

**Muslim Students Consciousness to Use
Halal Cosmetic Products at Semarang
City, a Psychological Analysis**

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Abstrak:

It is important to know the awareness of Muslimah students using halal cosmetics to protect Muslim consumers in the use of cosmetic products. This study aims to describe how consciousness of Muslim students at Semarang to use halal cosmetics. Researchers used mix-method qualitative-quantitative research methods with survey techniques. Sampling was done by using cluster random sampling technique at public and religious universities in Semarang City. Data collection techniques used questionnaire on 145 female students from 7 major universities in the city of Semarang. Last analysis used religious psychology. The results of the research have shown that their level of consciousness to carry out Islamic values in daily life reaches 90.3%. The relationship between religious consciousness and the use of halal products among Muslim female students from both *santri* and non-*santri* in Semarang City is very high (71%) Thus, that attitude of students is included in self-directive religious consciousness category, namely religious behavior due to personal encouragement, and not affected by the environment.

Merupakan suatu hal yang penting untuk mengetahui kesadaran Mahasiswa Muslimah dalam menggunakan kosmetik halal untuk melindungi konsumen muslim dalam penggunaan produk kosmetik. Penelitian ini bertujuan untuk mengetahui bagaimana kesadaran mahasiswa Muslimah di Semarang untuk menggunakan kosmetik halal sebagai salah satu manifestasi kesadaran dalam beragama dan faktor-faktor yang mempengaruhinya. Peneliti menggunakan metode *mixmethode* kualitatif-kuantitatif dengan teknik survey. Pengambilan sampling dilakukan dengan dengan teknik cluster random sampling di perguruan tinggi umum dan agama di Kota Semarang. Teknik pengambilan data dengan angket terhadap 145 mahasiswi 7 perguruan tinggi besar di Kota Semarang Hasil peneltian telah menunjukkan bahwa Tingkat kesadaran mereka untuk menjalankan nilai-nilai Islam dalam kehidupan sehari-hari mencapai 90,3%. Hubungan antara kesadaran beragama dengan penggunaan produk halal di kalangan siswi muslim baik santri maupun non santri di Kota Semarang sangat tinggi (71%) Dengan demikian, sikap siswa tersebut termasuk dalam kategori kesadaran beragama self directive yaitu perilaku keagamaan yang muncul karena dorongan pribadi, dan tidak terpengaruh oleh lingkungan.

Kata Kunci:

Religious consciousness; halal; cosmetics;

Introduction

Cosmetics are interesting topic to discuss, especially for women, including Muslim women. However, not all existing cosmetic products have been certified halal, and not all Muslim women have used cosmetic products that have been certified halal. There are 31403 types of cosmetics of various brands registered by the Food and Drug Supervisory

Agency (BP.POM)¹ and some have received halal certification as released on the official website of the Indonesian Ulema Council (MUI).

The use of good and halal products is a form of implementation as well as a representation of faith and submission to Allah. People are yet to realise the importance of awareness when choosing products, especially now that cosmetics have become a primary need among millennials.² It is important to choose cosmetic products that are not only attractive and affordable, but also to be aware of the halal aspect when choosing them.³ The level of encouragement of a Muslim to use halal products and leave the haram is an indication of the level of obedience to Allah. Muslim consciousness to use halal food products has been so clear. They have also abandoned haram foods such as foods containing pork, alcohol, blood, wild animals, disgusting animals or animals slaughtered not according to religious rules. However, this consciousness has not been fully followed in the use of halal cosmetic products.

Muslim female students are part of an educated religious community. They should have the power of remembrance and thought that becomes the driving force in realizing the attitudes and behavior of their daily lives that are higher than the general public. The power of remembrance possessed by a Muslim female student should be able to make her understand the verses of *qauliyah* (the holy *Qur'an*), be close to Allah and act in accordance with Islamic values. While the power of thought should make him able to understand the verses of *kauniyah* (science) and capture reality logically which can foster a wise attitude in solving life's problems, including in making decisions to choose cosmetics that are in accordance with his ideological and theological perspective, as well as in accordance with his physical needs. The use of good and halal products from a religious perspective is a form of implementation as well as a representation of faith and submission to Allah. The many encouragements of a Muslim's faith to use halal products and leave haram products will increasingly show consciousness and commitment to Allah. This will enable Muslims, especially Muslim women, to become more qualified in their thinking and behaviour in their daily lives.⁴

The polarization of people's habits to choose cosmetics is interesting to study, whether female students prefer cosmetics that are clearly listed as halal or choose cosmetics

¹ "Cek Produk BPOM - BPOM RI," accessed July 17, 2019, <https://cekbpom.pom.go.id/index.php/home/produk/fjrik9jd2kkukf9vphreoj4es7/top2019/12/row/10/page/2/order/4/DESC>.

²Siti Nur Azizah and Desi Erawati, "Perilaku Konsumsi Generasi Milenial Terhadap Produk Kosmetik Dalam Islam (Studi Pemikiran Monzer Kahf)," *NUANSA: Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam* 20, no. 2 (2023): 134–35.

