

EXPLORING MUHAMMADIYAH GENERATION Z PERSPECTIVES TOWARD HALAL COSMETICS

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Abstract: Nowadays, halal cosmetic gets popular among young generation, especially generation Z as an internet generation. It made Indonesia as the second largest expenditure on halal cosmetic in the world on 2017 in which the Muslim generation Z becomes the market target. Owing to such interests, the main objective of this study is to explore the perspectives of Muhammadiyah generation z toward halal cosmetics in Indonesia. The study uses qualitative methode through literature study and in-depth interview with convenience sampling method in which the interview data use Nvivo 12 application and descriptive analysis. The result from literature study based on Nvivo 12 analysis shows that religiosity value, health factor, and halal cosmetics marketing strategy are playing a role to the perspectives of Muslim generation Z toward halal cosmetics.

Keywords: Muhammadiyah Generation Z, Perspective, Halal Cosmetics

Abstrak: Saat ini kosmetik halal sedang populer di kalangan generasi muda, khususnya generasi Z sebagai generasi internet. Hal tersebut menjadikan Indonesia sebagai negara dengan pengeluaran kosmetik halal terbesar kedua di dunia pada tahun 2017 di mana generasi Muslim Z menjadi target pasar. Berangkat dari temuan tersebut, tujuan utama penelitian ini adalah untuk menggali perspektif generasi Z Muhammadiyah terhadap kosmetik halal di Indonesia. Penelitian ini menggunakan metode kualitatif melalui studi pustaka dan wawancara mendalam dengan metode convenience sampling, di mana data wawancara menggunakan aplikasi Nvivo 12 dan analisis deskriptif. Hasil studi literatur berdasarkan analisis Nvivo 12 menunjukkan bahwa nilai religiusitas, faktor kesehatan, dan strategi pemasaran kosmetik halal, berperan dalam perspektif generasi Z Muslim terhadap kosmetik halal.

Kata Kunci: Muhammadiyah Generasi Z, Perspektif, Kosmetik Halal

INTRODUCTION

In facing the era that continues to grow every year, some enormous new theories and discoveries are born, including old theories replaced by new theories (Clark 2015). This developing era is inseparable from the presence of the internet that is so prevalent, and it is not surprising to emerge the term called generation Z. In simple terms, generation Z is the generation of the internet or net generation, namely those born from 1995-2015 (Zis et al., 2021). Generation z is a generation that is literate and controlling the internet and technology. Thus the way of thinking of generation Z is often different from the way of thinking of previous generations (Priporas et al., 2017).

Generation Z, who live with the internet, cannot stand without smartphones and digital platforms; their thinking power and decision-making process are often influenced by social media (Hidvegi & Erdös, 2016). Nevertheless, generation Z is a millennial generation famous for being modern and more creative, and innovative, including constantly competing to keep up to date on fashion, information, including halal cosmetics (Lea et al., 2018). On the one hand, with how generation Z follows the development of halal cosmetic products. Halal cosmetic products have been becoming the subject of research which continues to experience developments and changes to date (Ramli 2015). According to the State of Islamic Economy Report, halal cosmetics have grown significantly from year to year by 9.5 percent with total expenditures of US\$12.9 billion in 2017 and predicted to reach US\$25.11 billion by 2025 where Indonesia is the second country with the most significant total expenditures in the world after India as much as US\$3.9 billion (Reuters 2019).

Halal cosmetics products can proliferate because the sales are carried out following the technological developments in which the purchases are made online (Kadengkang & Linarti, 2020). Generation Z, which most understands technology, is an easy target to become a halal cosmetics consumer, especially the Muhammadiyah generation Z. Moreover, Indonesia is one of the countries with the largest population of generation Z in the world (Vargas-Sánchez & Perano, 2018) and Muhammadiyah itself is the oldest Islamic organization in Indonesia that still survives, grows, and develops (Nur & Ramli, 2017). Several studies said that the development of halal cosmetics is influenced by the behavior control (Adiba & Wulandari, 2018) of the internet generation in online shopping, which can be influenced by halal labels and attractive product advertisements (Majid et al., 2015). This study aims to explore the

perspective of Muhammadiyah generation Z on halal cosmetics in Indonesia. So far, enormous studies have researched the development of halal cosmetics, but there are no studies that examine how the views of Muhammadiyah generation Z on halal cosmetic products in Indonesia precisely.

