

THE APPLICATION OF PLATELET-RICH PLASMA (PRP) IN AESTHETIC TREATMENTS: A CONTEMPORARY FIQH PERSPECTIVE

Achmad Arif¹, Fazari Zulhasmi Kanggas¹, Andini Rachmawati¹, Rosidah Hidayati¹, Cecep Soleh Kurniawan²

¹Universitas Darussalam Gontor, Indonesia

²Universiti Islam Sultan Sharif Ali Bandar Seri Begawan, Brunei Darussalam

Corresponding Author: Andini Rachmawati (andini@unida.gontor.ac.id)

Keywords:

Islamic law;
Contemporary
Issue;
Platelet-Rich
Plasma;
Aesthetic
Treatments

ABSTRACT

Platelet-Rich Plasma (PRP) treatment has gained significant attention as a cosmetic procedure in recent years, becoming a sought-after method for enhancing skin quality. Offered extensively in beauty clinics, both men and women pursue PRP treatment to reduce wrinkles, improve facial scars, and achieve a more youthful radiance. This procedure involves drawing a patient's blood, processing it to isolate the plasma, and then injecting it into the facial area to stimulate collagen production and skin rejuvenation. This study explores the practice of PRP treatment in beauty clinics and examines its legal status from the perspective of contemporary Islamic jurisprudence (fiqh). Using a qualitative descriptive method and a library research approach, it analyzes primary sources such as the Qur'an, Hadith, and classical Islamic texts, complemented by secondary sources including modern scholarly literature. The research aims to assess whether PRP treatment aligns with Islamic ethical and legal principles. Findings indicate that, according to contemporary fiqh, PRP treatment performed for non-essential (tahsinii) cosmetic purposes is deemed impermissible (haram). However, when used for medical or necessary (dharuriy) purposes, such as treating severe skin conditions or injuries, it may be considered permissible. This conclusion is drawn from scholarly ijtihad, fatwas issued by the Indonesian Council of Ulama (MUI), and the principles of Maqasid al-Shariah. The study highlights the need for further scholarly discourse to establish clear legal guidelines regarding PRP treatment, ensuring a well-informed approach that aligns with Islamic principles.

Received:

June 25, 2024

Accepted:

November 29, 2024

Published:

December 1, 2024

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How to cite:

Arif, A., Kanggas, F., Rachmawati, A., Hidayati, R., & Kurniawan, C. (2025). THE APPLICATION OF PLATELET-RICH PLASMA (PRP) IN AESTHETIC TREATMENTS: A CONTEMPORARY FIQH PERSPECTIVE. *Jurnal Al-Dustur*, 8(1), 27-36. doi:<https://doi.org/10.30863/aldustur.v8i1.8690>

INTRODUCTION

One of the contemporary issues today is the use of Platelet-Rich Plasma (PRP), a technology involving blood plasma enriched with platelets. This treatment has gained popularity in medical and beauty clinics due to its numerous benefits, particularly enhancing beauty and body care. PRP addresses various skin issues and appearance-related concerns, encouraging individuals to seek ways to restore their appearance and achieve a youthful, glowing complexion, especially among women.¹

Platelet-Rich Plasma (PRP), a medical technology that utilizes platelet-rich plasma with various benefits, has also become popular among practitioners in beauty clinics. Nearly all beauty clinics in Indonesia have adopted PRP treatments to attract patients seeking cosmetic enhancement. The benefits of PRP offer answers to common concerns about skincare and serve as a natural solution for women seeking effective beauty treatments.²

Islamic jurisprudence, particularly Contemporary Fiqh, plays a vital role in addressing various societal challenges, including those emerging in economics, education, and social matters. As societies evolve and new developments arise, Muslim scholars continually analyze modern issues through the lens of Islamic law to ensure that solutions align with fundamental religious principles. Contemporary Fiqh is firmly rooted in the objectives of Islamic law (Maqasid al-Shariah), ensuring that rulings remain relevant without deviating from established guidelines. The growing complexity of contemporary challenges necessitates continuous scholarly discussions to provide clear guidance on matters that were not explicitly addressed in traditional Islamic sources.

