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Medical Aesthetic Procedures in Dermatology, Venereology, and Aesthetics Specialist Practice: An Islamic Law Review

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Abstract
The development of medical aesthetics has expanded the use of various minimally invasive procedures, such as botulinum toxin, dermal fillers, thread lifts, and skin rejuvenation. Although generally used to enhance appearance, some procedures also serve therapeutic and corrective purposes, raising questions about the limits of their permissibility from the perspective of Islamic law. This article analyzes medical aesthetic procedures based on Islamic legal principles, considering both medical aspects and sharia provisions. The study was conducted through a literature review of scientific sources on medical aesthetics and of Islamic legal sources, including the fatwas of the Indonesian Ulema Council (MUI) on Botox, thread lifts, and fillers. The literature was analyzed descriptively, considering the purpose and indication of each procedure, the materials used, safety, benefits and harms, and the form of physical change produced. The findings show that the legal ruling on medical aesthetic procedures cannot be determined solely by the type of procedure. Procedures with therapeutic or corrective purposes, such as correcting abnormalities, scars, or disturbing conditions, are permissible as long as they meet the provisions of the sharia. Conversely, procedures aimed solely at altering a normal body to attain a particular beauty standard are subject to stricter limits. The halal status of materials, safety, the competence of medical personnel, and the absence of harm, deception, and dependence are important considerations. Thus, the legal assessment of medical aesthetics is contextual, based on the characteristics and purposes of each procedure while integrating scientific evidence and sharia principles.

Info Artikel

Kata Kunci:
Botox; Dermal Filler; Estetika Medis; Hukum Islam; Tanam Benang; Tindakan Kosmetik

Abstrak
Perkembangan estetika medis telah memperluas penggunaan berbagai prosedur minimal invasif, seperti botulinum toxin, dermal filler, tanam benang, dan peremajaan kulit. Meskipun umumnya digunakan untuk meningkatkan penampilan, beberapa prosedur juga memiliki tujuan terapeutik dan korektif sehingga menimbulkan pertanyaan mengenai batas kebolehannya dalam perspektif hukum Islam. Artikel ini bertujuan menganalisis tindakan estetika medis berdasarkan prinsip hukum Islam dengan mempertimbangkan aspek medis dan ketentuan syariat. Kajian dilakukan melalui tinjauan literatur terhadap sumber ilmiah mengenai estetika medis serta sumber hukum Islam, termasuk

fatwa Majelis Ulama Indonesia (MUI) mengenai Botox, tanam benang, dan filler. Literatur dianalisis secara deskriptif dengan mempertimbangkan tujuan dan indikasi tindakan, bahan yang digunakan, keamanan, manfaat dan kemudaratan, serta bentuk perubahan fisik yang dihasilkan. Hasil kajian menunjukkan bahwa hukum tindakan estetika medis tidak dapat ditentukan hanya berdasarkan jenis prosedurnya. Tindakan yang bertujuan terapeutik atau korektif, seperti memperbaiki kelainan, jaringan parut, atau kondisi yang mengganggu, memiliki ruang kebolehan selama memenuhi ketentuan syariat. Sebaliknya, tindakan yang semata-mata bertujuan mengubah bentuk tubuh yang normal untuk memperoleh standar kecantikan tertentu memiliki batasan yang lebih ketat. Kehalalan bahan, keamanan, kompetensi tenaga medis, serta tidak adanya unsur bahaya, penipuan, dan ketergantungan menjadi pertimbangan penting. Dengan demikian, penilaian hukum terhadap estetika medis bersifat kontekstual dan perlu dilakukan berdasarkan karakteristik serta tujuan masing-masing tindakan dengan tetap mengintegrasikan bukti ilmiah dan prinsip syariat.

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INTRODUCTION

Facial aesthetic procedures have developed into an important part of modern medicine for achieving harmony of appearance and improving various conditions regarded as physical imperfections (Akrawe et al., 2025). This development has taken place gradually. Initially, various facial procedures were developed mainly in a reconstructive context to restore the form and function of the body following trauma, abnormalities, or certain medical conditions. As medical science advanced, these reconstructive principles were developed further and applied for aesthetic purposes, resulting in a shift from restoring form and function toward improving or perfecting appearance (Kim, 2015). This development has also shaped modern aesthetic practice, which involves various medical disciplines, including dermatology and aesthetic procedures (Akrawe et al., 2025).

