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**IDENTITY, LIFESTYLE AND HALAL CONSUMPTION: A STUDY ON  
MUSLIMAH SOCIALITES IN PONTIANAK CITY****Intan Purnama Sari<sup>1</sup>****Institut Agama Islam Negeri Pontianak, Pontianak, Indonesia**  
[intanpoernama@gmail.com](mailto:intanpoernama@gmail.com)**Dwi Surya Atmaja<sup>2</sup>****Institut Agama Islam Negeri Pontianak, Pontianak, Indonesia**  
[atmaja651109@gmail.com](mailto:atmaja651109@gmail.com)**Luqman<sup>3</sup>****Institut Agama Islam Negeri Pontianak, Pontianak, Indonesia**  
[luqyhakim16@gmail.com](mailto:luqyhakim16@gmail.com)

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**Abstract**

This study explores how Muslimah socialites in Pontianak City construct their identity and lifestyle through halal consumption practices. Utilizing a qualitative descriptive method with symbolic consumption theory and the Theory of Planned Behavior (TPB), this research investigates how personal religiosity, community influence, and aesthetic preferences shape consumer behavior in fashion and cosmetics. Data were collected through in-depth interviews with five informants, participatory observation, and documentation. The findings show that halal consumption is not merely a religious obligation but functions as a form of identity performance and symbolic status assertion. Muslimah socialites integrate modest fashion and halal beauty products to project an image of being pious yet modern, supported by their social environment and digital platforms. This study contributes to understanding the performative nature of halal consumption in urban Muslim women's everyday lives and offers insights for policymakers and halal product developers targeting the Muslim lifestyle segment.

**Keywords:** Identity, Lifestyle, Halal Consumption, Muslimah Socialites



## INTRODUCTION

Halal cosmetics have become one of the fastest-growing sectors over the past five years. Data from *The State of the Global Economy Report* (2023) indicates that global spending on halal cosmetics reached USD 84 billion in 2022, marking a 14.3% increase from USD 74 billion in 2021, and is projected to reach USD 129 billion by 2027. In Indonesia, brands such as Wardah, ElshéSkin, and Mazaya have become pioneers, inspiring many local and indie brands to adopt halal values in their product lines (Adinugraha et al., 2019). These products not only fulfill halal requirements in terms of ingredients but also embody the principles of ethical beauty.

Muslim women's awareness of halal products has significantly expanded, now encompassing cosmetics and fashion in addition to food and beverages. This trend is especially evident among upper-middle-class Muslim socialites who are socially active, religious, and fashion-conscious. In cities like Pontianak, Muslim socialites emerge as role models of a modern Islamic lifestyle, both within their communities and on social media. Their preference for halal products is not solely based on religious obligation but also serves as an expression of their identity as modern, elegant, and devout Muslim women (Manan, 2022).

Halal products often face visual challenges, as they are sometimes perceived as less attractive compared to mainstream products that are more fashionable and aligned with market trends (Wilson & Liu, 2010). This creates a unique dilemma for urban Muslim women striving to balance their commitment to Islamic values with their desire to remain stylish and consistent with the social image they cultivate—both in real life and on digital platforms (Maliki, 2023). Anubha (2023) states that halal has evolved into a symbol of social status and an aspirational lifestyle, especially among young urban consumers, as evidenced by the role of social media in shaping perceptions of halal products. In this context, choosing halal products is not merely about certification—it is also about how Muslim women negotiate their identities amidst ever-changing trends.

Halal fashion in Indonesia has also experienced significant growth. Indonesia's success in becoming one of the global centers of Muslim fashion is reflected in the regular organization of the *Indonesia Sharia Economic Festival* (ISEF), which promotes collaboration between designers, Islamic scholars, and halal industry players (Kadir, 2023). As part of this ecosystem, Pontianak demonstrates the potential to adapt global trends within a local context.