In Indonesia, Muhammadiyah is a substantial Islamic non-governmental body. Ahmad Dahlan created the organization in Yogyakarta in 1912 as a reformist socioreligious movement, promoting *ijtihad*, or personal understanding of the Qur'an and sunnah, as opposed to *taqlid*, or adoption of the ulama's conventional interpretations (Pribadi, 2016). Muhammadiyah has followed a reformist agenda that combines religious and secular education since its inception, mainly to encourage Muslim upward mobility into 'modern' culture and to purify Indonesian Islam of local syncretic traditions (Muhammadiyah, 2018). With 29 million members in 2008, Muhammadiyah was Indonesia's second-largest Islamic group (Muhammadiyah, 2007). Muhammadiyah is not a political party, although its founders and affiliates are often involved in influencing Indonesian politics. It has focused on social and educational purposes. Muhammadiyah itself has several autonomous organizations inside; Aisyiyah (Women), Pemuda Muhammadiyah (Youth), *Nasyiatul Aisyiyah* (Young Women), *Ikatan Pelajar Muhammadiyah* (Student Association), *Ikatan Mahasiswa Muhammadiyah* (College Students), *Tapak Suci* (Pencak Silat martial arts), *Hizbul Wathan* (Scouting) (Khuzaiyah et al., 2019). The member of these autonomous organizations can be the informants of this research.

Between 1995 and 2012, generation Z were born (Zis et al., 2021). Generation Z has brought with it a slew of assumptions and generalizations: Gen Zers are tech-dependent; they want to go on new adventures rather than just buy things, and they have lower brand loyalty (Smalej, 2017). Since they are the first digitally native generation, it is widely assumed that they favor digital contact to face-to-face interaction. Because of their limited attention span (eight seconds), they are more challenging to hit, and they are looking for authenticity in a brand. Companies and organizations would be wise not to believe the myths and stereotypes: Gen Z refuses to fit into tidy little boxes, whether it is about gender and ethnicity or learning styles (Levin 2019). At a critical juncture in the evolution of jobs, Generation Z is joining the workforce (Christiani & Ikasari, 2020). Starting at the bottom of the corporate ladder, discovering how the business world worked, and doing tedious yet essential work as a way to learn more useful technical skills was once considered a rite of passage (Priporas et al., 2017).

However, thanks to technology and automation, many more manual and repetitive activities have been removed. With employment changing and the population declining, there will be fierce talent competition. In order to compete in the talent market, businesses must think and plan differently (Miller and Lu 2018).

Gen Z is not a distinct "race" from previous generations that joined the workforce (Siti Mahani & Nazlinda, 2015). However, its participants' work approach in a somewhat different way than previous generations. Organizations must fully personalize career opportunities in order to cater to them (the way we think about personalization make to customers) (Laura et al., 2018). Millennials' career paths appeared to be geared toward startups and early-stage businesses, but Gen Z is an autonomous, entrepreneurial generation that differs from them. Gen Z prefers diverse and entrepreneurial opportunities combined with the security of steady jobs, and they may be more loyal to businesses that can provide this (Wang 2018).

Halal in Arabic means permissible or lawful. The concept of halal is associated with the word "good" or implicitly describes in the context of everything good. The Word of Allah in Surah Al-Baqarah verse 168 reads, "O people! Eat what is clean and good that is on the earth, and do not follow Satan's steps. Really, the devil is a real enemy to you". In essence, the word halal can focus on food or beverages and a broader scope for consumers, such as cosmetics, pharmaceuticals, skincare, and service functions, including finance, investment, and business (Rosida, 2018). The demand for halal products no longer focuses on food and various other consumer products such as cosmetics (Ahmad et al., 2015).

