

## DSN-MUI Fatwa Number 26 Of 2013 And The Purchase Decision Of The Muslimah Generation Y And Z Against Halal Cosmetic Products

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### Abstract

This study aims to determine the implementation of the DSN MUI fatwa Number 26 of 2013. Furthermore, how it affects the purchase decision of Generation Muslimah Y and Z in choosing and buying cosmetic products—using qualitative methods with triangulation techniques, namely using various data collection methods consisting of observations, interviews, questionnaires, and documentation studies. The results show that the critical point of halal in cosmetics consists of the composition of the ingredients used and the resistance of cosmetics to water. Among the Muslim generations Y and Z, some already know, and some do not know the halal standards of cosmetics. However, according to Generations Y and Z, cosmetic halal standards in DSN – MUI Fatwa Number 26 of 2013 can affect their purchase decision on halal cosmetic products. Halal certification is still the main reason for purchasing halal cosmetics compared to prices, trends, and brands. It did by the Muslimah Generation Y and Z. In conclusion, DSN Fatwa–MUI Number 26 of 2013 applies effectively to The Muslimah Generation Y and Z as a consideration in choosing and buying halal cosmetics. This research implies that halal labeling can be used as a marketing strategy for a cosmetic product. The originality of this research lies in the object of research, which is only limited to Generations of Muslim women Y and Z and Fatwa DSN MUI Number 26 of 2013 as an analytical tool.

### Keywords:

*Purchase Decision; Halal  
Cosmetics; Muslimah  
Generation; Y-Z Generation*

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JEL: G30; G20; G21



## 1. Introduction

Humans are leaders sent by Allah to prosper the earth and its contents (Sari et al., 2021). The world's population is currently filled by several generations, including baby boomers, X, Y, and Z. Gen Baby Boomers are a group born after World War II, namely 1946-1964 (Nur Aeni, 2022). Gen Xers were born in the early days of the use of technology, namely those born in 1965 – 1979 (Setiawan & Nugroho, 2018). Gen Y or commonly called the millennial generation (Lissitsa & Kol, 2016), and digital natives (Yulianita, 2018) are those who were born in 1980 - 1994. Furthermore, Gen Z or I-Generation, that is, those born between 1995-2010. The Gen Z group is the first generation to grow up on the internet (Betz, 2019). This generation is predicted to grow up in the age of high-tech communication (Kapil & Roy, 2014) so that they will be more up-to-date on issues spread in the mass media or the internet (Kompas.com, 2021).

The two most unique and exciting groups to research are Generations Y and Z. Both Generations Y and Z are generations that are always connected to the internet and innovative technology (Dwidienawati et al., 2021). In addition, generations Y and Z are highly curious about new things. Generations Y and Z are the populations that dominate social media. Their circle of friends is virtual, and they are virtually always online on any technical device (Andrea et al., 2016). Although genes Y and Z have differences in consumer behavior (Reisenwitz, 2021), Gen Y and Z have similar general characteristics (Raslie & Ting, 2020). They are very active and creative. These two generations always want to show their best version on social media. Therefore, appearance is the most important for these two generations.

A study has found that the millennial Muslim generation, or what is commonly called generation Y plus generation Z, is a segment of the Muslim population that has been influential starting in the 20th century. The world's Muslim population is expected to increase by about 35% in the next 20 years. —from 1.6 billion in 2020 to 2.2 billion by 2030 (Grim & Karim, 2011). Moreover, it will increase by 2.67 billion by 2050 (Salman et al., 2019). Meanwhile, according to Pew Research Projections, by 2050, the Muslim population will be close to 2.8 billion or 30% of the total population (Fardila et al., 2020). Furthermore, Indonesia is still the country with the most Muslim population, beating middle eastern countries where 90% of the population is Muslim and is an Islamic country (Warsah et al., 2019).

The Millennial Muslim generation has religious, modern, universal goodness, and high buying power. This unique characteristic shapes their values, behaviors, and aspirations (Rahmah, 2021). According to Imam Shahid Hasan Al Bana, there are ten good Muslim characteristics: clean *aqidah*, authentic worship, noble morals, physically strong, intelligence, earnestness – the really, ability to manage time, independence, professionalism, and benefit to others (Bustamin et al., 2019).

Muslim generations Y and Z use technology to facilitate all activities, especially during the Covid-19 pandemic. There are five Gen Z activities as well as those that occur in Gen Y, that their activities are related to mobile phones, including using social media (95%), using chat or instant messaging services (92%), visiting video sharing sites and watching them (91%), visiting or using search engines (90%), and visiting sites or online retail stores (795%). In terms of shopping, these two generations certainly get information about the product and buy them online (Mamula et al., 2022), including skin care products and cosmetics.

Cosmetics are biotechnology products that function to maintain the beauty and health

of the skin. However, many cases still relate to using harmful substances in cosmetics. Usually, women are willing to do various ways for their skin and body care. There are still many beauty products that only care about results compared to the feasibility of the ingredients used. Likewise, consumers will usually only focus on the results promised by a beauty product without paying attention to what ingredients are contained in the product. No wonder some cosmetic products provide side effects that harm skin health.

