

THE URGENCY OF HALAL LABELS IN COSMETICS AGAINST MUSLIM CONSUMER PREFERENCES IN PEKALONGAN

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Abstrak: Penelitian ini memfokuskan pada orientasi tindakan dari konsumen Muslimah di Pekalongan terhadap pemilihan kosmetik berlabel halal. Metode dalam penelitian ini adalah menggunakan metode kualitatif dengan pendekatan fenomenologi. Adapun hasil temuan dari penelitian ini adalah konsumen muslimah di Pekalongan menyadari nilai-nilai keagamaan salah satunya sebagai bentuk syariat islam dan memaknai kosmetik berlabel halal sebagai kosmetik yang aman untuk kulit karena tidak menimbulkan iritasi, mereka selektif dalam memilih kosmetik dikarenakan kulitnya sensitive. Label halal yang ditemukan pada produk kosmetik label halal menjadi sebuah representasi simbolik Islam. Proses internalisasi dengan adanya faktor pengaruh dari lingkungan (teman-teman informan) yang menggunakan produk kosmetik berlabel halal sehingga mempengaruhi keputusan konsumen untuk membeli produk kosmetik berlabel halal. Setelah adanya persepsi tersebut maka timbullah keyakinan dan sikap masyarakat dengan adanya label halal, dan pada akhirnya keyakinan dan sikap tersebut mempengaruhi pembelian masyarakat.

Abstract: The Urgency of Halal Labels in Cosmetics Against Muslim Consumer Preferences in Pekalongan. This study focuses on the orientation of the actions of Muslim consumers in the Pekalongan towards the selection of cosmetics labeled halal. The method in this study is to use a qualitative method with a phenomenological approach. The findings of this study are Muslim consumers in Pekalongan are aware of religious values, one of which is a form of Islamic law and interpret cosmetics labeled halal as cosmetics that are safe for the skin because they do not cause irritation, they are selective in choosing cosmetics because their skin is sensitive. Halal labels found on cosmetic products with halal labels become a symbolic representation of Islam. The internalization process with the influence of environmental factors (friends of informants) who use cosmetic products labeled halal so that it affects consumer decisions to buy cosmetic products labeled halal. After this perception, people's beliefs and attitudes arise with the existence of a halal label, and in the end these beliefs and attitudes affect people's purchases.

Keywords : halal, kosmetik, label

Introduction

In fact, there are still many cosmetic products circulating in the market that do not include halal labels on their product packaging. Even though the need for halal guarantees in cosmetics is important, especially in Indonesia, because the majority of the population in Indonesia adheres to Islam with a Muslim population reaching 87 percent,¹ therefore certainty about the halalness of product is an important thing to pay attention to. Consuming does not only mean eating by mouth, but eating it also means consuming in the sense of using processed pork for various purpose including cosmetics. Halal or not is a very basic food safety for Muslims.²

Nowadays, many people in consuming food products pay more attention to the expiration date than the halal label. The condition of the Indonesian people, especially the people of Medan, who are unfamiliar with halal and haram products, most of the people are ignorant in consuming various kinds of products on the market. According to moreover, there is very little socialization about halal-labeled products. This means that there are still some people who are aware of the importance of the halal label who will find out the halal status of the products they consume.³

The Law of the Republic of Indonesia Number 33 of 2014 concerning Halal Product Guarantee states that the Halal Label is a sign of the halalness of a Product. Halal labels on cosmetic products can protect producers from demands for materials and processes that are not halal on these products, protect consumers from doubts about these products and add value to the sense of security and certainty of the halalness of these products. In an effort to fulfill their needs, a person will choose a product that can provide the highest satisfaction. (Wahyu Budi Utami, "Pengaruh Label Halal Terhadap Keputusan Membeli (Survei pada Pembeli Produk Kosmetik Wardah di Outlet Wardah Griya Muslim An-nisa Yogyakarta)").⁴

