

Research article

The Role of the Axiom of Islamic Rationality in the Decision to Purchase halal-labeled Cosmetics (Study on Students of Mamba'ul Hikam Islamic Boarding School)

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Abstract.

This study aims to analyze the significant influence between the rationality of Islamic consumption and the decision to purchase cosmetics labeled halal on consumers, especially Islamic boarding school students Mambaul Hikam. This research uses descriptive quantitative methods. The population used was all female students, with a total sample of 40 respondents taken using purposive sampling technique. Data were analysis performed through regression analysis using SPSS version 22. Results of regression analysis in this study is a positive significant effect halal label to the rationality of Islamic consumer on purchasing decisions purchase halal cosmetics.

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1. Introduction

In the postmodern era today, human activities, habits, and culture have undergone many changes, one of which is consumption activities. Consumption is not defined as fulfilling needs of goods and services, but today it is more than that (1). Not only fulfilling physical and biological needs, consumption is also related to social and cultural aspects which indirectly require that consumption patterns should reflect one's identity (2). Therefore, the consumption pattern of a Muslim must reflected the identity and patterns that already exist in the Qur'an and Hadith, and the consumption behavior of a Muslim must based on rationality in order to avoid israf or exaggeration. (3), according QS Al-A'raf: 31st verse:

“O Children of Adam! Dress properly whenever you are at worship. Eat and drink, but do not waste. Surely he does not like the wasteful.”

In accordance with the verse above, Islam regulates how to consume without being excessive (*israf*), besides that in consuming we must also use out rationality so that we can consume in accordance with Islamic law. Rationality is often used as an assumption

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of individual behavior in microeconomic models and analysis and appears in almost all explanations of human decision-making in economics. Even rationality is important too for modern political science, sociology, and philosophy (4).

In this postmodern era, lifestyle is very influential, one of that is on human needs which causes needs to be very diverse, not only related to clothing and food, but many needs that used to be considered as complementary, but now without these objects human life becomes incomplete, these objects are cosmetics, where the demand for cosmetics continues to increase every year as can be seen in the graph below:

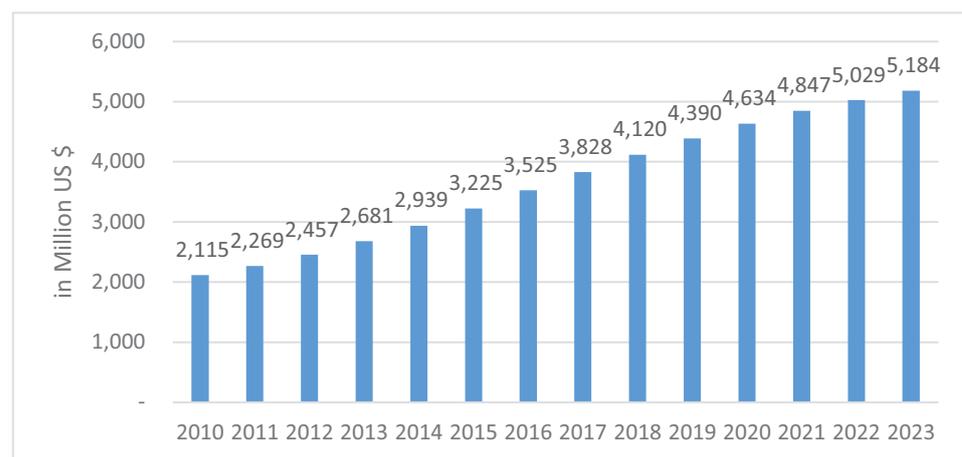


Figure 1: Cosmetics Demand on 2003-2019. (Source: <http://perlakubisnis.com>).

According to the graph above, every year the number of cosmetic requests is getting higher medium and large scale industries until several companies have been able to export their products abroad such as to ASEAN, Africa, the Middle East and others. In terms of exports, sales of cosmetic products reached USD 556,36 million in 2019. This achievement is greater than 2018 which was only USD 516,88 million (5).

