

SAFETY, QUALITY, AND RELIGION ON THE CONSUMPTION OF HALAL COSMETIC PRODUCTS: VIEWS OF FEMALE MUSLIM UNIVERSITY-STUDENTS

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Abstract

The awareness of halal cosmetics has been rising among Muslim consumers, particularly female youths in Indonesia, for years. However, it has always been contentious whether this trend is stimulated by the increasing religiosity and Islamic religious understanding among the populace. The study aims to investigate the reasons behind the consumption and its links to the understanding of halal cosmetic products among female Muslim university students, particularly those living in Yogyakarta. For the study, 105 female Muslim students were questioned via a google-form survey, followed by in-depth qualitative phone interviews with 12 of them to gather the required data. The study presents that even though valuing more the safety, quality, and Halal certification status of cosmetic products they have been consuming, female Muslim students prefer to put first the two factors before the third one, followed by others, including the price, adverts, friends' recommendation. It is revealed that they have shown good knowledge and understanding to look out carefully the ingredients, how to use and safety warning of cosmetic products rather than simply choosing them for religious reasons. Various understanding regarding the halal certification of cosmetic products and its social and religious implications for Muslims have played essential roles in influencing the preference of these female Muslim students.

Keywords: Halal Cosmetics; Halal Understanding; Muslim Consumers; Female Muslims; Muslim Youths

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INTRODUCTION

The growth of the cosmetic industry in Indonesia has seen an increase in the last few years. In the year of 2017, the national cosmetics industry growth exceeds the economic growth (Kemenperin RI, 2018). This is certainly inseparable from the innovation of local cosmetic brands which is followed by the public's increase of cosmetics consumption. One of the cosmetic brands which has seen an increase in the market is Wardah, which was well-known as the pioneer for halal cosmetic products in Indonesia. Wardah became a pioneer of halal cosmetics which has a large

market by educating consumers to use halal cosmetics and thus, Wardah has a brand credibility to attract the Muslimah (female Muslim) market share (Yuswohady et al., 2014). Wardah's success is also inseparable from product innovations which are carried out to suit consumer needs. Wardah was ranked first as the most popular local cosmetic *brand* among Indonesian consumers in 2016 (Nandini, 2018). As the first cosmetic product to promote its halalness, Wardah has succeeded in attracting Muslim consumers because halal is a rule that exists in Islam. However, is halal an important consideration for Muslim consumers in choosing cosmetics?

Essentially, Indonesia has regulations which require halal certification for products in circulation, which is the Halal Product Guarantee Act No. 33 of 2014, in which cosmetic is one of the listed products of which its halalness is regulated. The government is also responsible for halalness and guarantees the Muslim community to be able to uphold their religion's rule. There being regulations around religious rules in the public sphere indicates that there has been a deprivatization of religion in Indonesia. Nevertheless, whether the discourse of religious rule in the public sphere also signals an increasingly religious Muslim society still needs further research. As halal local cosmetic products should become a commonplace in Indonesia with this regulation. Moreover, in practicality, halalness concerns not only with religiosity but also interpreted as a symbol of cleanliness, safety, and high quality, which includes the substance of the ingredients used and the performance of its product marketing. Thus, halal products can also be used by non-Muslim consumers (P. Hashim & Mat Hashim, 2013). Non-Muslims consumers also use halal cosmetics of certain brands because of the use of natural and safe ingredients (Briliana & Mursito, 2017). However, for halal principally is a rule in Islam, the use of halal cosmetics seems to be closely tied to the religiosity of Muslims.

Previous researches have tried to prove the influence of religiosity in the use of halal cosmetics. The level of religiosity and knowledge related to halal in Islamic law has been proven to have a positive and significant effect on the attitudes and intentions of Muslim consumers to buy halal-certified cosmetics (Larasati et al., 2018). Moreover, it is proven that the higher the halal awareness, religiosity, the halal certification, and the halal marketing are, the more positive the attitudes of the Muslimah consumers will be toward halal products. Also, the subjective norms in the form of recommendations from the people around the consumers and the attitude of Muslim

consumers toward halal cosmetics significantly affect the purchase intention of halal cosmetics (Balques, 2017).