The concept of beauty itself has a broad meaning and encompasses not only physical aspects but also mental aspects and personality. In social life, however, physical appearance is still often used as a benchmark for determining ideal beauty standards (Yens et al., 2025). This condition may drive growing public interest in various aesthetic procedures to achieve an appearance regarded as ideal (Rizkia et al., 2023). Indonesian women's perceptions of beauty are associated, among other things, with a smooth face (30.7%), a fashionable appearance (16.4%), and a *glowing* face (16.3%). These standards have contributed to the increasing popularity of various aesthetic treatments, including injectable procedures such as *fillers* and *botulinum toxin* or *Botox* (Az Zahra & Najie', 2025).

The development of aesthetic procedures must also be accompanied by adequate public understanding of the purposes, benefits, and risks of the procedures performed (Nejadsarvari & Ebrahimi, 2014). One study showed that 55% of respondents could correctly identify the main purpose of *Botox* injections, but their understanding of other aesthetic procedures remained relatively limited. Only 42% of respondents were able to identify *chemical peeling* as a common *resurfacing* procedure, while 46% were unaware of the potential risks of laser procedures, such as burns and pigmentation changes. This indicates a gap between the growing popularity of aesthetic procedures and public understanding of their characteristics and risks. A similar phenomenon has been reported in studies in Western countries showing that general knowledge of aesthetic

procedures is not always accompanied by an in-depth understanding of their indications and risks (Alraddadi et al., 2025).

In modern aesthetic practice, various procedures can be used to address facial changes due to ageing and to improve the quality and appearance of the skin. Commonly performed procedures include *Botox, dermal fillers, thread lifts, rhinoplasty, blepharoplasty, brow lifts, genioplasty, rhytidectomy,* and *fat transfer* (Pecora et al., 2025). In addition to surgical procedures, the development of aesthetic dermatology also encompasses various non-surgical procedures, such as *skin boosters, lasers, chemical peeling,* and other energy-based procedures. This diversity of options shows that aesthetic procedures are no longer limited to surgery but have evolved into a spectrum of procedures that can be performed according to the patient's condition and goals (Shome et al., 2023).

On the other hand, the increasing use of aesthetic products and procedures has drawn attention to the issue of halal status, particularly among Muslim communities. The concept of halal relates not only to food and beverages but has also expanded to cover various products used in daily life, including medicines, pharmaceutical products, and cosmetics (Hajipour et al., 2015). The implementation of a halal assurance system is necessary to ensure that the materials and production processes of a product meet the required provisions (Rangkuti et al., 2025). In the context of Muslim society, attention to halal status has become increasingly important along with the growing use of various products and materials in aesthetic procedures, including materials applied to the skin and those administered by injection (Herdiana et al., 2024).

The issue becomes more complex when aesthetic procedures involve changes to the structure or shape of the body. From the perspective of Islamic jurisprudence (*fiqh*), changes to the body must take into account the principle of preserving the natural form of the body as part of *fitrah* (Al Zuraib, 2025). Procedures performed to meet medical needs, correct abnormalities, or provide justified benefits carry legal considerations that differ from procedures aimed solely at altering a normal body to obtain a particular appearance (Aramesh, 2009). Therefore, aesthetic procedures cannot be assessed solely on the basis of the type of procedure; their purpose, benefits, the materials used, and their consequences for the body must also be considered (Rusli & Musa, 2024).

In the context of medical aesthetic practice, the halal status of materials, medical safety, and the purpose of the procedure are among the important considerations in determining its conformity with sharia principles (Musaddad et al., 2023). Halal status covers not only the main material used in a procedure but may also include supporting products, topical medications, pre- and post-procedure care materials, and injected materials such as *Botox* and *fillers* (Hussaini et al., 2024). Furthermore, procedures must be performed by competent medical personnel with appropriate equipment and must not cause harm to the patient. In terms of purpose, aesthetic procedures may in principle be performed to maintain health, address skin problems, or reasonably improve certain conditions, whereas procedures intended to excessively alter the original form of the body or that cause harmful effects require further sharia consideration (Jannah, 2026).

In light of these developments, medical aesthetic procedures in the practice of dermatology, venereology, and aesthetics specialists (Sp.DVE) need to be examined not only in terms of medical effectiveness and safety but also from the perspective of Islamic law. The development of procedures such as *Botox, fillers, thread lifts, skin boosters,* and various other aesthetic procedures creates a need to understand the boundaries between care, correction of conditions, and body modification for aesthetic purposes. Therefore, this *literature review* aims to examine various medical aesthetic procedures performed in Sp.DVE practice and to analyze their relationship with the principles and provisions of Islamic law based on medical literature, Islamic studies, and relevant legal sources or fatwas.

