



Analysis Of Sharia Economic Law On *Platelet-Rich Plasma* (PRP) Services In Beauty Clinics

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ARTICLE INFO

Article History:

Received: 2025-08-18

Revised: 2025-12-09

Accepted: 2025-12-15

Keywords:

Platelet-Rich
Plasma, Consumer
Protection, Sharia
Economic Law.

Paper Type:

Research Paper

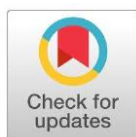
ABSTRACT

Purpose: This study aims to analyse the practice of Platelet-Rich Plasma (PRP) treatment in beauty clinics from the perspective of Sharia economic law. The research examines explicitly how PRP services align with Islamic legal principles, particularly regarding consumer protection, transparency, and ethical business practices in the beauty industry.

Design/Method/Approach: The research employs a qualitative case-study approach, conducting field observations and semi-structured interviews with practitioners and clients at Bening's Beauty Clinic in Palangka Raya. The legal analysis is supported by the framework of Islamic jurisprudence (fiqh muamalah), Indonesian consumer protection law, and secondary literature on Islamic economic ethics.

Findings: The results indicate that PRP services provide significant aesthetic benefits, yet their implementation raises issues regarding risk communication and informed consent. While the procedures meet medical standards, the lack of detailed disclosure on possible side effects and treatment limitations creates information asymmetry between providers and patients. From a Sharia perspective, this condition may conflict with the principles of akad yang sah, gharar (uncertainty), and maslahah (public benefit). Strengthening transparency and consumer education is therefore essential to ensure compliance with Sharia economic law.

Originality/Values: This study contributes to the growing discourse on Islamic law and contemporary health-beauty practices by offering a contextual analysis of PRP treatment within the framework of Sharia economic law. It highlights the need for an integrative model that harmonises medical protocols, consumer rights, and Islamic ethical principles. The findings are valuable for policymakers, clinic management, and scholars in developing Sharia-compliant standards for beauty services.



INTRODUCTION

Technological advancements in beauty and aesthetics over the past decade have led to the development of a variety of non-surgical procedures that are increasingly popular among the public. One method that has seen a significant increase in use is *Platelet-Rich Plasma* (PRP). This procedure uses platelet-rich blood plasma from the patient's body to stimulate tissue regeneration, accelerate healing, and improve skin quality, especially in the facial area.¹ PRP is widely chosen because it is considered safe—using the patient's own biological ingredients—and offers natural skin rejuvenation results without surgical procedures.²

In Indonesia, PRP services are increasingly available at beauty clinics, including in Palangka Raya City. Bening's Clinic Palangka Raya is one of the parties that actively offer this service, given the high public interest in modern aesthetic treatments. The increase in interest is not only influenced by PRP benefit claims, such as wrinkle reduction and acne scar repair, but also by social media trends that shape public perceptions of the effectiveness of non-surgical aesthetic procedures.³ However, as the popularity of PRP increases, various problems related to the quality of information provided to consumers, variations in results that do not always meet expectations, and potential side effects that are not adequately explained also arise.⁴

In the context of Indonesian positive law, Law Number 8 of 1999 concerning Consumer Protection grants consumers the right to obtain accurate, transparent, and honest information before entering into service transactions. The discrepancy between the promised information and the results received violates the principles of transparency and fairness in service delivery. On the other hand, from the perspective of Islamic economic law, aesthetic services

¹ Jessica G Smith, "Impact of Rural Hospital Environments on Patients and Nurses," *Nursing Forum* 55, no. 2 (2020): 294 – 296, <https://doi.org/10.1111/nuf.12428>; Su Jin Kim and Myung-Haeng Hur, "Understanding of Factors Influencing Happiness of Middle-Aged Women in Korea Based on Maslow's Hierarchy of Needs," *Psychiatry Investigation* 16, no. 7 (2019): 539 – 546, <https://doi.org/10.30773/pi.2019.04.25.2>.

