Maslahah Mursalah and the Protection of Consumers in Halal Skincare Business

The findings suggest that Sharia entrepreneurship in the halal skincare industry should not be judged solely by whether the products being marketed are halal. Product halalness is an essential starting point, but it does not necessarily mean that the entire entrepreneurial process is consistent with Islamic ethical principles. For Muslim influencers, this assessment also needs to consider the accuracy of the information they provide, the transparency of their promotional activities, the protection of consumers, the fairness of profit-making, and the social consequences of their commercial activities. Such a broader assessment is in line with the principle of *maslahah mursalah*, which seeks to promote public benefit while preventing harm.³⁰

First, halal entrepreneurship requires more than offering halal products; it also requires truthful information. Muslim influencers have a persuasive position that can strongly influence how consumers perceive a product.³¹ Claims about ingredients, benefits, safety, halal status, and product efficacy should therefore be supported by accurate and verifiable information. When promotional messages exaggerate benefits or give consumers a misleading impression, they may conflict with the principle of *sidq* and turn commercial influence into a source of potential *mafsadah*. Truthfulness, in this sense, is not simply a matter of good communication but an essential part of responsible halal marketing.

Second, transparency is an important part of Sharia entrepreneurship. Muslim influencers should be open about relevant commercial relationships and provide consumers with enough information to make informed decisions. This becomes particularly important when religious identity and personal credibility are involved in commercial promotion. Consumers may interpret an influencer's

³⁰ Abu Hamid Muhammad ibn Muhammad Al-Ghazali, *Al-Mustasfa Min 'Ilm Al-Usul* (Beirut: Dar al-Kutub al-'Ilmiyyah, 1997), hlm. 378.

³¹ Vrontis et al., "Social Media Influencer Marketing: A Systematic Review, Integrative Framework and Future Research Agenda," hlm. 117.

endorsement as an indication of a product's quality or legitimacy.³² The greater the trust placed in an influencer, therefore, the greater the responsibility to ensure that important information is not hidden or overlooked in the promotional process.

Third, consumer protection should be placed at the center of halal skincare entrepreneurship. The Krim Tarim case discussed earlier shows how promotional practices involving products with uncertain safety or regulatory status can expose consumers to potential harm. From the perspective of *maqasid al-shari'ah*, protecting consumers is closely related to *hifz al-nafs* and *hifz al-mal*. Muslim influencers who participate as entrepreneurial agents should therefore exercise prudence (*ihtiyat*) by paying attention to the safety, legal status, and halal-related verification of products before recommending them to their audiences.

Fourth, fair profit and social benefit need to be considered alongside the commercial objectives of Sharia entrepreneurship.³³ Profit is legitimate and necessary in business, but its legitimacy also depends on how it is earned and what consequences the process has for others. A business may sell a halal product and still raise ethical concerns if its commercial success depends on misleading information, the exploitation of religious trust, or insufficient attention to consumer safety. By contrast, business practices that combine lawful profit with responsible communication, consumer protection, and broader social benefits are more closely aligned with the objectives of *maslahah*.

Towards a Maslahah-Based Model of Muslim Influencer Entrepreneurship

The findings suggest that *maslahah mursalah* offers a useful ethical framework for assessing Muslim influencers as emerging actors in Sharia entrepreneurship. In this context, the assessment should go beyond whether a product is halal and consider how the entire commercial process is carried out. A Sharia-oriented business practice requires more than offering halal products. It also calls for truthful information, transparent promotion, adequate consumer protection, fair profit, and benefits that extend beyond the immediate commercial transaction.

Drawing on these findings, this study proposes a conceptual model of Muslim influencer entrepreneurship based on *maslahah*. The model brings