One such development is Platelet-Rich Plasma (PRP) treatment, which has gained popularity in beauty clinics for its perceived ability to reduce wrinkles, improve facial scars, and enhance skin radiance. Previous studies, including *The Law of Using Platelet-Rich Plasma (PRP) for Beauty Treatments*, indicate that PRP is not considered impure. This assertion is based on the principle of *istihalah* (transformation), which states that PRP undergoes a significant change in its physical properties—its shape, color, and taste—distinguishing it from traditional classifications of blood. As a result, PRP is not deemed impure and is commonly applied in cosmetic procedures.

However, existing research lacks comprehensive analysis regarding the implementation of PRP treatment in various beauty clinics, particularly in relation to legal rulings, intended purposes, and usage. This study seeks to bridge that gap by providing a detailed examination of PRP treatment from the perspective of Contemporary Fiqh. Given that PRP treatment is a modern advancement not explicitly addressed in the Qur'an or Hadith, its legal standing remains subject to interpretation through scholarly *ijtihad*, fatwas, and ethical considerations.

This study aims to explore the practice of PRP treatment in Indonesian beauty clinics and assess its implications for cosmetic procedures based on Islamic jurisprudence. By analyzing PRP treatment within the framework of Contemporary Fiqh, the research seeks to contribute to ongoing scholarly discussions and provide a nuanced understanding of its permissibility. Therefore, the author encourages future researchers, contemporary scholars, and relevant fatwa institutions, such as the Indonesian Ulema Council (MUI), to issue clear and explicit legal rulings regarding the application of PRP treatment in cosmetic procedures. Establishing such guidelines is essential in ensuring that modern practices align with the ethical principles of Islam while addressing the evolving needs of society

¹ Joshua Asubiaro and Felix Avajah, "Platelet-Rich Plasma in Aesthetic Dermatology: Current Evidence and Future Directions," *Cureus* 16, no. 8 (August 2024): e66734, <https://doi.org/10.7759/cureus.66734>.

² Elsa Amalia Dewi, "Potensi Platelet Rich Plasma (PRP) Untuk Kecantikan Alami Kulit Wanita," *Jurnal Tadris IPA Indonesia* 1, no. 3 (November 29, 2021): 385-93, <https://doi.org/10.21154/jtii.v1i3.386>.

METHODS

This study employs a qualitative research approach, which is based on the philosophy of post-positivism. This methodological framework is particularly suited for investigating natural phenomena, where the researcher serves as the key instrument in data collection and analysis.³ The qualitative approach allows for an in-depth examination of Platelet-Rich Plasma (PRP) treatment in beauty clinics through descriptive analysis, ensuring a comprehensive exploration of its implementation from both practical and jurisprudential perspectives. Additionally, this study follows a library research methodology, which involves systematically identifying, collecting, and analyzing relevant literature and factual sources. Library research plays a crucial role in ensuring a well-rounded examination of PRP treatment by incorporating expert opinions, documented research, and existing legal rulings.⁴ The sources utilized in this research are not restricted to books but include a broad range of materials such as academic journals, online documentation, magazines, newspapers, and other digital resources. This diverse selection ensures a comprehensive and balanced analysis of PRP treatment in the context of contemporary fiqh.⁵ The study utilizes primary and secondary data sources to evaluate the implementation of PRP treatment in beauty clinics. Primary sources include Islamic texts such as the Qur'an, Hadith, classical jurisprudential works, and fatwas issued by the Indonesian Ulema Council (MUI). Secondary sources consist of contemporary scholarly literature, case studies, and recent discussions on the application of PRP treatment in cosmetic procedures. By integrating both primary and secondary data, the research maintains academic rigor while providing contextual insights into the societal and religious implications of PRP treatment.

For data analysis, the study employs descriptive analysis, which involves examining the practical application of PRP in beauty clinics and assessing its legal standing based on contemporary fiqh principles. Researchers describe how PRP is implemented in cosmetic treatments and apply jurisprudential theories to determine its permissibility. This method ensures that the study presents a detailed and structured evaluation of PRP treatment while considering both medical advancements and Islamic ethical guidelines. By adopting this comprehensive methodological framework, the study aims to contribute meaningful insights to ongoing scholarly discussions, addressing the legal, ethical, and societal dimensions of PRP treatment in modern cosmetic procedures.