Based on the statement by the Deputy Director of LPPOM MUI, Muti Arnitawati explain the important reason for using halal cosmetic products, especially for Muslim women, is that their worship is legal. "Worship can be accepted legally when using halal cosmetics. This is because halal cosmetics do not contain najis."(6) Based on the facts above, the authors are interested for identifying how the axiom of Islamic rationality role in the decision to purchase halal-labeled cosmetics, and in this study students became the focus or subjects of research because students in Islamic boarding schools had potential in the halal consumption chain. The Islamic boarding school that is being studied in this research is the Mamba'ul Hikam Islamic Boarding School.

This article aims to determine whether the axioms of Islamic rationality affect the decision to purchase halal cosmetics that are taken by female students. This research

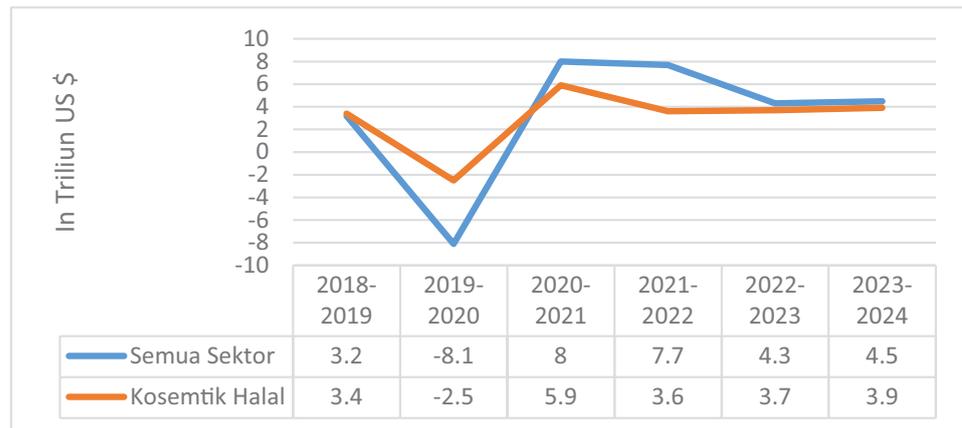


Figure 2: Demand for Halal Cosmetics and Projections. (Source: State of the Global Islamic Economy Report 2018/2019).

is expected to be able to provide benefits to: Readers and Islamic boarding schools to increase insight into the importance of the role of Islamic rationality in consumption activities as well as habituation to students to pay more attention to halal consumption in every aspect of daily needs, one of that is cosmetic products. The benefit for stakeholders is to provide insight into the potential of Islamic boarding schools to become one of the important actors and drivers in the sustainability of the Islamic economic.

2. Methodology

2.1. Data and Sample

Data used in this research is primary data with the technique for collecting data in this study is the distribution of questionnaires and interviews. The subjects or population in this study were students at Mamba’ul Hikam Islamic Boarding School, which selected by purposive sampling, that is sampling by setting specific criteria or characteristics with certain considerations tailored to the objectives of the researcher with the purpose is to solve the problems and can provide a representative value.(7) The criteria that have been set in sampling are follows:

TABLE 1: Sampling Criteria.

No.	Criteria	Amount
1.	All students Mamba'ul Hikam Islamic Boarding School	160
2.	Male student at Mamba'ul Hikam Islamic boarding school	83
3.	Female students who are not 15-21 years old	37
	Number of Samples	40

2.2. Variable

The instrument in this study consist of 2 variables, the independent variable (X) rationality and the dependent variable (Y) the decision to purchase halal cosmetics. The instrument was developed in the form of relevant questions in the form of a questionnaire. And the type of questionnaire used in this study is an open assessment questionnaire with a scoring technique carried out using a continuous rating scale with a minimum score 1 and a maximum score 10 (8). And the hypothesis using linear regression test to find out is there an influence or not rationality with the decision to purchase halal cosmetics, by testing the classical assumptions first.