It is understood that there are several reasons regarding the use of halal cosmetics, namely the knowledge of what kind of ingredient is good to use, a high religious intention, the meaning of halal cosmetics based on halal certification, the suitability of branding strategies, and good perspective of the general perceptions of halal cosmetics among the public, so that people are encouraged to give each other recommendations of the products. Meanwhile, there are also some Muslim consumers who admit that the halal label in cosmetics is indeed a symbolic representation of Islam, but is viewed only as a form of reassurance and is a plus (Nastiti & Perguna, 2020). Meaning, existing researches did show that matters related to Muslim religiosity effects the use of halal cosmetics, but there are other things which can be considered regarding the use of halal cosmetics which are not always related to abidance to religious rules. Although matters related to Islamic faith have proven to be influential and halal labels on cosmetics themselves are interpreted as symbolic representations of Islam, the use of halal cosmetics among Muslim consumers is not necessarily just because of considerations of adherence to religious rules. Various promotion and innovation strategies are also carried out by producers.

Hence, a more in-depth empirical study is needed to understand the construction behind the current use of halal cosmetics. This study will focus on finding out the reasons for the use of halal cosmetics for Muslim consumers, especially among female Muslim university students in Yogyakarta, by comparing the reasons for religious rules, safety, quality, price, friend/family recommendations, advertisements, and trends, as well as how Yogyakarta female Muslim university students define the halal cosmetics that they use.

METHODS

This study had employed a mixed-research method with the quantitative survey and the qualitative interviews intended to acquire a more valid, empirical and comprehensive result. The combination between the quantitative and qualitative approaches was pursued in the sequential forms in which the descriptive quantitative data firstly presented and used to guide the later qualitative data from the in-depth interviews with selected informants. It is believed that the research results will be objective and measurable in addition to being in-depth and factual (Mulyadi, 2013). In other words, the descriptive quantitative approach aims to explore the current forms of halal cosmetics consumption (Sugiyono, 2019); followed by the qualitative interviews to elaborate the meaning of those experiences as they are (Hasbiansyah, 2008). Both approaches are in accordance with the purpose of the study, which is to understand and explain the reasons of halal cosmetics usage among female Muslim university students in Yogyakarta.

As hinted before, the data collection had been carried out in two stages. The first stage was a google-form survey addressing questions regarding the start of halal cosmetics usage and the reasons for the usage. The survey itself involved 105 respondents. The number of respondents were not intended to represent the population of female university students in Yogyakarta but merely to explore and to seek potential informant for the later qualitative data collection; for the interview. Data gathered from this survey was analyzed and tabulated in the descriptive statistical form exploring some basic information and trends regarding the consumption of halal cosmetic products among informants, i.e., female Muslim students in Yogyakarta (Sugiyono, 2019). The second stage of the research was qualitative in-depth interviews with 12 key informants selected from survey's respondents. The interviews were delivered

in a semi-structured manner, conducted by phones and addressing the reasons behind the choosing of halal-certified cosmetic products amongst female Muslim university students. Data gathered were reduced, displayed and analyzed in the qualitative ways to formulate the answers of the research questions (Kahija, 2017) on the consideration of the halal-certified cosmetic production amongst female Muslim students.

RESULTS AND DISCUSSIONS

Safety, Quality, and Religious Understanding on the Preference of Halal-certified Cosmetic Consumption

The study presents that there has been a quite dramatic rise of the consumption of halal-certified cosmetic products amongst female Muslim university students. As stated by respondents, the rise can be seen from only 10.88% in 7 years ago to, 31.45% in 5 years ago and 56.19% in 3 years ago of them to start consuming halal cosmetic products. It gave us an initial understanding that the number of female Muslim university students with the awareness to this product have been on the rise up to the recent years.