² Nurul Izzaty Hasanah Azhar et al., "Factors Determining Z-Score and Corporate Failure in Malaysian Companies," *International Journal of Economics and Business Research* 21, no. 3 (2021): 370 – 386, <https://doi.org/10.1504/ijeb.2021.114381>.

³ T. Lestari, "Efektivitas Program Pembelajaran Individual Untuk Siswa Berkebutuhan Khusus," *Jurnal Pendidikan Inklusif*, 12, no. 1 (2023): 45-58.; Catherine J Moore and David I Shalowitz, "State Standards for Insurance Access to Oncologists," *JNCI Cancer Spectrum* 5, no. 1 (2021), <https://doi.org/10.1093/jncics/pkaa113>.

⁴ Nisha Pratiwi Sasmitha, Marilang, and Tri Suhendra Arbani, "Analisis Terhadap Transaksi Jual Beli Melalui E-Commerce Terkait Kesepakatan Para Pihak," *Alauddin Law Development Journal* 5, no. 3 (2023): 483–493, <https://doi.org/10.24252/aldev.v5i3.22047>.

such as PRP must be based on the principles of honesty (*ṣidq*), amanah (*amānah*), and the prohibition of ambiguities (*gharar*) in the contract.⁵ Uncertainty about the benefits, risks, and possible outcomes can give rise to an element of *gharar*, which, under Islamic law, must be avoided because it may harm one of the parties to the contract.⁶

Although studies on PRP have been conducted widely, most have focused on medical and dermatological effectiveness, for example, in skin rejuvenation, wound care, or tissue repair.⁷ Research examining PRP from a non-medical perspective—especially from the standpoint of consumer protection law and Islamic economic law—is still minimal. In addition, there have not been many studies that have examined the practice of PRP services directly within a single clinic to assess information transparency, procedure suitability, and compliance with applicable legal principles. The absence of this study underscores the need for research that links medical and aesthetic aspects with legal and religious considerations in the context of PRP services in Indonesia. Departing from these conditions, this study aims to comprehensively examine the practice of PRP treatment at Bening's Clinic, Palangka Raya, by assessing the implementation process and the suitability of the services provided in relation to the provisions of consumer protection law and the principles of Islamic economic law. This research not only offers an empirical understanding of PRP service practices but also makes a theoretical contribution by expanding the scope of PRP studies to encompass Islamic law and economics. This perspective has been underexplored in the academic literature.

⁵ Yusuf Al-Qardhawi, *Fiqh Al-Zakat* (Bairut: Muasasah Al-Risalah, 1973); Muhamad Wahyudi et al., “Development Methodology Contemporary Islamic Economics,” in *Proceedings of the Proceedings of the 1st Conference on Islamic Finance and Technology, CIFET, 21 September, Sidoarjo, East Java, Indonesia* (EAI, 2020), <https://doi.org/10.4108/cai.21-9-2019.2293970>.

⁶ R Hassan, S A Salman, and A Yusoff, “Idealism versus Realism: Performance of Islamic Financial Institutions in the Light of Maqasid-Al Shari’ah,” ed. Soliman K.S. (Institute of Islamic Banking and Finance (IIBF), International Islamic University Malaysia (IIUM), Gombak, Malaysia: International Business Information Management Association, IBIMA, 2018), 7011–14, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85063044320&partnerID=40&md5=60fabeb75d1d047bec9c183f3dce2c7b>.

⁷ Dongcheol Kim, Inro Lee, and Haejung Na, “Financial Distress, Short Sale Constraints, and Mispricing,” *Pacific Basin Finance Journal* 53 (2019): 94 – 111, <https://doi.org/10.1016/j.pacfin.2018.10.008>; Minal R Patel et al., “A Scoping Review of Behavioral Interventions Addressing Medical Financial Hardship,” *Population Health Management* 24, no. 6 (2021): 710 – 721, <https://doi.org/10.1089/pop.2021.0043>; Moore and Shalowitz, “State Standards for Insurance Access to Oncologists.”

