



Implementation Of Halal Lifestyle For Students In Choosing Cosmetics At Al-Amien Prenduan Idia Putri Islamic Boarding School

Nuri Safitrih¹, Lailatul Qadariyah², Sarkawi³

^{1,2,3} Universitas Trunojoyo Madura, Indonesia

*Corresponding author, email; 200721100183@student.trunojoyo.ac.id;

lailatul.qadariyah@trunojoyo.ac.id ; sarkawi@trunojoyo.ac.id

ARTICLE INFO

Article history:

Received 2 October 2023

Revised 15 November 2023

Accepted 30 November 2023

Available online

<http://journal.iaialhikmahtuban.ac.id/index.php/JSE>

Keywords:

Boarding School, Lifestyle, Halal

Turabian style in citing this article: [citation Heading]

Nuri Safitrih, Lailatul Qadariyah, Sarkawi "Implementation Of Halal Lifestyle For Students In Choosing Cosmetics At Al-Amien Prenduan Idia Putri Islamic Boarding School" *Journal of Sharia Economics* 5, No. 2 (December 2023): 51-65. 2023.

ABSTRACT

Halal lifestyle is an obligation for every Muslim who has faith. It's not enough just to say it, but as Muslims we have to implement Islam in our lives in a big way. Islamic boarding school is a place of education that teaches religious knowledge through books that are adapted to the curriculum according to the final expectations of the students' output. In Islamic boarding schools, many of the students are already teenagers with different thought patterns and lifestyles, such as maintaining their appearance by using cosmetics. The choices vary by considering price, suitability for the skin or perhaps recommendations from friends. Therefore, the aim of this research is to find out the halal lifestyle of Al-Amien Prenduan Islamic Boarding School students in choosing cosmetics and to find out what types of cosmetic products are often chosen by Al-Amien Prenduan Islamic Boarding School students. This research was conducted using qualitative methods using exploratory methods, the data collection techniques used were observation and interviews. And the results of interviews with resource persons regarding the implementation of a halal lifestyle in choosing cosmetic products can be concluded that Mahasantri Al-Amien Prenduan Idia Putri has implemented a halal lifestyle in choosing cosmetic products.

INTRODUCTION

Islamic boarding schools are places of education that teach religious knowledge through books that are adapted to the curriculum according to the final expectations of the students' output. Islamic boarding schools are centers of alternative education apart from formal education as centers that emphasize ethics

or morals in the Islamic boarding school environment for students, Islamic boarding schools are often the choice of parents to educate their children in the modern era, various models and forms of Islamic boarding schools will still have a function as education for a halal lifestyle because in Islamic boarding schools have been taught the basics of Islamic teachings, one of which is how to live a halal lifestyle by giving students the habit of applying the halal concept in the field of consumption which includes halal considerations in purchasing needed goods, Islamic boarding schools are the starting place for students to become familiar with halal consumption taught by religion so that they can achieve The santri's *falah* when consuming can be applied by the next generation. One of the applications of halal consumption is consuming cosmetics to get the impact of halal consumption, namely health and blessings from halal products that have been chosen and applied by students because they adhere to Islamic teachings.

Cosmetics are one of the products offered to fulfill needs and desires in order to appear attractive. According to their use, cosmetics are divided into two parts, namely cosmetics for skin care (*Skincare*) and cosmetics for facial makeup (*Make up*). Halal cosmetics are cosmetics whose ingredients are made from ingredients that are permitted by Islam. Of course, a very basic thing in choosing halal cosmetics is the consideration of the halal label in cosmetic packaging, where halal means clean, healthy and safe. This view confirms that halal cosmetics are not just matters of beauty but rather emphasize health based on a *halal lifestyle world view*.

Halal lifestyle is a lifestyle or pattern of life that refers to things or behavior that are in accordance with the principles permitted in Islamic religious law. So, with this halal lifestyle, a Muslim can determine a product that complies with Islamic laws and norms. As Muslims, you should pay attention to the cosmetics you use, this is because cosmetics have a critical point of halalness.