Table 1. The Usage Period of Halal Cosmetics

Category	Frequency	%
7 years ago	11	10,48
6-4 years ago	33	31,43
3 years ago	59	56,19
Others	2	1,90
Total	105	100

As the study dig further, it is understood that there 3 combined-primary considerations to influence these female Muslim university-students to use halal cosmetic products, namely safety, quality and their Islamic religious awareness to the halal certification rule. Yet, data showed that 24,01 % and 23.03% of respondents prefer

to use halal cosmetics considering safety and quality of the products; while only as many as 16,12 % of respondents to do so due to their understanding to follow the Islamic rule religious rule. This means that female Muslim university students in Yogyakarta tend to consider the safety and quality aspects more important in using halal cosmetics. Religious rules were shown a bit less important even though they contribute to the use of halal cosmetics.

Table 2. Reasons for The Usage of Halal Cosmetics

Category	Frequency	%
Safety	73	24,01
Quality	70	23,03
Religious rules	49	16,12
Price	42	13,82
Friend/family's recommendation	34	11,18
Advertisement	24	7,89
Trend	7	2,30
Other	5	1,64
Total	304	100

The qualitative in-depth interviews with respondents have elaborated a further understanding of the rather complex reasons behind the increasing awareness of consuming halal cosmetic products. As shown by female Muslim university-students involved in the study, there are several different understanding and assumption linked to the halal status of certain cosmetic products they have used so far. Though some of them indicate confusion and miss-understanding, they are generally to have a good knowledge and literacy on the cosmetic consumption – linked to safety and quality of the products as mentioned before – that is not clearly covered in the halal status of the products. Their high education backgrounds have been playing an important part on this preference and reasonings.

For some respondents, the halal status of cosmetic product means that the production process is free from animal

cruelty (cruelty free) and the use of light and clinically tested materials. The halal-certified cosmetic products are believed to be functionally safe for the skin of the consumers.

“My expectation is that halal cosmetics will be safer and are cruelty free. Like if it's not halal then it'll have pig in its content or they did test to animals. Now if it's halal, it automatically uses ingredients from plants more, also won't be tested on animals.” (Alisa, 2 March 2021)

For the quality, female Muslim university students in Yogyakarta assume that good quality cosmetics are cosmetic that benefits and is suitable for the skin of the consumers. This shows that there are many halal cosmetics that match the needs of consumers' skin. This is supported by several statements from informants as follows.

“Usually if it's halal, it uses a small amount of alcohol, so the safety is guaranteed. But if it's quality, it might not be the case. Personally, my quality standard is if it's suitable for my skin. Because cosmetics can be different depending on the person's skin. What is suitable for me might not suit others. What suits others might not suit me. So yes, in terms of quality, it depends on the suitability on each one's skin.” (Dania, 14 March 2021)

This is also understood by some female Muslim university students in Yogyakarta who tend to be more concerned about the halalness of cosmetics and are internalized when they choose to use halal cosmetics. As a Muslim who is more familiar with halal, there is a perception that halal cosmetics are safe to use because they are in accordance with the teachings of the religion. Moreover, halal cosmetics are also considered to have good quality because they pay attention that all of the processes of making and distributing cosmetics is in accordance with Islamic religious guidance.

"What is halal must be safe for me, because halal is required by Allah, the one who constructs what is halal and what isn't is Allah. It means that Allah already knows what is best for us. So well, for me what is halal is definitely safe. That should be it. Because, from the definition I read, halal is safe. It's safe for us to consume as Muslims... The quality is only at certain points. For example, the quality is considered 'good'. Well, 'good' is in quotes because it already has halal certification. It's not 'good' because it's suitable for me, it's 'good' because the main ingredients are, not like that. But it's just 'good' because it has halal certification, that's all." (Bunga, 8 March 2021)

Safety and quality are basically an assessment of the product for consumers after the usage. Safety and quality are a form of consumer's evaluation on halal cosmetic products (Endah, 2014). For the majority of female Muslim university students in Yogyakarta, the safety and quality in halal cosmetics are able to meet their expectations and is part of their reason for using halal cosmetics. Thus, even though halal cosmetics encompasses Islamic religious values in them, it does not necessarily mean that female Muslim university students in Yogyakarta only adopt religious values in halal cosmetics. Some of them look at the technical safety and quality of the process and the cosmetic ingredients without looking at the spiritual values of the halal cosmetics. However, there are also some female Muslim university students in Yogyakarta who see safety and quality along with the spiritual values which are in halal cosmetics.

