



The Development of Halal Cosmetics Industry in East Kalimantan: Legal Awareness Perspectives

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Abstract

This study explains that legal awareness can develop the halal industry. East Kalimantan is one of the potential provinces in Indonesia, which seeks to develop the halal industry. According to the total male population in East Kalimantan is 1,961,634 people or 52.09 percent, and the total female is 1,804,405 people or 47.91 percent. This population certainly influences the development of the halal cosmetic industry, if all Muslims using halal cosmetics in their lives. The method using in this research is the descriptive qualitative type method with the empirical normative approach. The information obtained from the results of observations and questionnaires distributed to informants, Muslim Community in East Kalimantan. The types and methods of data collection used in this study consist of primary and secondary data. Researchers conducted direct field studies, including observation, interview, questionnaire, and documentation. Results finding from this study, that the legal awareness of Muslim consumers in choosing halal-certified products has begun to develop, this shows that 90% already know cosmetic products that are halal certified, even though the understanding of the law only 52%, about 40% use halal cosmetics daily. However, 70% of respondents admit to having difficulties in choosing products, but in the end, only 10% of respondents always choose to use halal cosmetics. Even though, this data shows that legal awareness of society is still relatively low, it is shown that customers still apply halal awareness in their lives. However, it is hoped that it will continue to increase in line with the development of public knowledge and understanding of regulatory obligations. The halal industry will increase along with raising legal awareness of society in East Kalimantan.

Keywords: Halal Cosmetics; halal Industry; Halal Product; Legal Awareness

1. Introduction

Indonesia is a majority Muslim population's country, which is about 299 millions or 87,20% Indonesian are Muslims from total population is 273,5 million in 2020. (Industry.co.id, 2020). Certainly, Indonesia becomes one of the countries that are expected to develop the Halal Industry. Not only as a "customer" but also as a "producer". However, to achieve it, need a lot of struggle and strategies. Governor of Bank Indonesia (BI) Perry Warjiyo revealed that his party and the government are currently working to make the Indonesian Islamic finance industry a global player. Perry said that Indonesia has great potential in the sharia economic industry. (Jawapos, 2020). According to that statement, Indonesia is trying to develop an Islamic economy, which includes the halal industry. This effort is evidenced by the growth of the halal industry in this country, starting with the financial sector and continuing to develop the real sector. In general, Islamic finance in Indonesia, driven by the Islamic banking sector, which is developed in the late 1980s or early 1990s. The first Islamic banking was established in 1992. This is become a milestone for the development of the broad application of Islamic Economics and finance, especially in the system on national finance. In general, Islamic finance in Indonesia, driven by the Islamic banking sector, which is developed in the late 1980s or early 1990s. The first Islamic banking was established in 1992. This is become a milestone for the development of the broad application of Islamic Economics and finance, especially in the system on national finance. (Darsono, 2016).

In addition, to develop Islamic Economic sectors, it's not sufficient in developing one sector, Sharia Financial industry, such as banking, capital markets, Islamic non-bank financial industry, but also needed to develop the real sector, in this case, is a production of halal goods and services. The balancing between the real sectors and the monetary sector must be maintained to develop all sectors. If only the monetary sector is developed, the money supply will be exceeded the total production of goods and services. And the next impact is inflation, of course, this will disrupt the national economy. (Nasrullah, 2018). The government's efforts to improve the halal industry are marked by the existence of a legal framework, including law number 33 of 2014 concerning the guarantee of halal products, The law includes, protection, justice, legal certainty, accountability and transparency, effectiveness and efficiency as well as professional. He explained that with the guarantee of halal products then the business actor can increase the added value to produce and sells its halal products. In addition, JPH also increases the competitiveness of products in the global market, so that



it can contribute to the economic growth nation. (Kementerian Agama, BPJPH, 2018). Based on the State of Global Islamic Economy report for 2020-2021, Indonesia is one of the top 10 players in the Islamic economy. For the halal food industry, Indonesia is in 4th place. Meanwhile, in the Muslim fashion industry, Indonesia is in 3rd place after the UAE and Turkey. Jawapos (2020). According to this report, Indonesia can maximize these opportunities by continuing to actively develop the halal industry in Indonesia.