³ Siti Khodijah Sara, Rabya Mulyawati Ahmad, and Fajeri Arkiang, "Pengaruh Kesadaran Halal Terhadap Minat Beli Kosmetik Halal," *Jurnal Asy-Syarikah: Jurnal Lembaga Keuangan, Ekonomi Dan Bisnis Islam* 4, no. 1 (2022): 21–37, <https://doi.org/10.47435/asy-syarikah.v4i1.820>.

⁴ Budi Suryowati and Nurhasanah Nurhasanah, "Label Halal, Kesadaran Halal, Religiusitas Dan Niat Beli Produk Kosmetik Halal," *Kompleksitas: Jurnal Ilmiah Manajemen, Organisasi Dan Bisnis* 9, no. 01 (2020): 11–20, <https://ejurnal.swadharma.ac.id/index.php/kompleksitas/article/view/17>.

based on their interest in promoting the quality of the cosmetics, even though they are not necessarily halal, or do not even care whether the cosmetics are halal or not. . How much consciousness has been formed in using halal cosmetics for students can be important information for both Islamic religious educators and for producers, distributors and marketing of halal cosmetic products?

Methods

This research uses a mixed method approach, namely descriptive quantitative with field survey method (field research) and qualitative. The data search technique uses a questionnaire / checklist technique using google form regarding halal cosmetic selection behaviour in Semarang. The population of Muslim women students in the city of Semarang is spread across various campuses in Semarang City, both public and private. There are about 11 (eleven) namely Diponegoro University (UNDIP), Semarang State University (Unnes), Walisongo State Islamic University (UIN Walisongo), Unaki, Unisbank, Muhammadiyah Semarang University (Unimus), Sultan Agung University (UNISSULA), PGRI Semarang University (Upgris). Semarang University (USM), Wahid Hasyim University (UNWAHAS), and Unika Soegijapranata. The sampling technique used purposive random sampling of 145 (one hundred) Muslim female students on large public and private campuses, general and religious. This study took a sample of at least 4 large universities (two public campuses and two private campuses), namely Diponegoro University Semarang (UNDIP), Walisongo State Islamic University (UIN), Muhammadiyah University Semarang (UNIMUS), and Sultan Agung University (UNISULA). Each campus was taken by random sampling of at least 25 female students so that the total sample was 145 female students.

Validation and data analysis using triangulation by means of Focus Group Discussion (FGD) to validate and confirm the results of temporary analysis to get valid and clear data. So that the data obtained both qualitatively and quantitatively are more accountable. The analysis technique uses quantitative and qualitative inductive deductive analysis.

Result

Religious Consciousness

Religious Consciousness is the highest value of humanity. Humans become valuable because they have a consciousness of themselves among God, objects, and other creatures around them, making humans able to treat themselves in the right way. Because of this consciousness, humans have the will to live meaningfully (the will to meaning) and develop a meaningful life (the meaning life), so that they are able to present feelings of satisfaction, comfort, and happiness.⁵

⁵ Hanna Djumhana Bastaman, *Integrasi Psikologi Dengan Islam* (Yogyakarta: Pustaka Pelajar, 1997), 193–94.

Zakiah Darajat, which is reinforced by Agnieszka Bożek's research. et al (2020) mention religious awareness as a mental aspect of religious activity that can be present (felt) in the mind and can be tested by introspection. People who have awareness can find meaning in their activities. Outwardly, a behaviour may look the same, but each person can get a different meaning, depending on the awareness they have. Just as a learner who has the ability to self-direct and move forward in completing simple tasks can actually develop critical thinking behaviours and construct meaning.⁶ This feeling of meaning will then be able to bring a feeling of relief and peace after doing certain activities and this also affects health.⁷ On the other hand, Hasim Hasanah said that religious consciousness is a condition of being aware, concerned with religious values, believed to be correct based on aspects of the value system, attitudes and behavior, and implemented in the practice of ritualistic worship according to the values of religious teachings.⁸ Max Weber considers that religious experience is very diverse and individual in nature so that it can only be understood from the point of view of subjective experience and the goals of the individual concerned in giving meaning to his behavior.⁹

While religion as conveyed by James B. Pratt, is understood as a serious behavior of an individual or society regarding a power, where the power they imagine as a force that completely controls their desires and destiny. The definition of religion is a definition in a psychological perspective so that it sees everything that exists in the individual from the point of view of behavior. What is meant here is behavior (attitude) in the form of an adjective which means a person's behavior related to social responses and something outside of himself) as responsive consciousness in various forms such as attention, interest, hope, feeling, a tendency to respond to something, and others.¹⁰

Religion is defined as an 'active' behavior, this is a continuation of the opinion of previous figures such as Kant, Schleirmacher, Durkheim, Judd, A.C Watson. Watson defines religion as a social attitude toward the non-human environment. Watson divides social behavior into two, namely social behavior related to the human environment - as a sociological study and social behavior related to non-human environments - as a religious study.¹¹ James asserts his opinion that the intended religious behavior is something

⁶ Foo Sze-yeng and Raja Maznah Raja Hussain, "Self-Directed Learning in a Socioconstructivist Learning Environment," *Procedia - Social and Behavioral Sciences* 9 (2010): 1913–17, <https://doi.org/https://doi.org/10.1016/j.sbspro.2010.12.423>.

