

# ADOPTION OF EXTENDED THEORY OF PLANNED BEHAVIOR TO *HALAL* FOOD PURCHASING DECISION AMIDST COVID-19 PANDEMIC

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## ABSTRACT

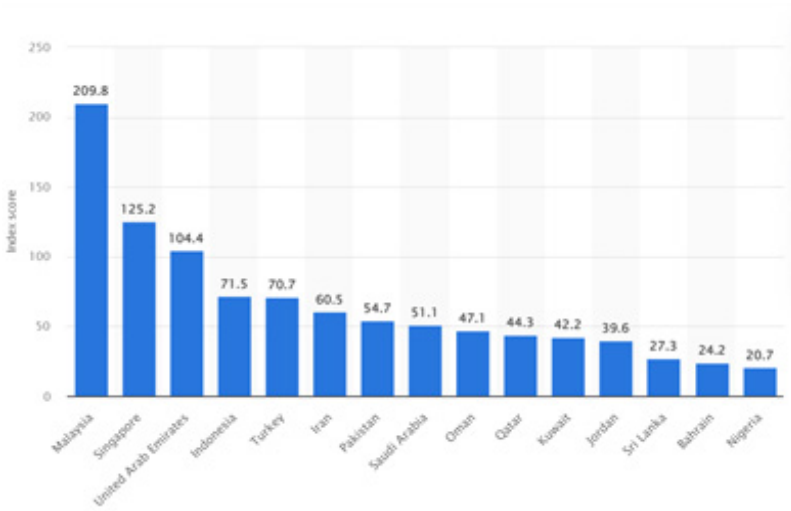
The Covid-19 pandemic has caused significant changes in people's lives. One of them is the issue of non-*halal* food, which is suspected to be the initial cause of the Covid-19 transmission from animals to humans. This assumption is then indicated to impact changes in people's consumption patterns. This study aims to see whether there has been a change in *halal* food consumption patterns as measured by purchasing decisions during the Covid-19 pandemic. The sample in this study is the people in Soloraya residency. Sampling technique using random sampling method with the distribution of e-questionnaire. The quantitative research method is carried out using the Extended TPB approach and processed with the Structural Equation Modeling (SEM). The results show that all constructs, namely attitude, subjective norms, perceived behavioral control, religiosity, and descriptive norms, affect the intention of a *halal* food purchasing decision. By using a Covid-19 pandemic condition as a dummy variable, the results obtained are differences in *halal* food purchasing decisions before and during a Covid-19 pandemic. This study found a pattern of changes in people's consumption during the Covid-19 pandemic, where there was a tendency for people to choose *halal* food because it was more hygienic, healthy, and blessed.

**Keywords:** *Halal*, Food, Pandemic, TPB

## INTRODUCTION

Islam pays excellent attention to the patterns and lifestyles of its people. One of them is to provide several rules and restrictions regarding food ingredients that humans will consume. More specifically, Islam gives the terms for foodstuffs in the form of *halal*, *haram*, and *syubhat* (doubtful) (GIFR, 2015; Khairi et al., 2012) consumer confidence (7 items. Labeling these foods is based on the source, cleanliness, processing, and disposal methods. The term *halal* refers to foodstuffs that are allowed to be done, used, or cultivated and are free from various things that are harmful or prohibited. On the contrary, the term *haram* is used for foodstuffs banned from being abused or used either because of its substance or how to get it. The argument regarding *halal* food is stated in QS Al Baqarah 168 while avoiding *haram* food in Qs Al-Maidah 3, Qs Al-Maidah 88, Qs An-Nahl 115, Qs Al-Baqarah 145, and Al-An'am 145.

*Halal* consumption is an essential part of their lives that should concern Muslims. Consuming *halal* products is a commandment of Allah and a form of the Muslim faith. The existence of a *halal* consumption order encourages Muslims to buy *halal* products. Referring to the Global Islamic Report data in 2020/2021, Indonesia was ranked first in the Muslim Food Expenditure. Muslim consumer spending on food rose 3.1% in 2019 to 1.17 trillion dollars from 1.13 trillion dollars in 2018. The Covid-19 crisis is not expected to significantly drop in Muslim spending for 2020, with a 0.2% decline forecast. A CAGR of 3.5% is forecast between 2019 and 2024, with Muslim expenditures expected to reach \$1.38 trillion in 2024 (Rafi-uddin et al., 2020). This fantastic figure strengthens the domestic *halal* culinary market's potential as a widely accepted lifestyle by the public. This data shows the vast potential of the *halal* market in Indonesia. These numbers prove that the Indonesian people are a *halal* food market and a producer.