RESULTS AND DISCUSSION

Definition of Platelet-Rich Plasma (PRP)

Platelet-rich plasma (PRP) is a blood derivative characterized by a high concentration of platelets, typically three to five times greater than the standard baseline, obtained through blood centrifugation.⁶ PRP contains seven key growth factors that promote cellular proliferation and differentiation, angiogenesis (the formation of new blood vessels), and chemotaxis.⁷ Beyond their

³ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D*, 26th ed. (Bandung: Alfabeta, 2017).

⁴ Mary W. George, "The Elements of Library Research: What Every Student Needs to Know," in *The Elements of Library Research* (United States: Princeton University Press, 2008), <https://www.degruyterbrill.com/document/doi/10.1515/9781400830411/html>.

⁵ Fatahilah Fatahillah et al., "PLASTIC SURGERY IN HYPOSPADIAS PATIENTS IN SHARIA MAQASHID REVIEW," *Jurnal Al-Dustur* 4, no. 2 (December 1, 2021): 131–46, <https://jurnal.iain-bone.ac.id/index.php/aldustur/article/view/1821>.

⁶ William H. Merchán et al., "Platelet-Rich Plasma, a Powerful Tool in Dermatology," *Journal of Tissue Engineering and Regenerative Medicine* 13, no. 5 (May 2019): 892–901, <https://doi.org/10.1002/term.2832>.

⁷ Jamie Textor, "Platelet-Rich Plasma (PRP) as a Therapeutic Agent: Platelet Biology, Growth Factors and a Review of the Literature," in *Platelet-Rich Plasma: Regenerative Medicine: Sports Medicine, Orthopedic, and Recovery of Musculoskeletal Injuries*, ed. José Fábio Santos Duarte Lana et al. (Berlin, Heidelberg: Springer, 2014), 61–94, https://doi.org/10.1007/978-3-642-40117-6_2.

primary function in hemostasis, platelets are also involved in tissue repair, acute inflammatory responses, and wound healing, contributing significantly to physiological processes such as cell growth, differentiation, and replication. Researchers have recognized these properties and developed methods to isolate and harness these growth factors in platelet-rich plasma for therapeutic use.⁸

PRP therapy is considered a natural form of treatment. Its autologous nature from the patient's blood makes it relatively safe, with minimal risk of allergic reactions or disease transmission.⁹ Blood is a specialized connective tissue comprising various cellular components, including erythrocytes, leukocytes, and platelets. It circulates throughout the human body, serving multiple essential functions. These functions can be broadly categorized into three main areas: transportation, defense, and regulation.¹⁰

The emergence of Platelet-Rich Plasma (PRP) in medical practice has attracted considerable attention due to its wide-ranging therapeutic applications.¹¹ Over the past two decades, numerous patients have utilized PRP to address various medical and aesthetic concerns. PRP refers to a component of blood plasma highly concentrated with platelets containing hundreds of growth and healing factors. These growth factors can be present at concentrations five to ten times higher than in normal blood, enhancing the effectiveness of PRP treatments.¹²

The PRP is derived from the patient's blood, which is drawn and processed using a specialized centrifugation device to isolate the platelet-rich component. For aesthetic procedures, such as facial rejuvenation, PRP is typically administered with a Dermapen, a micro needling device directly applied to the skin. This method is considered highly safe, with minimal side effects. Post-treatment, patients may experience temporary redness in the treated area. PRP stimulates the generation of new cells, so visible results tend to appear gradually. Within a week, many patients report improved skin firmness, reduced pore size and redness, diminished acne, and enhanced skin elasticity, suppleness, and overall health.

In the field of natural aesthetics, Platelet-Rich Plasma (PRP) therapy has also demonstrated effectiveness in treating and maintaining youthful facial skin by reducing the appearance of wrinkles. As noted by Satriyo, the PRP solution, when injected into facial and neck areas, serves as a targeted treatment aimed at rejuvenating the skin and minimizing fine lines and wrinkles.¹³

Application of Platelet Rich Plasma (PRP)

In administering PRP (Platelet-Rich Plasma) treatment, the blood is autologous and sourced directly from the patient. Depending on the treatment requirements, a specific blood

⁸ Nanda Earlia et al., *Penggunaan Platelet-Rich Plasma (PRP) Dalam Bidang Dermatologi* (Aceh: Syiah Kuala University Press, 2024).