Therefore, one of the Islamic boarding schools which is the object of research carried out by researchers is the Al-Amien Prenduan Islamic Boarding School which is an Islamic boarding school-based educational institution located in Dsn Pragaan Laok, Pragaan, Sumenep. This Islamic boarding school is a fairly modern Islamic boarding school because the Islamic boarding school's learning system keeps up with the times and still adheres to Islamic values. The Al-Amien Prenduan Islamic Boarding School, Sumenep, is currently being looked after by KH. Dr. Ahmad Fauzi Tidjani, MA. As leaders and caretakers of the Al-Amien Prenduan Islamic Boarding School and KH. Dr. Khozi Mubarak, MA. As representative and caretaker of Pondok TMI Al-Amien Prenduan. This Islamic boarding school consists of the most basic, namely kindergarten to tertiary education, namely IDIA (Institut Dirasat Islamiyah) or what is often referred to as Mahasantri, which currently IDIA manages eight study programs with four faculties, namely:

- a. Islamic Guidance and Counseling (BPI)
- b. Islamic Communication and Broadcasting (KPI) at the Faculty of Da'wah,
- c. Islamic Religious Education (PAI)
- d. Arabic Language Education (PBA) at the Tarbiyah Faculty
- e. Al-Quran Science and Tafsir (IQT)
- f. Islamic Aqidah and Philosophy (AFI) at the Usuluddin Faculty
- g. Sharia Banking (PBS)
- h. Sharia Economics at the Faculty of Islamic Economics and Business (FEBI)

Institutionally, IDIA has been accredited by the National Accreditation Board for Higher Education (BAN-PT) and IDIA Prenduan provides several programs for its students, one of which is the plus program which is specifically for alumni and graduates of other equivalent institutions if they want to continue to college.

At this time, students are very modern and keep up with the times, it's wrong to use cosmetics and even *skincare* and for Islamic boarding schools it's no longer like before where they still couldn't access anything from outside the Islamic boarding school. Currently, students can buy cosmetics and they are even provided inside the boarding school. This Islamic boarding school means that students have the freedom to choose cosmetics so that the lifestyle of today's students is different from the students of the past. Therefore, researchers want to know whether the cosmetics used by the students have implemented a *halal lifestyle* by choosing cosmetic products that are guaranteed to be halal and suit the needs of the students.

LITERATURE REVIEW

2.1 Islamic boarding school

Etymologically, "Islamic boarding school" comes from Islamic boarding school, which means a place where students study religion (dormitory). It is also said that *pesantren* comes from the word *santri*, namely someone who studies Islam, so *pesantren* has the meaning of a place where people gather to study Islam. Islamic boarding schools are the oldest religious educational institutions in Indonesia, the educational systems and methods applied are a force for producing experts in this field. In terms of educational management, modern Islamic boarding schools are open to anyone and are willing to open themselves up, such as providing general lessons, English and others, without neglecting traditional lessons. Meanwhile, in terms of facilities, modern Islamic boarding schools have started to have electronic tools to support education, such as Laptops, Infocus and others, that is one of the unique features of modern Islamic boarding schools, so there is no doubt that Islamic boarding schools of all types and models have a real contribution to the development of education and Islamic boarding schools are able to increase their role independently by exploring the potential of the local community. The development of Islamic boarding school education is a manifestation of society's need for an

alternative education system. The existence of the Islamic boarding school as an educational institution, as well as an institution for preaching and spreading Islam and social religion. The values that develop in Islamic boarding schools are that all life activities have the value of worship. Since entering the Islamic boarding school environment, a student has been introduced to a model of life that is worshipful. A santri's obedience to the kiai is a manifestation of obedience which is seen as worship

In Islamic boarding schools, students live in a unique community, with kyai, ustadz, students and boarding school administrators, based on Islamic religious values complete with their own norms and habits, which are often different from the general community around them. Islamic boarding schools are places of education. Religion and the formation of Islamic character are also places of education that have been established for a long time in Indonesia and are institutions that have an important contribution in participating in educating the nation. The large number of Islamic boarding schools in Indonesia, as well as the large number of students in each Islamic boarding school, make this institution worthy of consideration in relation to nation building in the fields of education and morals.