Halal products generally are products that do not contain pork and alcohol and livestock that are slaughtered by Islamic law principles. The development of the halal economy comes from Muhammadiyah consumers in the world who live a halal lifestyle (Hashim & Musa, 2013). The halal lifestyle includes the food they eat around pharmacy and medicine, body care, cosmetics, banking services, travel, education, entertainment, and so on. The value of halal trade (halal trade) globally is estimated at US \$ 2.1 trillion per year (Yeo, Mohamed, and Muda 2016). Halal is an element of a brand (brand) and part of a belief system and moral code of ethics in everyday life. Halal is a religious issue today, but rather an opportunity to increase sales and gain a competitive advantage (Adriani & Ma'ruf, 2020). Cosmetics are applied to the human body to beautify, cleanse, attract, or alter the appearance without influencing body functions (Rahim et al., 2015). Halalan, on the other hand, is etymologically defined as

something that is lawful and can be done because it is not subject to the conditions that forbid it (Nugroho et al., 2019). Stuff is simply interpreted and free from the threats of the earth and the afterlife (Mohezar et al., 2016).

Tayyib is not only delicious, safe, sound but also reassuring. Items that can be eaten, according to Islam, are simply something that demonstrates chastity, generosity, and elegance while both are providing moral and material advantages to the ummah (Adriani & Ma'ruf, 2020). Anything evil, impure, and useless, on the other hand, cannot be used or considered consumer products in Islam, and will inflict harm if ingested, would be banned. What is meant by halal cosmetics, based on the above foundation, is a cosmetic that is free of unclean ingredients, harmful substances, and soil and provides scores of purify, kindness, fitness, protection, and elegance, as well as spiritual and material benefits to the ummah (Haro, 2018).

According to several researchers, three aspects can play a role in the halal cosmetic perspective, either to buy or to use it; religiosity value (Adiba & Wulandari, 2018), health factor (Kadengkang & Linarti, 2020) (Hasibuan, Nasution and Siregar 2019), and marketing strategy (Adinugraha et al., 2019) (Daru & Khoirul Anwar, 2019) (Widyaningrum 2016). From these three variables, it will be elaborated to other indicators for each variable.

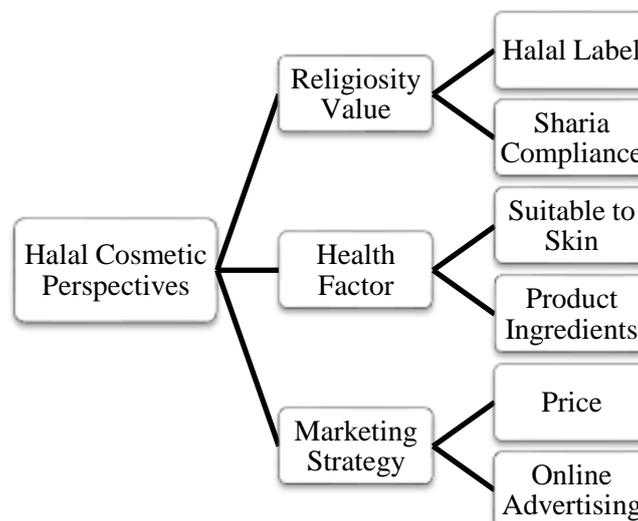


Figure 1 Halal Cosmetic Perspective Variables and Its Indicators

Source: Developed by researchers

Religion is an indicator that can be used to determine consumers' attitudes, values, and behavior because religion is the most critical factor in culture (Simanjuntak & Dewantara, 2014).

Religiosity is defined as individuals who have faith in their religion and reflect the attitudes and behavior of these individuals (Hashim & Musa, 2013). Furthermore, Said (2014) defines religiosity as the extent to which a person is committed to religion and its teachings, such as a person's attitude and behavior that reflects his commitment. Thus, commitment to religiosity has a vital role in a person's life by forming beliefs, knowledge, and attitudes regardless of their respective religious orientations (Islam, Christianity, Buddhism, and others) (Priyadi, 2016). This commitment and religious belief affect a person's feelings and attitudes towards consumption.