Women are a potential market segment and have many needs. Every day, women can not be separated from the use of cosmetic products. Therefore, many companies are trying to meet the need for beauty with various product innovations, beauty product innovations are carried out by manufacturers to gain consumer confidence in the product as there are many fake cosmetic/make-up products circulating in the market. In addition, the majority of the population in Indonesia is Muslim, therefore certainty about the halalness of products is an important thing to pay attention to. In an effort to fulfill their needs, someone will choose a product that can provide the highest satisfaction. The highest satisfaction can be felt not only physically but also mentally.⁵

¹ <https://bps.go.id> , web diakses pada 2 Maret 2022

² Wahyu Budi Utami, *Pengaruh Label Halal Terhadap Keputusan Membeli*, (Skripsi Program Ilmu Komunikasi UIN Sunan Kalijaga, Yogyakarta, 2013), h. 3

³ Eko Aprizawarman, *Perilaku Konsumen Muslim Terhadap Label Halal Pada Produk Pangan Di Kota Padang*, (Universitas Andalas, 2014), h. 1

⁴ Wahyu Budi Utami, *Pengaruh Label Halal Terhadap Keputusan...* , h. 1-2

⁵ Fandy Tjiptono, *Strategi Pemasaran*, (Yogyakarta: Andi Offset, 2001), h. 20

In the book *New Wave Marketing* by Kertajaya, it is described that there are 3 new wave ready customers (new potential target markets). The first potential target market is youth. Second, women and thirdly netizens (internet users). The research discussion focuses on female consumers. Consumers of this group are strong consumers in the world of marketing. There are 3 (three) reasons why women are very important in marketing. First, they are influential consumers. In fact, 97% of purchases are influenced by women. Office needs, house shopping, on average are influenced by women. Men buy household appliances but their decisions are influenced by women. Then men buy fashion, perfume, watches all done to look perfect in front of women. Second, the power of women in the business landscape is getting stronger. From time to time the number of working women is increasing. Not only in the industrial sector, in the political sector too many women have entered. As of now, the number of working women is estimated at one billion worldwide. Third, women are consumptive but conscientious. In general, women are more consumptive than men but they are more able to spend their money on more useful things.⁶

For writers, the importance of researching/writing issues to be researched is related to the title of the journal, this is because researchers want to know the urgency of Halal Labels in Cosmetics against Muslimah Consumer Preferences in Pekalongan who are all Muslim. Where Islam teaches us to consume what is lawful and leave what is unlawful. And with this knowledge in Pekalongan society in particular, we can see how it is implemented, whether the community really understands and carries out Islamic teachings for the goods they consume, whether the goods are halal or not, especially for the cosmetic products themselves.

Due to the large number of Muslims in Indonesia, who have the taste and habit of consuming and using halal products, many halal labels have begun to be attached to a product. Halal labels can be attached if they have gone through the MUI halal certification procedure.

In accordance with its duties, MUI assists the government in doing things that concern the benefit of Muslims, such as issuing fatwas on the halalness of food, determining the truth of a sect in Islam, and matters relating to the relationship of a Muslim with his environment. LPPOM MUI (Institute for the Study of Food, Drugs, and Cosmetics of the Indonesian Ulema Council) is an institution with a strong task of researching, reviewing, analyzing and deciding whether products, both food and their derivatives, medicines and cosmetic products, are safe for consumption, whether from food or drink. from the health side and from the teaching side of Islam, namely halal or permissible and good for consumption for Muslims, especially in the territory of Indonesia, in addition to providing recommendations, formulating provisions and guidance to community services.

According to Rafita The need for halal assurance in beauty products is important, especially in Indonesia. Therefore, certainty about the halalness of the product is an important thing to pay attention to. This is because Muslims are prohibited from consuming products that contain non-halal ingredients. Halal labels on product packaging will make it easier for consumers to identify products. In Indonesia, the use of halal labels is very easy