⁹ Noverial Noverial and Biomechy Oktomaliao Putri, "Efektivitas Penggunaan Platelet-Rich Plasma (PRP) Dalam Proses Penyembuhan Tulang Pada Model Hewan Coba: Systematic Review," *Andalas Journal of Health* 11, no. 3 (2022): 184-90, <https://doi.org/10.25077/jka.v11i3.2129>.

¹⁰ Nova Fajarna and Widya Sari, "PENGELOLAAN KOMPONEN-KOMPONEN DARAH DI UTD PALANG MERAH INDONESIA (PMI) KOTA BANDA ACEH," *Prosiding Seminar Nasional Biologi, Teknologi Dan Kependidikan* 11, no. 1 (July 4, 2023): 1-12, <https://doi.org/10.22373/pbio.v11i1.18983>.

¹¹ Zhixin Zhang et al., "The Role of Platelet-Rich Plasma in Biomedicine: A Comprehensive Overview," *iScience* 28, no. 2 (February 21, 2025): 111705, <https://doi.org/10.1016/j.isci.2024.111705>.

¹² Deborah Paul and Mara Weinstein Velez, "History of PRP," in *Aesthetic Clinician's Guide to Platelet Rich Plasma*, ed. Shilpi Khetarpal (Cham: Springer International Publishing, 2021), 1-7, https://doi.org/10.1007/978-3-030-81427-4_1.

¹³ Earlia et al., *Penggunaan Platelet-Rich Plasma (PRP) Dalam Bidang Dermatologi*.

volume is drawn, typically between 30 to 60 cc. The PRP procedure generally follows these steps:¹⁴

1. A physician extracts a designated amount of the patient's blood (approximately 30–60 cc);
2. The blood is then placed into a specialized centrifuge to separate its components;
3. Similar to those found in clinical laboratories, standard centrifuge machines are commonly used in healthcare centres offering PRP services. However, these standard centrifuges typically yield only a twofold increase in platelet concentration, which may not be sufficient to stimulate optimal tissue regeneration. Furthermore, conventional centrifugation systems often operate in an open-circuit manner, increasing the risk of microbial contamination during the blood handling and separation phases;
4. The centrifugation process separates the blood into Platelet-Poor Plasma (PPP), Platelet-Rich Plasma (PRP), and red blood cells;
5. The PRP is then carefully injected into the targeted treatment area;
6. When PRP is administered to atrophic facial scars, precise and cautious injection techniques are required. Following centrifugation, the PPP is removed from the device, and the remaining PRP is agitated for approximately 30 seconds to re-suspend the platelets. The final volume of PRP obtained varies depending on the initial volume of blood drawn, usually ranging from 3 to 6 cc.

The wound or treatment area is marked based on clinical assessment and imaging data (e.g., X-ray). Under sterile conditions, the PRP is injected while the patient remains in a supine position. The patient is then observed for 15–20 minutes post-procedure. Mild side effects, such as localized pain or discomfort at the injection site, are commonly reported.¹⁵

The effects of PRP treatment generally become noticeable within three to four weeks as they align with the skin's natural regeneration process. While immediate results may not be visible, progressive improvements, such as a more even skin tone, enhanced skin elasticity, and increased firmness, are often reported. After treatment, patients are advised to rest the injection area for several days to support the tissue repair. This rest period helps optimize healing, as PRP injections are designed to stimulate tissue regeneration. Heavy physical activities and additional facial procedures, such as laser treatments, should be avoided shortly after the procedure to prevent interference with the healing process.¹⁶

PRP therapy candidates should have stable overall health and realistic expectations regarding the outcomes. The treatment is contraindicated for individuals with significantly low platelet counts, unstable hemodynamics, or sepsis related to acute infections.¹⁷

Halal Standards in Aesthetic Treatments

For Muslim consumers, the halal status of products used in aesthetic treatments is paramount. Using products with uncertain halal status risks contaminating the body with impure (*najis*) or forbidden (*haram*) substances. Therefore, clarity regarding the purity of the materials and tools used in aesthetic procedures is essential.