Furthermore, in the halal cosmetic pharmaceutical industry, Indonesia is in 6th place. Meanwhile, in the halal tourism and financial industry, Indonesia is in 6th place. In 2014 the world demand for halal cosmetic products is as much as USD54 billion and is expected to increase to USD80 billion in 2020. (Aniq, 2018). Indonesia is a market potential for the growth and development of the Islamic economy. Current condition Indonesia's economy is considered good. Indonesia's Gross Domestic Product (GDP) is projected to enter the top five of the world in the next few years. Source Natural Resources in Indonesia are still very potential to continue to be developed. Indonesian population, amounting to approximately 150 million and around 87 percent are Muslim, seen from their general income Indonesian Muslim community is in the middle class, where the middle class this from time to time has increased. (Rama, 2018).

Indonesia is one country that has great potential to develop the halal industry. Of course, this is a great potential the implications of a large number of the Muslim population in Indonesia. Indonesia contributes 12.7% of the population of Muslims in the world. When viewed from the number, in 2020 it is estimated that there will be 229 million people Muslims live in Indonesia. The total population in Indonesia is estimated to reach 273 million people so that the Muslim population is equivalent to 87.2% of the total population in Indonesia. This large Muslim population makes a demand for halal products as well big. Indonesia is called the embodiment of the world halal industrial market. Total spending which Indonesia spends on shopping for halal products amounting to USD 218.8 billion in 2017. (Kementerian Keuangan, 2017).

Many kinds of the halal industry can be developed in Indonesia, including food, fashion, tourism, cosmetics, and medicine. Cosmetics are one of the products that can be developed, seeing that the female population in Indonesia is also very potential as consumers of local halal cosmetic products. The female population is 133.54 million people or 49.42 percent of the Indonesian population. (BPS, 2021). This population will greatly influence the development of the halal industry, especially cosmetics. because according to their habits, most women like to use various types of cosmetics. although basically, not only do women use cosmetics, men also use certain types of cosmetics such as powder. Cosmetics are one of the products offered to meet the secondary needs and desires of consumers to look attractive. Other functions of cosmetics One of which is the use of cosmetics, which are ingredients or a mixture of ingredients used to clean, maintain, improve appearance, are used by smearing, sticking, sprinkling or spraying. (MUI, 2013). So, cosmetic is very useful to maintain the condition/condition of the skin properly. The cosmetics that can be used as a basis for skin protection include; liquid paraffin stearic acid, triethanolamine, lanolin, borax, and aqua destilata. These components are generally found in creams in the form of O/W (oil-water) emulsions because these ingredients have water-binding properties, so the cream does not dry out quickly. (Rostamailis, 2005).

Using legal cosmetics with a good guarantee is very important because cosmetics not only for skin protection but also for skin and body healthy. Consumers' ignorance of the effects caused by cosmetics containing dangerous ingredients can be a reason for them to still use these cosmetics. Consumers usually do not research a product before buying, this could be one of the factors why cosmetic products containing dangerous ingredients are still in demand by women. They generally buy cosmetic products directly without prior consideration considering the products purchased have direct side effects. (Miru, 2011). Furthermore, the awareness of the cosmetics effect is very important to be considered before using it. One of the triggers for cancer is due to the high absorption of chemicals by the skin, and the best solution to prevent skin cancer absorption is to remove traces of chemical substances from the surface of the skin, and this can only be done by cleaning the surface of the skin repeatedly until the effect of these substances. can be minimized. (Al-Hafiz, n.d).

Based on researchers' observation among women Muslim in Indonesia, such as East Kalimantan, they still use cosmetics without the halal label and didn't consider the ingredients of their cosmetics, the main reason for this habit is they feel compatible with the cosmetics. Some even claim that changing their cosmetics will make their skin dry, spotty, and dull. this of course had an impact on their appearance. where women are very concerned about appearance. so that to mutually replace cosmetics that they believe are compatible with their skin with new cosmetics certainly need a process and also a good understanding of the ingredients of cosmetics that are good for the skin, and of course halal ones. because the demand to use what is lawful is a sharia command that must be followed. hence, their lack of understanding and awareness also prevents them from switching to cosmetics that are already labeled halal. so that it requires socialization and how to produce cosmetics that match the skin of Indonesian women.