Currently, regulations related to cosmetic products are regulated in the Fatwa DSN MUI Number 26 of 2013 concerning Halal Standards for Cosmetic Products and Their Use. Based on the Fatwa, cosmetics must be made halal and sacred. The fiqh rule reads: "the law of hope of something useful is permissible, and the law of origin of something harmful is haram." Thus, cosmetic products must contain allowed ingredients and not be harmful.

To protect the Indonesian Muslim community, the Government began to focus on halal certification on products circulating in the community, both food and non-food products. As the Islamic Sharia commands that everything consumed or used by the Muslim community must be certified halal. Cosmetics include the daily needs of the Muslim community. Therefore cosmetics are among the products that must be certified halal.

Indonesian Muslims have the largest proportion in the world (Bahri et al., 2021). Currently, Indonesia is entering the era of the demographic bonus, where the number productive age population is more than the unproductive age (Al-Athar & al Arif, 2021). Muslims dominate generations Y and Z in Indonesia compared to the Non-Muslim generation. If the Muslim generations Y and Z are the most significant cosmetics users, then generations Y and Z Muslims should be the pioneers of halal cosmetics. However, the reality is that many factors can influence the purchase decision of the Muslim generations Y and Z towards halal cosmetic products. In addition to trends and brands, price is also a consideration for these two generations in purchasing products.

Therefore, researchers are interested in researching the understanding of Muslim generations Y and Z towards DSN – MUI Fatwa Number 26 of 2013 concerning Halal Standards for Cosmetic Products and Their Use. Researchers want to determine whether the product's halalness is also a consideration for the Y and Z Muslimah generation in choosing and buying halal cosmetic products. They considered that the Muslim generations Y and Z are generations close to the internet. Meanwhile, information about halal critical points is also widely on social media and the internet.

Through this research, it will be known how many generations Y and Z understand DSN-MUI Fatwa Number 26 of 2013 concerning Halal Standards for Cosmetic Products and how they are implemented. In addition, it is hoped that the generation of Muslimah Y and Z who do not know about the existence of a critical point of halal cosmetic products will know and follow the rules of the DSN-MUI Fatwa Number 26 of 2013 so that the Muslimah generation Y and Z can become the market share of halal cosmetics in Indonesia.

Based on the background above, the authors are interested in examining the implementation of the DSN MUI fatwa on halal cosmetics. The DSN-MUI fatwa is not included in the legislation with permanent legal force. The author wants to know how far generations Y and Z understand the DSN – MUI fatwa, especially the DSN – MUI fatwa, which regulates the cosmetics they use daily. Generations of Muslim women Y and Z have unique characteristics. Therefore the author wants to know what their purchase decision is for cosmetics.

## 2. Methods

This research is qualitative with a type of case study. The research will be carried out on the Muslimah generation Y and Z in depth for this type of research, namely obtaining a complete and detailed description of an entity (Hasan et al., 2022). There are three types of case study research: intrinsic case studies, instrumental case studies, and collective case studies. Researchers use intrinsic case studies because researchers want to understand in depth the influence of DSN – MUI Fatwas on Muslimah generations Y and Z purchasing decisions. Especially on halal cosmetic products, the specificity of this case is the reason this study was carried out, not for other external reasons (Fiantika et al., 2022).

This research is descriptive. The researcher will describe all the data found in the field in narrative form. Data can be in the form of halal critical points on cosmetic products, the implementation of DSN – MUI fatwa Number 26 of 2013, and the purchase decision of the millennial Muslim generation towards halal cosmetics. The data that has been presented will then be analyzed using theory so that the data can be described accurately and systematically (Anggito & Setiawan, 2018).

The data collection method in this study uses triangulation techniques. Namely, researchers use data collection techniques at the same source (Roosinda et al., 2021). Researchers used documentation studies to explain the problem of critical points in cosmetic ingredients. On the completion of the implementation of the DSN – MUI Fatwa Number 26 of 2013 concerning Halal Standards for Cosmetic Products and Their Use, researchers used structured interview techniques and a collective questionnaire. Meanwhile, researchers used a collective questionnaire and participant observation to solve the problem of purchasing decisions of the Y and Z Muslim generations towards halal cosmetics. And then there are three steps in analyzing data, namely (Fiantika et al., 2022): Data Reduction, Data Presentation, and Conclusion Drawing.

## 3. Result and Discussion

### *Halal Critical Point in Cosmetic Products*

According to LPPOM MUI, there are two important things related to the critical point of cosmetic halalness: ingredients and cosmetic resistance in ablution water (LPPOM MUI, 2020). The ingredients used in skincare and cosmetics can come from plants, animal microbes, and humans. Plant ingredients in skincare and cosmetics are non-critical ingredients. However, these plant materials must be considered in their processing to avoid a mixture of unclean or non-halal ingredients (Scarf Media, 2021).