Deepening religious knowledge and character formation are of course the main goals of every Islamic boarding school. Religious knowledge is very important for a person because by having religious knowledge a person will certainly have protection and limitations in carrying out activities and in lifestyle. Currently, Islamic boarding schools have become an educational trend that is much in demand by the public, Islamic boarding schools are considered the right educational choice in the modern era. Islamic boarding schools, which were originally considered as golden cages or sarongs, have now faded and have even become a source of pride for parents. Today's students are no less qualified in national and even international competitions. As an Islamic educational institution, it certainly has specific objectives including:

1. Educate students to create cadres of ulama and *preachers* who are sincere, steadfast and tough in practicing Islamic history in a complete and dynamic manner.
2. Educate students to become skilled workers in various sectors, especially in matters of *halal lifestyle*.
3. Educate students to become Muslims who are devout to Allah SWT, have noble morals, have intelligence and skills as the people of a country that adheres to Pancasila.
4. Educate students to help improve the social welfare of society

With the transformation of the culture, systems and values that exist in Islamic boarding schools, Islamic boarding schools which were previously known as *Salafiyah* have now changed to *Khalafiyah* . This transformation is an answer to the

criticism given to Islamic boarding schools. With developments up to now, the Islamic boarding school education system continues to develop. Islamic boarding schools not only teach religious knowledge but also teach general sciences. Apart from that, Islamic boarding schools have also emerged that specialize in certain sciences, such as specifically for tahfidz Al-Qur'an, skills or cadre formation of Islamic movements. The development of educational models in Islamic boarding schools is also supported by the development of its elements. If early Islamic boarding schools were sufficient with mosques and modern Islamic boarding school dormitories had classes, and even quite sophisticated facilities and infrastructure, in this transformational flow the system within Islamic boarding schools experienced changes, for example:

1. The change in the individual teaching system into a classical system which we then know as school
2. Providing general knowledge and maintaining knowledge of religion and Arabic
3. Increasing components in Islamic boarding school education, such as skills according to abilities, needs and Islamic arts.
4. Currently, Islamic boarding school graduates are given a diploma (*shahadah*) as a sign of having completed their studies at the Islamic boarding school.

In current life, Islamic boarding schools are Islamic boarding schools that are open to the public. The style of this Islamic boarding school has undergone a very significant transformation both in the education system and its institutional elements. The subject matter and learning system already uses modern and classical systems. Modern Islamic boarding schools pay great attention to developing students' talents and interests so that students can explore themselves according to their individual talents and interests. What is no less important is seriousness in mastering foreign languages, both Arabic and English. Of course, nowadays there are many Islamic boarding schools that keep up with the times, the aim is to be able to produce individuals who are characterized by Islamic boarding school values and are also able to master the sciences. modern which is equivalent to the development of the times. To characterize and better understand Islamic boarding schools, currently they have formal educational institutions within the Islamic boarding school environment and have a curriculum that is not much different from the national education curriculum. With formal education in Islamic boarding schools, students not only get learning about the Islamic religion, but students can also understand and recognize general knowledge. . So that a santri studies at the same time in the Islamic boarding school both religious sciences and general sciences

2.2 Halal Lifestyle (*Halal Lifestyle*)

Halal lifestyle or what is known in English as *Halal lifestyle* is a series of

lifestyle patterns that fully explain personal circumstances and preferences. Nowadays, there has been a development of an Islamic and modern oriented lifestyle in Indonesia, where the population is Muslim. The development of an Islamic and modern lifestyle is a development that refers to religious laws. This can be seen from the many phenomena that occur in society, such as the large number of products that use halal brands. These patterns describe choices and tendencies based on desires and financial conditions.

Lifestyle can also be identified as a series of ways in which individuals fill their time based on their respective thought patterns. Many things can influence a person's lifestyle, based on developments in lifestyle, factors that can influence a lifestyle choice include the level of religious belief or understanding. This means that the activities and activities carried out must be based on Islamic values and norms originating from the Al-Quran and hadith, so that it can be understood that a halal lifestyle can reflect attitudes and behavior by applying Islamic values in every activity. Apart from that, there are 2 factors that influence a person's lifestyle, namely internal and external factors, internal factors can be inspired by experience, personality, motives and perceptions. Meanwhile, external factors, on the other hand, have external tendencies which are influenced by family culture, social environment and demographics . Lifestyle is a reflection of how someone lives their life, how they use and allocate their time, and how they manage their lifestyle. Not a few people determine their lifestyle based on the knowledge and experience they already have. For example, someone who chooses a halal lifestyle must have used his halal knowledge in making that decision.