On a global scale, the Muslim community's contribution to the halal economy has reached USD 2.2 trillion, with the cosmetics and fashion sectors



occupying key positions in this industry's supply chain. Southeast Asia—particularly Indonesia and Malaysia—has emerged as a central hub for the development of this industry (Salisu et al., 2025). Indonesia's role as both a major exporter and consumer reinforces the importance of understanding consumption dynamics in non-metropolitan areas.

Within the framework of the creative economy, halal cosmetics and fashion offer opportunities to create added value rooted in contemporary Islamic identity. This also opens the door for collaboration among industry players, communities, and religious institutions to strengthen the halal industry's role as a driving force in the economic empowerment of the Muslim community (Kadir, 2023).

Thus, the halal consumption preferences of Muslim socialites in Pontianak reflect a complex process of identity negotiation. The choice of halal products by today's Muslim women is not merely a response to religious obligations, but also a strategic effort to build a personal image that is religious, elegant, and modern (Maliki, 2023). Therefore, a deeper understanding of the motivations and meanings behind their consumption choices is essential for halal industry stakeholders to respond to market needs more holistically.

In Pontianak, Muslim socialites choose halal products not only because of religious obligations, but because the products reflect who they are as modern, confident Muslim women who still uphold Islamic values. In their daily lives, they have to adjust to various expectations, both from the religious environment and social interactions. As conveyed by Darojatun (2018), for middle-class Muslims, a halal lifestyle is often a way to display a religious and prestigious identity in public spaces and social media.

Behind the choice to consume halal products lies a more complex reality. Many Muslim socialites undergo modern beauty procedures such as eyebrow embroidery, chin fillers, or thread lifts—practices that often spark debate among Islamic scholars and the Muslim public. These women face an inner and social dilemma: balancing religious values with societal expectations for appearance and public acceptance.

This study explores how Muslim socialites in Pontianak form preferences, make decisions, and give meaning to their consumption of halal cosmetics and fashion in daily life. It is driven by the limited availability of halal products that meet both the aesthetic and spiritual needs of upper-middle-class Muslim women, and the lack of literature on the symbolic and psychosocial dimensions of halal consumption among urban socialites. Therefore, the research aims to provide deeper insights into how these preferences are shaped, understood, and practiced.



## LITERATURE REVIEW

### **Halal Consumption as a Social Practice**

Halal consumption is not merely about fulfilling religious obligations but also reflects a structured social practice in the daily lives of Muslims. In the context of Muslim women socialites, the preference for halal cosmetics and fashion represents a form of self-actualization deeply intertwined with religious values and social expectations. As noted by Salisu et al. (2025), halal consumption has become part of a global Muslim lifestyle, viewed not only through the lens of Islamic jurisprudence but also as a narrative of spirituality, aesthetics, and ethical values in society.

Halal consumption practices also function as a means of negotiating identity between religious demands and the realities of urban life. In competitive social environments, the consumption of halal products is often interpreted as an effort to maintain both a religious and modern image. This aligns with Bourdieu's idea that consumption is a strategic act reflecting habitus and cultural capital (Bourdieu, 1984). Thus, halal consumption transforms into a symbolic arena, displaying piety, prestige, and social participation within urban Muslim communities.

### **Identity and Lifestyle of Urban Muslim Women**

The identity of urban Muslim women today is marked by a desire to display an aesthetic and refined expression of Islam, reflected in their lifestyle choices. Muslim socialites in Pontianak, as revealed in this study, express their religious identity through preferences for fashionable and high-end halal products. This identity is not static but shaped by spiritual experiences, social pressures, and aspirations to remain both socially and religiously relevant. Maliki (2023) highlights that the consumption of halal products has become a way for Muslim women to demonstrate that piety can harmoniously coexist with modern aesthetics.

