

The Implementation of Maqashid Shariah Principles in the Beauty Salon Business

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The beauty industry has become an important part of the modern lifestyle. However, beauty salons often face challenges in aligning their practices with sharia principles. This research discusses the salon concept based on sharia provisions, exploring the implementation of Islamic principles in beauty services. The provisions that beauty salons must have are the use of products that are halal certified. The aim of this research is to explain the level of implementation of maqashid sharia in salons. To find out how far salons consider sharia aspects in their business, this research uses a literature review and the Simple Additive Weighting (SAW) method as research methodology. The research results show that there are still many sharia-based salons but do not meet the maqashid sharia criteria.

Keywords: Salon, Halal Tourism, Maqashid shariah, SAW

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INTRODUCTION

Muslims around the world, including Indonesia, are increasingly paying attention to sharia aspects in various aspects of life, including in self-care. This has led to the need for salons that not only offer beauty services, but also run business practices that comply with Islamic principles.

In this era of globalization, business development is increasingly rapid in the fields of property, clothing, food, and salons and spas. Nowadays, the skincare trend is on the rise, therefore women make body care a routine that is prioritized. Salon and Spa is one of the businesses engaged in services where they provide appearance support needs, especially for women. The presence of a salon and spa is influenced by lifestyle factors and fashion trends that prevail in society every year. (Nunny Triswardani, 2020). Women who wear hijab or Muslim women also do not want to be left behind to take care of themselves in salons and spas without violating Islamic law. Because it is not uncommon for ordinary salons and spas to still be served by men, and sometimes there are female visitors and their partners where their partners are not provided with a special room to wait so that the male visitors can still see the customers who are being treated, this causes women, especially Muslim women, to feel uncomfortable. This is a consideration for entrepreneurs to establish salons and spas especially for Muslim women, by offering beauty and body treatments that can accommodate the needs and interests of Muslim women without fear of violating Islamic law.

Beauty salons have become an integral part of modern life, becoming a hub for individuals to groom and enhance their physical appearance. However, in the context of religious values, especially in Islam, there is an urgent need to harmonize beauty care practices with sharia principles. Salons in general often present several problems for Muslim individuals in their efforts to maintain religious principles. One of the main issues is the use of products that may contain ingredients that are forbidden in Islam, such as alcohol, pork, or other non-halal ingredients. In addition, the lack of segregation between men and women in conventional salons may contradict the principles of adherence to Islamic rules of association. This may cause discomfort or even hinder Muslim individuals in taking care of themselves without violating their religious values. Awareness of such problems has led most Muslim individuals to seek alternative beauty treatments that meet the demands of

their religion, hence the need for salons that operate based on sharia principles. (Deryalfi Fathudin, 2020)

To cater to the growing needs of Muslims, sharia-based salons have started to emerge. These sharia salons strive to provide beauty services that are comfortable, safe, and in accordance with Islamic principles. Provisions regarding the guidelines for organizing Muslimah Salons and Spas are contained in DSN-MUI Fatwa NO: 108/DSN-MUI/X/2016 concerning Guidelines for the Implementation of Tourism based on Sharia Principles, where the provisions are as follows: Spa, Sauna, and massage must fulfill the following provisions: 1) Using halal and non-impure materials that are guaranteed halal by MUI Halal Certificate; 2. Avoiding Pornoaction and Pornography; 3) Guarding the Honor of Tourists; 4) Male therapists may only perform spa, sauna, and massage to male tourists; and female therapists may only perform spa, sauna, and massage to female tourists; 5) There are facilities that facilitate worship. ((MUI), 2016)

In the implementation of Shariah-based salons, the principles of Maqashid Shariah play a crucial role in maintaining harmony between an individual's need for self-care and the principles of Islam. Maqashid Sharia, or the objectives of Islamic law, includes the protection of five main things: religion, soul, mind, offspring, and property. In the context of salons, the application of Maqashid Sharia is reflected in the use of halal ingredients that are not detrimental to health, the separation between male and female spaces to maintain chastity and avoid promiscuity, and providing services that do not only focus on external beauty, but also pay attention to health and hygiene which are important aspects of protecting the soul and mind. By understanding and implementing Maqashid Sharia, sharia-based salons are able to become a vehicle that not only meets the needs of beauty care, but also upholds moral and religious values in every aspect of its services.