Several animal ingredients are included in the critical point of cosmetic products' halalness. First, ingredients of animal origin can be collagen and elastin. Collagen and elastin are derived from animal bones. Both serve to increase the elasticity of the skin. Therefore the ingredient is usually present in creams and lotions (Mughtaridi, 2017). The material can be used as long as it must be ensured that it does not come from prohibited animals such as pigs and dogs. In addition, the mode of the slaughter of animals must be by Islamic law.

Secondly, the animal ingredient that is the tipping point of skincare and cosmetics is salts of fatty acids, such as lauryl palmitic and glyceryl monostearate. Fatty acid salts are stabilizers for essential ingredients such as lipsticks, deodorants, and eye shadows. In addition to fatty salts, essential fatty acids are used for skin care. These acids are easily oxidized and unstable, requiring stabilizing agents (Mughtaridi, 2017). Therefore, the source of such fatty acids must be ensured halalness and chastity.

Third, extract the placenta. Placenta extract functions as a stabilizer of the hormonal

system, so it can increase milk, promote menstruation, improve blood circulation, stabilize menopause, increase fertility, and can increase sexual arousal. This extract comes from the animal placenta through placenta enzymes and lipids. This extract can be taken from the placenta of a newborn baby, but the use of the human placenta is prohibited by Islamic law (Muchtaridi, 2017).

The tipping point of cosmetic ingredients of human origin is forbidden. In skincare and cosmetic ingredients, ingredients such as the baby's placenta, human hair (keratin), and human organs must be avoided. Based on the 4th Munas of the MUI in Bandung in 2000, the scholars issued a fatwa that everything from the human body is haram to be used or consumed (Intan & Yulianto, 2018). The placenta of human origin is of the highest quality, followed by the placenta of pig origin, while the placenta of cattle is of the worst quality. Therefore, Muslim people need to be careful of the placenta ingredients used by cosmetics today.

The critical point of cosmetic halalness, in addition to ingredients, is the resistance of cosmetics to water. Currently, many cosmetics are given water-resistant ingredients. The goal is that the cosmetics used can be waterproof. However, the problem is that Muslims must pray five times, so Muslim women who use cosmetics will then perform prayers and ensure that their cosmetics can be penetrated by ablution water. If not, then the ablutions and prayers are invalid.

One example of a waterproof cosmetic is eyeliner. This product is made to not fade fast when sweating or even crying. Although the material is halal, it hinders ablution. Then the law is not valid. Muslim women who want to perform prayers should avoid this type of cosmetics. Currently, water-penetrating testing is one of the things that must be done during the halal certification process. Therefore, LPPOM MUI opened a water-penetrating test laboratory accredited by ISO 17025 (LPPOM MUI 2020).

Table 1. Source of Ingredients for the Manufacture of Cosmetics

Sources of Ingredients for The Manufacture of Cosmetics				
PLANT	SYNTHETIC CHEMISTRY	HUMAN	MICROBE	ANIMAL
Example : <ul style="list-style-type: none"> <li>• Plant Extracts</li> <li>• Plant Oils</li> <li>• Fatty Acids and Their Derivatives</li> <li>• Vit A, C, and E</li> <li>• Candles</li> <li>• Glycerol(Glyserin)</li> </ul>	Example : <ul style="list-style-type: none"> <li>• Vit A, C, and E</li> <li>• Allantoin</li> <li>• Fatty Acids and Their Derivatives</li> <li>• Alcohol (Etanol)</li> <li>• Dyes</li> <li>• Etc.</li> </ul>	Example : <ul style="list-style-type: none"> <li>• Keratin</li> <li>• Albumin</li> <li>• Placenta</li> <li>• Hyaluronic Acid</li> <li>• Etc.</li> </ul>	Example : <ul style="list-style-type: none"> <li>• AHA</li> <li>• Protein</li> <li>• Co Q10</li> <li>• Alcohol (Etanol)</li> <li>• Botox</li> <li>• Hyaluronic Acid</li> </ul>	Example : <ul style="list-style-type: none"> <li>• Collagen, elastin, plasenta</li> <li>• Fatty Acids and Their Derivatives</li> <li>• Fat (tallow, lanolin, lard)</li> <li>• Alantoin</li> <li>• Enzymes</li> <li>• Glistero</li> <li>• Amino Acids</li> <li>• Gelatin</li> </ul>

				<ul style="list-style-type: none"> <li>• Hormones</li> <li>• Hilarunic Acid</li> <li>• Aminiotic Fluid</li> <li>• Etc.</li> </ul>
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Source : KNEKS

The table 1 shows cosmetic ingredients made from plants, chemical synthetics, humans, microbes, and animals. Materials written in letters whose halalness is still in doubt or sharia terms are called syubhat. Materials derived from humans are forbidden. At the same time, animal-made materials must first be ascertained by the animal. If the animal is unclean, then it is included in the najis. If it does not come from an animal haram, it must also be ascertained whether the animal has gone through the process of slaughtering according to Islamic law.