Source: Bedford (2022)

**Figure 1. Index Score of the Leading *Halal* Food Markets Worldwide in 2020**

The Covid-19 pandemic raises several multidimensional problems, not only a health crisis but also threatening world food stability (Bella, 2020). Although many industrial sectors have been affected by Covid-19, the *halal* industry has not had much impact, some have tended to increase, and some have experienced a slight decline. The 2020 Sharia Economic and Financial Report (LEKSI) revealed that the export performance of Indonesian *halal* foodstuffs continued during the Covid-19 pandemic. Indonesia's *halal* food exports in 2020 grew by 38.02 percent. Exports of *halal* foodstuffs reached a value of US \$ 34.16 billion, an increase of 14.55 percent from 2019.

Meanwhile, imports of *halal* foodstuffs fell 2.28 percent to the US \$ 16.97 billion in 2020. The most significant contributor to *halal* foodstuffs 2020 is animal and vegetable fats and palm oil. The export value of these commodities was US \$ 19.77 billion, with a 57.86 percent share of the total exports of *halal* foodstuffs (Saputra, 2021).



Source: Rafi-uddin et al. (2020)

Figure 2. Top 5 Exporter-Importer Country 2019

The high consumption need for *halal* products encourages high demand, so the incentive to produce *halal* increases. Actively, *halal* producers can promote the *halal* market by understanding the buying behavior of Muslims as their primary target market. One way of predicting purchasing behavior is by examining consumer buying interest. Purchasing intention is a plan to buy certain goods or services in the future (Warshaw & Davis, 1985). It's a concept that indicates producers about actual purchases (Morwitz, 2014). Empirical studies rooted in social psychology theory and consumer behavior prove that interest, in general, is a good predictor of subsequent behavior (Alam & Mohamed, 2011; Morwitz, 2014). In turn, it is hoped that buying intention will lead to actual purchasing decisions.

In the decision-making process in general, a consumer will try to find information about how to make the right purchase decision. Nowadays, consumers are critical in finding and digging up information about the products. In Islam, to fulfill his needs, a Muslim must always be in line with the Qur'an and Sunnah. In terms of quality, every Muslim must pay attention to whether a product is *halal* or not and blessed (*thayyib*). A better understanding of religion makes Muslims more selective in choosing the products they consume. The Muslim community's unwillingness to consume *haram* products will increase their

involvement in product selection. Thus, there will be products selected for consumption and put aside due to the selection process. The selection process itself will make *halal* its main parameter.

Moreover, the spread of rumors that Covid-19 is a virus transmitted by bats has made *halal* a global trend for hygienic food alternatives and fulfills *thayyib* elements for consumption. This emphasizes that wild animals, *najis* and unclean animals are scientifically unfit for consumption in Islamic teachings. However, many markets in Indonesia still provide *non-halal* meat to be traded as raw material for food, such as in Tomohon and Solo.

**Table 1. Pig Farming Population in Central Java 2018-2019**

No	Regency	Pig Population Number (In thousand)	
		2018	2019
1	Karanganyar	51.79	52.31
2	Semarang	15.85	15.85
3	Sukoharjo	13.41	16.33
4	Wonogiri	9.36	9.72
5	Boyolali	6.52	6.77
6	Batang	5.85	5.88
7	Pemalang	3.76	3.76
8	Sragen	3.67	3.92
9	Banyumas	3.17	3.33
10	Purbalingga	1.76	1.76
11	Cilacap	1.7	1.7
12	Klaten	1.22	1.21

**Source: BPS Provinsi Jawa Tengah (2020)**

For example, in the Soloraya Residency, information was obtained that Karanganyar Regency is the largest center for pork and alcohol (*ciu*) farming in Central Java. Based on the BPS Central Java Province 2020 data, information is obtained from the districts within the scope of Soloraya Residency, including

Karanganyar, Sukoharjo, Wonogiri, and Boyolali Sragen and Klaten districts are the 12 districts with the largest pig breeding population in Central Java. Therefore, it is not uncommon for many *non-halals* culinary to be bought and sold. Not only pork, but there are also dog meat, frogs (*swike*), and other *non-halal* foods. Some minority local people, consuming these foods is natural, with reasons of curiosity, medicine, or to think of it as ordinary food (Ihsan et al., 2020; Wicaksono, 2019).

This research then draws a common thread to analyze whether, during the Covid-19 pandemic, there has been a change in the *halal* lifestyle, especially in choosing food products, which impacts purchasing intention and the decision to buy *halal* food products in the Soloraya region. The mindset influences this that *non-halal* food can interfere with public health by triggering Covid-19 pandemics and individual health, such as the bat rumor in the previous explanation.