RESEARCH METHOD

Research Design

This study uses an empirical juridical approach and field research to directly examine the practice of Platelet-Rich Plasma (PRP) services at Bening's Clinic, Palangka Raya. This approach was chosen because it allows researchers to comprehensively understand the operational reality of beauty services in the context of consumer protection law and Islamic economic law. Bening's Clinic was chosen as the research site because it is one of the active and well-known PRP service providers in the Palangka Raya area, and therefore considered representative of the phenomenon of non-surgical aesthetic services at the local level.

Data Collection Techniques

Primary data collection was carried out through direct observation and semi-structured interviews. Observations were made of the PRP service process, including the stages of the procedure, the use of tools and materials, interactions between staff and clients, and the delivery of information on benefits, risks, and possible outcomes of actions. This observation aims to collect factual data on the implementation of services without the researchers' intervention. The interviews were conducted with two groups of informants, namely the clinic's internal staff (including therapists and marketing) and two consumers who had undergone PRP treatment. The purposive sampling technique is used to ensure that informants are directly involved and can provide in-depth information about their experiences, perceptions, and understanding of the legal protection aspects of PRP services. The limited number of informants is consistent with the characteristics of qualitative research, which emphasises data depth rather than quantity.

Data Processing and Analysis

Data from observations and interviews are recorded digitally and then transcribed into narrative form. Data analysis was carried out using a thematic content analysis. The analysis process begins with coding using predetermined indicators, especially consumer protection indicators in Law Number 8 of 1999, such as the right to correct and clear information, the right to a sense of security when using services, and the responsibility of business actors for service results. The framework of analysis also includes the principles of Islamic economic law, namely transparency, justice ('adl), and avoidance of ambiguity (gharar) in service contracts. The merger of these two legal concepts is examined from the academic background of the researcher in the Sharia Economic Law Study Program, as well as to provide a more integrative perspective on the practice of aesthetic services in society.

Interpretation and Verification

The findings were analysed in a descriptive-narrative manner to illustrate the level of conformity of PRP practices at Bening's Clinic with applicable legal provisions, both national regulations and Sharia transaction ethics. The conclusions of the research were derived from the systematic interpretation of field data, systematically associated with relevant legal norms, and strengthened by a review of the academic literature.

RESULT AND DISCUSSION

Results

*Platelet-rich plasma (PRP) is a therapeutic innovation in medical aesthetics that utilises the biological potential of the patient's own blood plasma for regenerative and skin-rejuvenation purposes.*⁸ At Bening's Palangka Raya Clinic, which began operations in 2023, PRP treatment has become a popular procedure, particularly in Central Kalimantan. This treatment generally aims to boost consumer confidence by improving the appearance of facial skin through stimulating collagen production and new cell regeneration.

Technically, the PRP procedure at Bening's Clinic involves drawing 8–10 ml of the patient's blood, which is then, processed using a 3.000 RPM centrifuge for 10 minutes. This machine is manufactured in South Korea and has been approved as an official medical device by the Indonesian Ministry of Health.⁹ After the plasma separation process, the PRP is applied to the patient's face using the micro needling method with the Dermapen 4 device. This device creates micro-wounds on the skin's surface that stimulate the natural regenerative process and enhance PRP serum penetration into the dermis.¹⁰

⁸ Resti Ariani et al., "Pengenalan Platelet Rich Plasma: Produk Darah Sebagai Alternatif Terapi Penyakit Degeneratif," *Journal of Global and Multidisciplinary* 2, no. 8 (2024): 2387–2394, <https://journal.institetercom-edu.org/index.php/multiple>.

⁹ Rudina Azimata Rosyidah et al., "Pengaruh Lama Masa Simpan Thrombocyte Concentrate (TC) Terhadap Jumlah Residual Leukosit Dengan Metode Manual Improved Neubauer," *Jurnal Kesehatan* 9, no. 2 (2021).