The halalness of cosmetic ingredients derived from plants are halal. Unless, in the manufacturing process, there is the addition of plant ingredients or helpers whose halalness is doubtful. Such as plant extracts that use neutralizing solvents that are not kosher; fatty acids and their derivatives are unstable. So they must be added with non-kosher stabilizers, and Vitamin C from fruits that are added with stabilizers whose halalness is doubtful, as well as glycerol derived from the results of hydrolyzing plant oils with lipase enzymes derived from the pig pancreas.

Meanwhile, the halalness of cosmetic ingredients from chemical synthetics is halal as long as there are no additives that are doubtful about their halalness. Furthermore, the halalness of ingredients for cosmetics derived from microbes such as alpha acid – hydroxy (AHA), microbial proteins, Coenzyme Q-10 (CoQ-10), and alcohol depends on the halalness of the media material (such as refreshing media material, microbial propagation media, and production media), halal additives and post-fermentation materials.

Thus knowing about the critical point of halal in cosmetics is very important. Although cosmetics do not directly enter the body like food and drinks, cosmetics can stick and absorb through the skin. Muslims are prohibited from using things that are haram, even small. Although the ingredients above have an excellent effect on the skin, there are still many ingredients that are also good for the skin and are halal in Islamic law. Thus, knowing the critical point of halal in cosmetic compositions, people can avoid buying cosmetics that contain non-halal ingredients.

#### **Implementation of DSN MUI Fatwa Number 26 of 2013 on the Use of Halal Cosmetics by Muslimah Generations Y and Z**

The Fatwa on Halal Standards of Cosmetic Products and Their Use was passed in 2013. The consideration for this Fatwa is because cosmetics have become a human need, and technological developments have been able to produce various cosmetic products that use various ingredients and have diverse functions, which are often unclear ingredients, whether sacred or not. Thus, the MUI needs to establish fatwas on the halal standards of cosmetic products and their use.

The legal basis of the standard halal cosmetic is Q.S Al-Ahzaab: 33. Through this verse, Allah Almighty commands humanity to be decorated but forbids them to decorate like the jahiliyyah. In addition, there are Q.S Al-Baqarah: 29, Q.S Al-A'raf: 32, and Q.S Al-Jasiyah: 13. These verses explain the benefits of Allah Almighty's creation in general for the benefit of

man. Next is the word of Allah Almighty about the necessity to consume the halal one in Q.S al-Baqarah: 168 and Q.S al-Baqarah: 172. Allah Almighty about several types of food and drinks forbidden in Q.S al-Baqarah: 173, Q.S al-Maidah: 3, and Q.S al-An'am: 145.

Before the ratification of fatwas on the halal standards of cosmetic products and their use, there were several other fatwas related to cosmetic halalness. Among them is the Fatwa of the National Deliberation VI MUI Number 2 / MUNAS VI / MUI / 2000 concerning the Use of Body Organs, Ari - Ari, and Human Urine for the Benefit of Drugs and Cosmetics. As well as MUI Fatwa No. 4 of 2003 concerning the Standardization of Halal Fatwas. MUI Fatwa No. 30 of 2011 concerning the Use of Halal Animal Placenta and External Medicines.

According to Fatwa Number 26 of 2013 concerning Halal Standards for Cosmetic Products, using cosmetics to be legally decorated is allowed, but provided that the ingredients used are halal and sacred, intended for the interests allowed in *syar'i*, and do not harm. Meanwhile, the use of cosmetics that are consumed/enter the body if they use unclean ingredients, then the law is illegitimate. However, the use of external cosmetics that do not enter the body, if using unclean ingredients other than pigs, is still allowed on the condition that purification is carried out after use (*tahhir syar'i*).

Fatwa Number 26 of 2013 also regulates the use of materials, raw materials, active ingredients, or additives) from animal derivatives that are halal (in the form of fat or others), but the method of slaughter is unknown, so the law is *makruh tahrim*. Likewise, the use of ingredients in microbial products that are unknown to the microbial growth medium, whether from pigs or not, should be avoided until there is clarity about the halalness or sanctity of the material. In addition, regarding cosmetics that function as medicines, such as skin care, the rules must refer to fatwas related to the use of drugs.

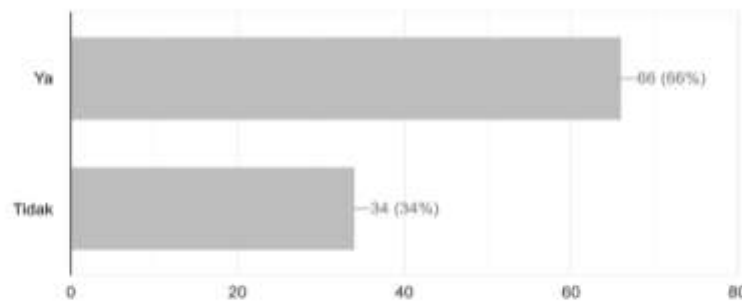
Through Fatwa Number 26 of 2013, MUI appeals to the Muslim community to choose sacred and halal cosmetics and avoid the use of haram and unclean, *makruh tahrim*, and those that use ingredients that are not clear about their halalness and purity. In addition, the Government also regulates and guarantees the availability of halal and sacred cosmetics by making this Fatwa a guideline. As proof of support for this Fatwa, LPPOM MUI does not carry out halal certification of cosmetic products that use illicit and unclean ingredients for internal and external use.