This lifestyle is further reinforced by social media and religious communities, which serve as both digital and social spaces for constructing the ideal image of a Muslim woman. As Manan (2022), points out, urban Muslim women integrate religious values with symbols of modernity—such as beauty, prestige, and public engagement—in shaping their halal lifestyle. Therefore, halal consumption is not merely an act of purchasing but part of a reflective and social identity construction process.



### Symbolic Consumption Theory

Bourdieu (1984) explains that consumption is a symbolic act that reflects social position and a form of symbolic capital. Among Muslim women socialites, the choice of halal products is not just practical consumption but a representation of social class, moral values, and a refined lifestyle. Their habitus is shaped by higher education backgrounds, social media influence, and community expectations, leading to preferences for specific brands that reflect both sharia-compliance and elite aesthetics.

Moreover, halal consumption serves as a powerful form of non-verbal communication in social spaces. Products such as Wardah and Zoya, for example, represent more than just cosmetics or clothing—they signify collective identity and institutionalized sharia adherence within urban society. Bourdieu's theory is particularly relevant in showing how symbols—like halal logos or religious imagery—create layered social meanings and serve as tools to maintain, negotiate, and construct one's position in competitive social arenas.

### Theory of Planned Behavior (TPB)

Theory of Planned Behavior (TPB) oleh Ajzen (2005) theory of Planned Behavior (TPB) offers a suitable framework for understanding halal consumption decisions, as it explores the relationship between beliefs, social norms, behavioral control, and individual intentions and actions. In the context of Muslim women socialites in Pontianak, decisions to purchase halal cosmetics and fashion are influenced by attitudes toward the behavior, subjective norms, and perceived behavioral control. This study finds that religious values and social community play a significant role in fostering positive attitudes toward halal consumption.

Subjective norms emerge through social pressures and support from religious communities, such as religious study groups and hijrah circles. Additionally, perceived behavioral control plays a role when Muslim women feel they have adequate knowledge and access to trusted halal products. Hence, TPB explains how intentions to consume halal products are shaped by both internal factors (religious beliefs) and external factors (social support and accessibility), making it a strong framework for examining ethical and spiritual consumption behavior.

### Halal Lifestyle and the Concept of *Halalan Thayyiban*

The concept of *halalan thayyiban* emphasizes that consumption must not only be legally halal but also good and beneficial in terms of quality and values. Muslim women socialites in Pontianak understand this concept not merely as religious compliance but as the integration of ethics, aesthetics, and health. Consuming products that are both halal and *thayyib* reflects an awareness of the



balance between spirituality and a modern lifestyle. This is evident in preferences for products with natural ingredients, that are gentle on the skin, and produced by ethical manufacturers.

Beyond just a label, the halal lifestyle within the *halalan thayyiban* framework carries dimensions of sustainability, social responsibility, and environmental consciousness. In line with Huda (2020), halal consumption also includes production honesty, transparent distribution, and producer accountability. Thus, urban Muslim women are not passive consumers but critical agents of change, attentive to the production process and values embedded in halal products. In this context, the halal lifestyle becomes a manifestation of Islamic values that are alive, adaptive, and progressive amid modern consumer culture.

## RESEARCH METHOD

This study uses a qualitative approach with a descriptive research type. According to Sugiyono (2019), a qualitative approach is a research method used to examine the natural conditions of objects, where researchers act as key instruments. Qualitative research was chosen because it is able to deeply reveal the phenomenon of consumption patterns of halal cosmetic and fashion products among Muslim socialites in Pontianak City, including the meaning, motivation, and subjective experiences of informants.

This research is qualitative research whose research subjects are respondents or sources who will be interviewed/observed. The research subjects are Muslim socialites in Pontianak City with higher education backgrounds. The object of research is what will be studied. The object of research is adjusted to the formulation of the problem or focus of the research. The object of this research is Muslim socialites who consume halal cosmetics and fashion products in Pontianak City.