Knowledge is also a factor that influences purchasing attitudes and behavior of consumers. Knowledge definitively refers to the skills and skills that are obtained by a person or group of people through theoretical understanding or practice of a subject. (Rosana, 2014). Product knowledge can influence how consumers access the product. knowledge variables can be divided into two, namely: knowledge objective is accurate information about the product stored in long-term memory consumers, and subjective knowledge, namely people's perceptions of what and how to know them about a product based on their subjective interpretation. Knowledge about consumer perceptions can be an advantage to create and provide a line of halal products that will cater to the global market. (Priaji, 2018). Not only subjective knowledge is positively related to each individual's belief in their knowledge have, but also with a strong attitude towards a product or behavior. Subjective knowledge has a stronger positive relationship with attitude and behavior compared to objective knowledge. (Rosida, 2018). Thus, knowledge has an influence on intentions through attitudes. By, therefore, increasing knowledge will tend to influence the intentions of consumers to buy a product. (Sukesti & Budiman, 2014).

The female population in East Kalimantan is 1.804.405 people or 47.91% percent. From the two pieces of information, the sex ratio of the population of East Kalimantan is 108.71, which means that there are 109 men per 100 women in East Kalimantan in 2020. This population surely will become an important capital and a big potential in developing the halal cosmetics industry. Even though there is no cosmetics company available in this province yet, but it did not rule out the possibility of establishing a cosmetic company in the next several years later. Moreover, East Kalimantan is one of the candidates which will become the new Indonesian National Capital. Therefore, in this study, researchers will discuss how the awareness of East Kalimantan women in choosing halal cosmetics, and whether this halal awareness can influence the development of the halal industry, especially in halal cosmetics in East Kalimantan. Because, the observation showed, the legal awareness of Muslim consumers is still lacking, and support for local halal cosmetic products is still low. Therefore, a more in-depth research is needed on the effect of consumer legal awareness in using halal cosmetics.

2. Methodology

The research method is a scientific way of obtaining data with specific purposes and uses, the scientific way means that research activities are based on scientific characteristics, namely rational, empirical, and systematic. (Sugiono, 2014). The research method used in this research is the descriptive qualitative type method with the empirical normative approach This research is a Field Work Research field research, which is research whose object is information or information obtained from the results of observations and questionnaires distributed to informants, namely the Muslim Community in East Kalimantan, with a random system, Focusing on women, with a total of 200 respondents from various regions in East Kalimantan, Indonesia. The subject of this research is students in Sharia Faculty, IAIN Samarinda, as most of them have an educational background in Islamic law. The object of this study is Halal Cosmetics, focusing on makeup for the face, such as powder, lipsticks, skincare, moisturizer, eye shadow, eyeliner, etc. This research is descriptive qualitative. which explains how the theory of consumer awareness of the selection of halal-certified products can affect the development of the halal industry, especially cosmetics.

The types and methods of data collection used in this study consist of primary and secondary data. Primary data is a source of data obtained or collected directly in the field by the person conducting the research. (Misbahuddin & Hasan, 2013). In this study, a primary source is Muslim Costumer, as a sample of legal awareness Muslim Customers in East Kalimantan. By conducting research directly on the object to be studied, in this case, it is the community of Muslim in East Kalimantan. Secondary Data Sources is data obtained through other parties, not directly obtained from the research subject. Secondary data usually takes the form of pre-existing documentation or report data. (Azwar, 2004). Secondary data from this study were obtained from previous research journals, books, magazines, journals, and books related to this study.

Data collection techniques are the most important step in research, intending to obtain the correct data. (Ash-Shofa, 2013). To obtain primary data, researchers conducted direct field studies, including observation, In this case, the researcher made direct observations and recorded the results which were then analyzed which became the research object of the researcher, namely women and men who used cosmetics. Then the interview, which is to conduct an unstructured interview, the researcher will ask questions related to cosmetics that are not halal certified. Questionary to 200 respondents from the student in Sharia Faculty, IAIN Samarinda, from the various district in East Kalimantan, and documentation, namely for data collection; can be various documents, regulations, journals, and other scientific writings related to research problems, namely data from interviews and observations, while the data needed is data related to cosmetics that have been halal certified.



3. Result and Discussion

Facial cosmetics are ingredients that are used for the face by applying makeup so that the face looks more attractive and at the same time also covers up any deficiencies in the face. Facial cosmetics are only attached to the skin and are not absorbed thereby changing permanently. (Berlina, 2018). Cosmetics are known to mankind since past civilization. In the 19th century, the use of cosmetics began to get attention. In addition to beauty, cosmetics are also used for health. The development of cosmetic science and its industry only started in the 20th century. Cosmetics by definition is a science that studies the ingredients and benefits generated by the use of these ingredients on a person's appearance and beauty. The assessment of this material can be done physically, analytically, organically, and inorganically. Therefore, knowledge of basic chemical ingredients is very important for a beauty care professional to know in addition to the basic principles about the chemical processes that occur. Knowledge of the basic principles of chemistry is especially important if a beautician has to determine alternative types of cosmetics for someone whose skin is very sensitive, problematic, and diseased. (Primadianti, 2001).