RESEARCH METHOD

This study is a literature review. It examines scientific literature on medical aesthetics, Islamic studies on aesthetic and cosmetic procedures, and Islamic legal sources, including the fatwas of the Indonesian Ulema Council (MUI) on the use of Botox, thread lifts, and fillers, together with relevant provisions of Indonesian positive law on health services. The literature was analyzed descriptively by considering the purpose and indication of each procedure, the materials used, safety, benefits and harms, and the form of physical change produced. The results of the analysis were then related to the principles of Islamic law, including the *qawā'id fiqhiyyah* and *maqāṣid al-shari'ah*, to determine the boundaries of permissibility of medical aesthetic procedures in Sp.DVE practice.

RESULTS AND DISCUSSION

Medical Aesthetic Procedures and Their Rulings in Islam

Medical aesthetic procedures are part of the development of medical science that encompasses the use of medical procedures and products to improve appearance, skin quality, or certain physical characteristics. Over time, the boundary between aesthetic and therapeutic procedures has become increasingly broad, since several procedures commonly used for cosmetic purposes can also be administered to treat certain medical conditions (Arora & Arora, 2023). The concept of *medical aesthetics* or *therapeutic aesthetics* describes the use of aesthetic procedures for therapeutic purposes, so a procedure cannot always be categorized solely by its characteristics. Technological developments also allow various minimally invasive procedures, such as energy-based devices, neurotoxins, and *dermal fillers*, to be used individually or in combination according to the patient's condition and needs (Werschler et al., 2015).

In dermatological practice, aesthetic procedures may have cosmetic, corrective, or therapeutic purposes. Corrective procedures may be aimed at repairing changes or abnormalities that disturb appearance, such as scars resulting from trauma, surgery, burns, acne, or other skin diseases. Meanwhile, *skin rejuvenation* procedures can be used to improve the quality and appearance of the skin in conditions such as sun damage, wrinkles, scars, acne, melasma, hyperhidrosis, and alopecia (Jourdan et al., 2019). The modalities used include *chemical peeling, dermal fillers, botulinum toxin* injections, *microneedling, laser resurfacing, radiofrequency,* and *platelet-rich plasma* (PRP) (Sari et al., 2025). Although most procedures have relatively mild and temporary side effects, more invasive procedures still carry risks such as infection, allergic reactions, and scar formation. Therefore, benefits, safety, and medical indications must be part of the considerations before a procedure is performed (Meghe et al., 2024).

In addition to changing physical appearance, medical aesthetic procedures may also benefit the patient's quality of life. Improvements in skin condition, reduction of signs of ageing, or correction of certain abnormalities may affect individuals' self-perception and their interaction with the social environment. Thus, the purpose of aesthetic procedures is not always limited to enhancing attractiveness; in certain conditions it may relate to restoring psychosocial function and improving quality of life. This difference in purpose is important from the perspective of Islamic law, because procedures to correct abnormalities or eliminate disturbing conditions have characteristics different from procedures performed solely to alter a normal body (Dayan et al., 2025).

From an Islamic perspective, medical aesthetic procedures must be assessed on the basis of several aspects, particularly the purpose of the procedure, the condition to be corrected, the materials used, the level of safety, benefits and harms, and the form of change produced. Accordingly, the legal assessment is not based solely on the name or type of procedure (Okur,

2025). Procedures intended for treatment, eliminating abnormalities, repairing damage, or addressing conditions that cause disturbance may carry legal considerations different from procedures performed on a normal body solely to obtain a particular shape or appearance. This principle shows that the purpose or *maqṣad* of a procedure is one of the important aspects in determining its legal assessment (Azzahra et al., 2024).

One important distinction in Islamic law is between corrective or therapeutic procedures and procedures aimed at altering a normal body purely for beauty. Repairing scars, correcting asymmetry, or treating skin abnormalities is essentially directed at restoring or improving a disturbed condition (Universitas Muhammadiyah Surakarta, 2026). Conversely, procedures performed to sharpen the nose, slim the face, point the chin, or reshape the lips in individuals without medical need relate more to modifying a normal body. This distinction is linked to the principle of avoiding unjustified alteration of God's creation and the principle of eliminating harm. Thus, the purpose of the procedure and the patient's initial condition are important aspects in determining whether an aesthetic procedure can be justified according to the sharia (Azzahra et al., 2024).