Previous empirical studies stated that various things influence the buying interest of a person or group of people for a product, both internal and external. This interest will then lead to purchasing decisions. Theory of Planned Behavior (TPB) was developed to see individual behavior patterns in acting (Ajzen, 1985, 1991; Hill et al., 1977)1985, 1987. Then this theory was developed into Extended TPB to explain determination outside the model in explaining interests and taking decision-making actions (Shalender & Sharma, 2021)India is under intense pressure to reduce its energy requirements and greenhouse emissions. Electric vehicles (EVs. This theory was then used to see whether, during a Covid-19 pandemic, people in Soloraya residency experienced a pattern of changing food habits.

Original TPB shows attitude as a self-factor in influencing purchase action. Meanwhile, subjective norms are external influences from other people that influence the buying action. Perceived behavior control measures a person's belief about how simple or complex it is to act, namely when buying *halal* food. Extended here adds a factor of religiosity and descriptive norms as an extension of the psychological approach. Religiosity shows whether an increased understanding of religion will raise

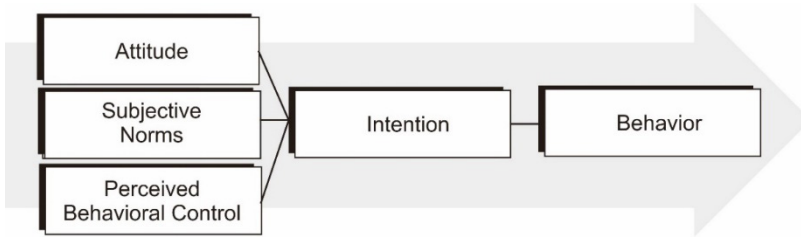
awareness of *halal* consumption. While the descriptive norm is used to see daily habits carried out, in the context of the study, the consumption of *non-halal* food is typical in the Soloraya area.

The Extended TPB approach makes a difference from previous research, which was confronted with the condition of the consumption behavior of the Soloraya people in recent times. In addition, the focus of this study is to see whether there is a change in consumption patterns after a Covid-19 pandemic occurs.

## LITERATURE REVIEW

Theory of Reasoned Action (TRA) was developed by Ajzen and named Theory of Planned Behavior (TPB) (Ajzen, 1991)1985, 1987. TPB is described as a construct that complements TRA. Ajzen says the TPB has been widely accepted as a tool for analyzing the difference between attitude and intention as well as intention and behavior. In this regard, attempts to use TPB to explain *halal* food purchasing decisions can help overcome some of the limitations of previous research and provide a means of understanding the observed gaps between attitudes and behaviors (Khairi et al., 2012)consumer confidence (7 items.

TPB explains that individual behavior arises because the individual intends to behave, and several internal and external factors cause the individual's preference. According to Kotler et al. (2012), the target individual has a high probability of adopting a behavior if the individual has a positive attitude towards the behavior. Then this attitude gets approval from other individuals who are close and related to the behavior and believe that the behavior can be done well. Individual attitudes towards behavior include beliefs about a behavior, evaluation of behavioral outcomes, subjective norms, normative beliefs, and motivation to comply.



**Figure 3. Theory of Planned Behavior Construct**

**Source: Ajzen (1991)1985, 1987**

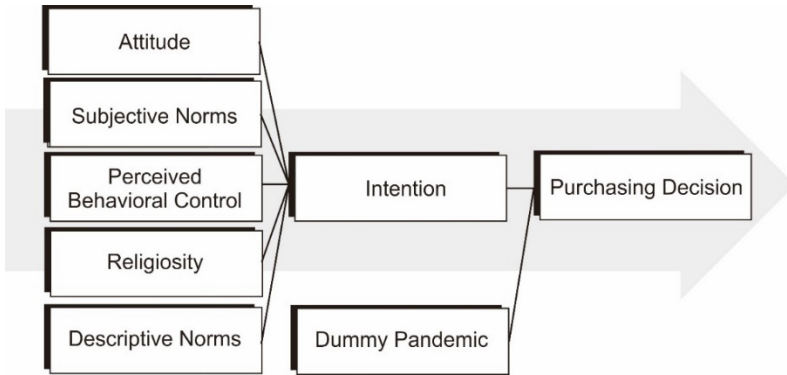
TPB explained that an individual's intention to behave is determined by attitude toward the behavior, subjective norms, and perceived behavioral control. Fishbein and Ajzen in Thompson et al. (1991) however, having access to the technology by no means ensures it will be used or used effectively. To help us gain a better understanding of factors that influence the use of personal computers, researchers have recently adapted the theory of reasoned action proposed by Fishbein and Ajzen (1975) define attitude as the number of affections (feelings) that a person feels to accept or reject an object or behavior and is measured by a procedure that places the individual on a two-pole evaluative scale, for example, good or bad, agree or reject, and others. According to Sapindi et al. (2011), attitude toward the behavior is a person's judgment when seeing or knowing a behavior that is being carried out. Someone will assess someone's behavior. The assessment can be in the form of a positive or negative evaluation. Ajzen and Fishbein in Hill et al. (1977) developed by Martin Fishbein and Icek Ajzen (1975, 1980) explain in the context of attitude toward the behavior, salient beliefs connect behavior to achieve valuable results, either positive or negative. Attitude toward the behavior that he considers positive is what individuals will choose to behave in his life.