¹⁰ Restu Nur Rohmah, "Microneedling Dengan Platelet-Rich Plasma (PRP) Untuk Skar Akne Atrofi," *Cermin Dunia Kedokteran* 48, no. 9 (2021): 380, <https://doi.org/10.55175/cdk.v48i9.1500>.

Based on field observations and interviews, PRP treatment at Bening's Clinic offers a wide range of benefits, including improved skin texture, reduced fine lines, camouflage of acne scars (pockmarks), reduced pore size, and a plumping effect on facial skin.¹¹ However, treatment outcomes depend heavily on the patient's blood quality. This was confirmed by one of the clinic's therapists, who stated that lifestyle, diet, and stress levels affect plasma composition, so results are individualised and cannot be generalised. Healthy blood conditions can support optimal results, while poor blood conditions can cause minor side effects such as irritation or inflammation.

A therapist at Bening's Clinic in Palangka Raya, interviewed in July 2025, revealed that the results of PRP (*Platelet-Rich Plasma*) treatment depend heavily on the patient's blood condition. He stated:

"Blood quality is a major determinant of PRP results. If a patient has a healthy lifestyle, eats nutritious food, gets enough sleep, and is stress-free, the results are usually better—skin can be firmer and brighter, and pores smaller. But if the blood is 'bad,' for example, due to smoking, staying up late, or a poor diet, the results will not be optimal, and mild irritation or inflammation can occur." (Interview with Lala, Therapist at Bening's Clinic, Palangka Raya, 2025)

The therapist also emphasised that PRP is not an instant method, and the results are very individual:

"There's no generalisation. Results vary from person to person, depending on their body's response. That's why we usually advise patients to maintain a healthy lifestyle before and after treatment" (Interview with Lala, Therapist at Bening's Clinic, Palangka Raya, 2025)

This statement reinforces the finding that the PRP procedure is technically performed by professionals and in accordance with operational standards. Still, the success of the results is strongly influenced by internal patient factors, particularly the patient's biological condition, which determines the quality of the body's overall health. From the perspective of medical personnel regulations, PRP practice is classified as a non-invasive aesthetic medical procedure that can only be performed by doctors holding a Registration

¹¹ Shabrina Syifa Salsabila et al., "Penggunaan Plasma Darah Pada Perawatan Kecantikan PRP (Platelet Rich Plasma) Perspektif Kaidah Al- Dararu Yuzāl (Studi Kasus ZAP Klinik Makassar)," *Al-Ubudiyah: Jurnal Pendidikan Dan Studi Islam* 5, no. 2 (2024): 203–10, <https://doi.org/10.55623/au.v5i2.363>.

Certificate (STR) and a Practice License (SIP). In accordance with the Regulation of the Minister of Health No. 9 of 2014 on Clinics, general practitioners may perform aesthetic procedures, such as PRP, if they have completed competency training and obtained special certification in medical aesthetics.¹² In practice at Bening's Clinic, PRP procedures are performed by doctors who have the necessary permits and training.

Although the treatment technically met procedural standards and was performed by professionals, field findings indicate that risk communication and patient education remain suboptimal. While clinics provide information about the procedure and benefits of PRP, they fail to fully address potential risks, suboptimal results, or side effects. This potentially creates a gap between consumer expectations and the reality of subjective treatment outcomes. This information imbalance can violate the principle of transparency in medical care and lead to disappointment, potentially affecting consumer rights.

Based on an interview with one of the PRP consumers at Bening's Palangka Raya Clinic, he revealed that although he was satisfied with the friendliness of the staff and the comfort of the facilities, the information he received before undergoing the procedure was still general.