Although most of the Yogyakarta female Muslim university students consider safety and quality aspects when using halal cosmetics, previous research shows that there is an influence from several indicators of religiosity in the use of halal cosmetics, namely avoiding non-halal cosmetics as taught by Islam, using halal cosmetics as a form of obedience to Islamic religious orders, and believing that it will be sinful to use non-halal cosmetics (Hasibuan et al., 2019) In line with this, this study also found

several spiritual values adopted by female Muslim university students in Yogyakarta when using halal cosmetics.

Halal in principle is an Islamic law that is stated in the Qur'an. In the Qur'an, the second verse of Surah Al-Baqarah gives clear orders to consume food with halal and *thayyib* criteria (Faidah, 2017). In the process, the halal discourse which usually surrounds food products has now also begun to penetrate into cosmetic products.

"Because it's just cosmetics, I'm not too worried. Except for food, well that's what I'm worried about. Because you don't eat cosmetics you know. However, if there is news that any kind of cosmetic contains haram ingredients and I find out, I'd rather not buy it. Like, why do you have to buy something that you already know is haram? There are many others. In addition to religious rules, actually it's out of fear of what could possibly happen to the skin." (Kanaya, 12 March 2021)

The difference in the internalized understanding of halal by each individual becomes a natural thing. However, the adoption of spiritual values in using halal cosmetics is seen when Muslim consumers still consider religious rules when using halal cosmetics. Even when there are differences in understanding of halal, as a Muslimah they would still prefer not to use cosmetics that are proven to contain anything haram or not permitted in Islam. Hence, they feel that avoiding something *non-halal* is something that is in the teachings of Islam.

"Because we can't stray from what religion teaches us, right? And that includes the cosmetics we use on our bodies. Halal haram was not only related to what we consume right, not just about food I mean. Something that sticks to our bodies also matters. So it's important to me." (Halimah, 8 March 2021)

On the other hand, some of female Muslim university students in Yogyakarta not only make halal cosmetics an option, but also a necessity. This came from the view that the usage of halal cosmetics is a part of

worship, which is obeying religious rules.

"When we try to choose halal cosmetics, it is a form of worshipping Allah. It means we obey what Allah commands. If Allah says don't use things that are haram, then don't. So it means we are obeying Allah's commands." (Mila, 14 March 2021)

Realizing that there are laws in Islam regarding haram or something that is not allowed to be consumed or done also makes some female Muslim university students in Yogyakarta focus on avoiding using things that are haram regarding cosmetics. The existence of discomfort due to doubts about the halalness of cosmetics indicates that there is an internalized spiritual value when using halal cosmetics. For some Yogyakarta female Muslim university students, using cosmetics which contain anything haram will also cause feelings of having sinned as a Muslim about the cosmetic one uses. Thus, there is a sense of doubt and dissatisfaction if the halalness of cosmetics is not confirmed.

"When I use halal products, it's relieving. I mean, there's no doubt of whether this is really halal or not, what will I feel later. I mean, I'll feel like, not to be a hypocrite, it's like a sin, you know. As Muslims we should avoid it if we can. So, it's more about satisfaction." (Kartika, 13 March 2021)

Islam has directed its followers to do and consume something that is good or permitted which is halal and avoids something that is bad or not permitted which is haram. The word 'halal' is a term that is in the Qur'an, used in various places and conditions with different concepts, which can be related to food consumption that enter the human body, goods, services, or deeds. There are several explanations from the pious, namely Al-Jurjani, Al-Baghwi and Al-Husyan, Al-Syawkani, also Al-Rahman and Al-Sa'di (Ali, 2016). It is explained that, firstly, according to Al-Jurjani, 'halal' in terminology means anything that is permissible in the *Sharia* (Islamic law).

Accordingly, Al-Baghwi and Al-Husayn stated that 'halal' means something that is permitted by the sharia as it is good. Then, Al-Syawkani argues that something that has been declared halal means that the knots that make it forbidden have been unraveled. On the other hand, Al-Rahman and Al-Sa'di define 'halal' is focused more about the obtainment of something, that is to say not by means of injustice, stealing or anything that is haram.