## RESULTS AND DISCUSSION

The phenomenon of halal consumption has evolved not only as a form of adherence to Islamic law but also as a strategy of social identity for Muslims in the modern era. In this context, Muslim socialites in the city of Pontianak occupy a unique position as a consumer group that not only possesses strong economic capacity but also a relatively high religious awareness. Their lifestyle often becomes a reference point for other Muslim women, making their consumption decisions have a significant domino effect within their community. Halal



cosmetic and fashion products, in this regard, serve as a means of articulating Islamic values while simultaneously expressing elegance and modernity.

Pontianak, as the research site, offers an interesting social context due to its high ethnic and cultural diversity, while also showing signs of a growing hijrah movement and increasing Muslim consumer awareness. In recent years, the growth of both local and national halal brands has accelerated in this region, particularly in the cosmetics and Muslim fashion sectors. However, upper-middle-class consumers such as socialites have more complex expectations compared to other segments. They demand not only compliance with halal laws but also excellence in product quality, aesthetics, and social symbolism. Therefore, an in-depth understanding of the motivations behind halal product purchases by this group becomes theoretically and practically significant.

In this context, the Theory of Planned Behavior (TPB) developed by Ajzen (2005) becomes highly relevant in explaining halal product purchasing behavior. TPB posits that a person's intention to perform a behavior is influenced by three components: attitude toward the behavior, subjective norms, and perceived behavioral control. These three components are reflected in the halal consumption behavior of Muslim socialites. Positive attitudes toward halal and spiritual values support their tendency to choose halal products. Community norms such as religious study groups, social gatherings, and hijrah communities strengthen the social pressure to act in accordance with Islamic values. Meanwhile, perceived behavioral control arises from the extent to which they have knowledge, access, and confidence in evaluating the halal status and quality of products.

Besides TPB, this research also uses the *halalan thayyiban* conceptual framework, which emphasizes that products consumed by Muslims should not only be legally halal but also *thayyib* (wholesome) in terms of ingredients, production process, and benefits. This perspective broadens the meaning of halal from merely legalistic to ethical and aesthetic values that contribute to the safety, health, and dignity of Muslim women. Therefore, halal consumption behavior among Muslim socialites should not be viewed solely as religious obligation, but also as a strategy of values and class symbolism.

### **1. Identity: Halal Consumption as Self-Expression and Status Symbol**

For Muslim socialites in Pontianak, choosing halal products is not merely a matter of religious compliance but also a way to express who they are. Halal products, especially cosmetics and fashion, have become representations of a complex identity: a devout, elegant, and aesthetic Muslim woman. Here,



identity is no longer something inherited but constructed through daily practices, including product choices. One informant even stated:

*“I feel more at ease wearing something with a halal label. It feels like being beautiful while still within the bounds of sharia.”*

This statement affirms that religious identity among this group manifests visibly, blending into their consumption activities. Their social identity is shaped in dynamic spaces from religious gatherings, social media, to exclusive friendship circles. In this context, halal consumption not only fulfills spiritual demands but also reinforces social standing within the community. As Bourdieu (1984), explains, consumption is not neutral; it is a social practice that reflects one’s position in the societal structure. The choice to use brands like Wardah or ElshéSkin is not only about quality or ingredient safety but also about participating in a contemporary Islamic narrative recognized by the broader social group.

In the socialite community, identity is constructed through symbols such as products, gathering places, and visual appearances that align with religious values. One respondent mentioned:

*“If we wear halal products, our friends respect us more because it shows we care not only about looks but also about our faith.”*

This illustrates how halal consumption becomes a tool of identity diplomacy. Maliki (2023), also confirms that urban Muslim women use halal products as a means to align their religious image with social expectations that emphasize aesthetics and professionalism.

Social media is a crucial tool in forming and reinforcing that identity. Personal Instagram accounts of these socialites serve as a sort of "showcase of faith" where they display Islamic lifestyles from posts about halal outfits, reviews of certified halal cosmetics, to spiritual quotes. This practice demonstrates that religious identity is not only private but publicly performed seen, commented on, and emulated. As Sitorus and Faujiah (2023), note, hijrah and piety in this context have strong social dimensions, with halal consumption being a key instrument in building this narrative.