⁶ Ananya Larasati, Ikhwan Hamdani, dan Santi Lisnawati. *Pengaruh Label Halal Terhadap Produk Kecantikan*, (Al Maal : Journal of Islamic Economics and Banking. Vol. 1, No.1, Juli, 2019), h. 49

to find, beauty products are one of them. Giving halal labels to products will more or less reduce consumer doubts about the halalness of the products purchased. Especially for female consumers who consume beauty products every day to increase their confidence in appearance. This is because beauty products that are declared halal tend to be safer and avoid the content of harmful substances.⁷ According to research conducted by Asriah that there is a positive and significant influence between the inclusion of halal labels and people's buying behavior.⁸ According to research conducted by Widodo (2015) the results show that halal labeling and price are the most important factors influencing consumer purchasing decisions.⁹ Research conducted by Yasnita (2015) shows that there is no significant relationship but has a positive relationship between halal labels and purchase intention. The results of the analysis show that the halal label is at a percentage of 55% in the low category, and buying interest is obtained by a percentage of 81% in the high category. This study aims to determine the effect of halal labels on purchasing decisions for beauty products for Muslim women in Bogor Municipality.¹⁰

Based on data from the Food and Drug Supervisory Agency (BPOM) regarding products circulating in Indonesia in 2014, the number of cosmetics in circulation was 67.1% of the total 49107 types of products in circulation. As a user of cosmetic products, every woman would want safe, quality and quality goods. Not only that, as a country where the majority of the population is Muslim, it is not enough only for quality cosmetic products but also the availability of cosmetics labeled halal to be a matter of concern.

This is because the laws that affect the consumption behavior of Muslims have been regulated by the philosophy in the Qur'an about what is permissible (halal) and what is not (haram) for its adherents. There are several reasons to focus on the word "halal" as an aspect of branding. First, halal can be an indication that the product is pure and healthy. Second, helping cosmetic manufacturers to penetrate new markets by adding value to their products in a competitive environment. Finally, consumers who are Muslim cannot access halal products anywhere such as in the market but only in a few outlets.¹¹

Halal or not a product is the most basic security for Muslims. Consumers of cosmetic products who are Muslim tend to choose products that have been declared halal compared to products that have not been declared halal by authorized institutions. The need for the availability of halal cosmetics is also because most people today think narrowly that non-halal products are only products produced from pork or alcohol. Whereas in Islamic

⁷ Helys Zella Rafita, *Pengaruh Label Halal Terhadap Keputusan Pembelian Produk Kosmetik*. (Skripsi Program Ekonomi Syariah UIN Raden Intan, Lampung, 2017)

⁸ Dewi Asriah, *Pengaruh Pencantuman Label Halal terhadap Perilaku Pembelian Produk di Masyarakat*, (Skripsi Program Ekonomi Islam IAIN Raden Intan Lampung, Lampung, 2013), h.20

⁹ Tri Widodo, *Pengaruh Labelisasi Halal dan Harga Terhadap Keputusan Pembelian Konsumen Pada Produk Indomie (Studi Kasus Mahasiswa universitas Muhammadiyah Surakarta)*, 2015, h. 13

¹⁰ Yasinta, *Pengaruh Label Halal Terhadap Minat Beli Kosmetik Perawatan dan Riasan Pada Mahasiswa Prodi Pendidikan Tata Rias dan Kecantikan Universitas Negeri Padang*, 2015, h. 1

¹¹ Borzooei dan Asgari, *The Halal Brand Personality and Its Effect on Purchase Intention*. *Jurnal Malaysia* Vol 5. No 3, (Malaysia: Universiti Teknologi MARA, 2013), h. 3

teachings, a product is said to be not halal not only because of the substance it contains but also because of the process.¹²

Method

This research is a phenomenological research with a qualitative approach. The qualitative approach was chosen with consideration to obtain deeper information from each cosmetic user informant. The social groups of this research are all Muslim women consumers of Pekalongan cosmetics. Meanwhile, the informants of this study were Muslim consumers using Pekalongan cosmetics who were selected as informants according to predetermined criteria.

Data collection techniques using observation, documentation and in-depth interviews conducted on Muslim consumers who use cosmetics in the city of Pemalang. Data analysis in this study is in the form of data collection and drawing conclusions. The primary data in this study were obtained by interview and direct observation with Muslim women in Pekalongan.

The reason for choosing Pekalongan City as the research location is because the rapid development of the cosmetic industry is supported by the economic improvement of the Indonesian people, the city of Pekalongan in particular, this is also supported by the incessant promotions carried out by cosmetic industry players.