Cosmetics are used to maintain, care for the health and beauty of our bodies, both the face (face) and other body parts. Products are made from ingredients whose properties and circumstances are adapted to the condition of our skin. (Kamil, 1984). The materials used are those made from plants and chemicals are allowed to be used except those that are poisonous and endanger health. Cosmetic ingredients made from animal sources that are halal and not unclean are also allowed to be used. (Direktorat Jenderal). Halal cosmetics are absolute, especially for Muslims who of course have guidelines in all aspects of their daily lives that halal is my life. The drugs and cosmetics used are consumption activities for humans as well. therefore the law on drugs and cosmetics must also be considered. However, in nature, medicine, and cosmetics we can generally understand that both of them have the character of "repairing" the human body, both from the inside with medicinal drinks and from the outside by using cosmetics. (Rayhan, 2017). From this description, it can be understood that the use of cosmetics for the world of beauty is very important, but before buying cosmetic products, first know the cosmetics used and in terms of quality packaging, then observe and scrutinize the product in terms of circulation, expiration, and ingredients in cosmetics.

According to the legal basis of cosmetic in Islam, it's mentioned on Surah Al-A'raaf verse 32: "*O Children of Adam! Have your embellishments at every place of worship. Eat and drink, but do not be extravagant. Surely He does not love the extravagant.*" (QS: Al-A'raaf:32). This verse encourages Muslims to look beautiful when they want to go to the mosque, and Allah forbids them to overdo it because Allah doesn't like it. To look clean and beautiful, humans need good clothes and cosmetics. Therefore, it can be understood that Islam allows adornment or dressing up as long as it complies with the conditions applicable in Islamic law.

On another hand, there is a fatwa of the Indonesian Ulema Council No. 26 of 2013 on the halal status of cosmetic products and their use, stipulates on general requirements:

- a. Cosmetics are ingredients or mixtures of ingredients that are used to clean, maintain, improve appearance, change appearance, are used by applying, sticking, sprinkling, or spraying.
- b. Tahsiniyat is one of the perfect syar'i (tertiary), which does not reach the level of emergency or desire, which if not fulfilled will not threaten one's soul's existence and will not cause disability.
- c. The use of cosmetics is used as medicine and some serve as a complement, some are in the haajiyyat category and some are in the tahsiniyat category.

This fatwa explains that cosmetics used to clean, improve appearance, and others. The level of use is differentiated, cosmetics are being a necessity for *tahsiniyat* (Primary), and there are also including as *hajjiyat* (Secondary need) where humans need it as a complementary need in their life.

Halal Product Guarantee "JPH" is legal certainty of the halalness of a product as proven by a halal certificate. Meanwhile, the halal certificate is an acknowledgment of the halalness of a product issued by the Halal Product Guarantee Agency "BPJPH" based on a written halal fatwa issued by the Indonesian Ulama Council "MUI". Implementation of Halal Product Guarantees The implementation of JPH is the responsibility of the government, which is carried out by the Minister of Religion. For this reason, a BPJPH was formed which is under and responsible to the Minister of Religion. In exercising this authority, BPJPH collaborates with related ministries and/or institutions, LPH, and MUI, including MUI in the Province and the Aceh Ulama Consultative Assembly "MPU". (Indonesian Halal Regulation, 2014).

The obligation for Halal Certificate is explained in Article 4 of Law 33/2014 stipulating that products that enter, circulate, and are traded in the territory of Indonesia must be certified halal. However, the government through the



Job Creation Law has made it easy for micro and small entrepreneurs, namely the obligation to be certified halal for them is based on the statement of the business actor based on the halal standard set by BPJPH. Types of Products that Must Be Halal Certified As for what is included in the product that is obliged to be halal certified is by referring to Article 1 number 1 jo. Article 4 of Law 33/2014, products that are required to be halal certified are goods and/or services related to food, beverages, medicines, cosmetics, chemical products, biological products, genetically engineered products, and used, used, or utilized goods by society. (Zaini, 1970).