According to Ajzen (1991)1985, 1987, what is meant by subjective norms are environmental conditions of individuals who accept or do not accept the behavior displayed. So that someone will show acceptable behavior to the person or the environment around the individual, an individual will avoid showing a behavior



if the surrounding environment does not support the behavior. Thompson et al. (1991) however, having access to the technology by no means ensures it will be used or used effectively. To help us gain a better understanding of factors that influence the use of personal computers, researchers have recently adapted the theory of reasoned action proposed by Fishbein and Ajzen (1975) stated that subjective norms are individuals who will perform certain behaviors if they can be accepted by people considered necessary in their lives and accept what they will do. Thus, normative beliefs result in an awareness of the pressures of the social environment or subjective norms. According to Jogiyanto (2008), subjective norms are a person's perception or view of the beliefs of others that will affect the intention to perform or not to serve the behavior under consideration. The direct influence of subjective norms on intentions is that people may choose to perform a behavior, even though they do not like the behavior or its consequences (Brown & Venkatesh, 2005).

Perceived behavioral control is defined by Ajzen (1991) as perceived ease or difficulty in performing a behavior. Perception of behavioral control is how a person understands that his behavior results from control. According to Ajzen (1991) 1985, 1987, stating behavior control is an individual's skill in reading the situation himself and his environment. In addition, the ability to control and manage behavioral factors according to problems and conditions to control behavior, tendencies to attract attention, desire to change behavior to suit others, please others. This statement can be stated that perceptions of behavioral control are shown to people's perceptions of the ease or difficulty of showing attitudes of interest. So, someone will have the intention to carry out behavior when they have the perception that the behavior is easy to show or do because there are things that support the behavior.



**Figure 4. Modification of Extended Theory of Planned Behavior Construct**

**Source: Figure Processed (2021)**

In the modified construct of Extended TPB, religiosity and descriptive norms were added. Religiosity, in religious studies, is often distinguished between religion and religiosity. Ghozali (2002) stated that religion is a standardized system that fundamentally becomes a binding norm in everyday life and guides some ideal concepts. Religious teachings that have been understood can be a driving force for individual life as a reference in interacting with God, fellow humans, and the natural surroundings. Meanwhile, religiosity is the quality of one's appreciation and life attitude based on the religious values that they believe in. So it places more emphasis on noble spiritual matters and tends to turn away from religious formalism (Ghozali, 2002).

Religiosity in Islam occurs when a person performs ritual worship and other daily activities. Religion is manifested in various aspects of human life. Religion influences attitudes because faith lays the foundation for moral concepts in individuals (Bearon & Koenig, 1990; Ellis, 1980). According to Glock and Stark in Paullkechukwu & Clara (2015), there are five dimensions of religiosity, namely belief (the ideological dimension and religious belief), worship or spiritual practice (the ritualistic dimension and religious practice), appreciation (the experiential dimension and religious feeling), practice (the consequential dimension

and religious effect), and religious knowledge (the intellectual dimension and religious knowledge).

Descriptive norms attempt to assess actions based on good and bad terms or models that grow in life together in society. Descriptive norms place existing habits in society as ethical references. Included in descriptive ethics are positions regarding good and evil, the norms of decency that have been applied, and the moral ideals adopted by certain nations, whether there is acceptance and how they are processed. This means that the descriptive norm speaks of the facts regarding human values and behavior related to the cultural situation and reality. It can be concluded that the truth in the appreciation of values or without importance in society is associated with certain conditions that allow humans to act ethically. According to Katt Soff's opinion in Shalender & Sharma (2021), the descriptive norm is concluded as a form of implementation of actions and behaviors applied to every human being, which is the basis of social life between humans within the scope of the community environment.

This study uses the extended TPB to measure the level of Muslim *halal* food purchasing decisions. Based on empirical research, it is found that, in general, the construct of the TPB variable affects buying interest and purchasing decisions. Empirically attitude is an individual's encouragement to form intentions. The greater the self-motivation in studying the good and bad aspects of *halal* food products, the more significant the portion of knowledge will increase the decision to buy *halal* food (Aziz et al., 2015; Hasyim, 2018; Khairi et al., 2012; Osman et al., 2019; Sapingi et al., 2011; Simamora & Djamaludin, 2020; Wong et al., 2018) with the objective of distributing wealth to the less fortunate Muslim community and would therefore be able to eradicate poverty among members of the ummah. Studies on zakah have successfully caught the attention of scholars to discuss various areas especially in collection and disbursement system of zakah funds. Recently, efforts to educate and attract muslim community to pay zakah by zakah institutions and government have been evolved. However totals collection of zakah funds are still far behind as compared to collection of tax by the Inland