Moreover, there is also the word '*thayyib*' which in the Qur'an is always referred to together with 'halal'. Lastly, Al-Tabari argues that the meaning of '*thayyib*' in the Qur'an is something that is holy, does not contain *najis* (impurity), and is not haram. From here, it can be seen that Islam also concentrates on 'haram' as the opposition to 'halal'. Haram components listed in the Qur'an include carrion, blood, pork, slaughter in the name of other than Allah, and animals that are strangled, beaten, fallen, horned, and attacked by wild animals except for animals that had been slaughtered in the name of Allah, and intoxicating plant material or what is generally known as *khamr* (Faidah, 2017). From these explanations, it can be concluded that the 'halal' is a good thing and is allowed by the Sharia to be strived for, done, consumed, and used for all the elements that make it dangerous and prohibited has been unraveled, and is obtained through a way that is not haram. It can also be seen that Islam regulates what its followers can and cannot do, which is then referred to as 'halal' and 'haram'. 'Halal' can be understood as something that is good and allowed in Islam, while 'haram' is something that is bad and not allowed in Islam. Thus, in terms of cosmetics, some female Muslim university students in Yogyakarta internalize spiritual values, namely the teachings of Islam, to carry out religious orders and avoid religious prohibitions.

In this study, it has been found that in general female Muslim university students in

Yogyakarta have various reasons for using halal cosmetics, in which safety and quality are the dominant reasons, and religious reasons do not dominate but the number is higher compared to reasons like price, friend recommendations, advertisements, and trends. Behind the various reasons for using halal cosmetics, there were values that go hand in hand with how they internalize the meaning of halal cosmetics. In addition to seeing the practical benefits of products, Muslim consumers today also internalize spiritual values related to religious rules when consuming products (Yuswohady et al., 2014). For Muslimah university students in Yogyakarta, it was found that they adopted two values in their use of halal cosmetics, namely functional values related to practical matters, such as the quality and safety of the cosmetics on their respective skins, and others also adopted spiritual values related to the use of halal cosmetics. with adherence to religious rules when using halal cosmetics. These values are then internalized with different portions by each individual.

From the portion of values adopted by female Muslim university students in Yogyakarta, it was found that two value orientations were internalized by them. First, those who are oriented toward functional values without making spiritual values an important consideration in the use of halal cosmetics, therefore halalness is not an important consideration in using halal cosmetics. Second, those who are oriented toward spiritual values but also take other values into account regarding the use of halal cosmetics, so that in using cosmetics, halal is an important consideration. There are four segmentation of Muslim consumers based on the value orientation they followed, namely: (a) rationalist, who is oriented towards other values and does not make spiritual values an important consideration, (b) universalist, where there is an orientation towards spiritual values but is also balanced with considerations of other values, (c) conformist, who only considers the religious

rules alone and without care of other values, and (d) apathist, who only considers whether the price is cheap (Yuswohady et al., 2014).

Among female Muslim university students in Yogyakarta, two segmentations of Muslim consumers were found regarding the use of halal cosmetics, namely rationalist Muslim consumers who did not make religious rules an important consideration, and universalist Muslim consumers who made religious rules the main consideration but still take other values into account. Meanwhile, the conformist segment which only considers religious rules without taking other value into considerations and the apathist segment which only considers low prices, do not dominate in this study, because the survey results show that the reason that was mostly chosen is the considerations for safety and quality, so that religious rules and low prices are not the sole value orientation. Thus, what can be seen as a differentiator for female Muslim university students in Yogyakarta in using halal cosmetics is the value orientation they adopt, some are oriented toward functional value considerations only and some are oriented toward spiritual values without overlooking functional values.

Different Meanings on Halal-certified Cosmetic Products

As explored and elaborated in the previous section, female Muslim university students in Yogyakarta have shown different understanding and reasons in their preference to consume halal-certified cosmetic products. These, nonetheless, has been linked to the existing different understanding about what halal-certified cosmetic products mean in terms of social, market and religion. Based on the data gathered in the study, informants showed 3 different understanding of halal to the cosmetic products presented in the table below.