Young Indonesians are currently dominated by Muslim women from Generations Y and Z. These two generations are the most aware of technology and information. They are effortless to get information and very impressionable. These two generations should also realize the existence of a halal tipping point in cosmetics because usually, they will quickly get information from various sources, especially social media. Generations Y and Z are also generations familiar with cosmetics. Those in this generation are considered very concerned about appearance and tend to publish it on social media.

To determine the implementation of the DSN-MUI fatwa Number 26 of 2013, the author distributed a questionnaire to 100 respondents, with criteria: consisting of generations Y and Z with an age range between 17-35 years, Muslims, and females gender. Based on a questionnaire distributed to 100 respondents, 57 respondents (57%) said they used cosmetics daily. Furthermore, as many as 72 respondents (72%) said they were aware of the critical point of halal in cosmetics.

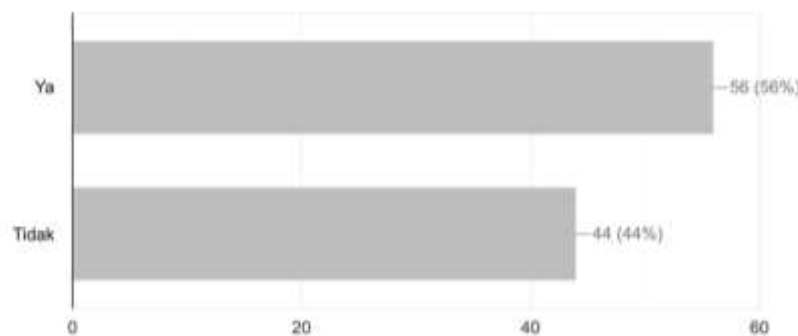
Regarding the knowledge of Generation Muslimah Y and Z about DSN MUI Fatwa Number 26 of 2013, as many as 66 respondents (66%) said that they were aware of the existence of DSN-MUI Fatwa Number 26 of 2013 concerning Halal Standards for Cosmetic Products and Their Use. Furthermore, as many as 56 respondents said they followed the

contents of the DSN MUI Fatwa Number 26 of 2013 concerning Halal Standards for Cosmetic Products and Their Use.



Source : questionnaire results

Figure. 1  
Respondents' Knowledge of DSN Fatwas – MUI Number 26 of 2013



Source : questionnaire results

Figure 2.  
Respondents' Compliance with DSN Fatwa – MUI Number 26 of 2013

Researchers also interviewed generations Y and Z representatives about what if Generations Y and Z knew that the product being used was not following halal standards according to DSN MUI Fatwa Number 26 of 2013. Miss A, a lecturer who is 27 years old (Generation Y), replied that it is better not to use it anymore if, indeed, the cosmetic product is not following the halal standards of the DSN Fatwa – MUI. It is better to look for and use other cosmetic products that already have a halal logo that has been tested for halalness.

The researcher also interviewed one of the representatives of Generation Z, Miss B, a 20-year-old female college student. She replied: "if any of the cosmetics used does not follow the halal standards of the DSN-MUI fatwa, then the agenda will not use the product again and will immediately throw it away. In addition, the agenda will also provide this information and understanding to family, relatives, and friends to be careful and pay attention to the halalness of cosmetic products to be purchased and used."

Thus, among generations Y and Z, there are already those who know and implement DSN-MUI Fatwa Number 26 of 2013 concerning Halal Standards for Cosmetic Products and Their Use. Although there are still those who do not know and have not even implemented the DSN MUI Fatwa, one of whom is Miss C, a 30-year-old teacher (Generation Y). They are unaware of the existence of the DSN MUI Fatwa on Halal Standards for Cosmetic Products



and Their Use; after knowing it, Lia will not use products that are not clear about their halalness and will turn to halal products.

### **Influence of DSN-MUI Fatwa Number 26 of 2013 on the Purchase Decision of The Muslimah Generation Y and Z on Halal Cosmetic Products**

Consumer behavior involves obtaining, consuming, and consuming a product or service. Consumer behavior is dynamic, meaning a consumer's temperament is constantly changing. The dynamic nature of consumer behavior implies that one should not expect that a similar marketing strategy can deliver the same results throughout time, market, and industry (Setiadi, 2015). This behavior will influence consumers' purchase decisions (Purboyo et al., 2021). According to Kotler and Amstrong, a consumer's purchase decision is to buy the most preferred brand or the buyer's decision about which brand to buy (Wahyuni & Ginting, 2017). Purchasing decisions can only be made when there are several other alternatives that can be chosen so that someone can make a purchase or not (Putra et al., 2020).