Revenue Department. The highest contribution of zakah collection in Malaysia is mainly from zakah on employment income. However little has been said about the intention to pay zakah on employment income among academics. Hence, the study intends to reveal the factor contributing to the intention to pay zakah among academics both in private and public institutions. Using Theory of Planned Behavior (TPB. External influences also have this effect. If the more intense the behavior of other people is used as a reference for behavior, the greater the incentive to purchase *halal* food (Khairi et al., 2012; Latiff et al., 2016; Wong et al., 2018) consumer confidence (7 items. Perceived behavioral control represents that the ease of obtaining *halal* food also encourages individuals to make *halal* food purchase decisions (Alam & Mohamed, 2011; Hasyim, 2019; Hasyim & Nurohman, 2021; Khairi et al., 2012) Ajzen's Theory of Planned Behavior is used as a theoretical framework with the aim of extending prior research examining halal food purchasing behavior in Malaysia. Design/methodology/approach – Data are collected through self-administered questionnaires. This paper uses multiple regression analysis to identify the factors affecting halal food purchasing behavior of Malaysian consumers. Findings – The multiple regression analysis results indicate that all factors have positive and significant influence on halal food purchasing intention. Research limitations/implications – Like other empirical studies, this study is not without its limitations. The sample size itself is relatively small. The study can be strengthened by increasing the sample size and including participants in other geographical areas. This study also considered only three antecedents of halal food purchasing among consumers in Malaysia. As Malaysia is actually trying to play for a bigger role in the halal industry, more research is needed to identify and address problematic aspects of consumption of halal food. Potential correlations between some of the independent variables (e.g. trust, moral obligation, habit, and self-identity).

In addition to the primary constructs of TPB, extended here adds religiosity and descriptive norms as determining factors for purchasing decisions on *halal* food. Several empirical studies

show that the higher the understanding and practice of religion, the higher the preference for buying *haram* food and avoiding *halal* food. Likewise, with descriptive norms, if people begin to realize that *non-halal* food will have harmful consequences, it will impact shifting models, which will reduce the consumption of *non-halal* food (Shalender & Sharma, 2021) India is under intense pressure to reduce its energy requirements and greenhouse emissions. Electric vehicles (EVs). The impact of lowering *non-halal* consumption, in the aggregate, will facilitate the purchase of *non-halal* food and increase the consumption of *halal* food. In addition, this study also uses Covid-19 pandemic conditions as a control variable to determine whether there is a change in *halal* food consumption pattern in the Soloraya residency.

*H<sub>1</sub>: Attitude affects the intention and purchasing decision*

*H<sub>2</sub>: Subjective norms affect the intention and purchasing decision*

*H<sub>3</sub>: Perceived behavioral control effects to the intention and purchasing decision*

*H<sub>4</sub>: Religiosity affects the intention and purchasing decision*

*H<sub>5</sub>: Descriptive norms affect the intention and purchasing decision*

*H<sub>6</sub>: There are differences in the consumption pattern of halal food during the Covid-19 pandemic*

## **METHODS**

This research is quantitative research using primary data. The sampling technique used was quota sampling by taking samples from all districts belonging to the residency of Soloraya. The districts in Soloraya include Sragen, Karanganyar, Sukoharjo, Wonogiri, Boyolali, Klaten and Surakarta City. At the same time, the distribution of the questionnaire uses a random sampling method with an online questionnaire (e-questionnaire). Data analysis using Structural Equation Modeling (SEM). The minimum number of samples that must be taken follows the slovin formula (Sugiyono, 2017):

$$n = \frac{N}{1 + Ne^2}$$
$$n = \frac{456,740}{1 + 456,740 (0,1)^2}$$

$n = 99, 97$  rounded to 100 sample

### **Description**

- n : Sample
- N : Population
- 1 : Constant
- e : Error margin (10%)

SEM is a statistical tool used to solve multilevel models simultaneously that cannot be solved by linear regression equations. SEM can also be thought of as a regression analysis and factor analysis combination. SEM can be used to solve equation models with more than one dependent variable and also recursive effects. SEM is based on covariance analysis so that it provides a more accurate covariance matrix than linear regression analysis (Ghozali, I., & Latan, 2015). This study's exogenous constructs include attitudes, subjective norms, perceived behavioral control, religiosity, and descriptive norms. In contrast, the endogenous constructs are purchase intentions and purchase decisions.