The influence of law in economic development is a very important thing that much is considerate. Law is very much needed to regulate social life in all aspects of life, both in the aspects of social life, political life, culture, education, and what is quite important is its function and role in regulating economic activities. the role of the law must be measurable so that it can develop initiative and human creative power which is the main driving force in economic development. (Hasan, n.d). In economic development, it will be very influential on legal and economic development. It will not run optimally without being based on good laws and regulations. Legal arrangements are closely related to development in general and especially to economic development. (Endah, 2018). Thus, the law is one of the most important indicators to develop the economy, such as the halal industry. Indonesia implemented a regular halal guarantee and halal industry. However, to reach the real target need support from all aspects, not only the government but also societies.

Halal cosmetics in Indonesia at first aimed at accommodating needs Muslim consumers so that it gives a taste calm and safe in using cosmetics, but currently the demand for halal cosmetics too coming from non-Muslim consumers who see halal products as safe products. The researcher advises that manufacturers are not stuck in the market which is too niche when marketing a product halal. Apart from that, aspects of management and business ethics also need to be considered by the manufacturer when the image itself as a producer of halal cosmetics. According to the Institute for the Assessment of Food, Drugs, and Cosmetics, MUI - LPPOM MUI (2016), in 2015, 907 cosmetic products had certification halal. The number of cosmetics that have a halal certification can be seen through the product list halal which is published by LPPOM MUI every year. Based on the product list in 2016, the number of cosmetic products that have halal certification continues to grow from the previous year. Examples of well-known and owned cosmetic product brands halal certification in Indonesia, namely, Wardah and Sariayu. (Zoya Cosmetic Store, 2020).

In addition, more cosmetics have received MUI halal certification, such as By Lizzie Parra (BLP Beauty), this brand is relatively new, The brand, which was founded by beauty blogger Lizzie Parra, is now not only producing lipsticks, but also releasing eyeliner, eyeshadow pens, eyebrows, and loose powders. Zoya Cosmetics Formulated with halal ingredients and safe for the skin, produced using leading-edge technology with the application of a halal assurance system that provides benefits, is suitable and comfortable for daily skincare. ESQA products Being the first Indonesian lipstick product to enter Sephora, ESQA is proven to have met international quality standards and has been certified halal. In addition, this product also carries the vegan concept, ESQA uses 100% ingredients that are safe for the skin. Free of parabens, gluten, triclosan, phthalates, and sodium lauryl sulfate. The next product is Amara Halal Cosmetics, this product is the first product that got halal certification in the USA. They use natural ingredients from plants, cruelty-free and alcohol-free. Their products included foundation, eyeliners, lipsticks, and nail polish. Loreal Strengthening its business network to Indonesia, this French beauty and care product has become a halal-certified brand. Not only in Indonesia, but L'Oreal also ensures that factories producing in the Southeast Asian region are also included in the halal category. Most of the products under the Garnier brand, from face wash to skin whitening creams, are certified halal. For in Indonesia, L'Oreal is produced in Cikarang with a building that already has a Halal label in Bekasi. Beauty Story, even though newest release, but this product has been certified by MUI with halal certification. the popular products are matte lips and blush. other than that, Make Over with luxury look design is one of the local products, which is a branch of Wardah cosmetics with halal certification, its quality is also can compete with imported products. The next up is Silky girl, this product has been certified by MUI, and being one of women's favorite in Indonesia. (Pomama, 2019).

Those are cosmetics products in Indonesia with halal certification and some of the popular products among women. Some of them are local products, and others are imported branded but produced in Indonesia, such as Loreal, Amara, etc. After the description of halal cosmetics, this study will explain Legal Awareness. The word "awareness" is derived from "conscious" which means realization, the state of understanding something that is based or experienced by a person. So, awareness is awareness or feeling to understand or comprehend something. In the science of law, it is known that there are several opinions about the awareness of the law. Among the many opinions, there is a formula that states, that the source of the only law and binding power is the legal awareness of society. It is said that the equality of law and individual legal beliefs in society is the basis of society's legal awareness. Furthermore, the opinion states that the legal awareness of society is the greatest number of individual legal awareness of a particular event. The opinion stated earlier, the law is something that meets the legal awareness the most. (Soekanto, 2006).



Legal awareness is an abstract conception within humans, about the harmony between order and order which is desired or appropriate. Legal awareness is often associated with law obedience, law formation, and legal effectiveness. Legal awareness is an awareness of the values contained in humans regarding existing laws. Legal awareness is related to legal compliance, the thing that distinguishes it is that in legal compliance there is a fear of sanctions. Legal awareness is also known as self-awareness without pressure, coercion, or orders from outside to comply with the applicable law. With the running of legal awareness in society, the law does not need to impose sanctions. Sanctions are only imposed on citizens who are proven to have violated the law. The law contains orders and prohibitions. The law tells us which actions are against the law which if done will get the threat of legal sanctions. Actions that are against the law are of course considered to be against the law so that they are threatened with punishment. (Soekanto, 2006).