Religiosity also has an essential role in influencing consumer behavior (Nugroho et al., 2019). Said (2014) indicates that several factors influence purchasing decisions and consumer behavior in halal food products. These factors include the level of consumer religiosity, belief, and trust in the halal label, increased income, higher education levels, unlimited access to information, increased demand for goods, and levels of nutrition and health. Religiosity also impacts the purpose of life and an individual's responsibility to God, himself, and others. The impact of religiosity on consumer behavior depends on a person's level of commitment to their religion or how important religion affects a person's life (Kamilah & Wahyuati, 2017) (Mokhlis 2008). Religiosity can be measured as a cognitive attitude of a person where the value of the person's religiosity must match their interests (Simanjuntak & Dewantara, 2014).

Health issues are linked to religious beliefs; for example, Islam forbids cosmetics that affect the body; this definition aligns with the shared conviction that health is highly critical. The cosmetics industry benefited from increased concerns about the use of hazardous ingredients in cosmetics, according to Louren and Tournis' study (2016), which Dr. Hussain Gambles noted, "the cosmetics industry benefited from increased concerns about the use of hazardous ingredients in cosmetics, and 75 percent of its consumers were non-Muslims." Consumers are more aware of using cosmetics because they are concerned about using harmful cosmetics and health benefits (Mohezar et al., 2016). Cosmetics are a purchase that emphasizes the involvement of feelings (emotional) so that sometimes idol figures or figures who become brand ambassadors in a cosmetic advertisement can stimulate purchases (Adinugraha et al., 2019). The selection of celebrities in delivering the message is expected to impact brand awareness and brand recognition immediately. The accuracy of selecting the message source (Endorser) can be based on the attributes attached to the Endorser (Daru & Khoirul Anwar,

2019). The use of celebrity endorser communicators who have characteristics will influence positive attitudes or consumer responses to these products to consider them in the buying process and are expected to influence behavior through the subconscious directly. Thus, consumers are influenced to buy without coercion. After being influenced voluntarily, consumers want and are happy with the product, so if consumers can buy, they will eventually make purchases of the desired product in the future (Mohammaadian F & Hajipour B, 2015). By definition, celebrities are widely recognized by the public, be they movie stars, singers, athletes, or models. As is known, advertising is a form of conveying a brand's message to consumers (Smalej, 2017).

METHOD

This qualitative study is to investigate the perspectives of Muhammadiyah generation Z toward halal cosmetics in Indonesia. As a generation z with different educational backgrounds, ages, and gender, several young people are involved in this study as in-depth interview data to strengthen the literature review results. The selection criteria are to examine the dynamics of perspective towards halal cosmetics in Indonesia. Data are collected by literature study and in-depth interview in which the in-depth interview uses convenience sampling method. The collected data are analyzed by Nvivo 12 application. The interpretations from literature and in-depth interviews are presented through tables and descriptive.