⁷ Zakiah Daradajat, *Psikologi Agama* (Jakarta: Bulan Bintang, 1979), 14; C. Mohiyeddini et al., "The Relationship Between Spirituality, Health-Related Behavior, and Psychological Well-Being," *Frontiers in Psychology*, 2020, <https://doi.org/10.3389/fpsyg.2020.01997>.

⁸ Hasanah and Hasyim, "Peran Strategis Aktifis Perempuan Nurul Jannah Al Firdaus Dalam Membentuk Kesadaran Beragama Perempuan Miskin Kota," *INFERENSI: Jurnal Penelitian Sosial Keagamaan* 7, no. 2 (2013): 473–92.

⁹ Max Weber, *The Sociology of Religion* (United States: Beacon Press, 1993), 1.

¹⁰ James Bisset Pratt, *The Religious Consciousness* (New York: Casimo;Inc, 2015), 2.

¹¹ Arthur Clinton Watson, *The Logic of Religion* (Chicago: The University of Chicago Libraries, 1918), 22.

comprehensive where the power imagined in religion (the unseen) controls all human behavior.¹²

For religious people, religion has a central role in determining their attitudes and behavior, because belief in religion is a link between humans and God. Religious humans always tend to live life according to the will of God / the unseen, as a source of abstract order and order.¹³ This tendency is a motivation for someone to live a meaningful life. Thus, this motivation becomes very important and becomes the inner driving force that influences a person to be able to live a good life. Jalaluddin as quoted by Ramayulis mentions the importance of religious motivation, there are 4 main functions, namely: a. As an aspect of driving humans to do everything, it becomes an important element in human action or behavior. b. To determine the direction and purpose of human life. In relation to religion, it can be seen whether a person's life is oriented to the world or the hereafter, or both. c. As a selector for human actions and actions in quality and quantity to distinguish between quality and unqualified actions. The function of religious motivation in quality will encourage someone to do good deeds and be in harmony with religion. Motivation within a person can be achieved through self-direction and through a certain level of maturity within a person.¹⁴ While quantitatively it will encourage someone to make a decision whether an action is enough to be done once or must be repeated. d. As a tester of human attitudes in charity, it can be judged whether the charity is "right" or "wrong" emotionally (feeling) and subjectively. In the context of religion, the presence of God has a significant effect on one's emotions. This is the reason why a person finally has a tendency towards religious values.¹⁵

People who have religious consciousness can find their life to be more meaningful. Victor E. Frankl, stated that the experiential value of good values (including religion) is one of the sources for a person to live a meaningful life. Everyone has a desire to be meaningful. If he is able to realize his desires, he will be able to find his life meaningful and happy. Conversely, if a person is not able to fulfill his desire to be meaningful, he will feel disappointed, empty, and can lead to personality disorders.¹⁶ Therefore, it is important to have religious awareness and good values within oneself so that a person can easily realise his happiness for the sake of security in this world and the hereafter.¹⁷

¹² Pratt, *The Religious Consciousness*, 2.

¹³ Ramayulis, *Psikologi Agama* (Jakarta: Kalam Mulia, 2002), 208–10.

¹⁴ Jennifer D. Robinson and Adam M. Persky, "Developing Self-Directed Learners," *American Journal of Pharmaceutical Education* 84, no. 3 (2020): 847512, <https://doi.org/https://doi.org/10.5688/ajpe847512>.

¹⁵ Ramayulis, *Psikologi Agama*, 79–80.

¹⁶ Bastaman, *Integrasi Psikologi Dengan Islam*, 193–95.

¹⁷ Ifham Choli, "Pembentukan Karakter Melalui Pendidikan Islam," *Tahdzib Al-Akblaq: Jurnal Pendidikan Islam* 2, no. 2 (2019): 35–52, <https://doi.org/10.34005/tahdzib.v2i2.511>; Edi Saffan, "Urgensi Doa, Ikhtiar Dan Kesadaran Beragama Dalam Kehidupan Manusia (Suatu Tinjauan Psikologis)," *Fitra* 2, no. 1 (2016): 20–27, <http://jurnal.staitapaktuan.ac.id>.

Howard Wettstein (2012) states more deeply about religious experience. He said that religious experience is the state of an individual in presenting God within himself as an intertextual interaction, where God's presence is very individual. It is not the same between one person and another, depending on the experience of the problem at hand. Sometimes God is present in His role as a place to express gratitude for feeling He has been given His love, sometimes He is present as a friend to share miracles, and in other circumstances, God is present as a source of the greatest strength, when one hopes for strength.¹⁸ The concept of religious consciousness in Islam is contained in the hadith *qudsi* which means "I am in accordance with My servant's prejudice to Me. I am with him whenever he remembers Me." (Hadith narrated by Imam Bukhari and Muslim, from Abu Hurairah r.a).