Consumers stated:

"I was explained the benefits of PRP for the skin, but they didn't really explain the side effects or the potential for varying results. I thought the results would be immediate, but it turns out it requires several treatments, and it depends on each individual's skin condition." (Interview with Farhana, Consumer of Bening's Clinic, Palangka Raya, 2025)

Similar things were also expressed by other consumers who said:

"I was initially interested after seeing testimonials on the clinic's social media. When I arrived, the procedure was explained, but I only learned after the treatment that the results might not match what I saw in the advertisement." (Interview with Citra, Consumer of Bening's Clinic, Palangka Raya, 2025)

The results of this interview indicate an information asymmetry, namely an imbalance of knowledge between the clinic, as a service provider, and the patient, as a consumer. This imbalance can create unrealistic expectations that

¹² Putri Asriwana, "Penyalahgunaan Identitas Dokter Gigi Dalam Pelayanan Kesehatan Pada Salon Kecantikan," *Jurnal JURISTIC* 3, no. 2 (2022): 234–240.

ultimately lead to dissatisfaction or even legal disputes. In the context of consumer protection, this reflects a substantive suboptimal application of the principle of informed consent, where patients should receive a comprehensive understanding not only of the procedure itself but also of potential risks, side effects, and variations in outcomes. These consumers highlighted a lack of emphasis on risks or the possibility of not achieving optimal outcomes, indicating gaps in risk communication.

Meanwhile, the clinic stated through interviews with therapists that:

“Always explain the PRP procedure before the procedure and provide informed consent to the patient”(Interview with Lala, Therapist at Bening’s Clinic, Palangka Raya, 2025)

Therefore, beauty clinic managers need to adopt a more open two-way communication mechanism, where patients are not only provided with formal information in the form of documents but also given the space to ask questions and understand potential risks in proportion. From a consumer protection law perspective, this situation constitutes a violation of the right to correct, transparent, and honest information as stipulated in Law Number 8 of 1999 concerning Consumer Protection. Consumers have the right to know the risks and uncertainties of outcomes as part of rational considerations in deciding to receive medical services. Meanwhile, from a sharia economic law perspective, services such as PRP must adhere to the principles of *ṣidq* (honesty), *amanah* (responsibility), and the avoidance of *gharar* (uncertainty that causes harm) in service contracts. Unclear information regarding outcomes and risks can be categorised as an element of *gharar*, which contradicts the ethical principles of transactions in Islam.

Thus, although the PRP practice at Bening’s Clinic generally meets formal technical and legal standards, there are still shortcomings in education and risk communication to consumers. Therefore, improvements are needed in the information delivery system to be more comprehensive, transparent, and educational, not only to provide medically sound services but also to ensure complete legal and ethical protection for consumers.

Discussion

Research findings indicate that PRP treatment practices at Bening’s Clinic in Palangka Raya technically adhere to medical standards and are performed by competent and licensed professionals. However, in terms of legal

protection for consumers, several weaknesses were identified, particularly in information transparency, disclosure of medical risks, and disproportionate expectations of outcomes. These gaps can be analysed theoretically within two legal frameworks: positive consumer protection law and Islamic economic law.

Consumer Protection Law Perspective

Based on Law Number 8 of 1999 concerning Consumer Protection, every consumer has the right to obtain accurate, transparent, and honest information regarding the products and/or services offered (Articles 4 and 7). In practice, as observed in the field, Bening's Clinic has not yet provided detailed information on potential treatment failures, possible skin reactions, or that PRP results are highly dependent on the patient's blood condition. This situation creates an information asymmetry, namely an imbalance of knowledge between consumers and service providers, which, in a legal context, may violate consumer rights.¹³

The Information Asymmetry Theory, as developed by George Akerlof in his renowned article *The Market for Lemons*, explains that an information imbalance between sellers and buyers can lead to market failure, as one party makes decisions based on incomplete information.¹⁴ In the context of PRP services, information that overemphasises aesthetic benefits while failing to disclose potential risks can create false expectations among consumers and lead to dissatisfaction or legal claims.

Previous research by Ramadhan indicates that Platelet-Rich Plasma procedures have not been optimally implemented across various aesthetic clinics in Indonesia.¹⁵ Consumers are often not given a thorough explanation of medical procedures, leading to dissatisfaction and potential legal disputes. These findings align with observations at Bening's Clinic, reinforcing the urgency of strengthening consumer education as a preventive legal protection tool.

