

***Turats* Behavior: Demonstrating Halal Lifestyle in Pesantren through Halal Cosmetics**

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Abstract

Pesantren is the oldest Islamic Education institution in Indonesia. Until now, its role has been vital in conveying Islamic teachings and values and forming a society with Islamic character. However exclusive it is, its existence is always required to adjust to the times and lifestyle changes. Islamic teachings through *Turats* taught in pesantren have formed a lifestyle that in recent years has become a trend, namely the halal lifestyle. So it becomes interesting to study how students' lifestyles should reflect what they have learned from *Turats*. This research is qualitative, to answer this problem data mining uses interviews and documentation. The results of this study state that pesantren have built the halal lifestyle of santri, one of which is through halal cosmetics. Most informants from the 2 pesantren where this study took place stated that the halal logo is a priority consideration in choosing and buying halal cosmetics. Halal awareness which then becomes halal behavior begins and is guarded by Islamic values that they learn from the yellow book or *Turats*. Supporting the system in shaping this halal behavior is the example of Kyai as the leader of the pesantren and the existence of Koperasi Pesantren (Kopontren) that have a strong commitment by only providing and selling cosmetics with the halal logo. The results of this study will contribute to related industries and can be used as a potential issue in policy-making related to pesantren and halal products.

Keywords: *Halal cosmetics, Halal Lifestyle, Islamic Boarding School*

A. Introduction

The study of pesantren is never-ending. As the oldest Islamic religious education institution, pesantren has many unique sides that are always interesting to discuss, especially now that Pesantren has metamorphosed and can dialogue with the times. In the past, pesantren were very exclusive and did not want to be open to the outside world, nowadays there are not a few pesantren that provide space for santri to be adaptive to various changes and dynamics of life. However, it is interesting that this adaptation process remains rooted in Islamic values, especially those they learn from the classical or yellow books (Kitab Kuning) also called *Turats*.

In the life of pesantren, the study of the yellow book or *turats* is something definite. It is considered a characteristic and identity that cannot be separated from the pesantren entity (Yusri, 2020). This pesantren is an educational institution that has a scientific tradition that is distinctive from other educational institutions (Siswanto, 2012) where the accentuation of



education focuses on tafaqquh fi al-din (deepening religious knowledge (Muqoyyidin, 2014). This depth of religious knowledge is obtained through the Kitab Kuning.

In general, the Kitab Kuning taught in pesantren can be classified into 8 types, namely (1) Nahwu and Sharf, (2) Fiqh, (3) ushul Fiqh, (4) Hadith, (5) Tafsir, (6) Tauhid, (7) Sufism and Akhlaq and the last (8) others including Tarikh or History (Ritonga, 2020). Indeed, not all pesantren use and provide all of these studies in their educational process, but at least 3 of the 8 types of yellow books above are used and studied and what is certain is the study of fiqh.

Through fiqh study, santri learn and know what is allowed (halal) and what is not allowed (haram) to do, to use, and to consume. In theory, this halal-haram issue is perfectly understood, so it is not surprising that quite a lot of research states that this pesantren has good potential as a supporting system for developing the halal industry (Hajar, 2023a; Huwaidi, 2023; Purnama et al., 2021).

Pesantren is not taught about halal logos, halal certification, and even the existence of the halal industry, but a very strong understanding of halal and haram and a strong commitment to implementing this understanding make Pesantren a very eligible institution to participate in developing this industry, especially since pesantren have a very good power to influence the community. So pesantren not only function as actors (Djodi & Rahman, 2023; Hajar, 2023b; Rahmanda & Nurlina, 2023), facilitators (Jufri et al., 2023) but also as a mouthpiece to convey to the community about this halal lifestyle.