Ultimately, the identity of Pontianak’s Muslim socialites is consciously constructed through selective and symbolic consumption. They navigate between religious demands and the desire to remain socially relevant. By making halal products a part of everyday life, they demonstrate not just obedience but also sophistication in managing their image and social position.



Identity becomes a negotiation space between faith and style, spirituality and status with halal consumption as its most tangible medium.

## **2. Lifestyle: Integrating Religiosity with Urban Aesthetics**

The lifestyle of Muslim socialites in Pontianak is deeply rooted in Islamic values while being significantly influenced by modern culture and urban aesthetics. They lead active lives: attending exclusive religious gatherings, participating in hijrah communities, and being avid consumers of halal, trendy fashion and beauty products. This shows that their lifestyle is a form of integration between religious commitment and the need to stay relevant in an increasingly digital and visual social space. As Manan (2022), points out, urban Muslim women develop Islamic lifestyles that are inseparable from aesthetic taste and contemporary social norms.

This lifestyle is evident in how they align their appearance with Islamic values. For example, they choose loose-fitting clothing and wear syar'i hijabs but remain mindful of colors, patterns, and beauty that align with current Muslim fashion trends. One informant noted:

*"I still want to look stylish, but elegant and not against the sharia."*

This reflects a conscious effort not to sacrifice spiritual values for fashion trends, but rather to integrate them into a singular, aesthetically Islamic lifestyle.

Muslim socialites also use social media as a mirror of their lifestyle. Through Instagram, TikTok, and exclusive WhatsApp groups, they share content about halal outfits, Islamic beauty tips, and community activities like religious gatherings or charity. Their presence on social media is not just for visibility but also serves as a form of visual da'wah and promotion of halal lifestyle inspiration. This aligns with findings from Sholikha et al. (2024) who note that Muslim socialites serve as unofficial influencers shaping public perceptions of modest fashion and halal products.

Uniquely, the halal lifestyle they adopt is also selective and adaptive. In some cases, they undergo modern beauty procedures such as non-permanent fillers, taking into account religious fatwas and guidance. This shows that their lifestyle is not conservative but dynamic and reflective. As quoted in the thesis, some informants stated that they:

*"undergo treatments that are still considered reasonable, as long as the intention is to maintain neatness and not cross the line."*

Here, the halal lifestyle emerges as a contemporary, reflective practice rather than mere dogmatic adherence.



In summary, the lifestyle of Pontianak's Muslim socialites portrays a "cosmopolitan Muslimah" phenomenon women who can balance religious values with a desire to be part of modernity. This lifestyle is not merely a personal choice but a social strategy to remain accepted, respected, and admired in their communities. In this context, halal is not just about religious compliance but becomes part of a lifestyle narrative that conveys class, taste, and spiritual depth to the public eye.

### **3. Halal Consumption: Between Spirituality, Trends, and Collective Awareness**

For Muslim socialites in Pontianak, halal consumption is no longer just about fulfilling religious obligations. It has become a conscious choice deeply tied to spirituality, lifestyle, and social identity. They not only verify a product's halal status based on ingredients but also consider ethical values in its production process, branding, and distribution. One informant stated:

*"There are so many options now, so I don't just check the halal label—I also ask whether the brand is trustworthy and caring."*

This indicates that halal consumption among this group has reached a higher level of literacy—not only normative but also transformative and critical.

Their preference for halal products is heavily influenced by community involvement, social media, and shared symbolic narratives. Products like Wardah, Zoya, and ElshéSkin are chosen not just for the halal logo but for representing values they believe in: Islam, beauty, and affordability. They tend to trust products validated by fellow community members or Muslimah influencers more than by mere manufacturer claims. As noted in the thesis:

*"We trust them because many of our friends also use them and say they're safe and sharia-compliant."*

This demonstrates the crucial role of what Ajzen (2005) refers to as subjective norms in the Theory of Planned Behavior—that is, the perception of what others expect us to do.