Results and Discussion

Symbolic Representation in Halal Labeled Cosmetics X

The modernity of the world will affect the lifestyle of humans, especially now that many consumers see a product based on the provisions of Islamic teachings. The halal label applied to cosmetic products is one example that Islamic values are very closely needed by consumers. The inclusion of Islamic values then forms a construction of Muslim consumers of cosmetic products on a reality.

From the results of the study, it was found that a social construction where Muslim consumers perceive that the halal label contained in cosmetic products is a form of symbolic representation of Islam. Representation is a social condition or process related to the concept or culture of the community in a place. This symbolic representation of Islam is based on Islamic rules that have been established so that consumers feel safe because they do not violate the provisions of the Shari'a (the Islamic provisions in question are that the content of ingredients in cosmetic products must be guaranteed, safe and not forbidden to use). For consumers, it is important to do halal labeling because since childhood they have studied Islam so they consider halal labels to be given not only to food products or products that can be consumed but also to cosmetic products even though their use is only smeared outside the body as skin nutrition. This knowledge of Islamic religious knowledge is then

¹² Iranita, *Pengaruh Labelisasi Halal Produk Kemasan Terhadap Keputusan Pembelian Pada Mahasiswa Fakultas Ekonomi Universitas Maritim Raja Ali Haji*, 2013, h 3

represented by the Muslim community to cosmetic products as a symbol that Islam regulates the slightest thing for their good. They will feel calm if they follow the rules and prohibitions set by Islam because what has been regulated is unlikely to have a bad impact on their bodies.

The attitude of Muslim consumers in Pekalongan in determining halal-labelled cosmetic products based on Islamic knowledge or teachings obtained from childhood from the institution (family), is in accordance with Peter L. Berger's construction theory, where the implication of determining consumer attitudes in choosing halal cosmetic products comes from secondary socialization. In addition, the halal label for cosmetic products is also socialized from the MUI institution which provides halal certification and passes the test. The presence of these trusted institutions, then makes people feel that Muslims need to get 'special treatment' for products that are marketed, especially regarding halal and haram things. The Muslim community cannot immediately accept all the products in circulation because what they consume or use must be clear about the halal ingredients contained in the cosmetics. The length of the process of making a product halal before it is produced makes consumers construct that the halal label is a symbol of Islam to regulate its people before using the products they buy. Thus, this halal label has the concept of respecting Islamic rules that in the manufacture of products it is not permissible to use materials that are prohibited in Islam. Therefore, the existence of this halal label is needed by consumers to minimize products on the market that are not in accordance with Islamic rules.

Muslimah consumer behavior in Pekalongan which produces a construct regarding the halal label is based on the subjective experience of the informant which is influenced by several factors such as religious factors and environmental factors. The religious factor in question is in the form of knowledge gained by consumers regarding the rules of halal and haram something. The implementation carried out by this informant is then supported by other factors, namely the environment of consumers who mostly use halal cosmetics so that it further supports their understanding (increasing trust) that halal labels on cosmetics is as a form to represent the religion of Islam. The implications of consumers from understanding the teachings of Islam given by their parents by choosing properly any product to be used, including paying attention to the halal label listed on the product because indirectly the halal label is described as a form of representation of Islam. Objectification is described by changing the pattern of informants' behavior in choosing products, namely being more selective when buying a product, including paying more attention to the halal label (because it has its own pluster value), although in practice they have not fully bought cosmetic products labeled halal. Internalization is marked by the influence of the informant's peer environment who also supports the halal labeling of this cosmetic product. The consumer's decision to use halal cosmetic products is also due to the large number of informant friends who use this product and they already strongly believe in the strength of the halal branding of the product because the company already has a big name. From the explanation above, it can be seen that the community's construction of halal labeling according to construction theory.¹³

¹³ Peter L Berger, *Teori Konstruksi*

Berger has several opinions regarding the construction that is built by the community, namely the community forms a construction based on the reality in its social environment, the results of human thought as a form of the social world will continue to develop, the construction will build community life in a sustainable and continuous manner, the reality and knowledge of the community. are two different things so that public knowledge must have implications for processes that have been built in accordance with reality.¹⁴