The application of the halal lifestyle has been implemented in pesantren, even long before the issue of halal logos and certifications because the halal lifestyle in principle is something that becomes the lifestyle of a Muslim, especially santri who are learning about Islamic studies. To strengthen the halal lifestyle, currently, there are not a few pesantren that make a policy that what is traded in their pesantren cooperatives must be something halal (with a halal logo), this policy began to be implemented considering that there are many products that seem halal but in reality are not halal. Therefore, to anticipate things that are not desirable, pesantren take this attitude, one of which is also included in this policy is products in the form of cosmetics and skincare.

In recent years, skincare has become very popular in Indonesia, not only with women who use these products but also with men and children. The high demand for these products has encouraged the growth of the beauty industry. According to the Food and Drug Supervisory Agency (BPOM), the number of cosmetics players increased from 819 in 2021 to 913 in 2022 or with an increase of 20.6% (Nababan, 2023), and the industry in the field of cosmetics is predicted to continue to increase from year to year.

One of the developments in the field of cosmetics is characterized by the proliferation of skincare, both local and imported products. One that has quite a lot of access in terms of cosmetics is pesantren. The majority of female santri, at present, have used cosmetics/skincare, whereas in the past using cosmetics (skincare) was a taboo, something that was rarely used by santri. What is interesting here is that most of the cosmetics/skincare they use have halal



certificates. Therefore, it is interesting to study how consistency in the halalness of these products is formed and how pesantren can condition it.

B. Literature Review

a. Halal and Haram in Islam

Islam has very strict regulations in matters of halal and haram. There is a hadith of the Prophet that states :

عَنْ أَبِي عَبْدِ اللَّهِ النَّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ
الْحَلَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ

From Abu 'Abdillah Nu'man bin Basyir Radhiyallahu anbuma said: I heard the Prophet Sallallahu 'alaibi wa sallam say: "Indeed, what is halal is clear and what is haram is clear as well"

Halal and haram is an important thing in the life of a Muslim and is important to note. Halal means it can be done and vice versa haram means it should not be done (Othman et al., 2018). Islamic legal sources such as the Qur'an and Hadith have given very clear guidance on what is permissible (halal) and what is not permissible (haram) so that there is no reason for people to doubt it. In the case of new products whose laws are not listed in these two primary sources, the Ulama, with his brilliance of mind and allegiance in the field of fiqh and ushul fiqh will be able to complete and establish them.

Halal and haram are generally attached to food even though they are not limited to just that issue. In the Qur'anic verses, the terminology halal and haram is often juxtaposed with food and drink, but the term halal haram applies to many aspects of a Muslim's life, therefore it is not wrong if currently halal is considered a lifestyle.

Paying attention to the halalness of a product is not only related to religious advice about it or *ta'abbudi* but using or consuming it will preserve one's *dharurat al kbams* i.e. religion, soul, offspring of reason and property). According to some sources, something halal, for example in terms of food and drink, must have a good impact on the body as has been stated by many studies, for example, that halal food affects a person's morals, psychology and intelligence (Md. Sawari et al., 2015), quality human capital (Arif & Ahmad, 2011), Health (Azeez, 2013), and worship (Thabrani, 2014).

Similarly, something haram will have a bad impact on oneself as has been stated in several studies (Fadzlillah et al., n.d.; Qamar & Raza, n.d.). Therefore, this haram matter is very detailed and explained in the Qur'an as a reminder and affirmation that it is not allowed by religion and hurts man. In this regard, Allah says in several verses of the Qur'an about this haram thing, one of which is Sura al Baqarah verse 173 :



إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ ۖ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Indeed, Allah only forbids you carrion, blood, pork, and animals that (when slaughtered) are called (names) other than Allah. But whoever is compelled (to eat) when he does not want it and does not (also) transgress the limit, then there is no sin for him. Indeed, Allah is merciful.

Surah al An'am verse 145, also explains the same thing, namely :

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ ۖ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ

"Say: 'I have not obtained in the revelation revealed to me, something that is forbidden to anyone who wants to eat it, unless it be carrion, or flowing blood or pork—for verily they are filthy—or animals slaughtered in a name other than God. Whoever is in a state of compulsion, when he does not want it and does not (also) transgress the limit, then verily your Lord is merciful!'"

