

## SPIRITUALIZING HALAL COSMETIC CONSUMPTION: SUFISM PERSPECTIVE ON MILLENNIAL BUYING BEHAVIOR

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### ABSTRACT

This paper aims to elaborate the spiritualizing of halal cosmetic buying decision for Islamic millennial. Using descriptive qualitative from many sources in several areas of Indonesia about millennial and halal product decision especially halal cosmetic. After that analytically of that information to give some suggestion. Base on the research found that there are weaknesses in knowledge and religiosity for millennial buyers. They more give attention to fulfill their want and no think the product will give useful for their need and no opposite with the religion. In order to avoid their blind customer activity so it required classic ascetic religious (sufism approach) to protect. There are takhally, tahalli and tajally in their life. By that way to give them knowledge and well religious for in the future not only to be wise buyers and producers also, they will be creative, innovative, productive, smart and religious.

**Keywords:** Spiritualizing, Halal, Consumption, Sufism, Millennial

### INTRODUCTION

Religion influences consumer lifestyles, it also influences behavior in consumer decision-making (Delener, 1994). Religion influences consumers' lifestyles, as well as their decision-making behavior (Delener, 1994). These decisions can either strengthen or weaken their convictions in making choices. Religion is one of the factors for success (Faruq et al., 2024). Some research reflects that religion influences consumer attitudes and behaviors (Pettinger et al., 2004). The world is becoming more aware of their religion and beliefs, but awareness of halal cosmetics is very low in Muslim societies. According to their religion, Muslim consumers should be aware of halal products and nowadays, they are starting to realize halal cosmetic products. In addition, El-Bassiouny (2014). stated that Muslim consumers who are described as religious and have high religiosity will have different consumption patterns and will tend to consume halal products and services. According to Supami et al., religiosity is the strongest factor influencing a person's attitude, which is believed to shape an individual's values, norms, and perspectives on various aspects of life (Setiyowati et al., 2023). For Muslim consumers, halal products are more important and meaningful than products that have International Organization for Standardization certification, such as ISO 9000 or others. Halal labels or logos function to facilitate Muslim consumer decisions in choosing a product.

Halal is an Islamic religious certification used to support a product or service as a religion that is following the requirements and pillars of Islam (Siala, 2013). Although the market for halal cosmetics is large, most cosmetics and other personal care products are made by manufacturers in non-Muslim countries, which can lead to disputes over halal raw materials. As a result, the cosmetics and pharmaceutical sectors have been the subject of greater study by Muslim scholars, due to suspicions that many international brands may use enzymes extracted from pork or alcohol as preservatives. This has given rise to a lot of cynicism about these brands among Muslim consumers looking for halal products. A study by Ireland and Ireland & Abdollah Rajabzadeh (2011) found that people who use halal products have high loyalty to halal product brands. In addition to these interesting findings, non-Muslim consumers also buy halal products due to the perception that they are safer to use than non-halal products. Consumers perceive that non-Muslim halal logos provide recognition and assurance regarding food products (Abdul Aziz & Chok, 2013).

Currently, there are 760 cosmetic companies spread throughout Indonesia. The large number of players in the cosmetics industry shows that its business value is very promising.

According to data from the Ministry of Industry, the export value of cosmetic products in 2015 reached US \$ 818 million or Rp11 trillion. While the import value is less than half at US \$ 441 million, based on the latest article on the official website of the Indonesia Global Business Guide (2016). In 1995 Wardah Beauty Cosmetics Indonesia became the first brand in the cosmetics industry to produce halal products for the target market of modern women, who wear hijab. There are so many Indonesian women, not only Muslims, choosing Wardah cosmetics. The company has created a context where Wardah is always innovating and staying creative to meet every cosmetic need of Muslim women with products made only with premium, natural, halal, and safe ingredients (Wardah, 2016).

The importance of this paper can be seen in two points of view. First, the discussion of subject knowledge, religiosity, norms, and attitudes, especially in the context of halal cosmetic products is still limited, so that this research can fill the gaps in the literature. Second, this study focuses on the study of the consumptive behavior of Indonesian millennials, which is the largest Muslim population in Indonesia. The aim of the study is to provide a better understanding of the relationship between knowledge and the different religious dimensions that Islam focuses on, as well as attitudes towards halal cosmetic products, particularly among the Muslim youth segment.

### **LITERATURE REVIEW**

Thus, the second part, "Literature Review" investigates the gap that will be exposed and solved. The flow of all the ideas is required to be clear, linked, well-crafted and well developed. It serves as the source of the research question and especially the base or the hypotheses that respond to the research objective. We advise using current and primary sources from trusted international references (top tier-journals). Through the lens of tasawuf akhlaqi, such consumer tendencies reflect domination by nafs al-ammarah (the commanding soul), which inclines toward desire and impulsivity. Sufism encourages a progression toward nafs al-mutma'innah (the tranquil soul) through three interlinked stages: Takhalli: Detachment from material obsession and unethical consumption (Sholihin & Anwar, 2011) Tahalli: Internalizing virtues such as moderation, sincerity, and gratitude, Tajalli: Manifesting ethical behavior in public life, such as choosing truly halal, safe, and socially responsible products. Mahmud (2021) argues that Sufi-based ethical consumption instills mindfulness and reduces psychological distress caused by overconsumption. When implemented collectively, these principles foster not only ethical consumers, but potential halal producers grounded in faith and creativity. This spiritual reorientation transforms consumerism into a site of moral and religious expression. Millennials become ethical agents, contributing to a halal economy that is not only compliant but also deeply rooted in ihsan (spiritual excellence).