This research aims to explore and analyze beauty salons that operate based on sharia principles, focusing on how these principles are applied in service, management and product use. In this context, it is important to understand how sharia-based salons can meet the grooming and beauty needs of Muslim individuals without compromising their moral and religious principles. Through this research, it is hoped that it will be revealed how sharia salons are able to become an alternative that not only meets market demands, but also provides solutions that are in accordance with religious teachings in meeting beauty care needs.

LITERATURE REVIEW

Salon Concept

Salon is a place (building) where people take care of beauty (applying makeup, styling hair, etc.). Beauty salon is a business place engaged in beauty services related to beauty treatments and cosmetics for men and women. Where the beauty salon as a place to beautify and beautify the body by providing treatments related to skin health, hair beauty, facial aesthetics, foot care, nail care, waxing or other hair removal, and so on related to body beauty services. The main function of the salon itself is certainly as a container or main place to provide services and services related to physical beautification and at the same time carry out body care. (Zahrina Razali, 2019)

The concept of a salon can vary depending on its purpose and target market. However, in general, salon concepts include interior design, services offered, pricing, location, and quality of service. Salon interior design usually includes wide and high glass, seating for treatments, sofas for waiting, small shelf tables to store magazines for reading, hair treatment stands for shampooing, and also interior decorations such as wallpaper or wall panels. In addition, there are several salon concepts that are currently trending, such as salons that only provide blow dry facilities or salons that offer special treatments such as manicure, pedicure, hair spa, and others.

Salon, in the context of beauty and personal care, refers to a place or facility that provides a range of services to care for and enhance the physical appearance of individuals. The concept of a salon involves a range of services that include hair care, skin care, nail care, massage, and several other beauty services. Within the salon, there is a team of professionals who are trained to provide these services to their customers. In addition, the salon is also a place where individuals can consult about the treatments that best suit their needs. This concept encompasses not only aspects of external beauty, but also aspects of health and well-being, with many salons emphasizing the importance of treating the body as a whole. In addition to treatment services, salons often also become social hubs where individuals can gather, share information, and celebrate beauty and self-care as part of their daily lifestyle. By combining the latest technology, quality products, and professional expertise, the salon concept creates an environment that supports individuals in caring for, beautifying, and maintaining their physical well-being.

The concept of Maqashid Sharia

Maqashid Sharia is a compound word consisting of two words, Maqashid and Shari'ah. Etymologically, Maqashid is the plural form of the word maqshid which is formed from the letters qaf, shad and dal, which means intent or purpose. (Al-Marbawiy, 1935). While the word al-syari'ah etymologically comes from the word syara'a yasyra'u syar'an which means making sharia or laws, explaining and stating. It is said that syara'a lahum syar'an means that he has shown the way to them or means sanna which means showing the way or regulation. (Umar, 2007) Maqashid Shari'ah in terminology, namely the intent or purposes of the law in Islam, this indicates that Maqashid al-Syari'ah is closely related to wisdom and 'illat.

The classical scholars arranged the *maqashid* of Shariah in a pyramid, starting with *maqashid 'amah* as the center, then branching out into *maqashid khasah* and finally *maqashid juz'iyah*. Then from the other side, it starts from *al-daruriyah*, *hajiyah* and then *tahsiniyah*. (Noor, 2014) They arrange the order of priority if there is a conflict between one maqasid and another, then the stronger one is prioritized, namely giving priority to the preservation of religion over the soul, mind and so on.

1. Dharruriyat

Dharuriyat needs are needs that must exist or are called primary needs. If this level of need is not met, the safety of mankind will be threatened both in the world and in the hereafter. According to al-Syatibi through his work entitled *al-muwafaqat* that the purpose of Allah SWT to prescribe His law is for the benefit of humans both in the world and in the hereafter. because as a fundamental need for every human being to affirm his human dimension. If these values are violated, then it can be ascertained that the rights and characteristics of humanism will be reduced, because in fact, these values must be as a political, economic and religious footing, as a result of which political, economic and religious views are not opposite using information-gossip humanism, such as freedom of religion, opinion and expression, reproductive rights, biological rights, rights to property ownership and others. (Effendi, 2005)