Thus, religious consciousness is a form of the depth of religiosity itself. The deeper one's consciousness, the higher the level of religion. This religious consciousness is represented in the form of religious behavior, namely human activities based on the consciousness of the religious values that they believe in. This religious behavior arises because there is an impulse as a person's response to life's problems. Nico Syukur Dister mentions four main types of goals that cause the emergence of religious behavior in a person, namely: to maintain the norms and order of society, to overcome frustration, to intellectual satisfaction, and to overcome fear.¹⁹

Research on the meaning of religious consciousness for one's life has been carried out by Lu.Lu. Sinelina. The results showed that the most religious adherents in Russia in 2012 were Orthodox Christians 82%, old beliefs (ancestors) 2%, Muslims 5%, Catholics 0%, Protestants 0% and non-religious 6%. As for the consciousness about the importance of religion for Muslims in their lives, there are 32% of answers that consider it very important, 50% consider it important, 9% consider it unimportant and 7% consider it very unimportant.²⁰

Various Behaviors of Religious Consciousness

Consciousness is a very deep psychological stage of a person, thus encouraging a person to be able to make religious values as a source of his attitude to solve the problems of his life. Religion in the view of sociologists Max Weber and Clifford Geertz is related to giving meaning to life. For Weber, religion provides a set of deep meanings about human life, while for Geertz the need for meaning in life is a human instinct that can be fulfilled by religion. Weber stated that the need for meaning in life is a form of the human need for an explanation and meaning of suffering experienced by humans. Moreover, according to Geertz, the need for meaning in a situation is not only about suffering, but also about

¹⁸ Howard Wettstein, *The Significance of Religious Experience* (New York: Oxford University Press, 2012), 135–36.

¹⁹ Ramayulis, *Psikologi Agama*, 97–99.

²⁰ Iu. Iu. Sinelina, "Dynamics of Religiosity Among Russians and Some Methodological Problems of Its Study," *Sociological Research* 53, no. 5 (2014): 61–80, <https://doi.org/10.2753/sor1061-0154530505>.

inexplicable experiences such as death and dreams. So Geertz divides the experience into three things, namely bafflement, suffering, and ethical paradox.²¹ Each person has different experiences and interprets them differently, so the role of human consciousness in religion can provide a better direction for action.²²

Clifford Geertz in his book *The Religion of Java* divides the pattern of religious behaviour of the Indonesian Javanese people into 3 groups, namely the *santri*, *priyayi*, and *abangan* groups. *Santri* are people who generally have educational backgrounds from religious institutions such as Islamic boarding schools (*pesantren-java*) and *madrasas*. Their behaviour is dominated by things that are based on Islamic religious values. The students are divided into two, namely traditional and modern students. *Priyayi* are those who come from the nobility. They are people who have '*alus*'/ smooth jobs, working in government offices.²³ These *priyayi* were originally a '*trab*' descended from pre-colonial Javanese kings, but during the Dutch colonial period, they were used as tools/administrative employees to carry out Dutch affairs. This circle was gradually added to by people from among the common people who were drawn into the bureaucracy to make up for the shortage of genuine nobles who were running out.²⁴ The word –smooth-(*alus* – java) contains the meaning of pure, refined, beautiful, polite, civilized. This includes lifestyle, beliefs, manners, job choices, tastes and so on. A Javanese who uses the Javanese language '*keromo inggil*' (a very high Javanese language) is also called a person who is smooth in language and this automatically indicates the social class of the person who uses the language. On the other hand, the word -*kasar-java*- means impolite, rude, uncivilized, stupid.²⁵ Javanese people who use the language '*ngoko*' are considered rude people and show that they come from ordinary people. The use of the Java language consists of three levels. '*Ngoko*' is the lowest class language, '*keromo*' is the middle-class language, and '*keromo inggil*' is the upper-class language. *Abangan*, they are people who work '*kasar*'/ roughly' including farmers, traders, fishermen, laborers and others. In general, they take education in public schools with the main behavior of upholding the traditions of their ancestors. Religion among *abangans* is a synthesis of religion and inheritance from tribes, a synthesis of various sources. They understand very well when to hold a *salametan*, especially in a tradition based on the Javanese calendar. They also understand what needs to be prepared and to whom they offer salvation /*slametan*.²⁶

The concept of social class and religion about Javanese people presented by Clifford Geertz as a result of research in Modjokuto, now: 2021, included in Kediri district, East

²¹ Robert A. Segal, "Weber and Geertz on the Meaning of Religion," *Religion* 29, no. 1 (1999): 69, <https://doi.org/https://doi.org/10.1006/reli.1998.0178>.

²² Assel Buzhayeva et al., "Religious Consciousness as Form of Public Consciousness," *Astra Salvensis - Revista de Istorie Si Cultura* 16, no. 11 (2018): 416–32, <https://www.ceeol.com/search/article-detail?id=667029>.

²³ Clifford Geertz, *The Religion of Java* (Chicago: University of Chicago Press, 1976), 227.

²⁴ Geertz, 229.

²⁵ Geertz, 232.

²⁶ Geertz, *The Religion of Java*.

Java, which was published in 1976, is still quite relevant even though in some aspects it has undergone a shift, especially in urban areas. This is due to very high social mobility and the influence of democratic western culture.