3. Result and Discussion

The rationality of consumption cannot be separated from the role of faith in the Islam view. The role of faith is an important benchmark, because faith provides a worldview and affects human personality, like on behavior, lifestyle, tastes, attitudes towards fellow human beings, resources and ecology. Faith greatly affects the nature, quantity, and quality of consumption in both material and spiritual satisfaction. This is what is called to balance the worldly life and the hereafter life. Faith provides a moral filter in spending wealth and at the same time motivates the use of resources (income) for effective things. The purpose of moral filter is to keep self-interest within the boundaries of social interest by changing individual preferences into harmonious preferences between the individual and the social, as well as including filters of realizing goodness and benefit (9). The results obtained from the questionnaire are distributed to respondents totaling 40 people according to the number of samples is female students aged between 15-21 years as follows:

Based on table 2 above, it can be seen that the majority of respondents in this study were aged between 19 years old, there are 9 people (23%). While the respondents with

TABLE 2: Characteristics of Respondents by Age.

Subject	Amount	Percentage
15 years old	2	5%
16 years old	6	15%
17 years old	4	10%
18 years old	7	18%
19 years old	9	23%
20 years old	8	20%
21 years old	4	10%
Total	40	100%

Source: primary data processed (2020)

the smallest number at the age of 15 years old were 2 people (5%). Based on the data obtained from the tabulation process of the frequency of respondents' characteristics based on the length of use the cosmetics, it is shown in table 3 below:

TABLE 3: Characteristics of Respondents Based on the length of use the cosmetics.

Subject	Amount	Percentage
1 year	10	25%
2 years	11	28%
3 years	8	20%
4 years	9	23%
5 years	2	5%
Total	40	100%

Source: primary data processed (2020)

Based on table 3 above, it can be seen that the majority of respondents have only used cosmetics for 2 years, there are 11 people (28%). While the respondents who use cosmetics with a range of 5 years only amount to 2 people (5%). Based on the data obtained from the tabulation process of the frequency of respondents' characteristics based on the type of cosmetics used, it is shown in table 4 below:

Based on table 4 above, there are several types of cosmetics with a focus on body care, but the number is more than the number of samples because each respondent is allowed to choose more than one type. From the tabulation results, it can be seen that body lotion is the most widely used cosmetic among female students of Mamba'ul Hikam, then perfume and deodorant. These three types of cosmetics are often used. Based on the results of the distribution of the questionnaire, data on the respondents' responses to the variables used in this study were also obtained. The response data on the variables are as follows:

TABLE 4: Characteristics of Respondents Based on the type of cosmetics used.

Subject	Amount	Percentage
Body Mist	7	6%
Body Lotion	33	29%
Body Scrub	9	8%
Body Oil	9	8%
Body Butter	2	2%
Parfume	29	25%
Deodorant	25	22%
Total	114	100%

Source: primary data processed (2020)

1. Respondents' Responses to Rationality Variables

Minimum score : 12

Maximum score : 50

Standard Deviation Value (σ) : 8

Theoretical Mean (μ) : 34

TABLE 5: Questionnaire Assessment Criteria.

Formula	Formula	Category	Interpretation
$X \leq (\mu - 1. \sigma)$	$X \leq (34 - 8)$	$X \leq 26$	Low
$(\mu - 1. \sigma) < X < (\mu + 1. \sigma)$	$(34 - 8) < X < (34 + 8)$	$26 < X < 42$	Medium
$(\mu + 1. \sigma) \geq X$	$(34 + 8) \geq X$	$42 \geq X$	High

Source: Sri Maulida processed (2020)(10)

Based on the assessment criteria in the table above, the following are the responses from respondents to the variable (x) rationality:

TABLE 6: Respondents' Responses to Religiosity Variables.