A halal lifestyle is an obligation for every Muslim to be implemented as fully as possible. The aim is to implement religious commands. The word "Halal" basically does not only cover food and drinks, in appearance or taking care of ourselves we also need to consume goods or products which are of course halal, one of the requirements in consuming cosmetic products. Halal is a principle and quality of life as a protection for Muslim consumers. For this reason, the principles of halal living must be adhered to for the following reasons: First, halal is a Muslim's command and obligation. This means that a Muslim lives in blessings if he follows the halalan thayyibah principle of life. Second, halal as a lifestyle. This means that everything consumed, whether eaten or worn, must fall within the halal corridor. Likewise with how to get it and the etiquette when consuming it. Third, halal as a gesture of kindness. Halal means being free or not bound by anything that is forbidden. Halal and haram laws are divided into two, namely actions and objects or substances. Categories of actions are tied to sharia law, such as obligatory, sunnah, or makruh. Meanwhile, the category of legal objects is permissible as long as there are no arguments that prohibit it. The explanation of a halal lifestyle is explained clearly in the Al-Quran surah Al Baqarah: 168, namely:

"O people, eat what is halal and good on earth, and do not follow the steps of the devil, for indeed the devil is a real enemy for you" (QS. Al Baqarah: 168)

And in the Al-Quran Surah An-Nahl: 114 it is explained

"So eat what is halal and good from the sustenance that Allah has given you and be grateful for Allah's blessings, if you only worship Him."

In this verse it is explained that eating is not only defined as food through the mouth, but eating is interpreted as consuming in the sense of using haram products for various purposes including cosmetics. The verse above also explains that Allah has ordered humans to eat (use) things that are clearly halal. If applied in the current context, this verse applies not only to food, but also to other products that can be used by humans, including cosmetics. To compare safe products with unsafe products, consumers can look at the attributes of the product itself. From these attributes, consumers can judge whether the product is safe or not for consumption or use. From this attribute, consumers can make decisions to buy or not buy the product. The attribute needed by consumers is a halal label. Because the halal label is very important and needed by consumers, considering that consumers need products that can be trusted both physically and mentally. Halal cosmetics are products that are used to clean, increase attractiveness, protect, repair the outside of the body and are not included in the class of drugs that do not contain prohibited items. The concept of a halal lifestyle has been widely implemented by Muslims, including in Indonesia .

Halal is a clear limitation for every Muslim regarding all forms of activities that can and cannot be carried out. Basically, awareness about a halal lifestyle is a form of rationality and trust in Allah SWT. This is an Islamic teaching towards a healthy and balanced lifestyle because the view towards this choice is based on principles, values and standards of living in accordance with Islamic teachings. According to the Muslim Judicial Halal Trust (MJCHT), a halal lifestyle is a person's behavior that is carried out according to his abilities in a manner that is honest, has integrity, dignity, justice and does not deviate from Islamic teachings. The halal lifestyle trend, apart from being the latest trend, is also a step taken by Muslims in finding and maintaining their identity as devout religious people. So the halal lifestyle trend is a form of Muslim expression in bringing the Al-Qur'an to life in everyday life.

The value of a halal lifestyle or *halal lifestyle* becomes a person's habit in everyday life to consume, utilize and use goods or products that do not conflict with the principles of the Islamic religion. Islamic law is the main basis for carrying out activities which are put together in the form of a simple lifestyle. A halal lifestyle can be achieved by implementing 3 concepts, namely halal to obtain, halal to consume and halal to use. In essence, being a human being who is halal aware can be an optimal lifestyle choice, *halal lifestyle* becomes a person's habit in everyday life to consume in the sense that it does not only refer to food and drink but also in

appearance and taking care of oneself as is the case with a halal lifestyle in choose cosmetics.