On the other hand, halal consumption is also a form of participation in the growing global Muslim market. Data from Dinar Standard (2023) shows that global spending on halal fashion and cosmetics has significantly increased, with Indonesia ranked among the top three Muslim fashion markets. Pontianak's Muslim socialites are not just passive consumers of this trend but active contributors. Through their social media and community activities, they spread an aspirational halal lifestyle, inspiring other Muslim women to adopt similar consumption patterns. This is what Anubha (2023) describes as



aspirational halal identity where halal becomes a symbol of class, aspiration, and lifestyle choice.

Nevertheless, challenges remain. Despite strong demand, there is still a gap between the availability of halal products that meet both modern aesthetics and the spiritual expectations of urban Muslim women. Some informants noted that they sometimes struggle to find products that fully meet halal-thayyib and style standards. In such cases, they adopt adaptive consumption strategies, such as buying online from out-of-town brands, seeking recommendations from communities, or avoiding products with ambiguous claims. This shows that halal consumption is not passive but an active practice, continuously negotiated in changing cultural and economic contexts.

In conclusion, halal consumption among Pontianak's Muslim socialites represents more than just purchasing behavior—it is a form of articulating values, faith, and aspirations. They seek not only what is legally pure but also ethically clean and visually beautiful. In this case, consumption becomes a layered spiritual and social space. They prove that being a modern Muslim woman does not mean compromising religious values, but rather making religion the foundation of every aspect of life—including seemingly trivial things like choosing lipstick or clothing.

## CONCLUSION

This study concludes that halal consumption among Muslim socialites in the city of Pontianak is inseparable from the process of identity and lifestyle construction. The choice of halal cosmetic and fashion products is not merely a response to religious teachings but also a strategy to actualize their identity as urban Muslim women who are religious, modern, and socially connected. Halal consumption serves as a social practice rich in symbolic, spiritual, and social meaning, making the products they consume an extension of the values they uphold and a representation of the self-image they wish to present to the public. In this context, consumption goes beyond economic activity; it becomes a means to build and reinforce a contemporary Islamic identity.

The lifestyle of Muslim socialites also demonstrates a reflective consumption pattern, where aesthetic, ethical, and spiritual aspects go hand in hand. Everyday activities—such as product selection, participation in hijrah communities, and engagement on social media—are used as mediums to affirm adaptive and inspirational Islamic values. This illustrates how halal values have



evolved into a growing lifestyle that not only influences personal behavior but also shapes a new, inclusive, and aspirational social ecosystem.

As an implication of these findings, the recommended policy is to strengthen a halal ecosystem based on spiritual values and urban aesthetics that can accommodate the needs of urban Muslim women, particularly the socially active upper-middle class. Government and halal authorities, such as BPJPH and MUI, are expected not only to focus on the legal aspects of products but also to promote public education about the meaning of *halalan thayyiban*, which encompasses ethical production, sustainability, and social responsibility. This education can be conducted through cross-platform campaigns that reach social media, hijrah communities, and events related to modest fashion and halal beauty.

To effectively implement such policies, cross-sector collaboration is needed between the government, halal industry players, academics, and Muslim women communities. Local governments, especially in cities like Pontianak, can facilitate spaces for interaction and the promotion of halal lifestyles—such as halal fashion festivals, sharia branding training for MSMEs, and community-based certification programs. In addition, the involvement of Muslim socialite communities as agents of change should be formalized through *halal ambassador* programs, where they can serve as role models and public educators in campaigning for halal consumption that is not only lawful in the religious sense but also ethical and socially meaningful. With the right policies, halal consumption can become a driver for sustainable social and economic transformation within Indonesia's urban society, particularly in Pontianak.

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