1. Halal Lifestyle and Halal Cosmetics

Lifestyle is often interpreted with different meanings even though each other is still related. From a sociological perspective, this lifestyle is interpreted in general, namely to describe one of the many lifestyles, for example how to eat, how to drink, how to spend his leisure time, what to wear and when to wear it, what to watch, what to read and so on (Jensen, 2007). Some interpret this lifestyle specifically such as (Pulkkinen & Kokko, 2000) which interpret this lifestyle as a way to enjoy life or the way you live life. Some interpret this lifestyle with several factors related to health (Bolt, 2002; Cockerham et al., 2002), while some interpret everything related to consumption (Connolly & Prothero, 2003; Michaelis, 2003; Poster, 2004; San Juan, Jr., 2003). Despite all the differences above, this paper chooses the first opinion that lifestyle is the way a person chooses and determines his way in various aspects of his life.

In the context of a Muslim's life, the teachings of Islam should be the basis for every behavior. A Muslim must pay close attention to what can be done or lawful and what cannot be done or forbidden, therefore the lifestyle of a Muslim is also called the halal lifestyle or halal *Lifestyle*, a lifestyle where all aspects boil down to Islamic religious rules.

This halal lifestyle is actually a necessity, but currently, it is not enough just to be armed with awareness, it needs encouragement from authority holders to increase the awareness of Muslims about halal life, one of which is through halal certification and halal logos. This halal logo is needed to provide security guarantees for halal products and protection for consumers (Handriana et al., 2019; Setyaningsih & Marwansyah, 2019; Zakaria et al., 2018).



Almost all the needs of Muslims, both in the form of goods and services, are currently certified to provide legal certainty for them. The State of The Global Islamic Economic Report classifies the needs of the halal industry into 6 parts, namely *Islamic Finance*, *Muslim Friendly Travel*, *Halal Products*, *Modest Fashion*, *Media and Recreation*, and *halal Pharma and Cosmetics* (Dinar Standard, 2022).

Regarding cosmetics, this product has increased every year, especially after there are cosmetic products specifically for skin care or skincare. The following is the development of the global cosmetic industry by cosmetic category (Mc. Kinsey, 2023).

The four main beauty categories are projected to grow in the next few years.

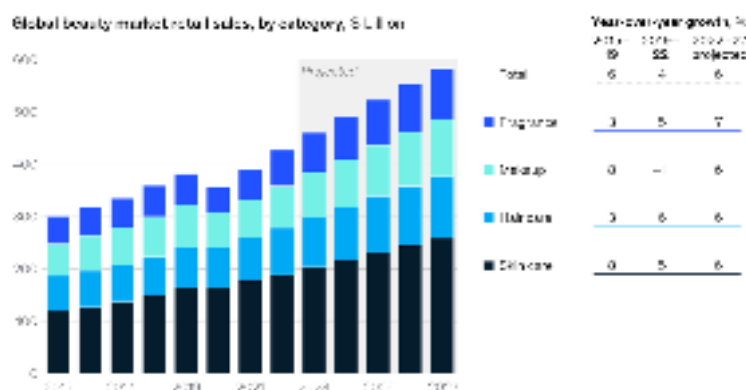


Figure 1 The Growth of the Global Cosmetics industry (by cosmetic category) and Future estimates

The number of product requests that continue to increase is the main attraction so not a few want to enter this cosmetic industry. The more players, of course, the fiercer the business competition. Everyone is scrambling to win the competition so that fraudulent behavior becomes inevitable such as the use of cheap but dangerous raw materials, raw materials prohibited by Islam (while consumers are Muslims, irresponsible use of chemicals, and so on).

Facing this phenomenon, the halal issue is echoed again as well as a solution. Halal cosmetics are good cosmetics from the ingredients, the process to the packaging is not contrary to Islamic values, does not bring harm or harm to producers and consumers, and does not contain something that is forbidden so it is safe to use.