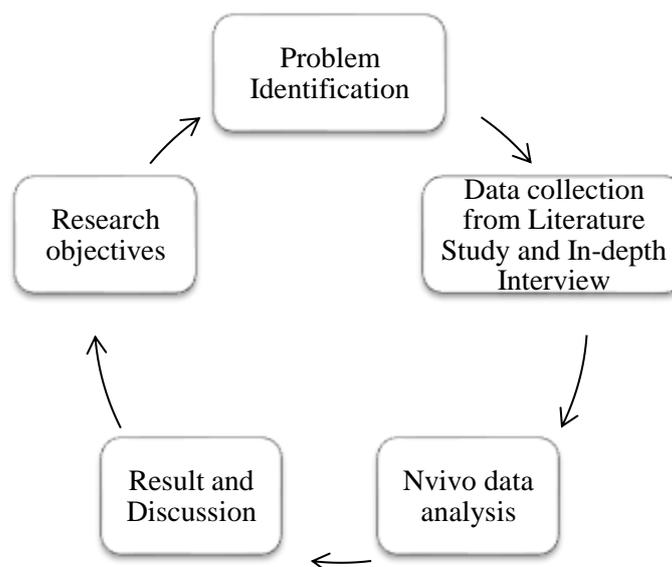


Figure 2 Research Flow

Source: Developed by researchers

RESULTS

Based on the in-depth interview results, it was found that there were several reasons for how Muslim generation Z perspectives on halal cosmetics, namely: religious values, health, and product advertising. Based on sampling criteria, educational background and domicile does not affect the views of Muslim generation z on halal cosmetics. However, gender has a strong influence on the individual knowledge in viewing halal cosmetics.

Table 1 In-depth Interview Respondent Data

Research Tabulation		Result	
		Count	%
Gender	Male	50	50%
	Female	50	50%
Total		100	100%
Education Background	SMA/SMK/MA Equivalent	60	60%
	Diploma	5	5%
	S1/ Bachelor Degree	25	25%
	S2/Master Degree	10	10%
Total		100	100%
Age	25 – 23 Years Old	10	10%
	22 – 19 Years Old	40	40%
	18 – 15 Years Old	50	50%
Total		100	100%

Source: Developed by researchers

It is known from hundred respondents, most of them claimed that their choice on halal cosmetics because of their belief as Muslims to choose halal products. Coupled with the belief that halal product means having a healthier composition to be used. Several respondents believed that halal cosmetics were merely labels, according to him the halal label should not be based on a product because religion is not for sale, and Muslim consumers must be smart when choosing cosmetics by looking at the compositions even though there is no halal label.

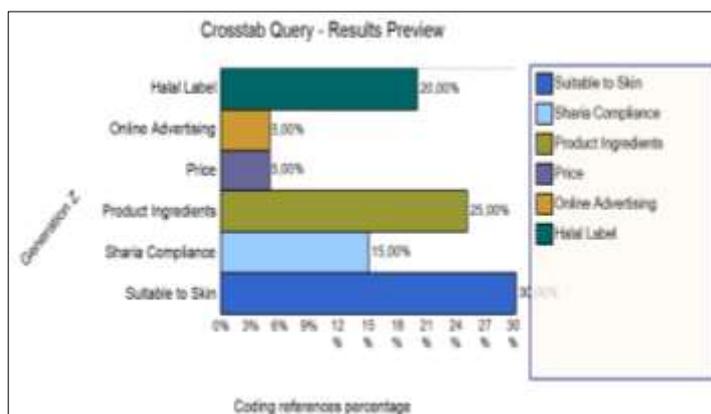


Figure 3 Halal Cosmetic Perspective Variables and Its Indicators Implementation

Source: Nvivo analysis, processed (2021)

An analysis of word similarity based on Nvivo 12 (Figure 3) was carried out to obtain relevant and mutually supportive analytical relationships related to halal cosmetic perspective variables and its indicators implementation. It can be seen that suitable to skin and product ingredients take more role to the perspective of halal cosmetics for about 30% and 25% respectively. It is followed by halal label at 20% and sharia compliance at 15%, in which online advertising and price take less role at 5% only.

According to the in-depth interview, health is the most varied reason for all respondents, because for them everyone who uses cosmetics have to know what kind of skin they are at first in which it can be learned through the internet before choosing cosmetic products. Likewise with their view that every product with a halal label can be guaranteed health certainly, because it does not use the ingredients that are not good for the skin and body.

As a net generation, the marketing strategy carried out by halal cosmetics producers is also influential on people's purchasing power, especially in Indonesia with the majority of Muslims as the market target. All respondents admitted that their perspectives on halal cosmetics were influenced by social media influencers who reviewed halal cosmetics and halal cosmetic advertising content that is so attractive.