The shift in meaning between santri, *priyayi*, and abangan, can at least be identified from its essential meaning. So that the contextualization of the Javanese religious class can be interpreted contextually as follows: Santri group with a fixed meaning. They have more obedience to the teachings of Islam. They have received intensive Islamic religious education at one of the Islamic educational institutions such as madrasahs, Islamic schools, Islamic orphanages, or boarding houses. Other indicators can be seen from their obedience to the pillars of Islam and the pillars of faith. The pillars of Islam consist of five, namely *syahadah*, prayer, zakat, fasting of Ramadan, and pilgrimage for those who can afford it. While the pillars of faith consist of six things, namely faith in God, faith in the angels of God, faith in the books of God, faith in the prophet and messenger of God, faith in the last day and faith in destiny (*qadha* and *qadhar*).

The *Abangan* group are those who claim to be Muslim and have an Identity Card as Muslim, but in their worship, they are still mixed with Javanese ancestral teachings (*kejawen*), so they are considered less obedient in carrying out Islamic religious values. The indicator is in terms of education, they take general education for example in elementary schools, junior high schools, high schools, and universities both public and private which do not use the term, Islam. The second indicator can be seen from the obedience to run the pillars of Islam and the pillars of faith.

Priyayi. Nowadays, to really find this genuine *priyayi* class is more difficult. They used to be the descendants of the kings but now have mixed with various ordinary descendants. Royal culture is hard to do. Those who still maintain their royal lineage are mostly prosperous families because in general, royal culture is expensive. So that there is a shift in the *priyayi* social class in urban areas today from the royal nobility to those who have 'priyayi' jobs, namely from government officials, partly Civil Servants, managers and Big Entrepreneurs.

Meanwhile, Galk and Gall (1966) as quoted by Dewi (2012) defines diversity as a system of symbols, beliefs, values, and behaviors that are institutionalized, focused on internalized issues and ultimate meaning. Djameludin Ancok and Fuat Nashori Suroso (2011) explain Galk and Gall's opinion about various kinds of religious consciousness that have been contextualized with Islam, including five dimensions of religious consciousness, namely: *first*, ideological dimension (*'aqidah*). One of the ways in which people claim to be Muslims can be seen from their understanding of the fundamental beliefs of a Muslim, known as the pillars of faith. The six pillars of faith are the ideological foundation of a Muslim. *Second*, intellectual dimension. The depth of a Muslim's understanding of his religion can be a measure of his religious consciousness. A Muslim must understand the basic concepts of Islam including faith (*aqidah*), worship (*ibadah*), and morality (*akhlak*).

Third, ritual dimension (*ibadah*). This dimension measures the obedience of a Muslim to practice his knowledge. They try to fulfill the obligation to carry out the five pillars of Islam (shahada, prayer, zakat, fasting in Ramadan, and performing the pilgrimage for those who can afford it). They also want to do *sunnah*. *Fourth*, experience dimension. This aspect relates to religious experiences, perceptions, feelings, and sensations felt when living daily life, solving problems within the framework of divine consciousness. Feel the presence of God in every activity and feel the transcendental authority that directs his life. This aspect is a person's experience which is very subjective, moves, and sometimes makes someone act unexpectedly. *Fifth*, consequential dimension (morals / *akhlak*). It can be said that this dimension is the result of the actualization process of a person's religious beliefs, practices, experiences, and knowledge which is expressed in his daily behavior. This dimension is the outer side of religion and the most easily observed expression. Even in Islam, morality or the consequential dimension is an indicator of perfection in religion.²⁷

Presumably, Geertz's concept of 'The Religion in Java and Galk and Gall's concept of religious consciousness are contextual. This can be used as an indicator of the analysis of socio-religious behavior in Central Java, especially in Semarang City.

Religious Consciousness of Muslimah Students for the Use of Halal Products

The age of undergraduate students, in general, is in the age range of 18 to 25 years, entering the phase of late adolescence or early adulthood. This phase is marked by adolescence. During this development period, a person generally has attitudes like find her personal, setting goals, outline the path of life, responsible, and gathering his own norm.

Religious consciousness in the adolescent phase is closely related to the process of developing religious souls, balanced between physical and spiritual development. Jalauddin as quoted by Saifuddin said that there are several patterns of religious behavior in adolescents, including: *first*, self-directive behavior is religious behavior due to personal encouragement; *second*, adaptive which is religious behavior due to the environment; *third*, submissive, namely religious behavior but in a state of doubt; *fourth*, un-adjusted, namely the behavior of teenagers who do not believe in religious and moral truths and *fifth*: deviant, namely the behavior of adolescents who reject religious laws and the moral order of society..²⁸

The behavior of Muslim female students who are included in the adolescent group to use halal cosmetic products is part of religious behavior. Based on the verses of the Qur'an and the hadith of the Messenger of Allah who recommends his ummah to use halal goods in meeting their needs. As stated in the verse of the Qur'an:

²⁷ Djamaluddin Ancok and Fuat Nashori Suroso, *Psikologi Islami Solusi Islam Atas Problem-Problem PSikologi* (Yogyakarta: Pustaka Pelajar, 2011).

²⁸ Ahmad Saifuddin, *Psikologi Agama: Implementasi Psikologi Untuk Memahami Perilaku Agama* (Jakarta: Kencana, 2019), 112–13.

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O mankind! Eat of that which is lawful and good in the earth, and follow not the footsteps of the devil. for the devil is an open enemy to you.