¹⁴ Michael G. Buontempo et al., "Platelet-Rich Plasma Applications, The Past 5 Years: A Review Article," *European Medical Journal*, November 17, 2023, <https://www.emjreviews.com/dermatology/article/platelet-rich-plasma-applications-the-past-5-years-a-review-article/>.

¹⁵ Yusrawati, "Hukum Menggunakan Platelet Rich Plasma (PRP) untuk Perawatan Kecantikan."

¹⁶ Catalin G. Manole et al., "Platelet-Rich Plasma in Dermatology: New Insights on the Cellular Mechanism of Skin Repair and Regeneration," *Life* 14, no. 1 (December 25, 2023): 40, <https://doi.org/10.3390/life14010040>.

¹⁷ Gracia Fensynthia, "PRP, Sehat Dan Cantik Dengan Darah Sendiri," *Kesehatan, Alodokter*, July 1, 2021, <https://www.alodokter.com/prp-sehat-dan-cantik-dengan-darah-sendiri>.

The Indonesian Council of Ulama (*Majelis Ulama Indonesia/MUI*), through Fatwa No. 26 of 2013¹⁸ concerning the Standards of Halal Cosmetic Products and Their Usage, provides several guidelines that must be adhered to, particularly in cosmetics and personal care. The fatwa stipulates the following conditions:

1. The use of cosmetics for beautification is permissible (*mubah*) if: The ingredients are pure (*tāhīr*), The intended use aligns with Islamic law (*shar'*), The product poses no harm to the user;
2. Ingesting or injecting products that contain impure or haram substances is strictly prohibited (*ḥarām*);
3. The external use of products that contain impure or haram substances (except pig-derived materials) is permissible under the condition that proper ritual cleansing (*ṭahārah*) is performed after use.

To reinforce these principles, the Government of Indonesia enacted Law No. 33 of 2014 on Halal Product Assurance, which mandates that all products produced, distributed, and marketed in Indonesia be halal-certified. This law was later supported by Government Regulation No. 31 of 2019, which implements regulation, and Minister of Religious Affairs Decree No. 982 of 2019,¹⁹ which further regulates its enforcement. This legal framework reflects Indonesia's commitment to protecting the rights of Muslim consumers and ensuring that aesthetic practices comply with Islamic ethical standards.

Platelet-Rich Plasma in the Perspective of Contemporary Fiqh

Etymologically, the word *fiqh* originates from the Arabic word *al-fahmu*, which means "understanding."²⁰ For example, *faqiqhtu ad-darsa* means "I understand the lesson." In this context, *fiqh* aligns with a tradition narrated by Imam al-Bukhari:

من يرد الله به خيراً يفقهه في الدين

"If Allah wants to do good to a person, He makes him comprehend the religion."²¹

Terminologically, *fiqh* initially referred to religious knowledge encompassing all aspects of Islamic teachings, creed (*aqidah*), ethics (*akhlak*), and practice (*ibadah*) similar to the broader meaning of *shari'ah islamiyyah*. Over time, it has come to specifically denote knowledge of Islamic legal rulings related to the actions of accountable individuals (*mukallaf*), derived from detailed textual evidence.²²

The term "contemporary" refers to what pertains to the present time. Its antonym is "classical." Thus, Contemporary Fiqh refers to studying Islamic legal rulings that address current and practical issues, analyzed using detailed and contextualized legal arguments.²³

Thus, contemporary *fiqh* can be understood as a modern development of Islamic jurisprudence that addresses current legal issues that have not been previously ruled upon either

¹⁸ MUI Majelis Ulama Indonesia, "STANDAR KEHALALAN PRODUK KOSMETIKA DAN PENGGUNAANNYA," Halal MUI, October 13, 2013, <https://mui.or.id/baca/fatwa/standar-kehalalan-produk-kosmetika-dan-penggunaannya>.

¹⁹ Desy Putri Mulyani and S. Ag NURUL HUDA, "PENERAPAN FATWA MUI NOMOR 26 TAHUN 2013 TENTANG STANDAR KEHALALAN PRODUK KOSMETIK DAN PENGGUNAANNYA (Studi Kasus Mahasiswa Fakultas Syariah IAIN Surakarta Tahun 2016-2017)" (Skripsi, Surakarta, UPT IAIN SURAKARTA, 2020), <https://eprints.iain-surakarta.ac.id/160/>.