2. Hajiyat

Hajiyat needs are secondary needs, if not realized it does not threaten safety, but he will experience difficulties. Islamic law eliminates all these difficulties. The existence of the rules of rukhshah (relief) as explained by Abdul Wahhab Khallaf, is an example of the Islamic Shari'ah's concern for this need. in the field of worship, Islam prescribes several rules of rukhshah (relief) when in reality there is difficulty in carrying out

the commandments of taklif. for example, Islam allows not fasting when traveling in a certain interval with the condition of being replaced on another day and the same is the case with people who are sick. The permissibility of making up the prayers is to fulfill this Hajjyat need.

3. Tahsiniyat

Tahsiniyat needs are the level of needs that, if not met, do not threaten the existence of one of the five basic origins above, and do not also cause difficulties. This level of need is in the form of complementary needs, similar to what al-Syatibi said, things that are appropriate based on normative procedures, avoiding things that are not pleasing to the eye, and adorning with aesthetics that are in accordance with the demands of customs and morals. in various fields of life, such as worship, muamalat, and 'uqubat, Allah has prescribed things that have to do with using tahsiniyat needs. in the field of worship, said Abdul Wahhab Khallaf, for example, Islam prescribed purification both from impurity and the origin of hadas, both on the body and in the area and environment. Islam recommends dressing up when going to the mosque, recommends multiplying Sunnah worship. in the field of muamalat Islam prohibits wastefulness, miserliness, raising prices, monopoly, and others.

While the research of classical scholars, *al-Maqāsid al-daruriyah* in making Islamic sharia is summarized in the preservation of five basic things in life, namely: protecting religion (*hifz al-din*), protecting the soul (*hifz al-nafs*), protecting the intellect (*hifz al-'aql*), protecting offspring (*hifz al-nasl*) and protecting property (*hifz al-māl*). (Auda, 2015)

1. Hifz al-Din (Maintenance of Religion)

Hifz din aims to protect and preserve religion. This includes the protection of beliefs, worship practices and religious values. Islamic law aims to safeguard the religious beliefs and practices of Muslims and protect them from threats to their faith.

2. Hifz al-Nafs (Maintenance of the Soul)

Hifz al-Nafs aims to emphasize the importance of protecting and preserving human life. This includes prohibiting killing without a legitimate reason, prohibiting suicide, as well as ensuring that Muslims' medical and health measures are properly administered to maintain their health and safety.

3. Hifz al-Aql (Maintenance of Intellect)

Hifz al-Aql aims to protect the human mind and its ability to think and make wise decisions. This includes prohibiting the use of narcotics or alcoholic

beverages that can damage the mind, as well as efforts to promote healthy education and understanding.

4. Hifz al-Mal (Maintenance of Property):

Hifz al-Mal aims to emphasize the protection of the property and wealth of individuals and society. This includes the prohibition of theft, fraud, or harmful economic exploitation. In addition, Islamic law promotes the fair distribution of wealth and support to the needy.

5. Hifz al-Nasl (Maintenance of Descent):

Hifz al-Nasl focuses on the maintenance of offspring and family in Islamic society. This includes the prohibition of adultery and unauthorized termination of pregnancy as well as promoting legal marriage and supporting stable families.

6. Hifz Bi'ah (Maintenance of the Environment)

Hifz Bi'ah aims to emphasize people's comfort with their surroundings. This includes the cleanliness of the environment.

Maqasid Sharia aims to create a balanced, just society based on Islamic principles that safeguards the physical, emotional, intellectual, social, and spiritual well-being of individuals and society as a whole.

Sharia Salon Concept

Sharia salons are the same as salons in general, namely a place of business engaged in beauty services related to beauty and cosmetic treatments where beauty salons as a place to beautify and beautify the body by providing various forms of treatment, it's just that what distinguishes sharia salons from salons in general is a rule that has been established in Islam. In terms of employee and customer places that are specifically for women. Women-only salons do not adequately represent the comfort of a Muslimah in performing treatments. Therefore, sharia salons and spas are the right alternative for Muslim women in doing treatments.