The purchase decision is a decision-making process by consumers combining all knowledge that is the value of considering between buying or not buying (Dwiandani, 2013). Purchase decision involves a sequence of choices formed by a consumer before making a purchase which starts once they has the willingness to fulfill a need (Hanasya, 2018). Consumers will need time to search for and receive information about the product (Schiffman & Kanuk, 2008). In addition, consumers will be influenced by factors of purchase intention and purchase decisions. Purchase intentions can change if the situation faced by consumers hinders or forces them to cancel the purchase or switch to other alternative options (Kotler & Amstrong, 2018). According to Peter and Donnelly, it states that purchasing decision-making is influenced by three factors: extensive decision-making, limited decision-making, and routine decision-making (Gulliando & Shihab, 2019).

The complete customer purchase decision stage is a process that comes from all of us their experience in learning, selecting, using, and even getting rid of a product (Wardhana et al., 2021). The five stages of the purchase decision process model, according to (Kotler & Amstrong, 2018): 1) Problem recognition begins when the consumer recognizes a problem or needs to be triggered by internal or external stimuli; 2) Information search, the primary source of information search, can come from personal, commercial, public, or experience; 3) Evaluation of alternatives is how consumers process information and make a final assessment of the product; 4) A purchase decision is a purchase decision by consumers of the selected product.

Two main factors can influence purchase decisions: First, the attitudes of others which include negative attitudes towards alternative consumer choices, as well as consumer motivation to obey the wishes of others. Secondly, the emergence of unforeseen situations can change the purchasing intentions of consumers. (5) Post-purchase decision, which consists of: first, post-purchase satisfaction (satisfied with the product); second, post-purchase actions (if satisfied, then it will make a repurchase. Otherwise, it will leave, return, or influence others). Furthermore, third post-purchase uses and disposal (how consumers use or dispose of products) (Pandrianto, 2022).

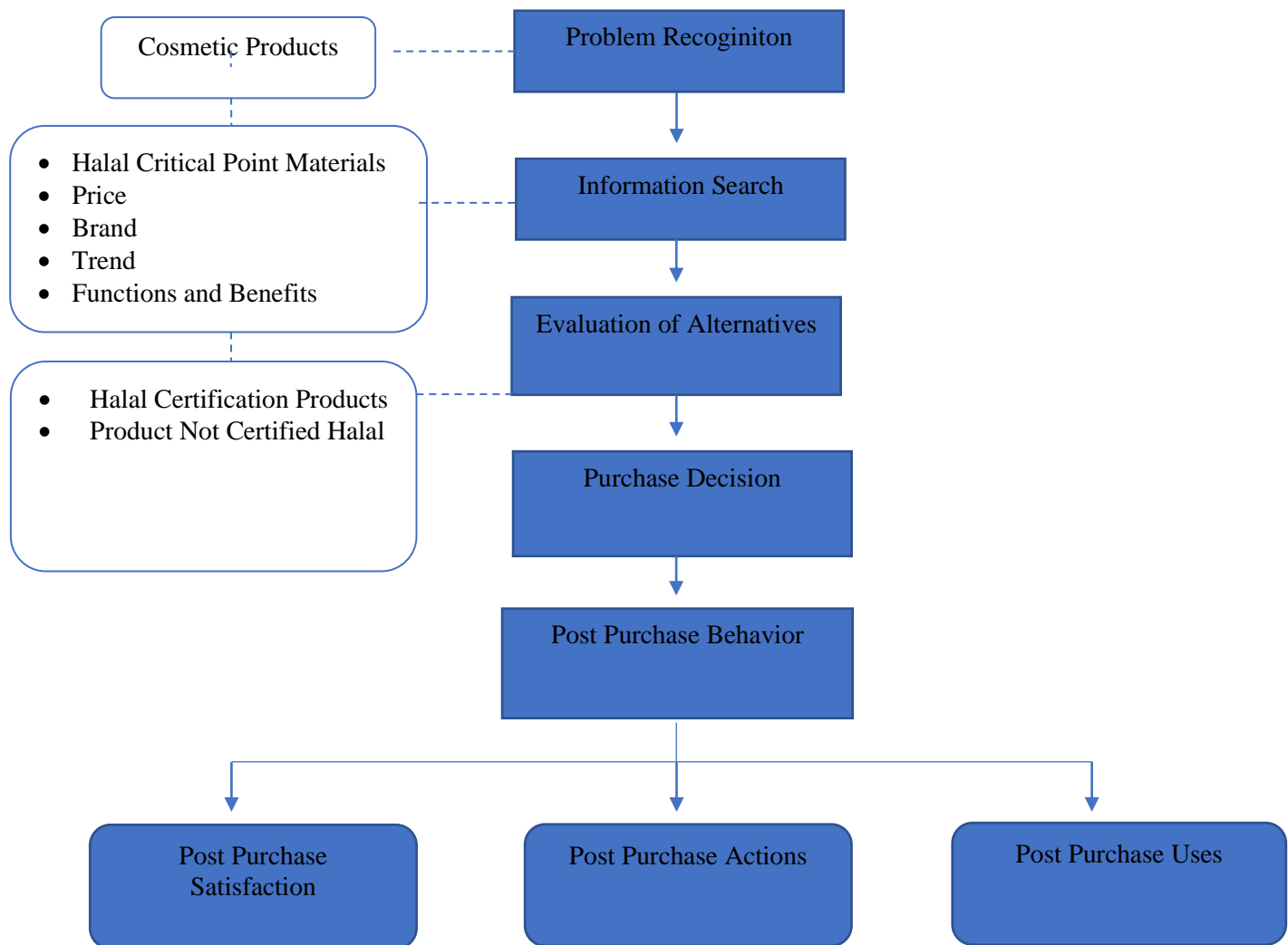
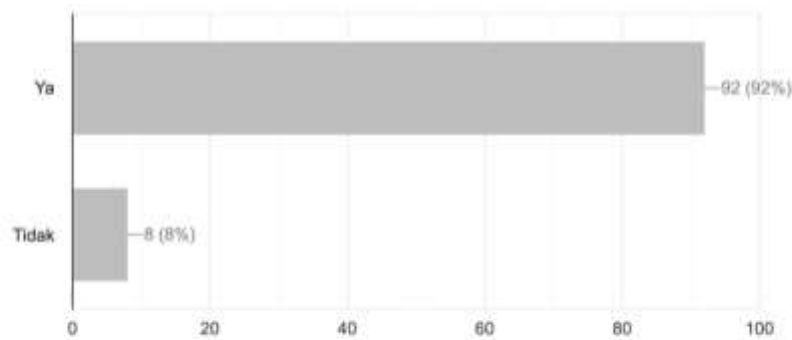


