

Muslim Consumers' Perceptions of Halal Certified Make Over Products in Surabaya

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Abstract: *This study aims to analyse Muslim consumers' perceptions of halal-certified Make Over cosmetic products in Surabaya. The research method used is descriptive qualitative with data collection techniques through semi-structured interviews with Muslim consumers who buy Make Over products at Jelita Cosmetic Surabaya store. The results showed that Muslim consumers have a positive perception of halal certification on Make Over products, but there are still some misconceptions and lack of awareness of the importance of halal cosmetics. Factors that influence consumer perceptions include knowledge of halal ingredients and production processes, product quality, and brand image. This study provides insights for halal cosmetics manufacturers in improving the education and marketing of their products to Muslim consumers. Further efforts are needed to increase Muslim consumers' awareness and understanding of the urgency of using halal-certified cosmetics.*

Keywords: *Consumer perception, Make Over cosmetics, Halal certification, Surabaya*

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1. Introduction

Among the Indonesian population, everyone aspires to have skin that looks beautiful and healthy. As this is considered attractive by some people, it is very important for them to boost their self-confidence (Sintaningrum & Kurniawan, 2024). The beauty product business in Indonesia is expected to increase by an average of 5.35% per year between 2024 and 2028, stated by Indonesia.go.id which is a market and information platform in Indonesia (Waluyo, 2024). As a combination of various ingredients, cosmetics are also referred to as beauty products that are often used to enhance one's appearance or scent. In Indonesia, the overall value of cosmetic products sold was US\$7,288 million in 2020, and it is estimated that cosmetics revenue will reach US\$8,591.9 million by 2023. This shows how widespread the use of cosmetics is among Indonesians. (Rosalita et al., 2023).

The halal lifestyle and its changes are attracting a lot of curiosity these days. Considering that Indonesia has the largest Muslim population in Southeast Asia, halal certification is very important. One of the main reasons why few people buy halal-labelled cosmetics is due to the lack of halal awareness. Therefore, although the majority of Indonesians consume halal food and beverages, there are still many Muslims who do not realise that cosmetics should be labelled halal (Kusuma & Kurniawati, 2022). Based on information provided by the Central Statistics Agency (BPS), the number of businesses that have registered halal certificates continues to grow compared to the population of Indonesia, especially in Surabaya, where most of the population is Muslim, which is 2,701,588 people in 2019. Gresik and Sidoarjo regencies, as well as the Madura Strait, are all close to Surabaya City. So that many people in Surabaya City work, go to school, study, or work.

Due to the increasing Islamic population, the halal sector in the beauty industry has grown quite rapidly. Based on information from LPPOM MUI, the number of cosmetic companies that have received approval to use halal labelling has increased during 2017. It is recorded that 794 beauty businesses have received halal certification, which indicates that there are 75,388 cosmetic products with halal labels (MUI, 2021). From 19 to 23 February 2024, the Balai Besar POM in Surabaya intensified the cosmetic surveillance operation. About 14 out of 21 facilities inspected did not fulfil the requirements. The inspection results showed that 23 cosmetic products had expired distribution permits and did not comply with packaging standards, then 198 cosmetic products did not have distribution permit numbers, and 7 cosmetic products were suspected of containing hazardous ingredients (BBPOM, 2024). This proves that cosmetic development is increasingly focusing on the use of ingredients and manufacturing processes to be safe and halal.

The word 'halal' in Arabic means 'permitted'. Halal is the Arabic term for products that are

permitted in Islam. Halal and haram are not only related to consumption, but also related to human activities including business which should be free from fraud and greed. Islam recommends using halal and high quality cosmetics because Allah SWT is responsible for them. Muslim consumers can choose and use cosmetics according to their beliefs about halal status (Ewit & Nurfa, 2024). Halal cosmetics are free from substances such as mercury and hydroquinone that are harmful to the body and do not come from pigs or other animals slaughtered outside Islamic law (Balques et al., 2017). The Indonesian Ulema Council's Food, Drug and Cosmetics Assessment Institute (LPPOM MUI) is responsible for providing halal certificates for food, beverages, cosmetics, medicines, and similar products (Khodijah et al., 2023). Moral and responsible business development will be shaped by proper halal certification and in accordance with the rules. The method of evaluating the halalness of a product as a whole is determined by the MUI fatwa known as halal certification. The halal symbol on the product packaging indicates that the product has passed the halal certification test. As in verse 168 of Surah Al-Baqarah which relates to the halalness of an item.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Meaning: 'Eat all the food that is lawful on earth, and avoid the way of the devil. Verily, he is an enemy to you'. This verse shows us that consuming halal is not only to fulfil needs, but also to become closer to Allah SWT who always looks after humans both in this world and in the hereafter.