Perspective of Islamic Economic Law

In the context of Islamic economic law, PRP services fall under the *ijarah* (service rental) contract, which requires clarity regarding the object, benefits, risks, and price. Unclear information regarding the results, side effects, or limits of PRP's success can be categorised as *gharar* (uncertainty), which is

¹³ Irfan Ridha, "Implementasi Perlindungan Konsumen ...," *Pediaqu: Jurnal Pendidikan Sosial Dan Humaniora* 4, no. 2 (2025), <https://www.city.kawasaki.jp/500/page/0000174493.html>.

¹⁴ George A. Akerlof, "The Market for 'Lemons': Quality Uncertainty and Market Mechanism," *Quarterly Journal of Economics*, 1970.

¹⁵ Audina Fitra Ramadan, "Analisis Gharar Pada Endorsment," *Sipakainge*, no. April (2024): 37–45.

prohibited in Islamic transactions due to its potential to harm one of the parties.¹⁶ The Islamic jurisprudential principle of *al-Gharar yubaṭil al-'uqūd* (uncertainty invalidates the contract) is highly relevant to explaining the vulnerability of PRP contracts lacking transparency.

Maqāṣid al-Syari'ah, as explained by Jasser Auda in the study¹⁷ Emphasises the importance of protecting life (*ḥifẓ al-naḥs*) and property (*ḥifẓ al-māl*) as the primary objectives of sharia. PRP practices that have the potential to cause physical harm due to a lack of information or unrealistic expectations are considered violations of this objective. The Islamic jurisprudence principle of *al-Dararu yuzāl* (damage must be eliminated) further reinforces the urgency of the precautionary principle in paid medical services.¹⁸ The study on medical transactions also demonstrates that healthcare services, from an Islamic perspective, must reflect the principles of *ṣidq* (honesty), *amanah* (responsibility), and *bayān* (clear explanation). If promotions are conducted hyperbolically without balanced education, the transaction is considered unfair and violates Sharia ethics.

Personally, the author believes that PRP practice, as part of modern beauty services, requires not only medical expertise but also a high level of communication ethics and legal responsibility. Today's consumers of aesthetic services are often driven by visual narratives on social media that highlight perfect results; even though each individual's physiological condition is unique. When clinics adapt promotions to market logic without adequately developing risk literacy, the legal relationship between service providers and consumers becomes unequal.

These findings affirm the importance of an integrative approach in regulating aesthetic services by combining positive legal frameworks—such as Law No. 8 of 1999 on Consumer Protection and Minister of Health Regulation No. 290 of 2008 on Medical Consent—with ethical values and the principles of Sharia economic law. This approach emphasises not only legal compliance but also moral and spiritual responsibility toward consumers as a form of holistic protection.

¹⁶ Dina Ilham Nurjanah et al., “Konsep Gharar Dan Maisir Dalam Transaksi Ekonomi Fikih Mu'amalah,” *Al-Fiqh* 2, no. 3 (2024): 159–166, <https://doi.org/10.59996/al-fiqh.v2i3.368>.

¹⁷ Asep Sulhadi, “Recontextualizing Maqasid Al-Shariah in Contemporary Qur'anic Exegesis: A Comparative Study of Jasser Auda and Classical Scholars,” *SAMAWAT: Journal Of Hadith and Qur'anic* 8, no. 2 (2024): 29–39.

¹⁸ Niken Marisca Pratiwi Riansyah and Tiara Virandila, “Peran Pendidikan Islam Dalam Meningkatkan Transparansi Dan Akuntabilitas Keuangan Di Klinik Kesehatan,” *NJER* 1, no. 1 (2025): 1–9.

From a technical and practical perspective, this study proposes several strategic recommendations: *First*, for clinics, it is necessary to establish a Standard Operating Procedure (SOP) for risk communication and patient education that is more comprehensive, including the obligation to convey potential side effects and variations in treatment outcomes transparently. Clinics should also enhance the communication competence of medical personnel through training programs based on ethical service values and the Islamic principles of *ṣidq* (honesty) and *amānab* (trustworthiness).