²⁰ Prawitra Thalib, "APPLICATION OF QOWAID FIQHIIYAH IN CONTEMPORARY ISLAMIC LAW," *Yuridika* 31, no. 1 (January 5, 2016): 108–20, <https://doi.org/10.20473/ydk.v31i1.1958>.

²¹ "Sahih Al-Bukhari 71," sunnah.com, accessed April 16, 2025, <https://sunnah.com/bukhari:71>.

²² Rachmat Syafe'i, *Fiqh Muamalah*, 1st ed. (Bandung: CV. Pustaka Setia, 2001).

²³ Ahmad Rajafi, "The Contemporary Ushul Fiqh in Indonesia: An Idea and Practice," *Jurnal Ilmiah Al-Syir'ah* 21, no. 1 (June 19, 2023): 19–34, <https://doi.org/10.30984/jis.v21i1.2260>.

through explicit texts (Qur'an and Hadith) or earlier *ijtihād*. Since these cases emerge in the present, they require fresh legal interpretations and rulings.²⁴

Contemporary *fiqh* employs the method of *ijtihād* in a modern context to address contemporary issues. Etymologically, *ijtihād* means to exert effort or utilize one's full capability. In classical scholarship, *ijtihād* refers to the exertion of all intellectual and analytical capacity, whether through knowledge or rational consideration, to derive legal rulings concerning the actions of a *mukallaf* (a legally accountable person).

However, contemporary scholars view *ijtihād* as a comprehensive concept that includes methodological, procedural, and functional dimensions.²⁵ As stated in the Qur'an:

قُلْ لَّا أَجِدُ فِيهَا أُوحِيَ إِلَيَّ مُحْرَمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خْتِيرٍ فَإِنَّهُ رِجْسٌ

"Say, 'O Prophet, 'I do not find in what has been revealed to me anything forbidden to eat except carrion, running blood, swine which is impure or a sinful"²⁶

This verse explains that the ruling on flowing blood includes the element of *rijs*, which means impurity or filth. Anything considered impure is deemed haram (forbidden) in Islamic law. This ruling is further elaborated in Q.S al-Ma'idah, verse 3:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخْتِيرِ وَمَا أَهْلَ لِغَيْرِ اللَّهِ بِهِ...

"Forbidden to you are carrion, blood, the flesh of swine, and that which has been dedicated to other than Allah..."

This verse clearly shows that Allah explicitly prohibits the consumption of blood. In Platelet-Rich Plasma (PRP) treatment, the procedure involves extracting a patient's blood, processing it to isolate the plasma, and reinjecting it into body parts, most commonly the face. While scholars agree that menstrual blood is *najis* (impure), there is a difference of opinion regarding the status of other types of blood.²⁷

From the perspective of *maqāṣid al-sharī'ah* (the higher objectives of Islamic law), human needs are categorized into three levels:²⁸

1. *Darūriyyāt* (essential needs). These are the fundamental human survival and well-being necessities. If these are not fulfilled, it could lead to significant harm (*mafsadah*), including injury, disability, or even death. This category includes the protection of five key elements: religion (*dīn*), life (*nafs*), lineage (*nash*), property (*māl*), and intellect (*'aql*).
2. *Hājjiyyāt* (complementary needs). These secondary needs facilitate ease and remove hardship (*mashaqqah*). If not fulfilled, they do not threaten survival but may cause discomfort or difficulty.
3. *Tahṣīniyyāt* (embellishing needs) refers to tertiary needs that enhance the quality of life, provide refinement, and promote proper conduct, manners, and aesthetics.

In this framework, the concept of *darūrah* (necessity) plays a significant role. Necessity is derived from situations of emergency that compel a person to take actions otherwise not permitted. As the classical maxim goes: "Necessity permits the prohibited." This principle allows

²⁴ Asmuni and Nispul Khoiri, *Fiqh Kontemporer Dalam Ragam Aspek Hukum* (Medan: wal ashri publishing, 2017).

²⁵ Imam Mustofa, *Kajian Fikih Kontemporer* (Yogyakarta: idea press, 2017).