Religiosity value is the main factor that should be taken into account in developing of halal cosmetics (Ahmad et al., 2015). The previous research by Ahlam Nuwairah Ahmad is justified by the findings of this study that religious values are the most important perspective of Muslim generation Z on halal cosmetics. This was also supported by Megawati Simanjuntak in her quantitative research which said that religious values influence the behaviour of reading a product's halal label significantly (Simanjuntak & Dewantara, 2014). Not only that, a study in Pakistan said that religious values affect women's purchasing power for halal cosmetics (Majid et al., 2015). However, the research conducted in Surabaya states that halal knowledge and Islamic religiosity do not affect the behavior of consumers in using halal cosmetics partially, but attitude does (Adiba & Wulandari, 2018). Generation z Muslims often associate halal cosmetics and health because the content is safe for health in halal cosmetics. Although some people assume that the choice of cosmetics depends on whether or not the product matches the skin, even if the cosmetic product does not have a halal label but in its composition

is still safe to use as long as it does not damage health, the halal label on cosmetics is no longer considered. On the other hand, research conducted in the city of Kastamonu said that halal products are good for health, but the price of halal cosmetics is not affordable for the generation Z (Demirel & Yaşarsoy, 2017).

The Muslim generation Z who cannot escape from the internet finds a lot of inspiration through the various social media platforms they have certainly (Mohezar et al., 2016). So, it is natural for many Muslim generations Z to be inspired by their perspectives on halal cosmetics when looking at halal cosmetics reviews by Beauty Vlogger in YouTube or Instagram (Adinugraha et al., 2019) (Khasanah & Cahya, 2018). It is not only the role of social media influencers that influences the way of Muslim generation Z on halal cosmetics, but also the role of halal cosmetics producers in conducting the marketing strategies, for example is to create an attractive advertising content (Rahim et al., 2015). The previous research was strongly supported by the results of this study in which generation Z has beginning to recognize halal cosmetic products since one of the most famous halal cosmetic brands in Indonesia appeared with their hashtag; #startfromhalal (Robustin et al., n.d.).

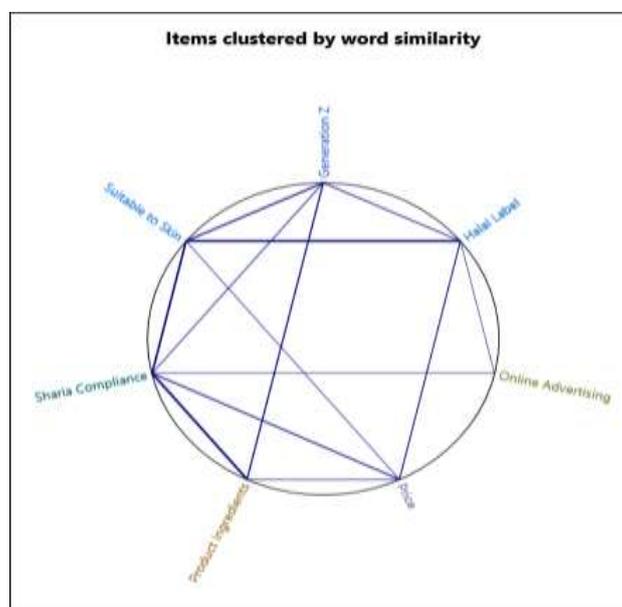


Figure 4 Relationship between reviews

Source: Nvivo analysis, processed (2021)

This figure explains that the application of each review obtains support by being mutually correlated and forming mutually reinforcing relationships between each other.

CONCLUSION

To sum up, the perspectives of Muslim generation Z toward halal cosmetics in Indonesia is influenced by the religiosity value, health factor, and halal cosmetics marketing strategy or its advertising in which the religiosity value becomes the main reason that was explained by the respondents and previous studies. Halal cosmetics would be an interesting topic to be researched, as like as Dr James Noh as the Director-General of South Korea Institute of Halal Industry said that if South Korean cosmetics firms get halal certification by 2020, maybe 50 per cent of all cosmetics in PIC will be halal (Reuters 2019). Thus, it means that Indonesia has a big potential to develop halal cosmetic products and becomes the first largest producers and consumers on halal cosmetics in the world. Indeed, it must be deal with the industrial revolution 4.0 and the Sustainable Development Goals (SDGs).

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