

The Urgency of Halal Label in Cosmetics for Muslim Women in Pemalang City

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Abstrak

Penelitian ini memfokuskan pada orientasi tindakan Muslimah di kota Pemalang terhadap pemilihan kosmetik berlabel halal serta makna yang mendasari tindakan tersebut. Metode penelitian berupa metode kualitatif dengan pendekatan fenomenologi. Adapun hasil temuan menyimpulkan muslimah di kota Pemalang menyadari nilai-nilai keagamaan salah satunya bentuk syariat Islam dan memaknai kosmetik berlabel halal sebagai kosmetik yang aman untuk kulit. Label halal yang ditemukan pada produk kosmetik label halal menjadi sebuah representasi simbolik Islam. Terjadi proses eksternalisasi berupa implikasi konsumen mempertimbangkan produk kosmetik berlabel halal sebagai bentuk representasi simbolik Islam, Proses objektifikasi ditandai dengan perubahan perilaku yang lebih selektif lagi dalam menggunakan produk kosmetik, Proses internalisasi dengan adanya factor pengaruh dari lingkungan yang menggunakan produk kosmetik berlabel halal sehingga mempengaruhi keputusan konsumen untuk membeli produk kosmetik. Setelah adanya persepsi tersebut maka timbullah keyakinan dan sikap masyarakat dengan adanya label halal, dan pada akhirnya keyakinan dan sikap tersebut mempengaruhi pembelian masyarakat.

Kata Kunci: halal, kosmetik, label

Abstract

This study focuses on the orientation of the actions of Muslim women in the city of Pemalang towards the selection of cosmetics labeled halal and the meaning that underlies these actions. The method in this study is to use a qualitative method with a phenomenological approach. The findings of this study are Muslim women in Pemalang city are aware of religious values. Halal labels found on cosmetic products with halal labels become a symbolic representation of Islam. There is an externalization process in the form of implications for consumers considering halal-labeled cosmetic products as a form of Islamic symbolic representation. The objectification process is marked by changes in behavior that are even more selective in using cosmetic products, the internalization process with the influence of environmental factors 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, cosmetics, labeled

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Introduction

Human need is a state of being part of the basic satisfaction that is felt or realized. Need is a state of feeling a lack of certain basic satisfactions (Philip Kotler & Kevin Lane Keller, 2008). A need is a state of feeling lacking a certain satisfaction. Everyone has different needs, as well as looking attractive by sharing beauty product variants. Cosmetics is one of the products that offers to meet the secondary needs and desires of consumers, presumably to be attractive and attractive (Kalsum, 2019).

The millennial generation is a potential market in the present and future, so it presents a huge opportunity to target this generation as a target market. In addition, millennial consumers are a segment of consumers who live at a time when technological development is running very rapidly, using technology and the internet to connect with other people who are very large in number with routine, at the same time. This generation will very easily and quickly get and absorb the latest information or news updates (Tanti Handriana, 2020).

According to research conducted by Asriah (2013) that there is a positive and significant influence between the inclusion of halal labels and the purchasing behavior of the community. According to research conducted by Widodo (2015) the results show that halal labeling and price are the most important factors influencing consumer purchasing decisions. Research conducted by Yasnita shows that there is no significant relationship but has a positive relationship between halal labels and buying interest. The results of the analysis showed that halal labels were at a percentage of 55% with low categories, and buying interest was obtained by a percentage of 81% with high categories (Yasnita, 2015).

Cosmetic products circulating in the market in fact there are still many who have not included halal labels on their product packaging. Even though the need for halal guarantees on cosmetics is important, especially in Indonesia, because the population in Indonesia majority adheres to Islam with the Muslim population reaching 87 percent, therefore certainty about the halalness of products is an important thing to note (Central Statistics Agency, 2017). Consuming not only means eating by mouth, but 57 meals also means consuming in the sense of using processed pork in various purposes including

cosmetics. Halal or not is a very basic food security for Muslims (Wahyu Budi Utami, 2013).