Conceptually, a sharia salon is a place for Muslim women to be grateful for their bodies by taking care of them. The materials and packages offered are ensured to be in accordance with sharia rules, namely with halal materials and packages that are not prohibited in sharia. In its development, there are now many sharia salons and spas as more and more Muslim women have the awareness to take care of themselves and need a comfortable place for treatment. Here are some things that make the bargaining position of sharia salons and spas more attractive than conventional salons and spas so that Muslim women are more comfortable visiting them.

Table 1. Implementation of Maqashid Syariah in Salon Operations

CRITERIA	INDICATOR	DESCRIPTION	SOURCE
Hifdzud Din	Provision of complete worship facilities	Includes a comfortable place, there is a mukenah, prayer mat	(Deryalfi Fathudin, 2020) (Nunny Triswardani, 2020) (Tia Rahmawati, 2023)
	Prayer time, salon activities stopped		(Deryalfi Fathudin, 2020)
	Shariah-compliant services	Not providing prohibited services such as eyebrow embroidery, black polish etc.	(Deryalfi Fathudin, 2020) (Nunny Triswardani, 2020) (Tia Rahmawati, 2023)
Hifdzun Nafs	Provision of gender-appropriate public facilities		(Deryalfi Fathudin, 2020)
	Gender-appropriate service delivery		(Deryalfi Fathudin, 2020) (Tia Rahmawati, 2023)
	Comfortable service place	A place that is private with the aim of protecting the aurat	(Deryalfi Fathudin, 2020) (Tia Rahmawati, 2023)
	Using halal cosmetic products	Keeping away from harmful substances	(Nunny Triswardani, 2020) (Tia Rahmawati, 2023)
	Prohibition of uploading to social media that shows aurat	If the customer wants to do a salon review, it is expected not to show the customer's own aurat or other customers.	(Tia Rahmawati, 2023)
Hifdzul 'Aql	Provision of reading corner facilities	In the waiting room there are magazines or Islamic books	(Deryalfi Fathudin, 2020)
	Code of Conduct	Includes a prohibition on employees consuming haraam things	(Deryalfi Fathudin, 2020) (Tia Rahmawati, 2023)
	Providing briefings to employees about the business world	Debriefing is not only in the form of a salon business, but there are also other debriefings to prepare employees after working from our place.	(Deryalfi Fathudin, 2020)
Hifdzul Maal	Employee salary payment using sharia account	Employees will be distributed their salaries via transfer to safeguard employees' assets from usury.	(Deryalfi Fathudin, 2020)
	Provides both digital and cash payments	Simplify transactions	(Tia Rahmawati, 2023)

	Affordable pricing		(Deryalfi Fathudin, 2020)
Hifdzun Nasl	Regular employee get-togethers with family	A meal or reunion-like event for employees and their families.	(Deryalfi Fathudin, 2020)
	Code of Conduct		(Nunny Triswardani, 2020)
	Mini Playground	Keeping children from passing by	(Tia Rahmawati, 2023)
Hifdzul Bi'ah	Free Parking Area		(Deryalfi Fathudin, 2020)
	Environmental Cleanliness Maintenance	To create a comfortable environment	(Deryalfi Fathudin, 2020)
	Comfortable and attractive interior design	To create a safe and comfortable environment	(Deryalfi Fathudin, 2020)

METHODOLOGY

This paper uses a methodology using the Simple Additive Weighting (SAW) method. The Simple Additive Weighting (SAW) method is one of the techniques in multi-criteria decision making used to evaluate alternatives based on several criteria. This method is often used in various fields such as management, economics, and engineering to help make more targeted decisions.

The SAW method is used to assess the extent to which the maqashid sharia index is achieved by calculating each ratio that has been given a special weighted value that has been determined by sharia experts around the world. SAW (Simple Additive Weighting) is a method that selects the best alternative from a number of alternatives based on criteria determined by ranking to find out the highest to lowest values. This method is in the same family as other Multicriteria Decision Making (MCDM) methods such as the Analytical Network Process (ANP), Analytical Hierarchy Process (AHP), Interpretive Structural Modeling (ISM) and several other similar methods that are qualitative in nature (As-Salafiyah et al., 2022; Setianingrum et al., 2019; Fajariah et al., 2020; Rusydiana & Devi, 2018; Khotimah, 2021; and also Abduh & Omar, 2012).