Table 3. Female Students' Halal Understanding

Group Category	Halal Understanding
Halal based on Halal Certification	Looking at Halal label on product covers and/or packages. Halal Label/ Logo provided/certified by Islamic bodies (i.e., MUI) Halal label guarantees the halalness of the cosmetic products.
Halal based on Halal Ingredients	Many cosmetic products without halal label/logo but by no means not halal to be used. Looking at ingredients as long as not containing non-halal stuffs (i.e., pork related ingredients, alcohol, etc.) determined the halalness of the cosmetic products.
Halal based on Product Safety	Price and safety are more considered. Looking at the safety certification from BPOM to define the halalness of the cosmetic products.

The understanding of halal cosmetic products of the 3 groups is elaborated as follows:

Halal cosmetic products based on Halal certification

Based on the Law number 34 of the year 2014 on the Halal Product Guarantee No. 34 of 2014 states that all products that enter, circulate, and are traded in the territory of Indonesia must be halal-certified. The provision of halal products includes commodities and/or services related to food, beverage, medicine, cosmetics, chemical product, biological product, as well as genetically modified products, which has been declared halal in accordance with Islamic law. Related to this, all cosmetic product became one of the products that are

halal-regulated. In accordance with existing procedures, cosmetics which have been certified halal are then required to denote their halal status by having a halal label on its covers and/or packages.

Based on the data obtained in this study, it was found that some female Muslim university students in Yogyakarta tends to verify and identify the halalness of cosmetics they consume by simply noting the halal certification on its covers and package. All cosmetic product with halal logo means halal to be used by Muslims whatsoever.

"I verify it] from the logo, but not just any logo. Not just simply like the word 'halal'. But the word 'halal' should be circled by the words 'Indonesian Ulema Council.' If I trust the institution that provides the certification, then I think it must have been okay. Like, good. I trust MUI. Because who else can I trust if not MUI about this." (Bunga, 8 March, 2021)

The halal logo then became an important thing which is tried to be spotted by Yogyakarta Muslimah university students. The Indonesian Ulema Council (MUI) as the issuer of halal *fatwas* (decrees) for all products that go through the halal certification process also carries the trust of Muslim consumers. The MUI's decree which is one of the keys in the stratification process has included provisions on halal cosmetics, namely the MUI decree No. 26 of 2013 concerning halal standards for cosmetic products and their users (Majelis Ulama Indonesia, 2013). It is explained in the said decree that the reasons behind the issuance of the decree was because cosmetic was considered to have become common human needs and the cosmetics used by Muslims have to be halal and holy.

Meanwhile, technological developments made it possible to produce various cosmetic products that use various types of ingredients that also have various functions and often there is no clarity regarding the sanctity of the ingredients so that this decree is made as a reference to oversee the halal standards of cosmetic

products. Then, in this *fatwa*, cosmetics are a mixture of materials used for cleaning, maintaining, improving appearance, changing appearance, and is used by way of rubbing, attaching, and spraying onto the body. The legal provisions regarding halal cosmetics in this decree include several things, namely the ingredients used are holy (not impure), not harmful, and are intended for *syar'i* or religious intentions. The cosmetic ingredients that are prohibited in this *fatwa* are all ingredients that contain pig and/or *najis* (impure or ritually unclean), and cosmetics containing animal genetics whose method of slaughtering is not known are considered *makruh tamrīm* or must be avoided. Therefore, the MUI decree which adopts halal provisions in Islam which is balanced with all processes in the halal certification regulation has objectified the halalness of a used product, including cosmetics.

Therefore, some of female Muslim university students in Yogyakarta need cosmetic products that can be objectively tracked for their halal status based on their halal certification. Thus, the halal logo needs to be identifiable for some Muslimah university students in Yogyakarta to make it easier for them to ensure the halalness of cosmetics. At this case, it can be seen that the objectification of halal cosmetics with the government and MUI as actors has been internalized by some Yogyakarta Muslimah university students and influenced their actions regarding their definition of halal cosmetics, namely ensuring halal cosmetics by looking at the presence or absence of a halal logo.