To analyze legal awareness, there are four Indicators according to Soejono Soekanto. Those indicators can only be revealed, if one conducts careful research on the symptoms, among them are: firstly, Legal knowledge; A person knows that certain behaviors are regulated by law, of course, that the law referred to here is written law or unwritten law. This knowledge concerns behavior that is prohibited by law or behavior that is permitted by law. Public legal knowledge will be known when asked a set of questions regarding certain legal knowledge. If this question is answered by the community correctly, we can say that the community already has the correct legal knowledge. Conversely, if these questions are not answered correctly, it can be said that the community does not yet have or lacks legal knowledge. Secondly, Understanding the Law; A citizen has knowledge and understanding of certain rules especially in terms of content. Legal knowledge and understanding of the law, are theoretically not two interdependent indicators. That is when a person can behave a certain behavior has a certain idea about that behavior. However, he may not be aware of whether the behavior is appropriate or not by the legal norm. On the other hand, there may be a person who is aware that a rule of law regulates certain behavior, but he does not know about the content of the law or has little knowledge of its content.

Thirdly, Legal Attitude; A person tends to make certain judgments about the law. A legal attitude is a tendency to accept the law because of the respect for the law as something beneficial or beneficial if the law is obeyed. A legal attitude will involve the choice of citizens towards the law following the values that exist in them so that people receive the law based on respect for it. If people can behave lawfully with the dimension of morality, it means that they already have a high legal awareness rather than just understanding legal norms. Fourthly, Legal Conduct; At this stage, the community can behave under applicable legal principles. This means that they already have a high enough legal awareness. To have legal behavior for them means that if they demand their rights, the demands only want to be achieved through the channels of legal norms that apply in line with their good behavior, if they fulfill their obligations, these obligations are carried out following applicable legal norms. (Soekanto, 1982).

From legal awareness indicators mentioned above, it has shown the level of legal awareness. If someone only knows the law, it can be said that his legal awareness is still low. And when he has behaved according to the law, it can be said that his legal awareness has been high. This can be proven by the person concerned is obedient or obedient to the law. Thus it can be said that the level of legal awareness can be seen from legal compliance in real human behavior. The resulting finding from this research, that Indonesia is a nation with a Muslim majority, with an occupied population 133.54 a million people, or 49.42 percent of the Indonesian population are women. It has the potential to develop the halal industry in Indonesia. Muslims choose a halal product as a form of service of adherence to religion, while for non-Muslims, the reason they choose a halal product is because of guarantees of cleanliness, safety, quality carried out from the beginning to the end. Various sectors are developing rapidly in the halal industry, such as food, travel, fashion, finance, cosmetics, medicine, media, entertainment, healthcare, and education-care. (Sudarsono, n.d). Cosmetics is one of a halal industry which is developing in Indonesia, become potential to increase based on the women population raise rapidly. Even though, halal cosmetic industry in Indonesia did not sit in 10th position based on the data released by The State Global Islamic Economic Report year 2018-2019. but with the legal awareness of Muslim consumers, especially women, this study will illustrate that the legal awareness of the public towards halal products can influence the decision to choose cosmetics with a halal label.

According to the State Global Islamic Economic report about the halal industry at the global level. Indonesia took place as number 10th in Finance, number 4th in Halal Travel, 2nd place on Fashion Model. Thus, fashion in Indonesia is very potential to increase to second place globally. However, to develop this halal industry the right strategy, not only support from the government but also all society in Indonesia. Indonesia has many opportunities to develop the halal industry, Indonesia is rich in foods, recreation places, including cosmetics. In 2021 more than 10 cosmetics products are certified by MUI as halal cosmetics. It shows that cosmetics, in this case, increase depending on the customer's request. Therefore, the legal awareness of using halal cosmetics not only because of the religion but



also the awareness of guarantee of cleanliness, safety, those are the main purpose of using the cosmetics as Islam learned Muslims.