MCDM or Multi-Criteria Decision Analysis (MCDA) is an approach or method for making decisions based on alternative/solution options from multi-criteria. Basically, MCDM is part of the scientific field of operations research.

MCDM is a sub-discipline of operations research that explicitly evaluates multiple conflicting criteria in decision making (both in daily life and in settings such as business, government and medicine). Conflicting criteria are typical in evaluating options: cost or price is usually one of the main criteria, and some measures of quality are typically another criterion, easily in conflict with the cost. In purchasing a car, cost, comfort, safety, and fuel economy may be some of the main criteria we consider – it is unusual that the cheapest car is the most comfortable and the safest one. In portfolio management, managers are interested in getting high returns while simultaneously reducing risks; However, the stocks that have the potential of bringing high returns typically carry a high risk of losing money. In a service industry, customer satisfaction and the cost of providing service are fundamental conflicting criteria.

RESULTS

Table 2. Criteria and Indicator of Maqashid based Salon Operations

CRITERIA	CRITERIA WEIGHT	INDICATOR	INDICATOR WEIGHT	CRITERIA*INDICATOR
Hifdzud Din	0.17	Provision of complete worship facilities	0.33	0.06
		Prayer time, salon activities stopped	0.33	0.06
		Shariah-compliant services	0.33	0.06
Hifdzun Nafs	0.17	Provision of gender-appropriate public facilities	0.20	0.03
		Gender-appropriate service delivery	0.20	0.03
		Comfortable service place	0.20	0.03
		Using halal cosmetic products	0.20	0.03
		Prohibition of uploading to social media that shows aurat	0.20	0.03
Hifdzul 'Aql	0.17	Provision of reading corner facilities	0.33	0.06
		Code of Conduct	0.33	0.06
		Providing briefings to employees about the business world	0.33	0.06
Hifdzul Mal	0.17	Employee salary payment using sharia account	0.33	0.06
		Provides both digital and cash payments	0.33	0.06
		Affordable pricing	0.33	0.06
Hifdzun Nasl	0.17	Regular employee get-togethers with family	0.33	0.06
		Code of Conduct	0.33	0.06
		Mini Playground	0.33	0.06
Hifdzul Bi'ah	0.17	Free Parking Area	0.33	0.06
		Environmental Cleanliness Maintenance	0.33	0.06
		Attractive and comfortable interior design	0.33	0.06
TOTAL	1.00		6.00	1.00

Table 3. Weighting Results of Some Objects

CRITERIA	CRITERIA WEIGHT	INDICATOR	INDICATOR WEIGHT		CRITERIA*INDICATOR	
			Haura 2 Cipanas Salon and Spa	Bunda Umar Muslimah Daily Salon & Spa	Haura 2 Cipanas Salon and Spa	Bunda Umar Muslimah Daily Salon & Spa
Hifdzud Din	0.17	Provision of complete worship facilities	0.33	0.33	0.06	0.06
		Prayer time, salon activities stopped	0.00	0.00	0.00	0.00
		Shariah-compliant services	0.33	0.33	0.06	0.06
Hifdzun Nafs	0.17	Provision of gender-appropriate public facilities	0.20	0.20	0.03	0.03
		Gender-appropriate service delivery	0.20	0.20	0.03	0.03
		Comfortable service place	0.20	0.20	0.03	0.03
		Using halal cosmetic products	0.20	0.20	0.03	0.03
		Prohibition of uploading to social media that shows aurat	0.00	0.20	0.00	0.03
Hifdzul 'Aql	0.17	Provision of reading corner facilities	0.33	0.00	0.06	0.00
		Code of Conduct	0.33	0.33	0.06	0.06
		Providing briefings to employees about the business world	0.33	0.33	0.06	0.06
Hifdzul Mal	0.17	Employee salary payment using sharia account	0.00	0.00	0.00	0.00
		Provides both digital and cash payments	0.33	0.33	0.06	0.06
		Affordable pricing	0.33	0.33	0.06	0.06
Hifdzun Nasl	0.17	Regular employee get-togethers with family	0.00	0.17	0.00	0.03
		Code of Conduct	0.33	0.33	0.06	0.06
		Mini Playground	0.00	0.33	0.00	0.06
Hifdzul Bi'ah	0.17	Free Parking Area	0.33	0.33	0.06	0.06
		Environmental Cleanliness Maintenance	0.33	0.33	0.06	0.06
		Attractive and comfortable interior design	0.33	0.33	0.06	0.06
TOTAL	1.00		4.47	4.83	0.74	0.81

From the results of the research above, based on survey data from several salons. We can see from the two salons, we find some similarities in several aspects

of maqasid shari'ah indicators in terms of protecting religion (Hifdzu Din), each provides complete worship facilities, and provides services according to shari'ah, for

example separating and serving *Customer* according to each *gender*.