### **METHODS**

This paper uses a descriptive qualitative approach. That is a study that utilizes existing phenomena and examines and examines various attitudes, views, feelings, and behaviors of individuals or groups of people (J. Moleong, 2012). Then describe the problems in it without questioning the relationship between research variables (Nazaruddin et al., 2020). The existing research model is based on the postulates of several theoretical studies and research results to investigate Muslim attitudes towards halal products and their intention to choose these products. Beside of above, this study employs a descriptive qualitative approach. Data were collected from various literature sources, academic studies, and documented behavior patterns of Muslim millennials across several urban regions in Indonesia. The research focuses on examining: First. Halal awareness in cosmetic choices, Second. Sufi ethical values within the consumer mindset, Third. Factors influencing millennial purchasing decisions (social media, peer influence, pricing, certification). The analysis uses tasawuf akhlaqi as a normative framework to interpret behaviors and recommend ethical guidance rooted in spiritual values.

## RESULTS

Thus, it is clear that the halal image is very important for Muslim consumers and the key idea of the halal image is to inform that the store meets the consumer's halal standards (Mohd Suki & Abang Salleh, 2018). In addition to halal certificates, several factors influence Muslim consumers' purchase intentions toward food. (Amalia et al., 2020) found that attitudes, subjective norms, and perceptions of behavioral control affect the purchase intention of halal food of Millennial Muslims, and positively affect consumer purchase intention on halal-certified products (Listyoningrum & Albari, 2017), as well as have a positive effect on the behavioral intention of Muslim consumers in assessing stores (Mohd Suki & Abang Salleh, 2018). This shows that the better the attitude, subjective norms, and perceived behavioral control of a Muslim, the more his purchase intention toward halal products will increase. Subjective norms have a positive and significant effect on attitudes toward halal cosmetics, and attitudes towards halal cosmetics have a positive and significant effect on purchase intentions (Aufi, 2021). In addition, (Fahmi et al., 2024) study highlights the importance of religiosity and Islamic financial literacy in investment behavior in Islamic capital markets, especially among Generation Z. The results show that these two factors play an important role in their purchasing and consumption decisions.

Beauty products are divided into two categories according to their usefulness, makeup, and care. Makeup cosmetics, also known as make-up are cosmetic products that are used to make up or enhance a person's appearance. While cosmetic care, also called cosmetic skin care is a cosmetic product designed to maintain the health and hygiene of the skin. And not a few female college students use makeup cosmetics while also using care cosmetics. Some of the considerations that female students consider in consuming cosmetic products are the prices that have been pegged to these cosmetic products. If the price is affordable and follows the skin type of female students, then they will buy the product (Fauziah & Maharani Pasaribu, 2023).

Before buying cosmetic products, young people also find out in advance about the quality of the product through beauty vlogger reviews on social media and see the composition listed on the product. Because social media provides real-time updates, peer reviews, and diverse opinions, which can influence individual perceptions and decisions (Ningtyas et al., 2024). In purchasing cosmetics, young people, not only look at the quality and price of the product but also consider the halal products they buy. And not a few of them make purchases of new cosmetics on old cosmetics that have not run out due to personal desires, recommendations from friends, and so on (Fauziah & Maharani Pasaribu, 2023). Generation Z has behaviors that tend to keep up with the times so their behavior is influenced by past experiences that teach them to associate those behaviors with rewards. Some people stop certain behaviors, perhaps because they are not appreciated, because all good or beneficial behaviors or destructive bad behaviors are behaviors learned from experience (Fahyuni, 2016). The lifestyle of Generation Z female students is reflected in their clothes, appearance, and makeup. The development of fashion trend models today has a major impact on the behavior of Generation Z female students because Generation Z female students always want to show their existence with an attractive appearance so the consumption pattern of female students in meeting their needs in terms of following fashion trends is to meet secondary needs. Students buy things to beautify their appearance to cause consumptive consumption patterns. Consumptive behavior is behavior that prioritizes fulfilling wants, not primary needs, causing wasteful behavior.

The decision to purchase halal products among young people (millennials) is an interesting phenomenon. Based on several cases in several regions in Indonesia, Sumatra, Palu, and Padang, targeting Muslim millennial groups, it shows a tendency not just to follow the times or preferences but religious reasons to choose a product. The results showed that only subjective norms and perceptions of behavioral control had a positive effect on the purchase intentions of Muslim consumers. Religiosity affects Muslim

attitudes toward buying Korean restaurant food, so the results show that religiosity and attitudes do not affect the purchase intention of Muslim consumers (Oktavianingtias & Muslichah, 2022).