The PLS-SEM model measurement is divided into measurements of the outer and inner models. The first measurement on the outer model is the reflective measurement. The measurement model was assessed using reliability and validity. For reliability, cronbach alpha can be used. This value reflects the reliability of all indicators in the model. The minimum value is 0.6, while ideally, it is 0.8 or 0.9. In addition to cronbach alpha, the value of cp (composite reliability) is also used, interpreted as cronbach alpha. Each latent variable must explain the variance of each indicator at least 50%. Therefore, the absolute correlation between the latent variables and their indicators must be  $> 0.7$  (the total value of the standard external load or commonly called external load). The reflective indicator should be omitted from the

measurement model if it has an outside average load value below 0.4 (Ghozali, I., & Latan, 2015; Latan & Noonan, 2017).

There are two types of validity in PLS-SEM: convergent validity and discriminant validity. Convergent validity means that a set of indicators represents one latent variable and the underlying latent variable. This representation can be shown through unidimensionality which can be expressed using the average variance extracted (AVE). Minimum AVE value of 0.5. This value describes sufficient convergent validity, which means that one latent variable can explain more than half of the indicator variance on average. In contrast, discriminant validity is an additional concept which means that two conceptually different concepts must show adequate differentiation. The point is that the combined set of indicators is not expected to be unidimensional (Ghozali, I., & Latan, 2015; Latan & Noonan, 2017).

Inner model or inner measurement is also known as a structural model. The structural model is a model that relates latent variables. The model describes the relationship between latent and manifest variables (indicators). There are two types of models in the outer model: the formative indicator and the reflexive indicator models. The reflexive model occurs when the latent variable influences the manifest variable.

In contrast, the formative model assumes that the manifest variable affects the latent variable with causality flowing from the manifest variable to the latent variable. Evaluation of the structural model on SEM with PLS is done by performing the R-squared ( $R^2$ ) test and the significance test through path coefficient estimation. The R-squared ( $R^2$ ) value measures how much influence certain independent latent variables have on the latent dependent variable. According to Ghozali, a good  $R^2$  result is worth more than 0.67 (Ghozali, I., & Latan, 2015; Ghozali, 2013).

The significance test of the SEM model with PLS aims to determine the effect of exogenous variables on endogenous variables. Hypothesis testing using the SEM PLS method is carried out by bootstrapping. The significance test in explaining the hypothesis whether the value of the  $t_{\text{count}} > t_{\text{table}}$  or sig.  $< 0,05$

( $\alpha$ : 5%) from the construct. If this assumption is fulfilled, there is a significant effect between the exogenous and endogenous constructs.

## RESULTS

Respondents who successfully obtained in the study amounted to 100 people with various backgrounds. The descriptive statistics are presented in the following table:

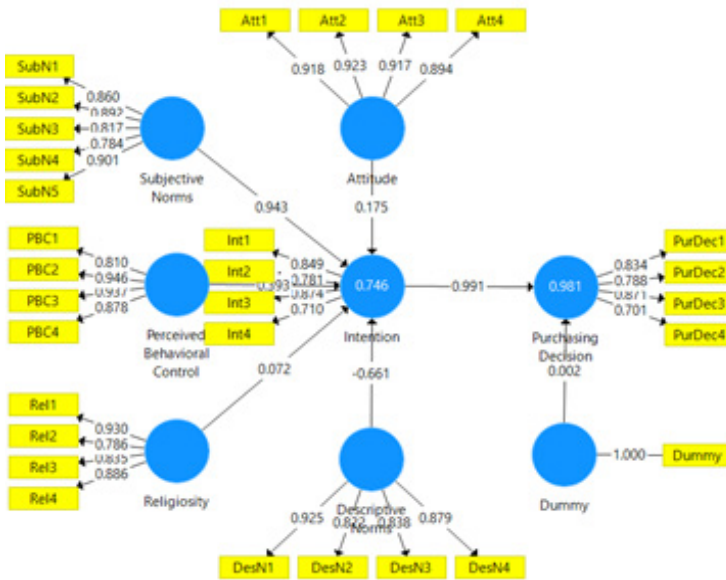
**Table 2. Respondent Demographics**

Categories	Information	Amount (Respondent)
District Origin	Sragen	12
	Karanganyar	14
	Sukoharjo	20
	Boyolali	17
	Klaten	15
	Wonogiri	13
	Surakarta City	9
Education	No School	4
	Elementary	12
	Junior High	31
	Senior High	23
	Undergraduate	26
	Postgraduate	4
Occupation	Student	34
	PNS/ TNI/ Polri	13
	Entrepreneur	24
	Others	29
Boarding School	Yes	24
	No	76

**Source: Data Processed (2021)**

The inner model test is used to see the construct validity of the exogenous and endogenous variables. This test is carried out by looking at the loading factor value. If the value exceeds 0.5, the model is valid (Ghozali, I., & Latan, 2015). Based on the picture below, the results show that the value of all loading factors is greater than 0.5 so that the evaluation of the inner model can be continued for the next stage.