Response	Amount	Percentage
Low	7	18%
Medium	28	70%
High	5	13%
Total	40	100%

Source: primary data processed (2020)

From table 6, it can be informed that the respondents' responses to the rationality variable which are included in the low category are 7 people (18%), the medium category is 28 people (70%), and the high category is only 5 people (13%). Based on these

conditions, it shows that the respondent’s response to the variable (x) Islamic rationality consumption is included in the medium category.

1. Respondents' Responses to the Decision to Purchase Cosmetics with the Halal Label

Minimum score : 14

Maximum score : 45

Standard Deviation Value (σ) : 8

Theoretical Mean (μ) : 31

TABLE 7: Questionnaire Assessment Criteria.

Formula	Formula	Category	Interpretation
$X \leq (\mu - 1. \sigma)$	$X \leq (31 - 8)$	$X \leq 23$	Low
$(\mu - 1. \sigma) < X < (\mu + 1. \sigma)$	$(31 - 8) < X < (31 + 8)$	$23 < X < 39$	Medium
$(\mu + 1. \sigma) \geq X$	$(31 + 8) \geq X$	$39 \geq X$	High

Source: Sri Maulida processed (2020)

Based on the assessment criteria in the table above, the following are the responses from respondents to the variable (x) rationality:

TABLE 8: Respondents’ Responses Regarding the Decision to Purchase Cosmetics with the Halal Label.

Response	Amount	Percentage
Low	10	25%
Medium	22	55%
High	8	20%
Total	40	100%

Source: primary data processed (2020)

From table 6, it can be informed that the respondents’ responses to the decision variable to purchase halal-labeled cosmetics which are included in the low category are 10 people (25%), in the medium category there are 22 people (55%), and the high category is only 8 people (20%). Based on these conditions, it shows that the respondents’ responses to the variable (y) the decision to buy cosmetics labeled halal are included in the medium category.

3.1. Validity test

Validity is a measure that shows the level of reliability or validity of a measuring instrument. A measuring instrument that is invalid means it has low validity. The following are the results of the validity test in this study:

TABLE 9: Validity Test Results

Variable	Items	Pearson Correlation	Sig. (2-tailed)	Information
Rationality	X.1	0.572	0.000	Valid
	X.2	0.540	0.000	Valid
	X.3	0.452	0.003	Valid
	X.4	0.705	0.000	Valid
	X.5	0.582	0.000	Valid
Purchase Decision	Y.1	0.691	0.000	Valid
	Y.2	0.600	0.000	Valid
	Y.3	0.764	0.000	Valid
	Y.4	0.579	0.000	Valid
	Y.5	0.549	0.000	Valid

Based on Table 7, it can be seen that overall the items in this study have a significant value less than 0.05. It can be seen that the statement items used are valid and can be used in testing.

3.2. Reliability Test

Reliability is the extent to which the results of a measurement can be trusted. A test is said to be reliable if the scores obtained by participants are relatively the same even though repeated measurements. Here are the results of the reliability test:

TABLE 10: Reliability Test Results.

Variable	Cronbach's Alpha	N of Items	Information
Rationality	0.713	5	Reliable
Purchase Decision	0.753	5	Reliable

Based on the table above the value of Cronbach's Alpha, the Rationality variable (X1) is 0.713 more than 0.05, the Purchase Decision variable (X2) is 0.753 more than 0.05 so that the questionnaire statement is reliable.

3.3. Linear Regression Test

Regression analysis is used to test the hypothesis in this study is whether the Rationality variable has an effect on the Purchase Decision variable. The following is the formulation of the null hypothesis (Ho) and the alternative hypothesis (Ha):

Ho: there is no influence between rationality of consumption (X) on the decision to purchase cosmetics labeled halal (Y)

Ha: there is an influence between rationality of consumption (X) on the decision to purchase cosmetics labeled halal (Y)

And here are the results of the regression test:

TABLE 11: Regression Test Results.