For the author, the importance of researching / writing the problem to be researched related to the title of the journal, this is because researchers want to know the Urgency of Halal Labels on Cosmetics for Muslim Women in Pemalang City which is entirely Muslim. Where Islam teaches us to consume the halal and leave the haram. And with this knowledge in pemalang community in particular we can see how it is implemented, whether the community really understands and carries out Islamic teachings for the goods he consumes whether the goods are halal or not, especially in cosmetic products themselves.

Public consumption of cosmetics is increasing, but not balanced with basic knowledge about the right comet selection, and about the content of cosmetics that are safe for the skin. So not infrequently, there are cases that occur due to improper use of cosmetics and cosmetics with dangerous content. The circulation of cosmetics that do not meet the current requirements is seen as increasingly worrying. Due to the rise of fake cosmetics or dangerous cosmetics circulating in the market, it raises consumer unrest about the cosmetic products they use, so that many consumers who switch to using halal-labeled cosmetic products that have been clinically tested and received certificates from BPOM and MUI (Intansari, 2019).

The concept of halal in the lives of Indonesian people has been widely known and applied, especially Muslims. Halal is intended for everything that is good and cleanly eaten or consumed by humans according to Islamic sharia. Halal opponents are haram which means "not justified or prohibited" according to Islamic sharia. Allah has affirmed in the Qur'an surah Al-Maidah verse 3 (Widodo, 2015).

Currently there are various kinds of cosmetics circulating in the market with variations and advantages of each product. Currently one of the many cosmetic industry players in offering their products is by the inclusion of halal labels. The existence of halal labels on cosmetics offered in Indonesia, the majority of whose citizens are adherents of Islam, is expected to convince consumers and stimulate their buying interest in the cosmetic products offered. This is in line with the demand that consuming halal goods becomes a must for adherents of

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islam, including in the use of cosmetics. So that this can be a marketing strategy that needs to be considered for the cosmetic industry in Indonesia (Fitriani, 2014).

The cosmetic trend that is happening today is because of the increasing interest of millennials to use cosmetic products made from natural or back to nature and have a positive impact on the environment. On the other hand, now in the midst of the rampant phenomenon of hijrah among millennials, more and more are choosing cosmetic products that have halal certification and looking for various trends and innovations that can help them look beautiful in the modern era in a way that is in harmony with Islamic values (Radar Surabaya Jawa Pos, 2020).

Women are a potential market opportunity and have many needs. One of them is the need to look beautiful and attractive, namely by using various variants of cosmetic products. Cosmetics that are not halal means in the process of making it using substances that are prohibited in Islam. For Muslims who realize it will create a feeling of unease and doubt when using it, especially when praying. The highest satisfaction can be felt not only by birth but also inwardly to the tranquility of the heart (Wahyu Budi Utami, 2013).

As a good Muslim woman, not only cooking must be maintained, but cosmetics are also necessary. Then of course it must be considered carefully, do not use cosmetic products that turn out to contain unclean or ingredients that are not recommended by Islamic sharia, so that fardhu prayers that are done for example, become invalid. Currently the provisions on cosmetics must be halal and free from ingredients that are not recommended by Islamic sharia, it has also been stipulated legally-formally in Law (Uu) No. 33 of 2014 concerning Halal Product Guarantee (JPH). The issuance of the JPH Law brought changes, especially related to the institution of halal certification organizers. The establishment of BPJPH (Halal Product Assurance Agency) in collaboration with several institutions such as the Ministry, LPH, and MUI in realizing the JPH Law. BPJPH collaborates with the Halal Inspection Board (LPH) to conduct audits of products. Meanwhile, in the determination of fatwas, BPJPH

cooperates with MUI by issuing a Decree on The Determination of Halal Products through the Halal Fatwa Session (www.halalmui.org, 2019).

Among non-food products today get attention on halal cosmetics and personal care products (Noreen Noor, 2013). All products such as perfumes, toiletries, various makeup, and various skin care are also included in this group. The halal cosmetics and personal care industry is the world's concern now, due to the increasing awareness among Muslim consumers to consume halal products in every part of their lives (Azreen Jihan Mohd Hashim, 2014). Halal is becoming a new trend, so manufacturers of cosmetics and personal care products are looking for halal certification. This gives them another market advantage to capture market share and also gives consumers peace of mind about what they use and consumption is Halal. The halal cosmetics and personal care market has so much potential after the halal food industry.