Source: Data Processed (2021)

Figure 5. Outer Loading

The structural model is a model that explains how constructs interact between latent variables. Specific hypotheses or assumptions underpin the relationship between constructs. This study's factors affecting intention are attitude, subjective norms, perceived behavioral control, religiosity, and descriptive norms. The intention variable then acts as a mediator between the purchasing decision. Meanwhile, the dummy here serves as a control for whether there is a change in the consumption of *halal* food during the Covid-19 pandemic. Measurement of the external model can be done by testing cronbach's alpha, composite reliability, convergent validity, and discriminant validity. The results of data processing are presented as follows:

**Table 3. Reliability Calculation Result**

Information	Variables	Value	Conclusion
Cronbach's Alpha	Attitude	0,934	Reliable
	Subjective Norms	0,905	Reliable
	P. Behavioral Control	0,915	Reliable
	Religiosity	0,882	Reliable
	Descriptive Norms	0,889	Reliable
	Intention	0,818	Reliable
	Purchasing Decision	0,881	Reliable
Composite Reliability	Attitude	0,953	Reliable
	Subjective Norms	0,930	Reliable
	P. Behavioral Control	0,941	Reliable
	Religiosity	0,920	Reliable
	Descriptive Norms	0,924	Reliable
	Intention	0,881	Reliable
	Purchasing Decision	0,877	Reliable

Source: Data Processed (2021)

**Table 4. Validity Calculation Result (Convergent)**

Information	Variables	Value	Conclusion
Convergent Validity (AVE)	Attitude	0,834	Valid
	Subjective Norms	0,726	Valid
	P. Behavioral Control	0,800	Valid
	Religiosity	0,742	Valid
	Descriptive Norms	0,752	Valid
	Intention	0,650	Valid
	Purchasing Decision	0,642	Valid

Source: Data Processed (2021)

**Table 5. Validity Calculation Result (Discriminant)**

	Att	DesN	Int	PBC	PurDec	Rel	SubN
Att	0.913						
DesN	0.825	0.867					
Int	0.747	0.765	0.806				
PBC	0.739	0.745	0.803	0.894			
PurDec	0.743	0.762	0.794	0.797	0.801		
Rel	0.829	0.797	0.761	0.741	0.758	0.861	
SubN	0.825	0.788	0.792	0.759	0.793	0.787	0.852

Source: Data Processed (2021)

Based on the above test, information is obtained that the cronbach alpha and composite reliability values are above 0.7. Thus, it can be concluded that the measurement model of all variables has good reliability. The measurement model was also tested for convergent validity by looking at the AVE output value. The AVE value in the calculation results above shows a value of more than 0.5. Therefore, it can be concluded that the model has good convergent validity. Based on the output results above, the result is that the intrinsic correlation value ( $r$ ) is higher than the correlation between variables, so it can be concluded that the model has good discriminant validity.

**Table 6. Multicollinearity Calculation Result**

Model	Collinearity Statistics	
	Tolerance	VIF
1 (Constant)		
Att	.268	3.725
SubN	.117	8.579
PBC	.307	3.260
Rel	.085	9.800
DesN	.201	4.271
Int	.272	3.681

a. Dependent Variable: PurDec

**Source: Data Processed (2021)**

A multicollinearity test is carried out to ascertain whether intercorrelation or collinearity between independent variables in a regression model. Intercorrelation is a linear relationship or a strong relationship between one independent variable or predictor variable with other predictor variables in a regression model. The value can see the intercorrelation of the correlation coefficient between the independent variables, the value of VIF, and Tolerance. If the VIF value is less than 10 and or the Tolerance value is more than 0.01, it can be concluded firmly that there is no multicollinearity problem. Based on the processing data above, it is known that the VIF value is less than 10, while the tolerance

value is more than 0.01, so it can be concluded that in this study, there is no multicollinearity problem.

**Table 7. Path Coefficient and Adjusted R<sup>2</sup>**

	Original Sample	t Statistic	P-Value
<b>Att &gt; Int</b>	0,175	2,078	0,027
<b>SubN &gt; Int</b>	0,943	3,404	0,001
<b>PBC &gt; Int</b>	0,393	4,915	0,000
<b>Rel &gt; Int</b>	0,072	2,110	0,012
<b>DesN &gt; Int</b>	-0,661	2,997	0,000
<b>Int &gt; PurDec</b>	0,991	60,817	0,000
<b>Dummy &gt; PurDec</b>	0,022	2,554	0,000
<b>Adj R<sup>2</sup></b>			
<b>DEC</b>	0,781	28,207	0,000
<b>INT</b>	0,632	18,840	0,000

**Source: Data Processed**

Based on the calculation table above, all endogenous variables affect exogenous variables. This can be seen from the P-value, which is below 0.05. Likewise, the dummy Covid-19 pandemic has a significance value of 0.000, so according to this calculation, it shows that there is a difference in the pattern of consumption of *halal* food between before and during the Covid-19 pandemic. Then, the adjusted R<sup>2</sup> value is also convincing, where all construct variables in the model affect the intention to buy food by 63.2% and against to purchasing decision by 78.1%. The rest is the influence of other variables not included in the model.