²⁶ "Q.S Al-An'am 145," Quran.com, accessed April 16, 2025, <https://quran.com/al-anam>.

²⁷ Fahd bin Šāliḥ bin Muḥammad al-Maḥmūd, "Aḥkām Damm Al-Insān Fī al-Fiqh al-Islāmī Dirāsah Muqāranah" (Dissertation, Riyāḍ, King Saud University, 2000).

²⁸ Abdul Helim, *Maqosid Al-Shariah versus Ushul Fiqh* (Palangkaraya: Pustaka belajar, 2019).

exceptions in cases where harm must be averted, provided that no equivalent benefit could be achieved by alternative means.²⁹

Harm (*ḍarar*) in this context is defined as pain or detriment that brings no benefit or whose harms outweigh any potential good. However, taking bitter medicine or enduring hardship in worship is not considered harmful, as it brings clear and proportionate benefits.³⁰

Necessary treatment refers to medical procedures intended to relieve pain that is not accompanied by an equivalent benefit or that brings no benefit at all—thus falling under the harm category, which is the opposite of benefit. For instance, if a person suffers from severe burns that significantly damage body tissue and pose a risk to life, it becomes essential to protect the five fundamental objectives of Islamic law (*maqāṣid al-sharī‘ah*): the preservation of religion, life, lineage, property, and intellect.

In such cases, the use of Platelet-Rich Plasma (PRP) therapy is permissible, as it alleviates pain and prevents further physical and psychological suffering. The necessity here allows for medical interventions, particularly those aimed at healing or reducing harm. These include using otherwise questionable materials, extending lawful transactions, or even engaging in beauty and cosmetic enhancement treatments, such as lip augmentation or plastic surgery.

Cosmetic procedures aimed at improving appearance may also be permitted when they align with *akhlaq karimah* (noble character and good manners), particularly if the treated condition causes psychological distress or affects one’s dignity. Examples include piercings, wrinkle removal, or addressing other minor aesthetic issues. Although not strictly necessary, such treatments are generally tolerated in Islamic jurisprudence as long as they do not involve prohibited elements or lead to excessive harm.

CONCLUSION

The study’s findings and data analysis indicate that Platelet-Rich Plasma (PRP) treatment is a medical procedure involving the patient’s own blood, which undergoes *istihālah* (transformation) to become plasma enriched with platelets. This processed plasma is then administered through facial injections to promote skin renewal and improve aesthetic appearance. From the perspective of Islamic jurisprudence (fiqh), the permissibility of PRP treatment varies depending on its intended use. Classical fiqh—grounded in primary legal sources such as the Qur’an and Hadith—alongside contemporary fiqh perspectives, including fatwas issued by the Indonesian Council of Ulama (MUI) and the principles of *maqāṣid al-sharī‘ah* (the objectives of Islamic law), provide nuanced views.

First, when PRP is applied solely for aesthetic enhancement, such as improving skin texture and radiance without medical necessity, it is generally considered permissible, provided that it does not involve prohibited elements or excessive modifications beyond ethical limits. Second, when PRP is used to treat facial injuries or skin conditions, thereby falling under the category of *ḍarūriyyāt* (necessities), its permissibility is further reinforced, as it serves a legitimate medical purpose and upholds the preservation of human well-being. Nevertheless, where alternative treatments offering similar benefits exist, choosing methods that minimize ethical concerns and align more seamlessly with Islamic principles may be preferable. Future scholarly discussions and authoritative legal rulings are recommended to provide greater clarity on the application of PRP treatment in cosmetic and medical contexts.

²⁹ Al-Azhari and Abū Maṣṣūr Muḥammad bin Aḥmad, *Murāja‘ah ‘Alī Muḥammad al-Bajāwī*, 11th ed. (Miṣr: al-Dār al-Miṣriyyah li al-Ta’līf wa al-Taṣṣīḥ, n.d.).

³⁰ Abd al-Wahhāb Ibāhīm Abū Sulaymān, *Fiqh Al-Ḍarūrah Wa Taṭbīqātuh al-Mu‘āṣirah Ālāq Wa Ab‘ūd* (al-Mamlakah al-‘Arabiyyah al-Su‘ūdiyyah: al-Bank al-Islāmī li al-Tanmiyah, 1423).

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