In terms of protecting the soul (Hifdzul Nafs), the similarities that we get from the two salons above are that each provides public facilities according to gender, which means separating the waiting room between akhwat and ikhwan so as to create comfort for each other, providing services for *Customer* according to their respective genders. Like Akhwat served by akhwat and vice versa. Using products that are safe and certainly have been verified by MUI. But there is one thing that is different between these two salons, namely the Bunda Umar Muslimah Daily salon and spa imposes a ban on uploading photos that show aurat to social media while Haura 2 Cipanas salon and spa does not.

In terms of protecting the mind (Hifdzul Aql), the similarities of the two salons above are that they both have a code of ethics for each employee or visitor, both provide briefings to employees about the business world. The difference is the provision of reading corner facilities that are only available at Haura 2 Cipanas salon and spa, while Bunda Umar Muslimah Daily salon and spa does not provide.

In terms of protecting assets (Hifdzul Mal), both provide digital and cash payments so that it can facilitate *customer* in making transactions, both provide affordable prices for each visitor.

In terms of preserving offspring (Hifdzul Nasl), Bunda Umar Muslimah Daily salon and spa enforces a regular collection of joint employees, while Haura 2 Cipanas salon and spa does not, and another difference is that Bunda Umar Muslimah Daily salon and spa provides Mini Playground facilities for children, while Haura 2 Cipanas salon and spa does not, then the similarity of these two salons is that they both have a code of ethics.

In terms of protecting the environment (Hifdzul Bi'ah), the similarities between the two are providing parking area facilities, having officers to clean the salon area environment, both have an attractive and comfortable interior design so as to make *customers* feel happy and comfortable in the salon.

Next we will look at the results of each salon above, from the Haura 2 Cipanas salon and spa, we get a total indicator result of 0.74 out of a value of 1. There are several indicators that we cannot score because there are several that are not appropriate, in terms of protecting the soul, there is no prohibition on uploading photos that show aurat to social media. In terms of protecting assets, not providing employee salary payments using sharia accounts may be due to a lack of

literacy which causes a lack of trust and there are still few who use Islamic banks. Furthermore, in terms of protecting offspring, there is no implementation of gathering between employees and their families, there is no mini playground facility for children.

Meanwhile, from Bunda Umar Muslimah Daily salon and spa, we get an indicator result of 0.81 from a value of 1. Actually, the two salons above have their own advantages and disadvantages, but the advantages of the Bunda Umar Muslimah Daily salon and spa are that they impose a ban on uploading photos that show aurat to social media, so that they can add a sense of piety for each visitor, the implementation of gatherings between employees and their families in order to foster a sense of family to their employees. Provide mini playground facilities for children, so that the children of each visitor do not feel bored and bored when waiting for their parents.

from the results of the research above, that the salon that is closest to fulfilling the Maqasid Sharia indicators that we use in this study is Bunda Umar Muslimah Daily salon and spa, with a total weight value of 0.81 from the total value of 1

CONCLUSION

In the course of this research, we applied the six criteria covered in Maqasid Shariah meticulously, involving the aspects of safeguarding religion, safeguarding the soul, safeguarding offspring, safeguarding reason, safeguarding property, and safeguarding the environment. Each criterion is detailed with distinctive indicators and weights, adding depth to the analysis.

Using the indicators as the foundation of our research, we formulated the conclusion that Bunda Umar Muslimah Daily salon and spa almost fully fulfills all the parameters we applied in this research. In the future, this weighting index could be an alternative for measuring similar objects, namely salon business operations based on sharia principles. Of course, more robust methods need to be used so that indexation becomes more comprehensive and more precise.

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