Halal or not a product is the most basic security for Muslims. Consumers of cosmetic products that are Muslim tend to choose products that have been declared halal compared to products that have not been declared halal by authorized institutions (Wahyu Budi Utami, 2013). The need for the availability of halal cosmetics is also because people today mostly think narrowly that products that are not halal are only products produced from pigs or alcohol. Whereas in Islamic teachings, a product is said not to be halal not only because of the substance it contains but also because of the process that accompanies it (Iranita, 2013).

Literature Review

Understanding Labels

Labeling is a word derived from the English "label" which means "name" or member, while in the terminology this material is part of an item in the form of information (words) about the goods or their sales. A label is a brand as a name, term, sign, emblem, or design, or combination thereof, intended to identify the services or services of one of the sellers or groups of sellers and differentiate them from competitors (Kotler and Armstrong, 2010).

The label is part of a description (words) about the item or its sale, for example Caladine Lotion products to overcome itching due to allergies to me. The

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label is listed Caladine lotion product information about net weight, composition of ingredients, how to use, how to deviate, warning, product register number, Caladine Lotion company, namely PT. Yupharin Pharmaceuticals, Bogor, Indonesia (Danang Sunyoto, 2012) According to Danang (2012), the label has the following function: Identifying the product or brand, Classifying products.e. fruit in groups A, B, and C, Explaining several things about the product and as a promotional tool.

Understanding Halal

Halal comes from arabic (الحلال) which means liberating, dispersing and allowing. Halal is an easy (permissible) way, which is independent of latangan ties, and is allowed by the makers of Islamic Shari'a to do. Thus the definition of halal based on the Qur'an and hadith is very simple and clear. Everything is good for the body, reason and soul-hence the law is lawful. The understanding of halal according to the Agama Department contained in kepmenagri No. 518 of 2001 concerning the examination and determination of halal oangan is not containing illegal elements or materials and is prohibited from consuming Muslims, and its management is not contrary to Islamic sharia.

Understanding Halal Labels

Labels are a number of descriptions on product packaging. A label can be part of the packaging, or it can be an identifier attached to or attached to the product (Miru Ahmadi, 2007). Halal labeling is a guide to halal writing or statements on product packaging to show that the intended product has the status of a halal product (Wahyu Budi Utami, 2013). Halal label is a label listed on food packaging that indicates that a product has undergone a halal inspection process and has been declared halal (Kasiram, 2010). Based on government Regulation No. 69 dated July 21, 1999 concerning halal labels and food advertisements, halal labels are any description of food in the form of pictures, writings, combinations of the two, or other forms included in food, incorporated into, affixed to or is part of food product packaging.

Understanding Cosmetics

Cosmetics according to the Indonesian Dictionary (KBBI) are related to beauty (about skin patterns), drugs to beautify the face, skin, hair, and so on or beauty tools such as powder, lipstick, beige, lotions, perfumes, facial cleansers (facial

wash) mascara, and others to beautify the face, skin and so on. The term cosmetic comes from the Greek "kosmein" which means "decorated". Cosmetics are widely used both for beauty and for Health (Umi Kulsum, 2015). Halal cosmetics are cosmetics that have received halal certificates from official institutions such as LP POM MUI. According to (Indonesian Health Meter Regulation No.445 / Menkes / Permenkes/1998), defenisi "Cosmetics are preparations or alloys of external ingredients that are ready to be used on the outside of the body (epidermis, hair, nails, lips, and external genital organs), teeth, and oral cavity, to clean, increase attractiveness, change appearance, protect to stay in good condition, improve body odor but not intended to treat or cure a disease".

Methods

This research is phenomenological research with a qualitative approach. Qualitative approaches are chosen with consideration to get deeper information from each cosmetic user informant. This research social group is all Muslim women consumers of pemalang cosmetics. While the informant of this study is a Muslim woman who uses cosmetics pemalang city who was selected as an informant according to predetermined criteria.