Halal product is a mandatory requirement for every consumer, especially Muslim consumers. Awareness of halal goods and consumption is the first thing in building a halal pattern and lifestyle. As a country with the largest Muslim majority in the world, halal criteria are essential for Indonesian people, living a lifestyle. Halal (*halal lifestyle*), apart from being an obligation for a Muslim, is also a necessity and a daily routine that must be fulfilled by a Muslim in carrying out life activities. A halal lifestyle does not only involve food and drink, but also the aspects consumed, especially cosmetics. Every human being certainly has different needs. It is circumstances and nature that make the needs of each human being different. The needs of men and women, parents and children are of course different. Moreover, women, for women the need for appearance is very important. Women always want to look beautiful and charming. One of the things used to support a woman's appearance is cosmetics. Women have a natural characteristic of always wanting to look beautiful and charming, to support their appearance women often wear the hijab/scarf. A woman's appearance when wearing the hijab will certainly be even more charming if you add cosmetic reviews which will add to the impression of being beautiful and charming. This is certainly a big opportunity for cosmetic manufacturers, considering that cosmetics are inseparable from a woman's life from waking up until going back to sleep. Therefore, it is important to pay attention to the cosmetics that will be consumed, the development of halal principles is not only seen from the substances and processing, but the halal concept is also hygienic, clean and beneficial for health. Hygienic and beneficial for health is the main attraction that adopting a halal lifestyle *is* certainly very good.

RESEARCH METHODS

This research is entitled Implementation of *Halal Lifestyle* in Mahasantri in Choosing cosmetics at Al-Amien Prenduan IDIA Putri Islamic Boarding School, the method used in this research is a qualitative method, this method is expected to produce meaning and clarity through the speech and behavior of a group of people or institutions in the process of collecting data in the field, and the method used to find out and collect information is by conducting in-depth interviews conducted by researchers with those involved in this research.

Meanwhile, the research approach used by researchers is an exploratory approach. Exploratory research is research that has the aim of deepening knowledge and looking for new ideas. Describing social phenomena and explaining how these phenomena occur, in the social field it is known that exploratory research refers to extensive and systematic data collection designed to maximize discoveries based on direct descriptions and understanding of social or psychological life.

Exploratory research is creative, flexible and open. (Desi, Yofianti, Revy Safitri. 2022)

The data collection method used to support this research is:

1. Interview, interview is data collection by asking questions directly by the interviewer to the respondent and the answers from the respondent are recorded and recorded with a recording device (Cholid Nur Buko, 2007). The interviews conducted by researchers used a semi-structured interview method, where this method can be used so that the atmosphere in the data collection process is not too formal and seems relaxed in answering questions like a normal conversation in general. In this interview process, the researcher used media in the form of *a cellphone* as a tool for recording information and written notes. And in its implementation, the interview process carried out by researchers and informants was carried out directly or face to face with the informants. The resource persons in this research were students at the Al-Amien Prenduan IDIA Putri Islamic Boarding School.
2. Observation, observation is the systematic observation and recording of something being researched. In observations that require precision and accuracy, it is necessary to have tools such as note lists and recording devices according to needs (Dewi Sadiyah, 2015). Therefore, in this method, researchers can observe the students who want to be researched at the Al-Amien Prendua IDIA Putri Islamic Boarding School.
3. Documentation Technique, documentation is a complement to the use of observation and interviews in qualitative research (Sugiono, 2016). Documentation is used to obtain data directly from the research site. To make it clearer where the information was obtained, researchers captured it in the form of photos.

The data analysis technique is a process of searching for and compiling data obtained from interviews and other materials that can be understood and can be informed to other people. Data analysis techniques in this research, researchers used three data acquisition procedures:

1. Data Reduction (*Data Reduction*)

Data reduction is the process of refining data and a form of analysis that sharpens, directs and removes what is not relevant, as well as adding data if it is felt that it is still lacking.

2. Data Presentation

Data presentation is an activity when a collection of information is compiled, thereby providing the possibility of drawing conclusions and taking action. Presenting data will make it easier for researchers to understand what happened during the research.

3. Data Verification (*Conclusions drowing/verifying*)

The final step in data analysis techniques is data verification. Data

verification is carried out if the initial conclusions are still temporary and there will be changes if there is other evidence that is strong enough to support changes at the next stage of data collection.