Q.S Al-Baqarah verse 168

From this verse, Allah SWT has ordered Muslims to consume halal and good food bestowed by Allah SWT, and forbid consuming haram food. The basic law of using all objects is permissible unless there are authentic and *sharih* texts that forbid it. Likewise, cosmetics, it may be used as long as the ingredients and the manufacturing process do not contain anything unlawful. When halal has become an option, Muslim consumers will choose halal cosmetics, so the halal cosmetic market is very potential because the majority of Indonesia's population is Muslim (population of more than 280 million people). Halal generally refers to things or actions that are permitted by Sharia (Islamic) law. Within the scope of halal cosmetics, this concept covers all aspects of production, production, storage, packaging, and shipping in accordance with Islamic law. Thus, Muslim consumers have a high demand for halal products.

There are at least four factors that make a person choose a product, namely: brand, price, quality, and labeling. In this context, halal is included in quality as well as labeling. Because it is impossible for a halal label to be included on a product without going through the quality test process of the Indonesian Ulema Council (MUI). Quality testing and labeling will affect the brand and price of a product. So as a Muslim woman you don't just have to choose and wear it, you also have to be a smart consumer.

There is an important thing, namely the halal logo or labeling. Zakaria and Talib (2010) stated that it is necessary to use procedures in order to obtain halal certification. Therefore, the halal logo or label cannot be taken lightly. In other words, the halal label must be certified by a credible authority. Institutions that guarantee halal certification in Indonesia are organized by the MUI (Indonesian Ulema Council) through the LP-POM (Institute for the Study of Food, Drugs and Cosmetics). Regarding the *halahness* of a product, the Muslim community has been ordered by Allah SWT to consume something that is lawful and good as stated in Q.S Al-Baqarah verse 168

The giving of halal labels in Indonesia to food, cosmetics, or other goods has become a habit so there is a growing perception that goods that do not attach a halal locomotive. it is possible that the product is illegal. According to Awan, Siddiquei, & Haider (2015) halal certification on a product is carried out to facilitate Muslim consumers in purchasing a product that is in accordance with Islamic law. According to Hussin, Hashim, Yusof, & Alias (2013) halal cosmetics are a guarantee that halal products are halal from all aspects including production, use of halal raw materials, storage, packaging, and distribution. Thus, the consciousness of Muslim youth in using halal products is very personal. Each individual can interpret the activities of using halal cosmetics according to their experiences. It could be due to motivation or just following the trend of the model

shown to his friends, or even because it was just a coincidence. If someone has an independent commitment within them, then that motivation can come through self-direction,²⁹ then the use of halal cosmetics can be an indicator of the religious consciousness of Muslim female students.

Consciousness of Muslimah Student to Choose Halal Products in Semarang City

The city of Semarang is the capital of the province of Central Java, Indonesia. The city of Semarang has an area of 373.70 km². Located at the coordinates between the line 6°50' - 7°10' South Latitude and the line 109°35' - 110°50' East Longitude. It is bordered on the west by Kendal Regency, on the east by Demak Regency, on the south by Semarang Regency, and on the north by the Java Sea with a coastline length of 13.6 Km. The altitude of Semarang City is between 0.75 to 348.00 above the coastline. According to the Semarang Climatology Station,

The average air temperature in Semarang City in 2020 ranges from 28.21°C to 30.46°C. Some places that are located close to the beach have relatively high average air temperatures. The average humidity varies from 71.83% to 85.90%. The average air pressure ranges from 1007.27 mb to 1009, mb. The wind speed varies from 1.56 m/s to 2.44 m/s.³⁰

Administratively, the city of Semarang is divided into 16 sub-districts. In terms of area, the narrowest to the widest are South Semarang, Central Semarang, Gayamsari, Candisari, East Semarang, Gajah Mungkur, North Semarang, Pedurungan, West Semarang, Banyumanik, Genuk, Tugu, Ngaliyan, Tembalang, Gunungpati, Mijen. While the population, based on the results of the 2020 population census, the population of Semarang City was recorded at 1,653,524 people. The distribution of population in each district is not evenly distributed. In the Semarang City area, Candisari sub-district was recorded as the most densely populated area (11,538 inhabitants per km²), while Tugu sub-district was the area with the lowest density (1,033 inhabitants per km²).³¹

Socio-religious conditions and the level of poverty in the city of Semarang. In 2020 the majority of the population of Semarang City is Muslim. Based on data from the Ministry of Religion of Semarang City, the population of Semarang City is 87.22 percent Muslim, 6.92 percent Protestant, 5.11 percent Catholic, 0.07 percent Hindu, 0.65 percent Buddhist, and 0.03 others. Along with the development of various religions in the city of Semarang, of course, it needs to be supported by places of worship that accommodate all religions. In 2020, places of worship available in Semarang City include 1,308 mosques,

²⁹ Jane Pilling-Cormick and D. Randy Garrison, "Self-Directed and Self-Regulated Learning: Conceptual Links," *Canadian Journal of University Continuing Education* 33, no. 2 (2007), <https://doi.org/https://doi.org/10.21225/D5S01M>.

³⁰ Kota Semarang BPS, *Kota Semarang Dalam Angka Semarang Municipality in Figures 2 0 2 1* (Semarang: BPS Kota Semarang, 2021), 40.