Judging from legal sources, there is a hadith that discusses cosmetics even though the status of this hadith is *hasan li ghairihi* (Darmalaksana, 2021). The hadith reads:

"Abmad bin 'Amru bin asSarh said; Ibn Wabb has told us; has told us Makbromah from his father said; I heard Mughirah bin adl-Dlabhak say; I told um Hakim bint Asid from her mother, that her husband died and she complained of her eyes, and she put a plaque on her eyes. After that, he sent his slave girl to um Salamah to ask her about eyeshadow. ummu Salamah then replied, "Let him not wear a plaque except on important matters, the Prophet صلى الله عليه وسلم met me when Abu Salamah died and I had put a bitter squeeze of a tree in my eyes, he said, "What is this, um Salamah?" I replied, "It is a bitter feeling of the tree, O Messenger of Allah." He then said, "Behold, he beautifies the face, so do not wear it except at night, do not comb your hair with perfume and perfume, for it is paint." I then asked, "Then what do I comb, O Messenger of Allah? He answered, "Smear your head with angel leaves."(This hadith is narrated by Imam an-Nasa'i Chapter Women Mourning Rukhsah Combed with Leaves).



There is another hadith that also discusses the same thing, namely the hadith narrated by Imam Ahmad whose translation is as follows:

"Have told us Affan; Have told us Abdul Warits; Has told us Ayyub son of Moses; Having told me Nubaih bin Wabab that both eyes of Umar bin 'Ubaidillah bin Ma'mar were in the sand while he was in ibram when he was about to give both eyes a sigh, he was forbidden by Aban bin Uthman, and ordered him to give celak with ash-Shobir (the juice of bitter tasting tree water used for medicine including the type of plaque), he confessed that Uthman told from the Prophet صلى الله عليه وسلم that he did so."

The above two hadiths describe cosmetics that at that time were represented with plaque. There are at least two things that can be concluded from the hadith, first, cosmetics (which in this case are celak) are used to beautify themselves, it's just that for a woman using these cosmetics is recommended to be used at night (to be offered to her husband, because in Islam it is not allowed to do tabarruj which is decorated to get attention from the opposite sex who is not mahram). Second, the cosmetics used are something that brings benefits to those who use them, whereas, in the context of the hadith above, plaque is used as a medicine for sore eyes.

C. Research Methods

This research is qualitative, namely research based on inductive thinking patterns, which is based on participatory objective observations of a social phenomenon (Suyitno, 2018, p. 6). In inductive research, concerning theory, there are 3 research traditions, namely the tradition of post-positivism that uses theory at the beginning of research, the tradition of phenomenology, which is a research tradition that does not bring theory at the beginning of research but at the end of research and the tradition of grounded theory, a type of research that does not touch theory, both at the beginning and at the end of the research (Bungin, 2020, p. 103). This study used the second of 3 types of this research tradition.

To be able to answer existing problems, researchers use interview instruments and documentation. The use of interviews as a data mining technique is based on several considerations of the advantages of this technique, namely (1) the response rate is higher than the questionnaire (2) it can capture the situation whether the informant gives spontaneous answers or has been arranged in such a way, (3) has high flexibility in the data mining process, especially if there is insufficient data or wrong data (Yusuf, 2017, p. 382). Documentation by definition is all data sources used to perfect research, both in the form of written sources, films, images (photos), and monumental works, whose function is to provide information during the research process (Nilamsari, 2014, p. 178).