Regarding legal awareness, there are indicators concerning the factors of whether a legal provision has been known, recognized, and obeyed. Indicators of legal awareness are concrete indications of a certain level of legal awareness. With the existence of these indicators, a person who has paid attention to legal awareness will be able to know exactly what legal awareness is. According to the data collected in this study, to find out the level of legal awareness of the East Kalimantan's costumer in purchasing halal cosmetics, we will analyze it by looking at indicators in terms of Legal Knowledge, Legal Understanding, Attitudes towards norms, and Legal behavior. Based on the data obtained from respondents, the results show that there is still a lack of public knowledge of the halal certificate, seen from 80% of the percentage disagreeing with the existence of a halal logo. And 20% of the percentage stated that they understood this. Meanwhile, to see the product's halal label by looking at the product packaging, 4% of respondents answered that they did not do this, while 96% strongly agreed that to find out about halal cosmetics is to look at the packaging.

Meanwhile, in terms of mandatory halal certification for cosmetic products, 100% of the respondents answered that they strongly agree with the mandatory regulation of halal-certified cosmetic products. This shows that basically, they agree with the existence of halal certification, but when practicing it, they are still not very familiar with choosing products that are already labeled halal. Thus, according to the data, customers' knowledge must be increased, because they agree with halal certification, but in the real-life, they still confuse and don't usually practice it. This is the main problem because awareness built with the awareness in doing something is proven by practice. It's not just knowledge without action. The ignorance of something can influence a person to don't do something. this is what must be developed from consumers in Indonesia in terms of indicators of knowledge.

On another indicator, Most of the informants as much as 10% of the percentage disagree about the law using halal cosmetics must be with a halal label, this is because they do not fully understand the status of the halal law, while 90% of informants agree and strongly agree with the enforcement of the law using halal cosmetics and already understand that the legal status must be fulfilled. In terms of consumer understanding of halal-certified cosmetics, 46% of informants stated that they did not agree with halal-certified cosmetics with their limited knowledge, then 54% of those researchers met agreed and understood halal-certified cosmetics. The results of this data also show that consumers agree with halal-certified cosmetics which should be chosen as good and halal cosmetics for their users. although it is not that far different from some consumers who do not understand the importance of using cosmetics that have been halal certified.

Furthermore, indicators of legal attitudes for consumers in assessing their awareness. Based on the results of the questionnaire, there are 52% of consumers state that the halal label is not the main reason they buy cosmetic products. while 48% of informants answered that they agree that if they chose cosmetic products to buy, they would choose products that already have a halal label. From the legal attitude shown by respondents when deciding to buy cosmetic products, 30% answered that they did not have difficulty in deciding to buy cosmetic products that had not been labeled halal. while 70% stated that it is sometimes difficult to buy products that are not halal certified. This indicator of legal attitudes shows that basically, people are still in the doubtful category of applying their attitude in buying halal cosmetic products, this is indicated by the lack of attitude they show when they decide to choose cosmetics that are labeled halal. There are still many who are not so concerned with choosing cosmetic products that are labeled halal.

The last indicator is legal behavior. The data obtained from the results of a survey of Muslim consumers in East Kalimantan, Indonesia, shows that as many as 90% admit that they do not always use halal-certified cosmetic products. while 10% claimed to have used cosmetics that were halal certified. Meanwhile, in terms of a behavioral survey that shows that using halal cosmetic products is a form of obedience to the Sharia and Islamic religion, 80% answered strongly, while 20% stated that they do not use cosmetics that are not halal-certified does not mean they are not religious. Based on the results of the data obtained, the researcher concluded that the legal awareness of Muslim consumers in choosing halal-certified products has begun to develop, this shows that 90% already know cosmetic products that are halal certified, even though in understanding the law only 52% understand, and that already Only 40% of the mandatory use of halal cosmetics is practiced even though 70% of respondents admit to having difficulties in choosing products, but in the end, only 10% of respondents always choose to use halal cosmetics.

The number who have always used halal cosmetics is still very low. So the important point that must be leveled up from consumers in East Kalimantan is an understanding that is accompanied by a legal attitude and legal behavior by always buying and using halal cosmetic products as a form of obedience to religion.



Many things affect a person's unconsciousness, this is indicated by ignorance, which in Islam something that does not know will not be punished, but if you don't want to know, this is also an important problem. Besides that, unconsciousness is also influenced by the opportunity, for example, the opportunity to buy cheap and good products without a halal certificate. Likewise because of habit, because of the habit of using products that are suitable for his skin, even though they are not certified halal, it takes time to be able to find products that match his skin. Some of the respondents interviewed by researchers found it difficult to find cosmetic products that match their skin, have tried several products labeled halal, but not suitable.