³¹ BPS, 86.

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1,304 prayer rooms, 260 Protestant churches, 14 Catholic churches, 5 temples and 8 monasteries. The number of poor people in Semarang City was 71.97 thousand people in 2019 which increased to 79.58 thousand people in 2020 with a poverty line of 522.691 rupiahs.³²

The condition of universities in Semarang City, in 2021 there will be at least 15 universities including Diponegoro University (UNDIP), Semarang State University (UNNES), Semarang Muhammadiyah University (UNIMUS), Sultan Agung University (UNNISSULA), Walisongo State Islamic University (UIN), Stikubak University, Dian Nuswantoro University, Semarang Health Polytechnic (POLINES). Wahid Hasyim University (UNWAHAS), Soegijapranata University (UNIKA), Pelita Nusantara College of Economics (STIE PENA), Walisongo Islamic College (STIA WS), Indonesian State Maritime Polytechnic (MARIN Poly), Veterans University, Health Plotechnic of the Ministry of Health Semarang (POLTEKES), Semarang Commercial Shipping Academy (AKPELNI) and others.

The research used a questionnaire distributed using google form which was distributed to universities in Semarang both public and private with 145 respondents. The results showed the following

First, the university background of the respondents in this study reached 145 Muslim female students, spread across the city of Semarang. The distribution of respondent campuses includes UIN Walisongo 30. %, (44 respondents); Sultan Agung University (UNNISSULLA) 27% (39 respondents), Muhammadiyah University Semarang (UNIMUS) 15. % (22 respondents); Poltekkes Ministry of Health Semarang 11% (15 respondents), Diponegoro University (UNDIP) 8. % (12 respondents); Dian Nuswantoro University (UDINUS) 6.2% (9 respondents) and Semarang State University (UNNES) 3% (4 respondents).³³ This condition illustrates the distribution of respondents covering 7 major campuses in the city of Semarang as described. As for the respondents, the proportion of religious campuses is more than that of public campuses.

Second, the distribution of respondents in terms of educational background is divided into two types. Background of respondents who have studied at one of the Islamic educational institutions such as Madrasah Ibtidaiyah (MI), Islamic Elementary School, Madrasah Tsanawiyah / Islamic Junior High School, Madrasah Aliyah (MA), or Islamic High School, Salaf Islamic Boarding School and Modern Islamic Boarding School. Other side, respondents who took general education from Elementary School, Junior High School to Senior High School (SMA)³⁴ The condition showed that the respondents were balanced between those who had studied at one or more Islamic educational institutions 50% (73) and 50% of respondents who had never or taken general education at all (72).

³² BPS, 75.

³³ Data Questionnaire, "Data Survei, October 2021," Semarang City, 2021.

³⁴ Questionnaire.

With this data, it can be understood that Muslim female students in Semarang show a balance between *santri* and *non-santri* or in Clifford Geertz's language as *abangan*. As for the *priyayi*³⁵ This situation shows that there are 28% of respondents who have a *priyayi* family background by looking at the work background of their parents. They work as "office" employees such as civil servants (PNS), government officials and doctors. Meanwhile, 72% come from families with "rude" workers, namely entrepreneurs, laborers, farmers and fishermen. The data is family data, while students who are in college will not automatically work as their parents do, so this data cannot be used to say about the condition of the students themselves. The position of the students they carry is actually able to show their social class in urban areas. They are considered educated and have a bright future, and one could say they occupy the position of *priyayi*. Therefore, this analysis of the *priyayi* group will not be used to read the socio-religious class for students.

Third, respondent data is seen from the Level of Religious Consciousness. Respondents' data on the level of religious consciousness. The following data will describe the level of student religious consciousness which includes consciousness, understanding, and attitudes average 91% respondent have high consciousness.

Fourth, The use of cosmetics as a choice of Muslim female students in the Semarang city is a form of various considerations in each of them. The data on the very high religious consciousness above are things that might be an influencing factor in the selection of this cosmetic. The following is the cosmetic selection data depicted in Table.1