The informants interviewed in this study were female students from 2 (two) large Islamic boarding schools in Madura, namely Pesantren Mambaul Ulum Bata – Bata in Pamekasan Regency and Pesantren al Amien Prenduan located in Sumenep Regency Madura. These two cottages are one of the oldest and largest cottages in 2 districts on the island of Madura, the Mambaul Ulum Islamic boarding school has around 6,000 students (Ust. Mahmudi, personal communication, September 26, 2023) while Pesantren al Amien Prenduan has around 5,000 students (Ustadz Farisul Haq, personal communication, September 28, 2023). From each pesantren, 15 female students were interviewed whose age range was 19-23 years. The determination of informants based on age is because at that age students are considered



independent enough to make a purchase decision. In addition, the informants of this research are all students who are studying at Strata I (one) at universities owned by pesantren.

The data obtained from the document is the profile of the pesantren, the study of the tour studied, and the number of students in the pesantren. The profile of the pesantren is needed to get a brief overview of the vision, mission, and goals of the pesantren, the turats study given is also explored in this study to obtain information on the extent to which this halal study is given so that it can form a student lifestyle under the Islam values presented in the classic book.

The results of this data mining are then analyzed using analytical procedures for qualitative research according to Miles and Huberman which divide them into three stages, namely data reduction, data display, and conclusion (Helaluddin & Wijaya, 2019, pp. 123–124).

D. Result

Madura is one of the regions that is very famous for its religious society (Jannah et al., 2021, p. 106; Jonge, 1989, p. 239). Several indicators show this, first, for the people in this area Islam and Madura are two things that cannot be separated from each other. When a person is not Muslim, then he is considered not part of the Madurese ethnicity and vice versa (Subaharianto, 2004, p. 54). Second, Kyai plays a central role in the life of Madurese. In the structure of Madurese society, there are 4 (four) highly respected figures namely *Bhuppa'* (father), *Bhabbu'* (mother), *Gurub* (Teacher: Kiai), and *Ratob* (King). The first and second two figures are respected and adhered to because they are religiously and culturally they have given birth and raised. The last two figures, namely *Gurub* (Guru: Kiai) and *Ratob* (King) are also respected figures, but from these two figures, Kyai or teacher occupies a higher position than the leader of the government (Rochana, 2012, p. 48). This Kyai is a reference to various problems faced by the community, what he conveys will also always be listened to and obeyed because this Kyai is considered a representation of Islamic religious teachings.

In teaching Islamic religious values, some of these kyai have pesantren as a place to educate young people about Islam. In the past, this pesantren only focused on Islamic studies known as pesantren salaf. Pesantren with this salaf pattern tend to limit themselves from life outside the pesantren but in line with the times later, khalaf and convergence pesantren were born. Khalaf and convergence Islamic boarding schools are 2 (two) pesantren models that also provide general education in the educational process as well as being quite adaptive to the times (Fitri Meliani et al., 2022; Hayati, n.d.; Nasution, 2019; Rouf, 2016).

Pesantren Mambaul Ulum and pesantren al Amien Prenduan are one of the major pesantren in Madura that implement pesantren khalaf. One of the most striking features of this pesantren model is the provision of formal education services for students, contemporary book study, and greater access to information. For education services, these 2 pesantren have provided formal education services from early childhood education (PAUD) to tertiary education. This can be seen from their website, namely <https://al-amien.ac.id/> and <https://bata-bata.net/>. The existence of this general education institution also contributes to creating an open mindset for students.



Apart from that, the study of books from these 2 pesantren can be said to be quite up to date because even though the books used are classics, in terms of discussion and analysis, they are generally associated with contemporary phenomena. The simplest example is about halal, the discussion on this topic is of course not only about animals that can and cannot be consumed as commonly described in the classics but also discusses the tendency in today's life that requires someone to label their products with a halal logo (for producers) and the necessity to check the halal logo on the packaging of the product to be purchased (for consumers).

In these 2 pesantren, in addition to students gaining knowledge about tool science, students are very emphasized to understand about fiqh. In fact, according to Martin van Bruinessen, the study of fiqh is considered the most important study among other branches of religious science (Bruinessen, 1994, p. 119). The reason for pesantren fiqh applied by the 2 pesantren which is the locus of this research is the restriction of traditionalists with the *first* characteristic of the paradigm and religious ideology of the pesantren is Sunni (*ablusunnah wal jamaah*), both in the fields of aqidah, sharia, and tasawwuf, *the second* madzhab tradition (Hakim, 2017, p. 245) which in this case is the Shafii madzhab.