4. As well as processing data using the NVIVO application

Data validity is a standard of truth of research data that places more emphasis on data/information than on attitudes and numbers of people. The validity of the data is carried out to prove whether the research carried out is truly scientific research as well as to test the data obtained. Testing the validity of data in qualitative research includes:

1. Credibility Test : Data credibility testing or trustworthiness in qualitative research data is carried out, among other things, by extending observations, increasing persistence in research, triangulation, discussions with colleagues, negative case analysis, and member checking.
2. Transferability Test (*transferability*), *Transferability* in qualitative research relates to questions, to the extent to which the research can be applied or used in other situations. Transferability depends on the user, if the research results can be used in other social contexts and situations.
3. Dependability Test : The dependability test is carried out through an audit of the entire research process.
4. Certainty (*confirmability*). *Confirmability* is similar to the *dependability test* so that the tests can be carried out simultaneously.

From the description above, in testing the validity of the data in this research, the researcher used triangulation in testing the credibility of *the* research so that it could be more trustworthy and accountable. Triangulation is a data validation technique used by researchers when collecting and analyzing data. The basic idea is that the phenomenon under study can be understood well so that a high level of truth can be obtained if approached from various points of view. In this research, researchers used three triangulation techniques, namely by comparing observation data with interview data and comparing interview results with related documents. Then triangulation was carried out by checking the research results using data collection techniques and several data sources. Meanwhile, theoretical triangulation is carried out by comparing the results of analysis and comparison based on theory.

RESEARCH RESULT

A. General description of the Al-Amien Prenduan Islamic Boarding School

The history of the founding of the AL-AMIEN PRENDUAN Islamic boarding school cannot be separated from the history of the development of Islam in Prenduan itself. Because Kiai Chotib (the great-grandfather of the current caretakers) who started the business of building an Islamic educational institution in Prenduan, is also the Kiai developing Islam in

Prenduan. This Lemba development effort is actually a continuation of the efforts of his brother-in-law, Kiai Syarqowi, who moved to Guluk-guluk after approximately 14 years of developing the Prenduan community in order to fulfill the mandate of his friend, Kiai Gemma, who died in Mecca. Before leaving Prenduan to move to Guluk-guluk, Kiai Syarqowi asked Kiai Chotib to take his place in guiding the Prenduan people, after previously marrying him to one of Prenduan's native daughters named Aisyah, or better known later as Nyai Robbani. Kiai Chotib happily accepted this mandate. Several years later, around the beginning of the 20th century, Kiai Chotib began pioneering Islamic boarding schools by establishing a small Langgar known as Congkop.

Congkop Islamic Boarding School, that's how people know this educational institution, because the first building in this Islamic boarding school was a Congkop shaped building (a square building like a Joglo). This building stands on barren, unstable and narrow land surrounded by burial grounds and bushes, approximately 200 meters from the langgar erected by Kiai Syarqowi. Since then, the name congkop has become an old song by young people from Prenduan and surrounding areas who are thirsty for knowledge. Studying the Koran in Congkop... boarding in Congkop... waiting in Congkop... and several other terms. From this congkop, in fact, the origin of the current AL-AMIEN PRENDUAN Islamic Boarding School and Kiai Chotib himself was designated as the pioneer .

B. Information about the Implementation of Halal *Lifestyle* for Mahasantri in Choosing Cosmetics at the Al-Amien Prenduan IDIA Putri Islamic Boarding School

This information was obtained from sources or students at the Al-Amien Prenduan Islamic boarding school in IDIA Putri. Interviews were conducted with the 15 informants in principle to explore data on how halal lifestyle is implemented in choosing cosmetic products and what types of products the students choose to *implement* . *halal lifestyle*.

No	Name	Age	Semester	Cosmetic Products
1.	Alma Fatena	23 years	V (PAI)	Emina
2.	Endang Sriwahyuni	19 years old	III (ES)	Fair n Lovely
3.	Retno Sulfa Turrahmah	20 years	III (PAI)	Scarlet
4.	Aisyah Rahman	20 years	III (PS)	Wardah
5.	Rini Hidayah	19 years old	III (IQT)	Animate
6.	Awaliyah	21 years	VII (BPI)	MS Glow
7.	Sulis Rahmania	22 years	VII (KPI)	Hanasui