Perception according to the Big Indonesian Dictionary (KBBI) is an immediate response to something that a person uses to learn and use what they perceive. Perception is defined as the occurrence of something or the source of intense emotion. Perception is something that results from the senses. The rapid reaction of the sensing system to basic stimuli such as visibility, colour, and sound is another definition of sensation (Dewi et al., 2023). To produce the right meaning, an individual or group must see the real input from the surrounding environment known as perception (Agusty & Muttaqin, 2022). According to Rosani (2022) the judgement or reaction displayed by a group of people who join and communicate in a group to create a view on something is known as public perception. A negative public response to a product can cause a decrease in revenue, which will reduce the value of the company. Make Over is one of the local brands that sells cosmetics and has halal accreditation. It is very important for Muslim consumers to know all the cosmetic products that will be used, although there are some misconceptions about Muslim consumers who do not care about the halal certification of cosmetic products.

Anang in Lia et al., (2021) mentions several factors that influence consumer perception as follows:

- Individual Factors or traits that come from within the consumer. This includes not only the five senses, but also methods for comparing feelings as well as motivation and expectations.
- Stimulus factors which include physical qualities including weight, size, colour, and shape. The appearance of a product including its packaging and features can affect how people perceive it. As stated by Walgito in Widiawati & Ridlwan (2020), there are three signs that are indicators of perception: 1) Reinforcement of external objects by individuals, namely seeing, feeling, touching, sniffing, and consuming are the five senses that take information about objects. The end effect is an internal reputation, response, or experience. 2) Knowledge or insight is to produce understanding, visuals or experiences that come from the mind are then categorised, examined, analysed, and organised. 3) Evaluation or judgement is individual judgement follows knowledge or understanding. Such knowledge or understanding conflicts with personal guidelines or expectations held by people. Although they are similar, each person's experience is unique as their judgements vary.

The results of research conducted by Nanda & Ikawati (2020) entitled *The Relationship between Perceptions of the Mui Halal Label and Interest in Buying Food Products in Students of the Faculty of Health Sciences, University of Muhammadiyah Surakarta*. The analysis states that many Muslim consumers still have a negative opinion about the MUI's halal determination, despite the fact that they have all been given information about Islamic ingredients and food halalness. This is due to the tendency to ignore the halal label in favour of quick and easy food.

The results of another study conducted by Farichah & Yasin (2023) entitled *The Effect of Halal Certification, Halal Awareness, and Brand Image on Muslim Consumer Decisions in Buying Cosmetics in Surabaya*. The analysis states that despite the existence of the Halal Product Guarantee Law which requires halal certification, some cosmetics in Surabaya are still sold without a distribution permit. This shows a mismatch between reality and regulations. Many Muslim consumers in Surabaya still believe

in products that do not have a distribution permit because of their positive reputation, regardless of safety and health issues.

The results of another study conducted by Syafrial & Firdaus (2022) entitled *The Role of Social Media on Perceptions and Consumer Purchase Interest in Halal Cosmetic Products in Jambi City*. The analysis states that the quality associated with the halal designation tends to influence how consumers perceive halal cosmetics. It is shown that they 'agree' with the following statements: (1) the use of halal ingredients is guaranteed by halal certification on cosmetic products; (2) halal manufacturing methods are guaranteed by halal certification on cosmetic products; and (3) halal certification on cosmetic products illustrates Islamic values.

The results of another study conducted by Amarudin et al., (2024) entitled *Perceptions of Halal Literacy and Motives for Choosing Cosmetic Products for KH. A. Wahab Hasbullah University Students*. The analysis states that some students are starting to realise how important it is to use halal cosmetics. However, a number of factors including cost and stock continue to deter such action. To improve understanding and application of halal principles in daily cosmetic use, additional knowledge is required.

The results of another study conducted by Prakasita & Wardana (2022) entitled *Safety, Quality, And Religion On The Consumption Of Halal Cosmetic Products: Views Of Female Muslim University Students*. The analysis states that when choosing halal cosmetics, Muslim students usually give greater consideration to their faith. Although opinions on halal cosmetics vary, halal cosmetics are considered free from animal testing, have been tested in laboratories suitable for the skin, and adhere to Islamic principles.

How Muslim consumers perceive Make Over halal certified products in Surabaya is one of the issues that can be raised in the above context. The purpose of this research is to find out how Muslim consumers in Surabaya perceive halal-certified Make Over cosmetics. The benefit of this research is to educate Muslim consumers so that they can make choices and use cosmetics that are in accordance with Islamic law and take positive effects from this.

2. Materials and Methods

Referring to Sugiyono (2020) this study can be categorised as a field study using qualitative descriptive techniques to explain the data. Since this study seeks to analyse Muslim consumers' perceptions of halal-certified Make Over beauty products, this study was conducted immediately at Jelita Cosmetic store as one of the places where Make Over brand beauty products are known in Surabaya City, located at Jalan Pengampon No. 29. Muslim consumers in Surabaya who use and buy Make Over cosmetics are the subjects of the study.