Besides the purpose of the procedure, the aspects of materials and safety are also considerations in the law of medical aesthetics. The materials used must meet the requirements of halal status and purity, while the procedure must not cause unjustifiable harm (Musaddad et al., 2023). This principle is in line with the *qawā'id fiqhiyyah*, which emphasize that harm must be eliminated and that an act must not cause harm to oneself or others. Therefore, a procedure with aesthetic benefits does not automatically become permissible if the materials used are forbidden (*haram*) or the procedure poses risks disproportionate to the benefits obtained (Azzahra et al., 2024). Consideration of the competence of medical personnel is also important, since procedures must be performed safely and by personnel with adequate expertise (Azzahra et al., 2024).

From an Islamic perspective, the assessment of medical aesthetic procedures must consider the purpose and form of the change made. QS. An-Nisa verse 119 discusses the alteration of God's creation in the context of satanic temptation, so its application to medical procedures must take into account the context and purpose of the procedure. The correction of abnormalities, tissue damage, or disturbing conditions must be distinguished from altering a normal body solely to satisfy cosmetic desires. Therefore, not every physical change can immediately be categorized as a prohibited act; rather, it must be assessed on the basis of need, benefit, and risk (Maulana et al., 2023).

This principle is related to the maxim *lā ḍarar wa lā ḍirār*, which emphasizes the prohibition of causing harm to oneself or others. In the context of medical aesthetics, the benefits of a procedure must be weighed together with potential complications, material safety, and the competence of medical personnel. Therapeutic or corrective procedures carry considerations different from procedures aimed solely at changing appearance without a clear need. Thus, the prevention of harm is one of the important bases for determining the permissibility of a procedure (Mutmainnah et al., 2026).

The application of this principle is reflected in MUI Fatwas No. 21, 40, and 41 of 2020 on the use of Botox, thread lifts, and fillers. All three allow room for permissibility for certain purposes, such as reducing wrinkles, concealing scars, and improving facial conditions, subject to the requirements that materials be halal and pure, that the procedure be safe, and that it be performed by competent and trustworthy experts. Conversely, procedures that contradict the sharia, cause harm, or aim to alter the body without justified reasons are subject to legal limits. These provisions show that the assessment depends not only on the type of procedure but also on the purpose and impact of its use (Jannah, 2026).

In addition to sharia provisions, medical aesthetic procedures in Indonesia must comply with positive law, particularly Law No. 17 of 2023 on Health and Government Regulation No. 28 of 2024 as its implementing regulation. Both regulations form part of the legal framework for the provision of health services, including aspects of the authority of medical personnel and patient safety. Accordingly, the permissibility of a procedure from a religious perspective must be distinguished from compliance with legal requirements and applicable medical service standards (Syarif & Simarmata, 2026).

These principles are also relevant in assessing procedures not yet specifically regulated by fatwa, such as skin boosters, mesotherapy, energy-based therapies, and regenerative procedures. Their assessment must consider clinical indications, material composition, benefits, risks, and conformity with sharia principles and health regulations. Overall, the ruling on medical aesthetic procedures must be determined contextually through the integration of Islamic textual evidence, legal maxims, MUI fatwas, positive law, and scientific evidence, so that not all procedures can be generalized as either permissible or prohibited.

CONCLUSION

Based on this review, medical aesthetic procedures from an Islamic perspective cannot be absolutely ruled as halal or haram solely on the basis of the type of procedure. The ruling on a procedure is determined by its purpose and need, the patient's condition, the materials used, the level of safety, its benefits and harms, and the form of change produced. Procedures with therapeutic or corrective purposes, such as correcting abnormalities, concealing scars, or addressing disturbing conditions, are in principle permissible as long as they meet the provisions of the sharia. Conversely, procedures performed solely to alter a normal body without justified need, particularly if they involve harm, forbidden materials, deception, or dependence, are not permissible. This is consistent with the MUI fatwas on *Botox*, thread lifts, and *fillers*, which place the purpose of the procedure, the halal status of materials, safety, and public benefit (*maṣlaḥah*) as the main bases for determining the ruling.

Thus, the main conclusion of this review is that the Islamic legal assessment of medical aesthetic procedures is contextual and must be conducted case by case based on sharia principles and the medical characteristics of each procedure. Developments in aesthetic technology, including procedures without specific fatwas such as skin boosters, mesotherapy, energy-based therapies, and regenerative procedures, must be assessed using the same approach through an examination of their purpose, indication, material composition, risks, benefits, and impact on the patient. Therefore, the integration of medical scientific evidence and the principles of Islamic law is important so that medical aesthetic procedures are not only clinically effective but also halal, safe, beneficial, and consistent with the objectives of the sharia.

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