The Meaning of Halal Labeled Cosmetics on Muslimah Consumer Preferences in Pekalongan

Recently, there has been an innovation in cosmetic products that are claimed to be halal in terms of ingredients and production processes so that they are safe for use by Muslim women. As in general, these halal-labeled cosmetics then began to direct accurate strategies in their efforts to promote halal-labeled cosmetics, such as sponsoring model competitions and fashion shows, sponsoring several make-up artists, incessant promotions in several shopping centers, and many more. again. It's no wonder that many cosmetic products then sponsor models and who can then display makeup or make-up from these cosmetic products while on the catwalk, when being a bride or other event by using a make-up artist sponsored by the cosmetic, many consumers Muslim women in Pekalongan who use these cosmetics on a daily basis are no exception to the informants in this study, one of the make up artists in Pekalongan. Then in terms of models, clients and Muslim consumers in Pekalongan themselves in particular, they more often use cosmetics labeled halal because it is considered to reflect the character of a Muslim woman above and in accordance with the halal label which is intended for Muslims, although it is possible if they have also used it. cosmetic products without halal labels. It's no wonder that many of the informants have decided to use halal-labeled cosmetics to date.

The number of sponsors and the incessant promotion of various cosmetic brands make the informants better understand the differences between each of these cosmetic brands, then they can describe how they interpret the halal-labeled cosmetics that they currently use. For WL as well as IS, the cosmetic products with the halal label currently circulating in the market are actually nothing special, this is an event for promotion, none other than so that their products can get their own market segment, especially for Muslim women.¹⁵

However, for AN, IM and HM, the presence of halal-labeled cosmetic products is considered safe for their skin. Because they believe that the ingredients in cosmetics labeled as halal do not contain pork, mercury, gelatin and alcohol. As we know that as Muslims they also understand what materials are forbidden in Islam as they mentioned above. So they concluded that cosmetics labeled as halal are more acceptable to facial skin because they are free from the content of haram ingredients.¹⁶

¹⁴ Peter L Berger dan Thomas Luckman, *Tafsir Sosial atas Kenyataan*, (Jakarta: LP3ES)

¹⁵ Wawancara Pribadi dengan Saudari WL dan IS, Pekalongan, 12 Maret 2022

¹⁶ Wawancara Pribadi dengan Saudari AN, IM dan HM, Pekalongan, 12 Maret 2022

Similar to the three informants above, AR, NN and also NH interpret halal-labeled cosmetics as an obligation of a Muslim because using cosmetics containing halal ingredients is one of the Shari'a which is definitely legal in Islam. With the existence of halal-labeled cosmetics on the market today, Muslim women are more concerned with what goes into their bodies at this time, not only food or drink but also cosmetics that will obviously be absorbed into the skin. So that later they don't have to worry if the cosmetics they use can affect their deeds of worship, because they clearly use halal-labeled cosmetics that are clear in terms of ingredients and the production process is guaranteed to be halal.¹⁷

This proves that the halal label on cosmetic products provides a positive value that has a great opportunity in influencing consumer buying decisions, purchasing decisions are taken from perception in advance where people will choose, organize and consider the products to be consumed. After this perception, the beliefs and attitudes of the community arise with the existence of the halal label. And in the end these beliefs and attitudes affect people's purchases. This statement is in accordance with Philip Kotler who said that beliefs and attitudes affect individual buying behavior and are in accordance with Islamic consumption which always refers to the basis of *halalan thayiban*.¹⁸

Action Orientation by Muslim Women and Make Up Artists in Pekalongan When Choosing to Use Halal Labeled Cosmetics

There are various reasons from the informant who works as a make-up artist in the end choosing to use halal cosmetics so that it leads and is oriented towards social action, because on the other hand, the influence of religious identity can greatly influence consumers. As expressed by Max Weber (1864-1924), through his book *Die Protestantische Ethik and the Spirit of Capitalism* that religious thought is very influential for the development of material aspects, whether political, economic, social or cultural.¹⁹

Like WL who is oriented to instrumental rational action because the reason he buys halal-labeled cosmetics is that he feels familiar with the product, then for reasons of need then he feels suitable and the price is considered cheap so he continues to repeat purchases and continues to use halal-labeled cosmetics to this day.²⁰