Halal cosmetic products based on Halal ingredients

While halal logo for halal-certified cosmetic products has been common nowadays, some of the products are lack of it though not considered not-halal either. Based on the data obtained in this study, there are other ways that are used by female Muslim university students of Yogyakarta in

ensuring halal cosmetics apart from the halal logo, namely basing on the good reputation of a cosmetic brand or considering their fame and that it has been widely used by the general public. This is then considered an indication that the cosmetics have maintained halal integrity.

"I think if they're big brands then they must have maintained the quality of their products, you know. So well, I just believe it's safe and halal to use." (Anggi, 11 March 2021)

Halal integrity is also a challenge for manufacturers. Halal integrity can be determined by four things, namely the halalness of the products should be traceable (traceability), assets and facilities used along the value chain must be guaranteed as halal (asset specificity), products and processes must be certified halal (quality assurance), and there must be trust and commitment among all partners in the halal value chain (Yuswohady et al., 2017).

In order to create brand awareness for consumers, cosmetic manufacturers also carry out brand management, one of which is by displaying advertisements. The existence of advertising as a form of brand management also fosters a sense of trust for consumers. Some female Muslim university students in Yogyakarta rely on advertisements as a source of information on halal cosmetics.

"I've never put attention to the labels. My references are the ads only. As long as they advertised that they're halal then okay, they're halal, kind of like that... The advertisement is on TV, right, it's like they're promoting, saying that they're halal." (Nur, 14 March 2021)

Apart from the halal label, moreover, some female Muslim university students in Yogyakarta also learn about the halalness of a cosmetic from advertisements on TV. The reality of halalness in cosmetics has experienced an increase in dimensions with the presence of cosmetic advertisements

that make halal certification its superiority and display an Islamic image so that it touches the awareness of Muslim consumers about the existence of halal certification in cosmetics. As a form of brand management, cosmetic advertisements that boast their halalness have different dynamics from conventional cosmetic advertisements. Cosmetic advertisements that promote halalness tend to focus more on informing halal certification. Cosmetic advertisements that announce their product's halalness through advertisements are also the main source of information on the halalness of said cosmetics. That is, the halal discourse in cosmetics is also increasingly experiencing objectification from cosmetic advertisements which announce halalness.

Although several cosmetic products gain trust because they are considered to have a good reputation and the halalness of cosmetics can be seen from the advertisements, some Yogyakarta Muslimah university students do not rely on these things alone in ensuring halalness. On one hand, halal labels and information make it easier for consumers to ensure the halalness of a cosmetic product. But on the other hand, some cosmetics in circulation are still not certified halal or have not announce their halalness but it does not mean that they are haram. Therefore, there are also Yogyakarta Muslimah who choose to ensure the halalness of cosmetics by their ingredients if they find a cosmetic product that has not been labeled with a halal label. The ingredients that were ever deemed problematic regarding their halalness are put into scrutiny when confirming it.

"There's actually alcohol content in it. But there is a limit, I mean, the alcohol itself is pure right. Like, it's not something najis [impure]. Unless it's drunk, then it's considered haram... That's why halal certification is important so that consumers can clearly know whether the product is halal or not. So there's no need to bother finding out. Because back then, retinol content if I'm not mistaken, okay? is from animals, and it became a

debate. So you have to, heh, have to double check. That's the dilemma if people like to use skincare that isn't clear in whether it's halal certified or not. When I want to buy cosmetics, but it doesn't have a halal label, then okay I'll check the ingredients. The content is halal or not, it's like so because I terribly want to know if it's halal or not." (Arum, 11 March 2021)

Understanding the content is important to avoid the risk of being negatively affected by the use of cosmetics, because the high risk of exposure to harmful cosmetics is influenced by several factors, namely the attitude factor which include factors such as easily tempted by cheap prices and recommendations from friends, behavioral factors such as changing cosmetics often and choosing cosmetics carefully, also the factor of having little knowledge (Damanik et al., 2012). Therefore, in using cosmetics, it should also be balanced with sufficient literacy regarding its content and suitability for the skin. For some Female Muslim university students in Yogyakarta, knowledge about the basic ingredients of cosmetics is not only related to functional matters such as suitability with the skin, but also related to their spiritual beliefs to ensure the halalness of the cosmetics used. Besides the halal logo, halalness is also ensured by looking at the aspects of the content of the halal ingredients, it means that halalness is also assessed substantially. Thus, they feel the need for halal products encapsulates two things, namely halal substances that are believed to be good for them and the fulfillment of spiritual needs.