Figure. 3  
Halal Cosmetics Purchase Decision Process Model

Based on a questionnaire distributed to 100 respondents, as many as 92 respondents (92%) agreed that the existence of DSN-MUI Fatwa Number 26 of 2013 could affect their purchase decision in buying halal cosmetic products. Wardah is proof of the demand for halal cosmetic products in Indonesia. As a pioneer of halal cosmetics, wardah is increasingly loved by the Muslimah generation of Y and Z. No wonder wardah sales continue to increase. Even wardah has become the best-selling beauty product in the marketplace, wherein in 2021, wardah managed to achieve total sales of IDR 13.4 billion within two weeks (Compas, 2021).

In 2022, there will be a shift in the level of sales of halal cosmetics from wardah to MS Glow. However, MS Glow is also a pioneer of halal cosmetics in Indonesia after wardah. The most significant sales occurred at Shopee with a volume of 84.1% and on Tokopedia with 15.9%. The total turnover generated by MS Glow reaches IDR 600 billion per day (Sulistyawati, 2022). Although it is relatively new compared to Wardah, MS Glow has proven to be a pioneer of halal cosmetics in Indonesia by bagging a Halal Certificate from the Indonesian Ulema Council (MUI) and has obtained permission from the Food and Drug

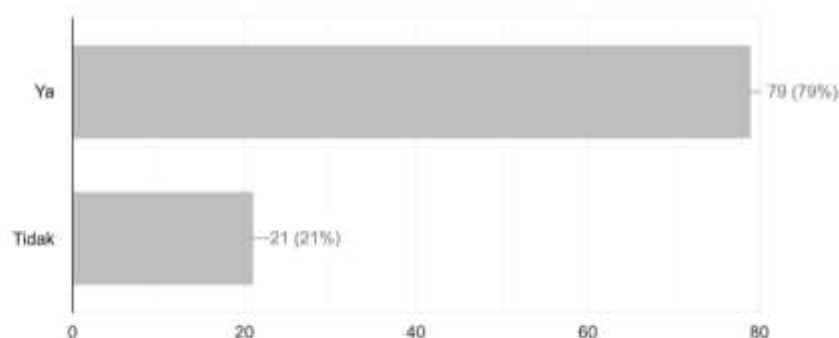
Supervisory Agency (BPOM).



Source: questionnaire results

Figure. 4  
Influence of DSN Fatwa – MUI Number 26 of 2013

The existence of Wardah and MS Glow as the best-selling cosmetic products in Indonesia proves that Muslims in Indonesia still choose and use halal cosmetics compared to other cosmetics. The results of the questionnaire were distributed to 100 generations of Y and Z respondents. There are no written regulations such as laws governing the halalness of cosmetics. As many as 79 respondents (79%) consider that the Fatwa DSN – MUI Number 26 of 2013 is enough to be used as a guide in choosing and buying halal cosmetic products..



Source: questionnaire results

Figure 5  
Fatwa DSN – MUI Number 26 of 2013 as a Halal Cosmetic Product Guideline

Many cosmetic companies make prices, trends, and brand their marketing strategies. It is no wonder that many brands are trying to play prices to attract consumers, although it will impact the quality of their products. In addition, creating a solid brand tends to be easier to meet the needs and desires of consumers. A strong brand also makes prices inelastic, meaning that price increases will not make consumers move to other brands (Silviani, 2021). Another essential thing in today's marketing strategy is to create trends. Trends can be brought to life through viral marketing. Viral marketing can encourage the spread of information faster and make consumers curious to try it (Haque et al., 2021).