Data collection techniques use observations, documentation and in-depth interviews conducted on Muslim women who use cosmetics in Pemalang city. Data analysis in this study is in the form of data collection and conclusion drawing. The primary data in the study was obtained by interviews and direct observations with Muslim women in Pemalang City.

The reason for the selection of Pemalang City as a research location is because the rapid development of the cosmetic industry is supported by the economic improvement of the people of Indonesia, pemalang city in particular, this is also supported by the onslaught of promotion carried out by cosmetic industry players.

Discussions

Symbolic Representation in Cosmetic x Labeled Halal

The modernity of the world will affect the human lifestyle, especially now that many consumers see a product based on the provisions of Islamic teachings. Halal

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labels applied to cosmetic products are one example that Islamic values are very closely needed in consumers. The entry of Islamic values then formed a construction towards Muslim consumers of cosmetic products over a reality.

From the results of research, social construction was obtained where Muslim consumers considered that halal labels contained in cosmetic products as a form of symbolic representation of Islam. Representation is a social state or process that relates to the concept or culture of a society 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 sharia (the islamic provision in question is the content of ingredients in cosmetic products must be guaranteed, safe and not illegal to use). For consumers, halal labeling is important because since childhood they have learned Islam so they consider halal labels should be given not only to food products or products that can be consumed but on cosmetic products as well even though their use is only smeared outside the body as a skin nutrient. This knowledge of Islamic religious science is then 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 arranged is unlikely to have a bad impact on their bodies.

The attitude of Muslim women in Pemalang in determining cosmetic products labeled halal based on Islamic knowledge or teachings obtained since childhood from institutions (families), in accordance with the theory of construction Peter L. Berger, where the implications of determining consumer attitudes in choosing halal cosmetic products come from secondary socialization. In addition, halal labels of cosmetic products are also socialized from MUI institutions that provide halal certification and pass the test. The presence of these trusted institutions, then makes the community feel that Muslims need to get 'special treatment' on products marketed especially about halal and haramnya something. Muslim communities cannot immediately accept all products in circulation because what they consume or use must be clear about the ingredients contained in the cosmetics. The length of the halal process of a product before it is produced makes consumers construct that the halal label is a symbol of Islam to regulate their people before using the products they buy. Thus, this halal label is conceptualized to respect Islamic rules that in the

manufacture of products should not use ingredients that are prohibited in Islam. Therefore, the existence of this halal label is needed by consumers to minimize products in the market that are not in accordance with Islamic rules.

The behavior of Muslim women in Pematang that produces a construct on halal labels is expressed in the subjective experience of informants who are influenced by several factors such as religious factors and environmental factors. The religious factor in question is in the form of knowledge obtained by consumers about halal rules and the haramnya something. The implementation carried out by this informant is then supported by other factors, namely the consumer environment, the majority of which also use halal cosmetics so as to further support their understanding (increasing confidence) that halal labels on cosmetics are one form to represent the Islamic religion. Consumer implications of understanding the teachings of Islam given by their parents by choosing well 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 Islamic representation. Objectification is illustrated by changing the pattern of informant behavior in choosing products that are more selective when going to buy a product including paying more attention to halal labels (because it has its own pluster value), although in practice they have not fully purchased cosmetic products labeled halal. Internalization is characterized by the influence of the informant peer environment who also supports halal labelling of these cosmetic products. The decision of consumers 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 power of halal branding of the product because the company already has a big name. From the explanation above, it can be known that the construction of society against halal labelling is in accordance with the theory of construction (Peter L. Berger).

Berger has several opinions about the construction built by society, namely society forms a construction based on reality in its social environment, the result of human thought as a form of the social world will continue to develop, construction will build people's lives sustainably and carried out continuously, reality and public knowledge are two different things so that people's knowledge must have

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implications for the processes. which has been built according to reality (Berger and Luckman, 1990 in Prasojo).