8.	Sridevi Ayu	22 years	VII (PPA)	Emina
9.	Lala Olivia	21 years	VII (PAI)	Emina
10.	Afifah Nadira	21 years	VII (PS)	MS Glow
11.	Laili Adriani	20 years	III (PAI)	Fair n Lovely
12.	Faizatul Husna	19 years old	III (KPI)	Ponds
13.	Xena Artika Hindy	18 years	III (PAI)	-
14.	Maulia Fitroh	19 years old	III (PAI)	Ponds
15.	The Lalang Erbianto	19 years old	III (PAI)	Kojisan

C. Implementation in Choosing Cosmetic Products as Halal Lifestyle

As creatures, humans certainly cannot avoid consumption activities, one of which is consuming cosmetics. All Muslims can of course carry out consumption activities in accordance with sharia guidance.

Of the 15 Mahasantri of the Al-Amien Prenduan IDIA Putri Islamic boarding school, of course they chose several cosmetic products in the form of each having their own advantages and of course the most important thing behind them in choosing the cosmetic product itself was suitability for their skin. Some informants said:

We choose this product, of course we first see whether it is suitable or not, then after that we see whether it has a halal label or not and whether it suits our budget or not."

"Also, sometimes even though it's expensive, it's not suitable for our skin, so it's up to your budget first and then look at the halal label."

"Even though I don't use any cosmetics, I think halal products are definitely good, but I really can't use cosmetics because it gets duller if I use any cosmetic products."

For IDIA students, choosing cosmetic products that are labeled halal has become their principle in implementing a halal lifestyle in choosing cosmetic products, one informant said:

"We have been taught about halal, so in our opinion, adopting a halal lifestyle is a must, because of course it will be good for us too"

"Moreover, we are in a cottage environment where there are already rules, so implementing halal living must be a principle that is instilled in us"

IDIA student Putri Al-Amien Prenduan's view of cosmetic products labeled halal:

What I know is that halal is definitely good, clean, so cosmetics that are labeled halal are definitely good"

"In addition to implementing a halal lifestyle, of course cosmetic products that have received the halal label have been tested and what is

certain is whether they are suitable for our skin or not when choosing various kinds of halal cosmetic products."

D. Types of Cosmetic Products Chosen by the IDIA Putri Mahasantri Al-Amien Prenduan Islamic Boarding School

As a Muslim country, it can be said that Indonesia has enormous potential for products labeled halal. For Indonesian consumers, the majority of whom are Muslim, it is very *sensitive* to the halal status of the products that consumers are interested in, because this is closely related to people's lives where they believe that consuming non-halal products will have a bad impact, not only for today's life. but also for the future. The rapid development of information and communication technology has increased awareness of halal products.

From the results of interviews conducted on September 16 2023 at the Al-Amien Prenduan Islamic boarding school involving 15 informants, namely students from the Al-Amien Prenduan Islamic boarding school, it can be concluded that Al-Amien Prenduan Islamic boarding school students use types of cosmetic products that have halal labels, types The products used by mahasantri are as follows:

No.	Name	Types of Cosmetic Products
1.	Alma Fatena	Emina
2.	Endang Sriwahyuni	Fair n Lovely
3.	Retno Sulfa Turrohmah	Scarlet
4.	Aisyah Rahman	Wardah
5.	Rini Hidayah	Animate
6.	Awaliyah	Ms. Glow
7.	Sulis Rahmania	Hanasui
8.	Sridevi Ayu	Emina
9.	Lala Olivia	Emina
10.	Afifah Nadira	Ms. Glow
11.	Laili Adriani	Fair n Lovely
12.	Faizatul Husna	Ponds
13.	Xena Artika Hindi	-
14.	Maulia Fitroh	Ponds
15.	The Lalang Erbianto	Kojisan

From the description above, Al-Amien Prenduan IDIA Putri students have implemented a halal *lifestyle* in choosing cosmetic products and the types of products they choose have implemented a halal lifestyle.

CONCLUSION

Consumption is part of a lifestyle, which is a daily activity, especially in the consumption of cosmetic products. A lifestyle carried out with sharia values in life is a halal lifestyle, a Muslim certainly needs to implement a halal *lifestyle* by paying attention to the meaning and purpose of what is consumed.