Furthermore, AN is oriented towards rational action based on values because AN himself decides to buy and use cosmetics labeled halal because from the start he is aware and fully understands the Islamic religious law that he must adhere to. For her, a Muslim woman must use cosmetics that have been labeled halal because it is an attempt to get ridho from Allah, by staying away from all prohibitions in the form of using prohibited ingredients.²¹

¹⁷ Wawancara Pribadi dengan Saudari AR, NN dan NH, Pekalongan, 12 Maret 2022

¹⁸ Rafita, Helsy Zella, *Pengaruh Label Halal Terhadap Keputusan Pembelian Produk Kosmetik*, (Skripsi Program Ekonomi Syariah UIN Raden Intan, Lampung, 2017), h. 4

¹⁹ Max Weber, *Die Protestantische Ethik and the Spirit of Capitalism*

²⁰ Wawancara Pribadi dengan Saudari WL, Pekalongan, 12 Maret 2022

²¹ Wawancara Pribadi dengan Saudari AN, Pekalongan, 12 Maret 2022

Then IM is oriented to instrumental rational social action because IM decides to buy and use halal-labeled cosmetics after feeling comfortable when trying halal-labeled cosmetics. Previously, IS had tried his friend's halal-labeled cosmetics, then he became convinced that if he used these cosmetics the results would be good. IM also chooses to use halal-labeled cosmetics because they are cheap.²²

Unlike AR, which is more oriented towards value-based social action, he admits that he has been using halal-labeled cosmetics for a long time because his mother bought it for him. Since the first, AR has never been adventurous to try various cosmetics, so when his mother chose him to use cosmetics labeled halal, he felt okay. As long as the cosmetics are safe for the mother to use, AR and her mother feel confident to use the halal-labelled cosmetics. But what's interesting is that AR also understands the Islamic religious law that he has studied since childhood, especially for halal and haram things, so AR believes that using cosmetics labeled halal will not affect his charity and worship because the cosmetics have been confirmed to be halal.²³

The reason for NN's decision to use halal-labeled cosmetics was oriented to instrumental rational social action, where NN felt fit after trying to use halal-labeled cosmetics since she was offered one of the cosmetic products at the Pekalongan shopping center. NN herself is very selective in choosing cosmetics because her face tends to be sensitive, but after using halal-labeled cosmetics she doesn't feel any bad effects that arise so she feels it fits with the halal-labeled cosmetics that she uses up to now.²⁴

Similar to the informant above, HM's reasoning is more oriented towards instrumental rational social action. This happened because he felt that he matched the results shown to his client after trying halal-labeled cosmetics that sponsored a beauty school. Then finally he decided to continue using halal cosmetics.²⁵

However, it is different from IS which is oriented towards social affective actions. He himself admitted that he had never thought of buying cosmetic products labeled halal before. At that time he accidentally came to a seminar and got a discount voucher, not wanting to miss it, he finally used the discount voucher to buy halal-labeled cosmetics. He also often buys cosmetics that he thinks are cute, but doesn't care whether the cosmetics will be suitable if used by him or not. So it can be said that IS buys halal-labeled cosmetics only because it gets an emotional boost in the form of discounts or rebates.²⁶

Furthermore, NH is oriented to value-based social action, where at first she used cosmetics labeled halal because her mother ordered her to. Since her mother was attending the recitation, NH's mother told her to throw away all the cosmetics without the halal label she had. According to NH, his mother did this after being told by the ustadz that a woman, especially Muslim women, was required to wear cosmetics that were clearly halal, and she

²² Wawancara Pribadi dengan Saudari IS dan IM, Pekalongan, 12 Maret 2022

²³ Wawancara Pribadi dengan Saudari AR, Pekalongan, 12 Maret 2022

²⁴ Wawancara Pribadi dengan Saudari NN, Pekalongan, 12 Maret 2022

²⁵ Wawancara Pribadi dengan Saudari HM, Pekalongan, 12 Maret 2022

²⁶ Wawancara Pribadi dengan Saudari IS, Pekalongan, 12 Maret 2022

also understood that if the cosmetics labeled as halal had been confirmed to be free from all haram ingredients, it would not affect charity and worship later.²⁷

Opinions of Muslimah Consumers in Pekalongan Regarding Beauty Cosmetic Products That Do Not Have a Halal Label

Every consumer has their own reasons for preferences and perceptions in purchasing goods and products for daily needs. Muslim consumers in Pekalongan give different opinions, some have the perception that they do not have a problem with the use of cosmetics that have not been tested for halal or have not been certified by the MUI Halal because they use beauty products that are not halal certified but feel safe when using it in the short or short term. long.