Consumers prioritize halal-certified products for health and satisfaction. This shift allows millennials to engage in distributing and producing halal goods (Aisya & Najmi, 2023). Some of them consider the use of cosmetics as an indispensable necessity, while others consider it a secondary or accessory need. There are many reasons why female college students use cosmetics. Some do it because of their health, others because of their beauty, and others because cosmetics have been trending in various circles. Cosmetics are very important for female college students because otherwise, they don't feel sure about their appearance. According to Islamic consumption theory, when buying cosmetic one should consider the quality and halal of the product, as well as the quantity used to avoid making tabzir or redundant, which means using the goods unnecessarily. Therefore, the substances consumed are not illegal (Fauziah & Maharani Pasaribu, 2023) Generation Z Muslim women follow the development of fashion trend products but still follow the rules of sharia in choosing fashion trends according to sharia rules. However, in terms of following the development of fashion trends that are always changing, it causes changes in needs into momentary desires. Then it causes consumption patterns that are israf, tabzir, riya, and tabarruj in the consumption pattern of Generation Z (Anggraini et al., 2022). The latest research on millennials in Indonesia was conducted by Apriyana et. al. (2023) shows the results showed that halal product purchasing behavior was influenced by 15.5% knowledge about halal labels, 19.1% religiosity, and 38.5% influenced by attitudes.

The originality of this study is that examining Religiosity, Halal Label Knowledge, and Attitudes towards Halal Food Purchasing Behavior in Muslim students in Indonesia is still rarely studied. Thus, religiosity and knowledge of halal labels are the strong foundation of Muslim communities in choosing the products consumed. Because many manufacturers have not included the halal label in their products. Young people who have a typical curiosity about various things and enter a transition era where everything is open and accessible online and direct media (offline) decide to buy halal products, not the first choice. As revealed from the results of the research findings above, the lack of knowledge and understanding of religion is still an inhibiting factor. Therefore, besides the need to improve literacy about halal products, it also trains the nature of Sufism takhalli, which is not to behave excessively consumptive and love, although it does not mean hating having property, meaning owning and using the property as necessary in a balanced manner as needed, zuhud in Islam is positive eating that is intertwined with a high work ethic (Tarigan: 2014). Al Ghazali defines zuhud as an attitude that reduces attachment to the world and avoids it consciously (Sholihin and Anwar: 2011) Then be patient not to be easily tempted to buy all-new and luxurious goods, even though they can get them. If they can do so, millennials will get double benefits in the future, namely broad knowledge and strong religiosity so that they can manage the situation positively and productively, where not only as wise consumers but can become producers of halal products among young people. That is what can be called his tajalli value, the unlocking of potential and self-privilege.

In the analysis of demand for a good / service, including the phenomenon of millennial buyer attitude, factors that affect the size the quantity of goods or services demanded by consumers are examined. Many affect the demand for an item. The main thing is the price of the goods themselves, people's income, the prices of other goods, and people's tastes. While demand theory in Islam emphasizes moral values to lead to benefit. For example, a Muslim is forbidden to be extravagant (QS. Al-Isra' 26-27). But a Muslim should be moderate in order to obtain and use resources. In other words, it is not allowed to be extravagant and also not stingy or Bakhil (Ghofur, 2017). Especially the paper has proposed tasawuf akhlaqi as a spiritual-ethical model for guiding halal cosmetic

purchasing decisions among Muslim millennials. Sufi concepts such as takhalli, tahalli, and tajalli offer a holistic and transformative framework that aligns consumption with ethical and spiritual values. As the halal market continues to grow, integrating inner religiosity and spiritual consciousness will be essential to cultivating ethical, wise, and productive consumers. Future studies may focus on quantitative measurements of tasawuf (sufisme) influence on consumer patterns across other sectors of the halal economy.

### CONCLUSION

The halal image is very important for Muslim consumers and the key idea of the halal image is to inform that the store meets the consumer's halal standards. In addition to halal certificates, there are several factors that influence Muslim consumers' purchase intentions toward food. In addition, it was found that attitudes, subjective norms, and perceptions of behavioral control affect the purchase intention of halal food of Millennial Muslims, and positively affect consumer purchase intentions on halal-certified products and positively affect the behavioral intentions of Muslim consumers in assessing products. Behavior patterns of Generation Z tend to follow association and development epochs so that their behavior is influenced by past experiences that teach them to associate such behavior with rewards. Some people stop certain behaviors, perhaps because they are not rewarded, because all good or beneficial behaviors or destructive bad behaviors are behaviors learned from experience.

Young muslim people who have a typical curiosity about various things and enter a transitional era where everything is open and accessible in online media and directly (offline) make the decision to buy halal products, not the first choice. As revealed by some of the research findings above, where lack of knowledge and religiosity factors are still obstacles. Therefore, besides needing to improve literacy about halal products, it also trains the nature of Sufism, takhalli, which is not to behave consumptively and love worldly things excessively.

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