There are two types of data analysed in this study. Secondary data came from pre-existing papers or information, namely publications on halal cosmetics and Muslim consumer perceptions, as well as information from the websites of the Indonesian Ulema Council (MUI) and Make Over. Primary data was collected directly from Muslim consumers at Jelita Cosmetic store where Make Over cosmetic products are sold in Surabaya. The findings of the study verified whether statements made by Muslim consumers regarding distrust of halal-certified Make Over beauty products in Surabaya are accurate.

The method of collecting data for this study is a survey with Muslim consumers or a survey using semistructured interviews. These interviews fall under the classification of in-depth interviews, which are more flexible in their application. The questions asked in this interview are planned, so that the aim is to uncover problems more openly by asking for the point of view of Muslim consumers.

According to Sugiyono (2020) the data analysis method used is divided into three stages. First, collecting information that depends on the judgement of Make Over Muslim consumers regarding their opinions on halal certificates. Second, providing data which includes information from the reality of Muslim consumers' opinions about halal certification on Make Over products in Surabaya. Third, the results of the study or data collection process carried out from the beginning of observation to completion. Researchers used triangulation procedures to assess the accuracy of the data. This method involves interviews with Make Over Muslim consumers at Jelita Cosmetic Surabaya which will then be summarised and analysed to provide reliable data that can be used as study findings.

3. Results and Discussion

The well-known cosmetic brand Make Over has customers, partners, employees, distributors and provides a wide range of colours and textures for each type of product in order to facilitate the users of beauty products. On Jalan Pengampon No.29 Surabaya, Jelita Cosmetic is one of the stores that supplies

its goods. The individuals interviewed in this study include Muslim consumers who have been using Make Over products for at least one year. According to Islamic law, Muslim consumers purchase goods for their personal and environmental satisfaction.

Muslim consumers' perception of halal certificates for Make Over cosmetics is a result of their awareness of what is permitted and not permitted by Islamic law. This is in accordance with the statement made by Matondang et al., (2023) that the more information consumers have about what is permitted and not permitted by Islamic law, the better their mindset towards halal cosmetic products. Muslim consumers' perceptions of halal certification of Make Over cosmetic products through several stages specifically include:

3.1. Information absorption of Muslim consumers towards halal-certified Make Over products in Surabaya

Muslim consumers know Make Over products through their five senses, especially the eyes and ears. This is obtained from the environment such as invitations from friends, artist developments on the internet, and methods of conveying halal certificate information. One of these objectives comes from cosmetics that include the halal logo on the packaging, thus attracting consumer interest in using the certificate and providing knowledge that the certificate is useful for controlling the halalness of a cosmetic product. Based on the study of Astutik et al., (2021) that perception is a way to obtain, translate, select, and organise information that can be captured, so it can be understood that whatever is absorbed by Muslim consumers is obtained using the five senses. In addition, according to a study by Saputra & Jaharuddin (2022), Muslim consumers obtain halal certification information provided by BPJPH through the MUI website in Law Number 33 of 2014 concerning Halal Product Guarantee.

To get precise and reliable details about the halal certification of Make Over products is one of the most important procedures for Muslim consumers. When Muslim consumers ask about halal certification on Make Over products such as compact powder and lipcream traded at Jelita Cosmetic Surabaya store. This is also in line study with Adianti & Ayuningrum (2023) which found that in choosing to consume a cosmetic product, profit and happiness are needed.

One of the most important ways for Muslim consumers to absorb knowledge about cosmetic products is through advice from the community, both in person and via the internet. This is in accordance study with Dewi et al., (2023) which found a good correlation between peer group perceptions and the decision to buy halal cosmetics. Therefore, it can be concluded that recommendations still have a significant impact on Muslim consumers that a cosmetic product is worth using until someone else uses it and possibly promotes it.

3.2. Muslim consumers' knowledge or understanding of halal certification of Make Over products in Surabaya

There is a fact that Make Over products have halal certification known by Muslim consumers through a consumption method that involves knowledge obtained through the five senses and previous situations that can be interpreted differently. Based on this view, Muslim consumers have known the characteristics of the halalness of Make Over products such as the existence of a halal label from MUI which includes compact powder, foundation, lipcream, eyeliner, mascara. This is in accordance with the DSN MUI regulation which states that the halalness of a product must be authorised by placing a halal label on the packaging of products that have a halal certificate.