"Yes, I have tried trying cosmetic products that have been certified halal, but after using them they become spotty, I return to the products I usually use. This is a sample of what happened to some informants in this study, there is some factor they didn't apply halal awareness on their lives style. Most of them argued that they still do not know and understand the regulation of halal certification, others said that they cannot use new cosmetics fastly, and some of them clarified that they don't have much money to buy halal product that more expensive than product non-halal label. However, those factors can be solved by finding more information about halal certification regulation, the stakeholders of Halal Product Guarantee, BPJPH, and LPPOM-MUI must be proactive to socialize the mandatory of halal product in Indonesia, especially in East Kalimantan.

The Director of LPPOM-MUI East Kalimantan has said that there are many halal cosmetic products, so how do Muslim consumers choose which cosmetics are suitable for their skin. No reason, for denied halal cosmetics. There many various brands of halal cosmetics in Indonesia that can be chosen. Therefore, the researcher analyses that there is a big potential that can be developed by developing the awareness of Muslim consumers in East Kalimantan towards halal-certified cosmetic products. It can be described that the total population in East Kalimantan is based on SP2020 which records that the total male population in East Kalimantan is 1,961,634 people or 52.09 percent of the population of East Kalimantan. Meanwhile, the total female population in East Kalimantan is 1,804,405 people or 47.91 percent of the population of East Kalimantan. From the two pieces of information, the sex ratio of the population of East Kalimantan is 108.71, which means that there are 109 men per 100 women in East Kalimantan in 2020.¹ This will certainly continue to increase in the next 5-10 years, especially if East Kalimantan is a candidate province for the Capital City of the Republic of Indonesia carried by President Joko Widodo. then this opportunity becomes very visible, if all components of society, government, business actors participate together in the success of the development of the halal industry in East Kalimantan.

On Legal Awareness Influences, the Development of Cosmetics Halal Industry can be concluded, based on the data collected, law legal awareness causing many people to use cosmetics without halal certification. It shows about 70% of consumers sometimes feel difficult to choose whether halal cosmetics with halal labels, nor cosmetics without halal certification. This is due to the low legal awareness of the obligation to use halal cosmetics. but if this awareness has been awakened, automatically buying halal cosmetics is a must, even feel uncomfortable and insecure using questionable products. To sum up, that legal awareness is very influential on the development of the halal cosmetic industry. This can be seen from the prediction of the population of East Kalimantan, about 1,804,405 women population, if all of them use halal cosmetics, of course, there will be great potential to develop this industry. This is the main thing that must be improved. In various ways, including providing socialization about the importance of using halal cosmetics, as well as the quality of halal cosmetics that has been guaranteed in terms of ingredients and is also halal according to sharia. If this awareness has been formed, then slowly the halal industry will become one of the largest incomes for the country, especially if Indonesia can develop the production of halal cosmetics, in terms of not only being a user but must be able to become a producer. This is the big task of Indonesia, including East Kalimantan.

Since 2016, Indonesia becomes one of the biggest halal industry potentials as costumers, thus many companies from around the world, eyeing the halal industry market. However, since implemented law number 33 in the year 2014, Indonesia has devised various strategies to develop the halal industry. It's targeted that in 2026, Indonesia will become one of the producers of the global halal industry. Of course, this must be supported by legal awareness of all elements of government and society.



4. Conclusion

Based on data obtained from primary and secondary sources, this research results in the finding that the legal awareness of the public towards the use of halal cosmetics is still low, this is evidenced by the fact that there are still a few people who pay attention to halal cosmetics with halal certification when buying cosmetic products. Some of the factors that cause people to be less aware are they don't know the rules, are used to it, and don't even want to know. According to the total male population in East, Kalimantan is 1,961,634 people or 52.09 percent, and the total female is 1,804,405 people or 47.91 percent. This population certainly influences the development of the halal cosmetic industry, if all Muslims using halal cosmetics in their lives.

In addition, the researcher concluded that the legal awareness of Muslim consumers in choosing halal-certified products has begun to develop, this shows that 90% already know cosmetic products that are halal certified, even though in understanding the law only 52% understand, and that already Only 40% of the mandatory use of halal cosmetics is practiced even though 70% of respondents admit to having difficulties in choosing products, but in the end, only 10% of respondents always choose to use halal cosmetics. Even though, this data shows that legal awareness of society still relatively low, but it is hoped that it will continue to increase in line with the development of public knowledge and understanding of regulatory obligations.

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