Second, for regulators such as the Ministry of Health and the National Consumer Protection Agency (BPKN), there is a need to strengthen supervisory and certification systems for beauty clinics, particularly in ensuring the fulfilment of consumer rights and the clarity of medical information. The development of Sharia-compliant aesthetic practice guidelines can also serve as an additional instrument to ensure that services align with the *maqāṣid al-sharīʿah*, especially in protecting life (*ḥifẓ al-nafs*) and wealth (*ḥifẓ al-māl*). *Third*, for consumers, it is essential to enhance legal literacy and awareness of their rights through public education and socialisation about consumer protection and informed consent. Consumers are encouraged to be more critical in seeking medical explanations before receiving services and to avoid relying solely on visually appealing aesthetic results often portrayed on social media.

CONCLUSION

Based on the research findings above, it can be concluded that the implementation of Platelet-Rich Plasma (PRP) treatment at Bening's Clinic in Palangka Raya complies with standard aesthetic medicine procedures. The treatment process begins with blood sampling, plasma separation through centrifugation, and application using modern micro needling equipment, carried out by certified and licensed medical personnel in accordance with applicable health regulations. This technical aspect reflects adherence to medical protocols and professionalism in the implementation of aesthetic services. However, behind these achievements, this study found gaps in the communication of risks and the transparency of benefits to consumers. The clinic has not fully provided adequate explanations regarding the individualistic nature of treatment results and potential side effects that may arise. This indicates the still-limited implementation of the principle of holistic informed consent, resulting in an information gap between service providers and consumers.

From a legal perspective, this practice needs to be reviewed within the framework of Law No. 8 of 1999 on Consumer Protection. This regulation requires business actors to provide consumers with accurate, transparent, and honest information about the condition of the products or services they offer.

Failure to fulfil this aspect not only reduces consumers' rights to security and the comfort of service but can also lead to legal consequences, including lawsuits based on breach of contract or unlawful acts. Meanwhile, from the perspective of Islamic economic law, the lack of transparency in information about PRP services may contain elements of *gharar* or ambiguity that are prohibited in *ijarah* (service rental) contracts. Islamic Sharia emphasises the importance of *ṣidq* (honesty) and *amanah* (responsibility) in transactions, including healthcare. The implementation of aesthetic services must be in line with the principles of *maqāṣid al-syar'ah*, particularly in maintaining the safety of life (*ḥifẓ al-nafs*) and protecting the property (*ḥifẓ al-māl*) of consumers. Therefore, transparent delivery of medical information is a genuine expression of fair and dignified transactional ethics.

Theoretically, this study emphasises the importance of integrating positive legal regulations and Sharia principles into modern medical services, particularly in sectors that involve direct interaction with the human body, such as aesthetics. This aligns with the theory of legal pluralism, which recognises that legal practices in Muslim societies can combine the national legal system with religious values as moral and social guidelines. Furthermore, modern consumer protection theory emphasises a shift from a transactional to a relational approach, where consumers are not merely viewed as market objects but as legal subjects who must be comprehensively protected. In practice, these findings have important implications for beauty clinic managers and health regulatory agencies. Improvements in the quality of medical communication are needed through intensive training for medical personnel in ethical and persuasive risk-communication techniques. Clinics also need to develop educational media that can help patients independently understand the characteristics and limitations of PRP services. Furthermore, local regulations need to be strengthened so that regulatory agencies, such as the Health Office, can ensure that ethical standards for medical services are consistently applied across all aesthetic clinics.

This study certainly has limitations, primarily due to its limited scope within a single clinic and the small number of informants, which makes it less representative of the diversity of consumer experiences. The qualitative approach employed also failed to address quantitative aspects such as patient satisfaction levels. For future research, it is recommended to conduct comparative studies across various regions and explore Muslim consumers' perceptions of Sharia-compliant aesthetic services to formulate a service model that is both legally valid and religiously ethical. ■

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