There are several books of fiqh used in Mambaul Ulum and al Amien Prenduan. In Mambaul Ulum Bata Bata there are book studies including the Book of Fiqh, the Book of Akhlaq such as *Ta'limul Muta'allim*, the Book of Tawhid and Sufism such as *Bidayatul Hidayah and the Book of Nahwu* or the Science of tools such as *Jurmiyah* and *Kailani*. The discussion of Halal and haram is one of the studies in the book of Fiqh and in this hut, the book of fiqh studied (Ustadzah Fika, personal communication, September 16, 2023) is *Safinatun Najah* which is the basic book of fiqh from Imam Shafi'i which contains the worship of amaliyah (worship performed by all limbs) written by Sheikh Salim Bin Abdullah Bin Said Bin Sumair Al Hadhrami, *Kitab Sabil al Jannah* written by KH Ghazali Ahmadi, *Kitab al-Muhadzab fi Fiqh al-Imam al-Shafi'i* written by al-Imam Imam Abu Ishaq Ibrahim al-Syairazi al-al-Fairuzabadi and *Kitab Fathul Qorib* written by Muhammad bin Qasim bin Muhammad Al-Ghazi ibn Al-Gharabali Abu Abdillah Shamsuddin. This last book even became a reference book in the Fiqh practicum.

From the books of fiqh studied, there is indeed no specific chapter on halal food. However, the study of halal consumption is always discussed in relevant chapters such as the chapter on animals that are haram to eat, about zakat and *buy* (buying and selling). Even so important is this material, its implementation in everyday life is one of the most emphasized, not only in the cottage but in Madurese society as a whole.

While in al Amien Prenduan, the books studied are *Ta'limul Muta'allim Nasboihul Ibad*, *Fathul Qorib*, *Kifayatul Akhyar and Tadzhib (Ustadz Farisul Haq, personal communication, September 28, 2023)*. *Kitab Ta'limul Muta'allim* is a book that studies teaching and learning instruction. This book is a compulsory book taught in almost all pesantren because the dynamics of learning require tools and rules that are mechanical with ethical considerations on moral goals to promote continuous learning (Huda et al., 2017, p. 1; Mawardi et al., 2021; Muslih, 2018). Through this book, students are encouraged to use ethics and one of them is to be ta'dzim towards the teacher by glorifying him and following his directions and teachings. According to



a study, learning the book of *Ta'lim al Muta'allim* 65% affects the behavior of students (Suwandi et al., 2020, p. 93)

The second book taught is the book of *Nasboihul Ibad* which contains important advice for living life, this book is also commonly studied by many pesantren because the advice described in it is loaded with moral values and Sufism which has a positive impact on the attitude and character of students (Lubis, 2023; Mabruha, 2016; Setiawan, 2020). The last 3 books are fiqh books whose affiliation is with the Shafi'i madhab. In these books, the study of halal explicitly cannot be found in the table of contents, but implicitly this is also mentioned in several existing chapters and becomes a study that is highly emphasized to be applied in everyday life.

The emphasis on the implementation of existing values in this tour indirectly affects the lifestyle of students. From the book of Akhlaq, they learned, how to emulate the morals of previous prophets and scholars who were very careful in their actions, including in terms of consumption. From the book of fiqh, they learned about how Islamic rules govern halal and haram. From the books of tawhid and Sufism, students learn how the value of tawhid becomes the spirit in their activities so that what is taught in the book of Turats becomes a typical behavior of a santri.

The implementation of the yellow book studied is that students tend to be careful in using something. No matter how, for example, some students do something contrary to what has been taught in the turast, it will not last long. Because of the pesantren, with the strictness of the regulations and discipline the security officers will find and execute it.