		Coefficients ^a				
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	32,913	5.890		5.588	.000
	X	-.078	.169	-.073	-.461	.647

a. Dependent Variable: Y

From the results of the regression test, it can be seen that the equation model is as follows:

$$Y = 32,913 - 0.078X_1$$

Based on the above equation means:

1. (a) i. A. The constant in the regression equation is 32,913, so the value of Y or the decision to buy if the independent variable is Rationality (X) is considered zero, so if it is not influenced by the independent variable, the stock return value is 32,913
- B. The regression coefficient value of the variable X or rationality is - 0.078, so if the value of rationality increases by one unit, the buying decision will decrease by 0.078.

Based on the results of the regression test above, it shows that the value of sig. 0.647 is more than 0.05, then the conclusion is Ha is accepted, which means that there is an influence of rationality on the decision to purchase cosmetics with the halal label on the female students of the Mamba'ul Hikam Islamic Boarding School.

3.4. Discussion

Rationality is the quality or state of being rational are, based on or approved by reason. Rationality implies the compatibility between one's beliefs and reasons for believing, and one's actions with the reasons for his actions. The rationality of halal cosmetics for the Muslim community is a rational thought on the use of cosmetics from the perspective of the Muslim community. Because Muslims are not just to beautify themselves, but also must be halal and do not contain najis. This concerns the obligation as a Muslim for doing a pray (11). Some people understand it in the sense of "lawful and good". With the increasing attention of some Muslim communities on the halalness of what they consume and regarding the muamalah that is done, understanding the meaning of halalan thayyiban becomes important in order to form a wise religious way, like on QS Al-Baqarah (1): 168:

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

"O humanity! Eat from what is lawful and good on the earth and do not follow Satan's footsteps. He is truly your sworn enemy."

Other than that, There were various reasons put by several respondents, such as LF he bought halal-labeled cosmetics because he felt familiar with the product, almost all of her family used that cosmetic product, then for reasons of need she felt it was suitable and the price was considered cheap according to his budget and she continues to repeat purchases and continues to use halal-labeled cosmetics until this day. And the next, EA is oriented to the rational action of Islamic consumption based on value. She decided to purchase and use cosmetics labeled halal because from the start she understood and was aware of the Islamic religious law that she had to hold on tight. According to her, a Muslim woman must use cosmetics that have been labeled halal because this is an attempt to get ridho from Allah, by staying away from all prohibitions of using prohibited ingredients.

In contrast to AM, which is more oriented towards value-based social action, she admits that she has been using halal-labeled cosmetics for about 4 years when her mother bought it for her. Since the first time, AM has never dared to try various cosmetics, so when her mother chose the cosmetic product, she was immediately suitable to use it and coincidentally, the cosmetics were labeled halal. AM and her mother feel confident to use the halal-labeled cosmetics. But what's interesting is that Am also fully understands the Islamic religious law that he has studied since childhood, especially for halal and haram things, so AM believes that using cosmetics labeled halal will not affect his worship because the cosmetics have been tested and get halal certificates.

The reason FS decided to use halal-labeled cosmetics, where FS felt suitable after trying to use halal-labeled cosmetics since seeing her idol use these cosmetics, FS herself was very selective in choosing cosmetics because her skin tends to be sensitive, but after using halal-labeled cosmetics she did not feel there are bad effects that arise, for almost 2 years she has used this halal-labeled cosmetic so that until now she continues to use it.

4. Conclusion

Rationality is the quality or state of being rational are based on or approved by reason. Rationality implies the compatibility between one's beliefs and reasons for believing, and one's actions with the reasons for his actions. The rationality of halal cosmetics for the Muslim community is a rational thought on the use of cosmetics from the perspective of the Muslim community. Because Muslims are not just to beautify themselves, but also must be halal and do not contain najis. This concerns the obligation as a Muslim for doing pray. Based on the results of the regression test with a value of sig. 0.647 is more than 0.05, the conclusion is H_a is accepted, the meaning of that there is an influence of Islamic consumer rationality on purchasing decisions for Mamba'ul Hikam Islamic Boarding School students, but it is still in the moderate category because 70% of respondents responded to the consumption rationality variable based on tabulation of data obtained from questionnaires.

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