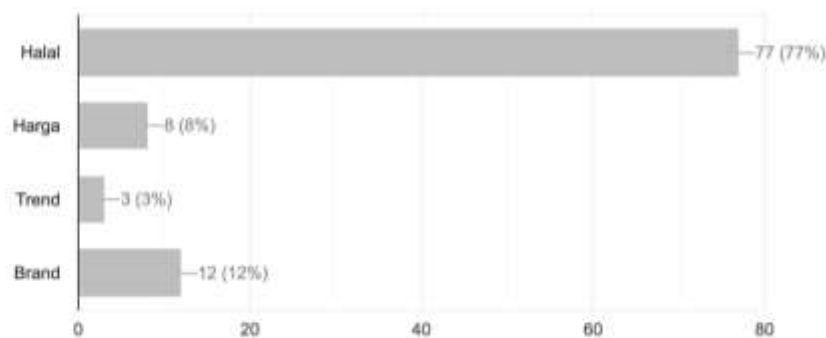
Nevertheless, the halalness of the product is currently a necessity. The large number of Muslimah generations Y and Z makes halal reasons something logical to prioritize. Consuming and using halal products is a command of Islamic law following the Qur'an,

Hadith, and Fiqh Rules. As also stated in the Fatwa DSN – MUI Number 26 of 2013. Based on the questionnaire distributed to 100 respondents, Generation Muslimah Y and Z agreed that product halalness is the main reason for choosing cosmetic products with the result of 77%, followed by price reasons at 8%, brand at 12%, and trend of 3%.

This result is different from previous research done by other researchers. One is research on Halal Label and Product Quality: Wardah Cosmetic Product Purchase Decision Case Study, conducted by Lily Ulfia, Mamluatul Maghfiroh, and Rachma Indrarini. The result is that the halal label has a moderate value and a significant relationship with purchasing decisions for Wardah Cosmetics. This result is because the decision to purchase Wardah cosmetics is not based on the presence or absence of a halal label but on other factors such as needs, advertisements, and consumer reviews (Ulfa et al., 2021).

Another research is about Antecedents of Customer's Purchasing Decisions on Halal Cosmetics, conducted by previous research in Selangor Malaysia. The result is that environmental factors significantly affect purchasing decisions for cosmetic products. Halal factors affect those who know halal products. Nevertheless, the product availability factor in the market is more important than the halal factor (Idris et al., 2021).

The results almost the same as this research are research on Purchase Intention of Halal Cosmetics: The Mediating Role of Attitude. This research was conducted by Maghfira Rizky Maulana, Nuryakin, and Nur Hidayah. According to this study, knowledge and religiosity affect the purchase intention of the millennial generation toward halal cosmetics. Good understanding and good religiosity will affect the purchase of halal cosmetics. Almost the same as the results of research conducted by the author. The difference in purchasing decisions by generations Y and Z are influenced by knowledge of the DSN-MUI Fatwa regulations regarding the halalness of cosmetic products (Maulana et al., 2022).



Source: questionnaire results

Figure. 6

The Main Reasons for Generations Y and Z in Choosing and Buying Cosmetic Products

#### 4. Conclusions

Based on the results and discussion above, the critical halal point in cosmetic products consists of two: the ingredients used and the ability of cosmetics to absorb ablution water. Fatwa DSN MUI Number 26 of 2013 concerning Halal Standards for Cosmetic Products and Their Use can be implemented by the Muslimah Generation Y and Z by paying attention to the ingredients in cosmetic products used by the halal standards of cosmetic products and their use. Furthermore, Fatwa DSN – MUI Number 26 of 2013 concerning Halal Standards for Cosmetic Products and their Use can influence the Muslimah Generation Y and Z towards

the purchase decision of halal cosmetic products, compared to prices, brands, and trends. This research implies halal labeling can be Indonesia's most effective marketing strategy. Along with the regulations regarding halal products circulating in Indonesia, namely Law Number 33 of 2014 and Fatwa of DSN - MUI Number 26 of 2013. Coupled with halal knowledge and awareness of the Muslim community, which is getting stronger and increasing. Business actors in the cosmetic sector should use halal ingredients. If business actors use halal ingredients, then business actors can register halal product certification to BPJPH. After having a halal certificate, business actors can provide a halal label on their cosmetic products. The halal label is proven to have a significant influence on the purchase decisions of Muslim generations Y and Z. Fatwa DSN – MUI Number 26 of 2013 is not positive law, so its existence is not binding for Indonesian citizens. Therefore, there is a need for even more massive socialization so that not only the Muslimah Generation Y and Z but also generations X and before may still not be able to receive information quickly. If information related to halal standards for cosmetic products and their use, as stated in the Fatwa DSN MUI Number 26 of 2013, can be accepted by all circles, then the purchase decision on halal cosmetic products will continue to increase.

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