Regarding the source of knowledge about halal, based on interviews with 30 informants from students in these 2 cottages, stated that discussions about halal are not only given in cottages but also schools or campuses. In the hut, this halal material is explained through reading and understanding the turast mentioned above, while on campus or in school, it is discussed in Fiqh courses as basic courses at Islamic-based universities or Islamic boarding schools. According to all informants interviewed the halal discussion they received in the cottage and campus only emphasized what could and could not be consumed by what was stated in the tour used and the discussion did not extend to the importance of the logo and halal certification of the products to be purchased and used.

The student's understanding of the halal logo is obtained from the social media they have and from campus activities related to halal, for example, seminars about halal products and the like. The students who became informants in this study were all female students at Islamic boarding schools so therefore they had access to more information than students who did not study. While students who are still studying in high school or Madrasah Aliyah and junior high school or Madrasah Tsanawiyah, even though they do not get access to adequate information about halal cosmetics, they tend to follow their seniors so that halal cosmetics and skincare become an unavoidable trend.

All santriwati informants stated that there are more than 85% of students from these 2 pesantren who use cosmetics/skincare, most of which already have halal certificates. The use of halal cosmetics/skincare is influenced by 3 things: *first*, their adherence to their religious



values, second, they believe that something halal must be good for use and not harmful, *third*, because pesantren only allow the use of halal cosmetics/skincare and only provide halal cosmetics/skincare at Islamic boarding school minimarkets. What this pesantren does is a form of commitment of the pesantren to what is learned in the book of turats in the pesantren.

The following is a summary of the results of this study :

Character	n=30	%
Age		
18- 19 Years old	6	0.2
20-23 Years old	24	0.8
Using Cosmetics		
Yes	23	0.766667
No	7	0.233333
Long Use of Cosmetics / Skincare		
Less than 1 Year	8	0.266667
1- 3 Years	13	0.433333
More than 3 years	2	0.066667
Not Using Cosmetics	7	0.233333
The decision to use cosmetics / Skincare		
Own desires	3	0.136364
Friend Influence	19	0.863636
Getting information on Halal		
In Pesantren	30	100
In Campus	30	100
Understanding of Halal		
Good	30	100
Not Good	0	0
Bad	0	0
Getting a Study on Halal Logo / Certification		
Pesantren	0	0
Campus	0	0
Social Media	26	0.866667
Training/ Seminar	4	0.866667

E. Discussion

The discussion about pesantren is endless, this Islamic educational institution contributes a lot to Muslims in particular and to the Indonesian people in general. Pesantren not only produces alumni who understand religion but also contributes to producing leaders who play an active role in nation-building, both in the past and today (Thahir, 2014) when viewed from the historical context, pesantren also provides a crucial role in the Republic of



Indonesia in 5 periods, namely (1) the contribution of Islamic boarding schools in the early days of the arrival of Islam in Indonesia, (2) the contribution of Islamic boarding schools during the Dutch and Japanese colonial periods, (3) the contribution of Islamic boarding schools during the old order, (4) the contribution of Islamic boarding schools during the New Order period, and (5) the contribution of Islamic boarding schools during the reform period (Wahyuddin, 2016).

The most visible contribution of pesantren is in the field of character education. There have been many studies discussing this, one of which is an article entitled *The Contribution of Pesantren Before Independence in Shaping the Character of People in Indonesia* which states that in the era before independence, pesantren had taken a role in molding Muslims into good and civilized humans (Fadhli, 2022). The same research was also written by Herningrum et.al entitled *The Role of Pesantren as One of the Islamic Education Institutions* (Herningrum et al., 2021) which states that the role of pesantren is not only in the realm of character education but even in socio-economic terms, this institution seeks to be present in developing brilliant concepts that can answer and solve the welfare problems of the surrounding community in particular, and Indonesia in general.