Tabel.1 Considerations for Choosing Cosmetic Products³⁶

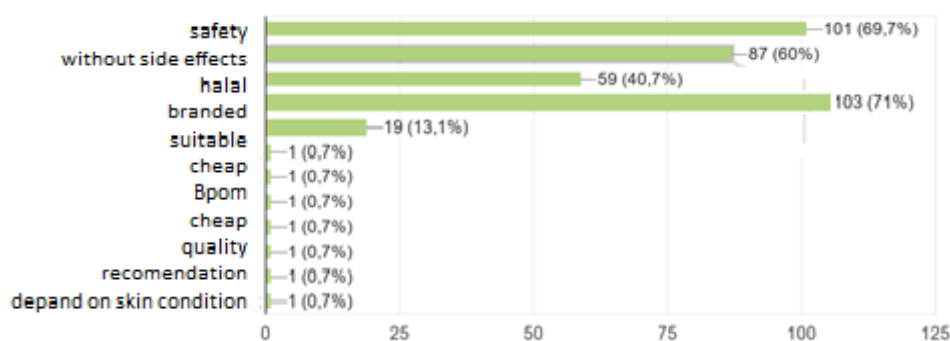


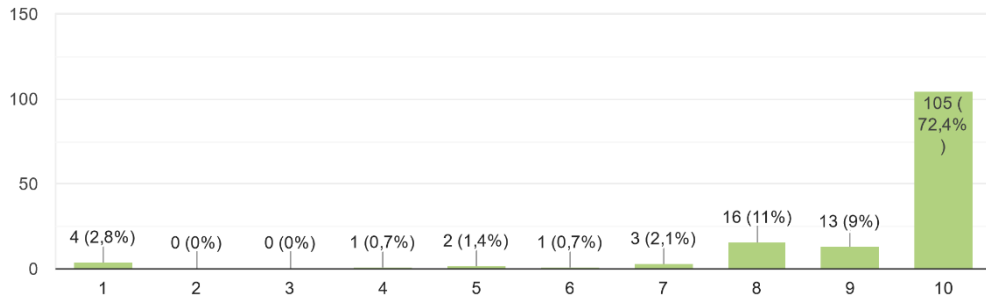
Table 1 shows that the highest consideration in choosing cosmetic products is 71% halal, then efficacy/usability and safety. The three highest reasons for choosing beauty products can be cited as the most determining factors for them to choose the cosmetic products and brands they use every day

Then, this situation is seen in more detail, regarding how important halal products are to them? As illustrated in table 5 as follows

³⁵ Questionnaire.

³⁶ Questionnaire.

Table.2 Importance of Halal Cosmetic Products³⁷



From Table. 2 shows that 72% consider it very important by giving a score of 10 with a range of 1 to 10. This shows a high correlation between religious consciousness which directly affects the selection of halal products reaching 72%.

As for the brand, then of course they have various brands.³⁸The cosmetic brand Wardah occupies the highest position with 47.6% of respondents, followed by the Emina brand with 9%. The list of cosmetic brands used by Muslim female students in Semarang includes Wardah, Emina, Viva, Sari Ayu, Garnier, Ms Glow, Maybelline, Fair and lovely, Scarlett, Whitelab, Make over, Hadalabo, herborist, Biore, Acne face wash, Moreskin, Voskin, Somethinc, Marcks, Micelar Water, Ponds, N'pure, scarlett, safi, carasun, Citra, Roro mendut ,You, Larissa, Loreal, Pinkflash, Madame gie, Local products, Pixi, Cosrx and Navagreen.

Fifth, Regarding the psychological state of female students in Semarang City in choosing halal cosmetics, it can be illustrated in the table. 3 as follows:

Tabel. 3³⁹

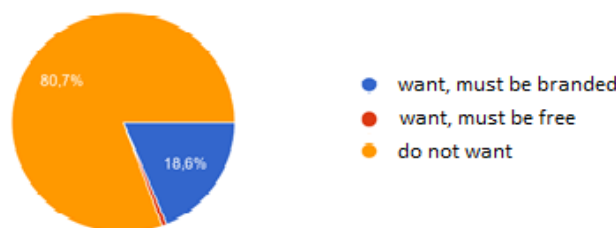


Table 3 shows that 81% of respondents have firmness in using halal cosmetics and do not want to switch to non-halal cosmetic products even though they are free, while there are still 19% of respondents who still want to. This data shows that respondents who can still be said to be teenagers are included in the self-directive category in terms of the

³⁷ Questionnaire.

³⁸ Questionnaire.

³⁹ Questionnaire.

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choice of using halal cosmetics. That is a religious behavior due to personal encouragement because they are not tempted even though they are given cosmetics that are not halal. They set the halal choice because of the encouragement of religious consciousness, with all the consequences.

Analysis and Discussion

The existence of a very high religious consciousness among Muslim female students in the city of Semarang, with their consciousness of carrying out Islamic values in their daily life reaching 90.3% is very important. While the remaining 9.7% consider it important. In terms of consciousness of the use of halal cosmetics, 71% of respondents consider halal products as the main consideration, have the determination and not affected by the conditions in their environment even though they are given other cosmetics that are not halal, they still choose to use halal cosmetics. This situation implies that the influence of religious consciousness on the selection of halal cosmetics among Muslim female students in Semarang City is very high, reaching 71%.

The attitude of students from both santri and non-santri circles is included in self-directive religious consciousness, namely a religious behavior due to personal encouragement, and not affected by the environment. There has been a symbiotic relationship of mutualism between companies providing halal cosmetic products and Muslim female students in Semarang City. Where students look for halal products and companies provide them. The factors that influence Muslim female students in choosing cosmetics are halal, efficacy/usage, product safety, and no side effects.

Conclusion

The results of the study show that there is a very high relationship between religious consciousness and the use of halal products among Muslim female students in the city of Semarang. Their level of consciousness to carry out Islamic values in daily life reaches 90.3%, which is very important and is included in the self-directive category, namely a religious behavior due to personal encouragement, and is not affected by the environment. Religious consciousness has really influenced respondents in the use of halal cosmetics among Muslim female students in Semarang City, both from students and non-students as much as 71%. The factors that influence their considerations in choosing cosmetics, namely halal, efficacy/usage, product safety, and without side effects.

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