Hence, it can be seen that some female Muslim university students in Yogyakarta ensure halal cosmetics by the contents in the cosmetics aside from the halal logo. Some of the content in a cosmetic product such as a widely known brand reputation to the public also fosters a sense of trust that the product's halalness can be trusted to be true. In addition, products that are also widely known through TV advertisements that announce their

halalness also become sources of information on the certainty of halal status in cosmetics. Apart from that, ingredients are also a way for some Yogyakarta Female Muslim university students to ensure the halalness of the cosmetics.

Halal cosmetic product based on safety

Halal cosmetics are also a business. Cosmetic manufacturers also compete with each other to attract and make their consumers loyal in using their products. Therefore, they also offer other benefits of their products besides the halalness. Thus, consumers may not see or prioritize halal aspects only when using halal cosmetics. Previous researches have proven that the halalness in cosmetics is not a priority for Muslim consumers when using cosmetics and their tendency is to be more concerned with the ingredients in cosmetics, so that in such markets, halal labels are something that gets less attention (Hashim & Musa, 2014). For female Muslim university students in Yogyakarta, some of them interpret and use halal cosmetics pragmatically, which means their use is based on the practicality and usefulness of the cosmetics, without paying attention to halalness. There are other criteria that became their priorities in using cosmetics beside halalness.

"Personally, I buy cosmetics by their prices, that's all. Like depends on my budget. If it's cheap I buy it, if it's not then I don't... [My] priorities are the price and the brand. There are some that are cheap but low-quality, doesn't have a clear reputation, and hasn't registered under BPOM. I also look at the reviews too." (Dania, 14 March 2021)

Based on this statement, it can be seen that some female Muslim university students in Yogyakarta prioritized price suitability and whether the cosmetic brands have been registered under BPOM (National Food and Drug Agency) as a reflection of the safety of the cosmetics. In addition, consideration of price and functional value which are in line

with the consumer expectations is also a priority in using halal cosmetics.

"It's like, because the price is cheaper. So in my opinion, it pretty much won in that category. So yeah, just that, it's good to be bought because it's cheap. That's what I'm concerned about, not their halalness... So I use halal cosmetics not because they are halal, my orientation is only on their function." (Amalia, 9 March 2021)

Some Female Muslim university students in Yogyakarta do not make halalness as the main criterion in using cosmetics. However, the halal cosmetics they use are in accordance to their needs, without consideration to the halal aspects of the cosmetics. For them, if a cosmetic is in accordance with their purchasing power and its safety is guaranteed, these are what made them buy said cosmetics which then will be followed by the functional cosmetics suitability on their skin so that they make repeat purchases. The halal cosmetics which they use are not only superior in terms of halalness, but also in price compatibility with market share, in the brand management built to be known and trusted for their safety by the public, as well as in functional benefits for their consumers. Thus, the halal cosmetics that they use are cosmetic which are practically suitable with what they need based on the function and their purchasing power regardless of their halalness.

CONCLUSIONS AND RECOMMENDATIONS

Throughout the article, we argue that the preference of consuming halal-certified cosmetic products among female Muslim university students has been more complex rather than simply encouraged by their religious understanding and awareness. There are a three-combined reason of safety, quality and halal status of the cosmetic products that influence their eagerness to use this halal products with the number 1 and 2 seems to be valued that the number 3. The high education background

of this consumer under the study plays an important role too as they link the halal status of the cosmetic products with other issues like clinically safe, free from cruelty on animal testing and so forth. The rich and complex understanding behind the consumption of halal cosmetic products has further explained by the existing different opinions from these female Muslim university students. While some tend to stick with halal logo or halal official certification as the reference to use halal cosmetic products, others prefer to look out carefully the ingredients and the safety declaration from the official body of cosmetic products they use.

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