Character education that is typical in the pesantren world cannot be separated from the turats or yellow books taught. As mentioned above, there are at least three types of turast taught in pesantren, namely the books of tawhid, books of fiqh, books of tool science, and akhlaq books which all influence the formation of the character of students (Yusri, 2020), both directly and indirectly. What is "expected" in the turast, is illustrated in the students, especially kyai as the leader of the pesantren emphasizes its implementation and provides uswah or example in implementing the values in the turast so that the formation of Islamic character through the study of turats is very easy to do, including the formation of a halal lifestyle.

Concerning halal, there are several studies on pesantren, including research conducted by Annisa that pesantren, in this case kopontren has a significant role in encouraging the creation of a halal ecosystem through the halal value chain. This Kopontren is a driving force because the process of production, distribution as well and meeting the consumption needs of Islamic boarding schools is its work area (Annisa, 2019). This Kopontren is a leading sector in the implementation of halal values as well as a starting point for halal lifestyles in Islamic boarding schools (Annisa, 2021). This is in line with what was done by the 2 pesantren that became the place of this research.

Similar research also states that pesantren have a significant role in realizing the halal ecosystem (Suwanto & Gunawan, 2021) and can transmit it more widely, namely communities outside the pesantren and can meet what is needed by the halal industry itself, such as humans resources who understand very well about the halal conception (Huwaidi, 2023; Mutafarida & Sariati, 2019).

Regarding halal cosmetics in Islamic boarding schools, several studies discuss this. One of them is a study conducted by Aslicha entitled *The Influence of Halal Labels, Testimonials, and Prices on MS Glow Product Purchase Decisions at Al-Ghurobaa' Kudus Islamic Boarding School*. This study



states that the halal label does not affect the decision to purchase MS Glow skincare what affects is testimonials and prices (Aslicha, 2022) other researchers also stated so (Kumalasari, 2019). This is interesting considering that pesantren are institutions that consistently teach about the concept of halal. Apart from this research, there are also quite a lot of writings that state that in making decisions on purchasing halal products, students pay attention to the halal label on the packaging (Mahendri, 2017; Mundir, 2021; Nurlaila, 2020) which means that the insertion of material about the importance of halal logos has been perfectly understood, regardless of whether this material was obtained from studies in the cottage or other media.

As for what happened in 2 Islamic boarding schools which became the locus of this research, they also did the same thing, namely that the majority of students who became informants chose and bought cosmetics because there was a halal logo. The halal logo, according to them, is a consideration. This is due to the very strong indoctrination about a halal lifestyle that they get when studying turats. This research revealed that pesantren can create a halal lifestyle, one of which is through halal cosmetics. The use of cosmetics or skincare today is inevitable, the flow of extraordinary marketing information conveys the message that this skincare can juggle someone to be more beautiful, clean, and shining. And these students, who can be said to be teenagers, instinctively, want a perfect appearance so that the existence of this skincare is welcomed extraordinarily as well. Pesantren as an institution that teaches Islamic doctrine, through its turast can provide education, carry out an awareness process about the concept of halal, and build a halal ecosystem in its kopontren so that thousands of students who want to use skincare can only buy halal skincare and cosmetics, as provided by the pesantren cooperative. What is built by these pesantren, especially through the study of turats, indirectly becomes a habit and then becomes a behavior.

F. Conclusion

From the discussion above, it can be concluded that the halal lifestyle built by pesantren, one of which is related to the use of halal cosmetics, begins and is controlled by Islamic values contained in the yellow book or Turats. These turats not only teach about halal-haram but also about ethics such as the ethics of respecting and obeying teachers, as well as the science of tawhid which one of them teaches about faith in Allah and the Book of Allah in which there are recommendations for halal behavior. This study indirectly shapes halal mindset and behavior coupled with a supporting system where kyai as the leader of the pesantren provides an example of a halal lifestyle and is strengthened by pesantren cooperatives that only provide halal cosmetics in their business windows.

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