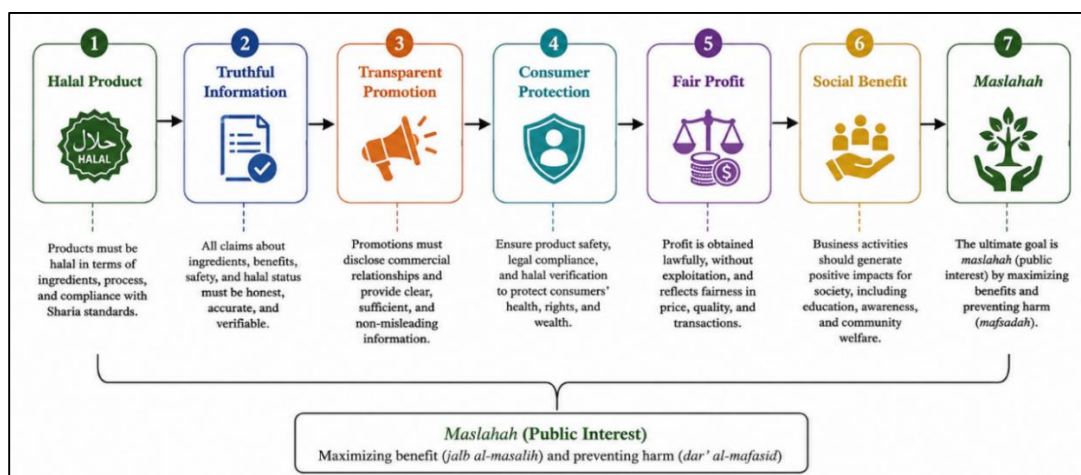
³² Antonio, *Ensiklopedia Leadership Dan Manajemen Muhammad SAW: The Super Leader Super Manager*, hlm. 37.

³³ Nurhidayatullah and Fathurohman, "Maqashid Syariah Sebagai Kerangka Kerja Untuk Inovasi Produk Keuangan Non Bank Dalam Era Digital," hlm. 77.

together six closely related dimensions: halal products, truthful information, transparent promotion, consumer protection, fair profit, and social benefit, with *maslahah* serving as the broader basis for evaluating the commercial process. This perspective suggests that the ethical quality of Muslim influencer entrepreneurship cannot be judged by the product alone. It also depends on how the product is presented, how consumers are treated, how profits are generated, and whether the resulting business activity contributes to wider social benefit.

The relationship among these dimensions can be summarized as follows:

Figure 1. Maslahah Based Model of Muslim Influencer Entrepreneurship Ethical Process in Halal Skincare Business



These dimensions are interconnected. Halal status provides the foundational requirement, while truthful information and transparent promotion ensure that consumers receive adequate and accurate information. Consumer protection prevents physical and financial harm, while fair profit ensures that commercial interests remain within ethical boundaries. Social benefit represents the broader consequence of entrepreneurial activity. When these dimensions are fulfilled, commercial activity is more consistent with *maslahah*; conversely, when commercial practices generate preventable harm, misleading information, or exploitation of religious trust, they may lead to *mafsadah*.

Therefore, Sharia entrepreneurship in the halal skincare industry should not be measured solely by the halal status of the products being sold. It must also be evaluated based on the halal nature of the commercial process: the truthfulness of information, transparency of promotion, protection of consumers, fairness of profit, and social benefits generated by the activity. The Krim Tarim case illustrates the potential *mafsadah* arising from inadequate verification and

misleading promotion. Accordingly, *maslahah mursalah* provides a relevant framework for ensuring that Muslim influencer entrepreneurship prioritizes public benefit and prevents harm, while platforms such as Instagram should be viewed merely as empirical settings within the broader and evolving phenomenon of digital entrepreneurship.

D. Conclusion

This study concludes that Muslim influencers in the halal skincare industry can be understood as emerging agents of Sharia entrepreneurship whose commercial practices should be evaluated beyond the halal status of the products they promote. Halal products need to be accompanied by truthful information, transparent promotion, consumer protection, fair profit, and social benefit. These dimensions are interconnected in determining whether digital entrepreneurial practices generate genuine benefit and prevent harm.

Based on these findings, this study proposes a *maslahah*-based model of Muslim influencer entrepreneurship: Halal Product → Truthful Information → Transparent Promotion → Consumer Protection → Fair Profit → Social Benefit → *Maslahah*. The model emphasizes that Sharia entrepreneurship is concerned not only with what is sold, but also with how products are marketed, how consumers are treated, how profit is obtained, and what consequences commercial activities produce. From the perspective of *maslahah mursalah*, Muslim influencers therefore have both commercial opportunities and ethical responsibilities in promoting halal skincare and maintaining the integrity of the halal market.

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