Meaning of Halal Labeled Cosmetics for Muslim Women in Pemalang

Recently there has been an innovation in cosmetic products that are claimed to be halal in terms of ingredient content and production process so that it is safe for use by Muslim women. As in general, these halal labeled cosmetics then began to direct a surefire strategy as their efforts in promoting halal-labeled cosmetics, such as being sponsors of model competitions and fashionshows, sponsoring several make up artists, the onslaught of promotions in several shopping centers, and many more. No wonder if many cosmetic products then sponsor the models and who can then display the makeup or makeup of the cosmetic products while on the catwalktak, when being a bride or other events by using a make up artist sponsored by the cosmetics, many Muslim women in Pemalang who use these cosmetics for everyday are no exception the informants in this study, namely one of the make up artists in pemalang. The driver. Then in terms of models, clients and Muslim women in Pemalang itself 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 that is intended for Muslims, although it does not rule out the possibility if they have also used cosmetic products without halal labels. No wonder many of the informants who then decided to use cosmetics labeled halal until now.

The number of sponsors and the onslaught of promotions from various cosmetic brands make informants more able to understand the differences of each cosmetic brand, then they can describe what they mean the halal-labeled cosmetics they use today. For WL and is halal-labeled cosmetic products that are currently circulating in the market, there is actually nothing special, it is an event for promotion, none other than so that their products can get their own market segments, especially for Muslim women.

But for AM, IM and HM the existence of cosmetic products labeled halal is considered safe for their skin. Because they believe that the ingredients in cosmetics labeled halal do not contain pork, mercury, gelatin and alcohol. As we know that as a Muslim they also understand what ingredients are prohibited in the religion of Islam

as they mentioned above. So they also concluded that cosmetics labeled halal are more acceptable to facial skin because it is free from the content of illegal ingredients.

Similar to the three informants above, AR, SL and NH interpret cosmetics labeled halal as an obligation of a Muslim because using cosmetics with halal ingredients becomes one of the sharia that is definitely the law in Islam. With halal-labeled cosmetics on the market today making Muslim women more concerned with what enters their bodies today, not only food or drink but also cosmetics that will obviously be absorbed into the skin. So that later they do not have to worry if the cosmetics they use can affect their worship charity, because they clearly use halal labeled cosmetics that are clearly contained ingredients and the production process is guaranteed to be halal.

This proves that halal labels on cosmetic products provide positive value that has a great opportunity in influencing consumer buying decisions, purchasing decisions are taken from the perception in advance where people will choose, organize and consider the products to be consumed. After this perception arises the beliefs and attitudes of the community with the halal label. And in the end those beliefs and attitudes affect people's purchases. This statement is in accordance with Philip Kotler who said that beliefs and attitudes affect the purchasing behavior of individuals and in accordance with Islamic consumption which always refers to the basis of halalanthoyiban (Rafita, 2017).

Orientation of Actions By Muslim Women and Make Up Artists in Pemalang When Choosing to Use Halal Labeled Cosmetics

There are various reasons from informants who work as make up artists who choose to use halal cosmetics so that they lead and are oriented to social actions, because on the other hand, the influence of religious identity can greatly affect consumers. As stated 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 (Max Weber, 1864-1924).

Just like WL is oriented to instrumental rational action because the reason he buys halal-labeled cosmetics that feel familiar with the product, then for reasons of

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need then he feels suitable and the price is considered cheap then he continues to repeat the purchase and still use halal labeled cosmetics until now.

Furthermore, AM is oriented towards rational actions based on values because AM himself decided to buy and use cosmetics labeled halal because from the beginning he was aware and understood very well the Islamic sharia that he had to hold firm. For him, a Muslim woman must use cosmetics that have been labeled halal because it is an effort to get ridho from Allah, by staying away from all prohibitions in the form of the use of prohibited ingredients.

Then IM is oriented towards instrumental rational social actions because IM decides to buy and use halal labeled cosmetics after feeling suitable when trying halal labeled cosmetics. Previously IS had tried his friend's halal-labeled cosmetics, then he became convinced that if he used the cosmetics the results would be good. IM also chooses to use cosmetics labeled halal because of its low price.