Meanwhile, the majority of Muslim consumers in Pekalongan perceive that every type of beauty product is a problem if it has not been registered with BPOM MUI even though they do not use it because they consider products that have not been certified halal as products that are not guaranteed safety and are feared to have an effect on their worship, for example praying. Based on the results of interviews with Muslim consumers in Pekalongan regarding the use of halal cosmetics, the results obtained are as follows:

“Kita harus memilih produk yang baik (halal) karna selain kita ingin tampil lebih segar dan menarik, disisi lain kita juga menghindarkan diri dari bahan-bahan yang berbahaya untuk menjaga kualitas kulit kita dan menjaga agar sholat yang kita kerjakan tetap sah, maka tubuh harus suci dan tidak boleh mengandung sesuatu yang mengandung unsur najis dan haram, hal ini tidak hanya berlaku pada makanan saja akan tetapi juga pada kosmetik. (Hasil wawancara dengan AN/12-03-22)”²⁸

“Karena saya yakin semua yang halal itu baik apalagi kosmetik yang sudah teruji kebaikan bahan-bahannya untuk kulit-kulit yang sensitive terhadap bahan-bahan kimia yang tidak jarang ditemukan dalam segala produk-produk yang diproduksi oleh berbagai macam pabrik kosmetik. Halal kosmetik lebih kepada merawat dibandingkan menghasilkan hasil yang cepat dan untuk kenyamanan diri sendiri. (Hasil wawancara dengan NN/12-03-22)”²⁹

As millennial Muslim consumers, especially women, they must ensure that the cosmetic products used are safe for consumption through a halal certificate from the Indonesian Ulema Council (MUI) institution. There are different perceptions and preferences for millennial Islamic boarding schools consumers because there is an awareness of the importance of halal ingredients in every beauty product that will be consumed.

²⁷ Wawancara Pribadi dengan Saudari NH, Pekalongan, 12 Maret 2022

²⁸ Wawancara Pribadi dengan Saudari AN, Pekalongan, 12 Maret 2022

²⁹ Wawancara Pribadi dengan Saudari AN, Pekalongan, 12 Maret 2022

Conclusion

The results of the analysis that can be concluded from the findings of the data above are Muslim informants and consumers in Pekalongan who require to use halal-labeled cosmetics because they are aware of religious values, one of which is a form of Islamic law and interprets halal-labeled cosmetics as cosmetics that are safe for the skin because they do not cause irritation. They are selective in choosing cosmetics because their skin is sensitive. The halal label is a symbol of Islam to regulate its people that not all products can be used because Islam has its own rules to determine halal and haram ingredients as the main ingredients in the manufacture of cosmetic products that can be used on the body or not. In addition, the construction built by Muslim consumers who use halal-labeled cosmetics is in accordance with the construction theory by Peter L. Berger regarding the three stages of social construction, namely externalization, objectification, and internalization. Halal labels on cosmetic products provide a positive value that has a great opportunity in influencing consumer buying decisions, purchasing decisions are taken from the perception that people will choose, organize and consider the products to be consumed. After this perception, the beliefs and attitudes of the community arise with the existence of a halal label. And in the end these beliefs and attitudes affect people's purchases.

The government needs to be more assertive in determining halal label certification to minimize products that are not suitable for sale to consumers. For consumers and producers, there needs to be a deeper understanding of the meaning of "halal label" itself. The halal label is not only used as a label to follow the current booming era of Islamic values. The determination of the halal label must follow the rules and sharia that have been established by Islam so that no party is harmed.

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