From the results of research conducted by researchers, it can be concluded that Mahasantri IDIA Putri Pondok Pesantren Al-Amien Prenduan has implemented a halal *lifestyle* in choosing cosmetic products even though the halal label is still the number two choice because suitability for the skin is more important and the type of cosmetic product they choose remains the same. Pay attention to the halal label on cosmetics and of course they are suitable for every skin and have their own advantages.

REFERENCE

- Adinugraha, H., & Santika, M. (2019). Halal Lifestyle in Indonesia. *Journal of Sharia Economics* , 23-24.
- Alwi, BM (2015). Islamic Boarding Schools, Characteristics, Development and Education System. *Educational Lantern Journal* , 86.
- Fadloli, Wildaningsih, & Chalim, A. (2021). Halal Lifestyle Malang State Polytechnic Students. *National Seminar Journal* , 217.
- Fawaid, MW (2022). Islamic Boarding Schools and the Halal Value Chain Ecosystem. *Kediri Journal* , 52-54.
- Hudaifah, A., & Malik, AD (2022). Financial Planning. An Ethnographic Approach to Muslim Finance. Surabaya, East Java: 2022.
- Irawati, & Ithof, M. (2020). Al-Quran, Halal Lifestyle and Fusron Of Horizons Study Qs. Al-Baqarah(2):168). *Journal of Al-Quran Science and Tafsir* , 123.
- MA, ES (2022). Sociology of Islamic Boarding Schools (Pesantren, Islam, Indonesianness. Central Java: 2022.
- Maksum, A. (2015). Tolerance Education Model in Modern and Salaf Islamic Boarding Schools. *Journal of Islamic Religious Education* , 82.
- Miatun, SL, & Santoso, L. (2020). The Influence of Religiosity on the Lifestyle of Muslim Consumers in Ponorogo. *Journal of Management Economics* , 35-37.
- Ms. et al, DH, & Ismanto, DK (2021). Sharia Business and Islamic Philanthropy (Islamic Boarding Schools and Their Development). Bojong Pakalongan Central Java: 1.
- MUI, L. (2020). MUI Halal Certification Requirements. . : .
- Mujamil. (2022). Pesantren from Methodological Transformation Towards Institutional Democracy. *Erlangga Journal* , 15-16.
- Musaddad, A., & Nasik, K. (2017). The Role of Student Islamic Boarding Schools in Forming Orderly, Polite and Caring Character in Students at Trunojoyo University, Madura. *PAMATOR (Trunojoyo University Scientific Journal 10(2))* , 135-145.
- Mutafarida, & Sariati, NP (2019). The Role of Islamic Boarding Schools in Fulfilling the Needs of the Halal Lifestyle Industry. *Journal of the Kediri State Islamic*

- Institute , 112-113.
- Nisa, A. (2018). Lifestyle and Halal Labeling on the Decision to Purchase Wardah Cosmetic Products. *Journal of Economics and business* , 10.
- Qadariyah, L. (2019). Potential of Islamic Boarding Schools as New Halal Tourism Destinations in Indonesia. *Yos Soedarso Economics Journal*, 1 Number 3 , 1.
- Shalekhah, I., & Guntoro, DW (2023). Halal Lifestyle Measurement Guide: Guide to Sharia Financial Literacy and Halal Literacy. *Journal of Economic Education* , 23.
- Sulaiman, D. (2015). Management of Modern Islamic Boarding School Education in Forming Children's Character. *Al-Fikrah Journal* , 134.
- Tolib, D. A. (2015). Education in Modern Islamic Boarding Schools. *Journal of Islamic Education and Studies* , 62-63.
- Umam, AK, & Dasmadi, DH (2022). The Spirit of Being a Maha (Student) Santri Knits Hope to Achieve Inspirational Goals in Every Story. South Jakarta: 2022.
- Yofianti, D., & Safitri, R. (2022). People's Movement Patterns during the Pandemic Using an Exploratory Approach in the Bangka Belitung Islands Region. *Theoretical and Applied Journal of Civil Engineering* , 90.
- Zaidah, N., Solihin, M., & Muliadi. (2022). Halal Lifestyle and Wara' Lifestyle. *Ushuluddin Science Research Journal* , 550-552.