Due to a lack of knowledge, Muslim consumers do not attempt to ascertain whether Make Over products are halal-certified. This lack of information stems from their belief that the products are acceptable and reasonable, especially since it is based on recommendations from friends which increases their trust in Make Over products. According to a study by Nanda & Ikawati (2020) Muslim consumers are still not educated enough to ask sellers whether a product is halal. This is seen as a sign that they do not care whether the cosmetics used are halal or not, and one of the reasons for this is the 'reluctance' or ignorance that continues to grow in Indonesia. There is actually no need to feel embarrassed or uncomfortable when politely asking for information. As a seller, it is not blameworthy if Muslim consumers ask about the halalness of the product both in terms of composition and manufacturing method. Muslim consumers can observe the manufacturing method of the cosmetic product if they believe that the product is halal and in accordance with Islamic sharia.

In line study with Prasetyo et al., (2022) which found that learning is one of the most effective ways to improve understanding of community care. Learning also impacts the skills acquired by Muslim Make Over consumers. One such consumer gained skills from academic learning in high school or

university, and this was in the form of training around halal products.

Although Muslim consumers believe that cosmetic products are halal, there are still questions about halalness especially with regard to the substances contained in them. The existence of halal certificates that serve as proof of halalness can really alleviate this problem. However, according to information gathered from one of Make Over's Muslim consumers halal certification is no longer a necessity or urgency as Muslim consumers do not demand it. According to a study by Farichah & Yasin (2023), the majority of halal certification in Indonesia is done by large companies, while the number of SMEs is still small because they do not realise the importance of halal certification and do not have sufficient resources. However, the procedure to obtain halal certification in Indonesia is free and the funding is also free.

3.3. *Assessment or evaluation of Muslim consumers on halal certification of Make Over products in Surabaya*

Muslim consumers have the opinion that products other than the Make Over brand that do not have a halal certificate will have problems when used. This is due to the belief that products without halal certificates are not always guaranteed to be used or consumed, as explained below:

'In this shop, I also get complete information regarding products and quite a lot of discounts. As a Muslim, I have to assess whether the goods used are halal or not, both for myself and others. In addition, Make Over products are very complete and many, especially of the lipstick type. There are lipgloss, lipcream to the latest lip glaze. The colour variants are also complete and suitable for mature skin like me. For other brands, I am still afraid because there is no halal symbol.' Conversation with Kak Silfi, on Saturday, 19 October 2024.

The Indonesian Ulema Council (MUI) should verify that Make Over products obtain halal certification so that Muslim consumers believe that Make Over cosmetic products are halal for consumption. According to study Farichah & Yasin (2023), it is very important for Muslim consumers to pay attention to halal certificates on all products that are handled as safe and halal to use. This is because some Muslim consumers believe that Make Over products do not cause problems for them.

Similarly, Muslim consumers who judge cosmetic products with common sense, they believe that the components contained in Make Over products are reasonable, good, and have no impact on health. This indicates that Muslim consumers use Astutik et al., (2021) theory because they assess food products using the five senses. According to this study, humans use their five senses such as eyes, nose, ears, mouth and hands to make sensory judgements.

Furthermore, Muslim consumers have evaluated the value of Make Over products in accordance with Arikunto's theory which states that assessment is a process of measuring and evaluating (Widiawati & Ridlwan, 2020). In this case, the analysis shows that Muslim consumers believe that the components contained in Make Over products have very good value.

In accordance with the Regulation of the Minister of Health of the Republic of Indonesia Number 1176 of 2010 concerning cosmetics, which states that the composition of a cosmetic product can be derived from Kaolin, Zinc Stearate, Silicic, Anhydride, then Muslim consumers who use Make Over products have a guarantee of the quality they use because the product has a halal certificate. Meanwhile, halal cosmetics are important and a solution for Muslim consumers who do not have mercury for their daily needs and desire to look beautiful without violating Islamic law. This is in line with the study of Marissa et al., (2023) which states that choosing acceptable cosmetic products or cosmetics with good packaging.

One way for Muslim consumers to make an informed decision on which halal cosmetics to purchase is to look for details on product characteristics such as the halal label on some Make Over packaging which indicates that the product has a halal certificate from the Indonesian Ulema Council (MUI) which is an important factor for Muslim consumers when purchasing such products. In addition, Muslim consumers can use these characteristics to determine how the products they purchase can be consumed in terms of their health and faith.



Figure 1. Jelita Cosmetic Surabaya shop



Figure 2. Muslim consumers of Make Over

4. Conclusion

The perception of Muslim consumers in Surabaya towards halal-certified Make Over cosmetic products tends to be positive, but there are still some misconceptions and lack of awareness of the importance of halal cosmetics. There are factors that influence consumer perceptions of Make Over halal cosmetic products including knowledge of halal ingredients and production processes, product quality, and brand image. Further educational efforts are needed to increase Muslim consumers' awareness and understanding of the urgency of using halal-certified cosmetics. Make Over cosmetic manufacturers need to improve marketing and communication strategies to strengthen consumers' positive perceptions of halal cosmetic products.

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