Unlike AR which is more oriented towards social actions based on values, she claims to have long used cosmetics labeled halal because it was bought by her mother. Since long ago AR has never been neko-neko to try various cosmetics so when he was chosen by his mother to use cosmetics labeled halal he felt it was okay. As far as cosmetics are safe for the mother to use, AR and also her mother feel confident to use the halal labeled cosmetics. But what is interesting is that AR also understands very well the Islamic religious sharia that he has learned since childhood, especially for halal and haram things so that AR believes that by using cosmetics labeled halal it will not affect his charity and worship because the cosmetics have been ensured halal.

The reason SL decided to use halal-labeled cosmetics was oriented towards instrumental rational social actions, where SL felt suitable after trying to use halal-labeled cosmetics since being offered one of the cosmetic products in Pemalang shopping center. SL himself is very selective in choosing cosmetics because his face tends to be sensitive, but after using halal-labeled cosmetics he did not feel any adverse effects that arise so he felt that he matched the halal-labeled cosmetics he used until now.

Similarly to the informants above, HM's reasoning is more oriented towards instrumental rational social actions. This happened because she already felt that she

matched the results displayed to her clients after trying halal-labeled cosmetics that sponsored beauty schools. Then finally he decided to continue using halal cosmetics.

But it is different from IS which is oriented towards the social action of affection. He himself admitted that he had never previously thought of buying cosmetic products labeled halal. At that time he accidentally came to a seminar and got a discount voucher, did not want to miss it, he finally used the discount voucher to buy cosmetics labeled halal. He also often buys cosmetics that he thinks are kece, but do not care whether the cosmetics are suitable if used by him or not. So it can be said that IS buys cosmetics labeled halal just because it gets an emotional boost in the form of discounts or discounts.

Furthermore, NH is oriented towards social actions based on values, where initially she uses cosmetics labeled halal because she was told by her mother. Since the mother followed the study, NH's mother told her to throw away all cosmetics without the halal label she had. According to NH, her mother did this after being told by the ustadz that a woman what else Muslim women are required to wear cosmetics that are clearly halal, and she also understands that the halal-labeled cosmetics have been ensured to avoid all illegal ingredients so that it will not affect charity and worship later.

Opinions of Muslim Women in Pemalang Regarding Beauty Cosmetic Products That Do Not Have Halal Labels

Each consumer has its own reasons of preference and perception in purchasing goods and products for daily needs. Muslim women in Pemalang give different opinions, some have a perception that they do not mind the use of cosmetics that have not been tested for halalness or that have not been certified Halal MUI because they use beauty products that have not been certified halal but feel safe when using in the short or long term.

While the majority of Muslim women in Pemalang perceive that every type of beauty product is a problem if it has not been registered bpom MUI even though they do not use it because they consider products that have not received halal certificates are products that are not guaranteed safety and are feared to have an effect in their worship, prayer for example. Based on the results of interviews with Muslim women in Pemalang on the halal use of cosmetics obtained as follows:

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"We must choose a good product (halal) because in addition to us wanting to look fresher and more attractive, on the other hand we also avoid dangerous ingredients to maintain the quality of our skin and keep the prayers we do remain valid, then the body must be holy and must not contain something that contains unclean and haram elements, This applies not only to food but also to cosmetics. (Interview with AM/26-03-22)"

"Because I believe that everything that is halal is good especially cosmetics that have been tested for the goodness of its ingredients for skin that is sensitive to chemicals that are not uncommon to be found in all products produced by various cosmetic factories. Halal cosmetics are more about caring than producing quick results and for self-comfort. (Interview with SL/26-03-22)"

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

Conclusion

The results of the analysis that can be inferred from the findings of the data above are informants and Muslim women in Pemalang who require to use cosmetics labeled halal because they are aware of religious values, one of which is a form of Islamic sharia and interprets cosmetics labeled halal as cosmetics that are safe for the skin because they do not cause irritation, they are selective in choosing cosmetics because the 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 establish halal and haramnya 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 using 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 in advance where people will choose, organize and consider the products to be consumed. After this perception, there are beliefs and attitudes of the community with the halal label. And in the end those beliefs and attitudes affect people's purchases.

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

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