## DISCUSSION

This study found that attitudes (Att) have a significant effect on purchasing intention so that indirectly it will also influence individual purchasing decisions for *halal* food. Based on the calculation above, it is known that the relationship between attitude on intention is significantly positive. This is evidenced by the constant value of 0.175 (positive) and sig. < ( $\alpha$ : 0.05) which

is 0.027. This indicates that the increasing number of Muslim community reference information related to the impact of *non-halal* food will increase the confidence of the Muslim community only to consume *halal* food because it is proven to be better in terms of hygiene and health.

Then the direct influence between intentions on purchasing decisions based on the above calculations is known to have a significant positive value. This is evidenced by the constant value of 0.991 (positive) and sig. < ( $\alpha$ : 0.05) which is 0.000. This means that a person's increasing desire to consume *halal* food will increase the decision to buy *halal* food.

This study found that during the Covid-19 pandemic, there was an encouragement in the community to learn and find out more about the impact of *non-halal* food. This condition allows individuals (the Muslim minority who consume *non-halal* food) to start selectively choosing food to shift their consumption to *halal* food gradually. While most Muslim communities are devout, it strengthens the belief that *halal* food is the best (*thayyib*). The impact is an increase in the purchase of *halal* products in line with the rise in decisions to buy *halal* food (Hakimi et al., 2021; Hasyim, 2018, 2019; Osman et al., 2019; Shalender & Sharma, 2021)innovation is created to provide benefits and convenience for human life. To address this issue, the present study sheds some light on public acceptance toward the use of an online financing application namely P2P Lending. Drawing on technology acceptance model (TAM).

Another fact found was that external influence, a form of the subjective norm (SubN), also affects purchasing intention and purchasing decision of *halal* food. Based on the calculation above, it is known that the relationship between subjective norm on intention is significantly positive. This is evidenced by the constant value of 0.943 (positive) and sig. < ( $\alpha$ : 0.05) which is 0.001. This indicates that the greater the influence of the surrounding environment on persuasion to consume *halal* food will strengthen the Muslim community's intention to consume *halal* food (Tairas & Destiana, 2021; Vizano et al., 2021). This is like being a character of Indonesian people where they pay close

attention to the views and words of those who influence and are around them (Tairas & Destiana, 2021).

In line with the influence of attitude, if there is a change in people's consumption patterns, it will impact individuals in consuming *halal* food. Measurably, this can be seen from the increase in *halal* food purchasing decisions (Anggraeni, 2021). In addition, this is evidenced by a decrease in the number of sales and purchases of *non-halal* pork in Soloraya during the Covid-19 pandemic (Husna, 2020; Kartyadi, 2021; Sholikah, 2020).

This study found that perceived behavioral control (PBC) has a significant effect on purchasing intention so that indirectly it will also influence individual purchasing decisions for *halal* food. Based on the calculation above, it is known that the relationship between perceived behavioral control on intention is significantly positive. This is evidenced by the constant value of 0.393 (positive) and  $\text{sig.} < (\alpha: 0.05)$  which is 0.000. This indicates that it is increasingly difficult to access *non-halal* food. On the other hand, the more available variants of *halal* food will encourage the intention to buy *halal* food.

The convenience, which is part of the perceived behavioral control (PBC), found that during the Covid-19 pandemic, there was a reduction in the stock of *non-halal* food. This study found, in centers for producing alcohol, which initially a tiny portion of industrial products was used as raw material for liquor, during the Covid-19 pandemic, the focus was on meeting the need for medical alcohol in the manufacture of hand sanitizers. Therefore, the less easy it is to get *non-halal* food/drinks, the lower the purchasing decision. This has an impact on the increasing consumption of *halal* food/drinks as a substitute item (Alam & Mohamed, 2011; Aziz et al., 2015; Khairi et al., 2012; Latiff et al., 2016; Osman et al., 2019; Rahmatika & Fajar, 2019; Shalender & Sharma, 2021).

Another finding is that general religiosity (Rel) increases during a Covid-19 pandemic. At the same time, descriptive norms (DesN) decrease during a Covid-19 pandemic. Based on the calculation above, it is known that the relationship between religiosity on intention is significantly positive. This is evidenced

by the constant value of 0.072 (positive) and sig. < ( $\alpha$ : 0.05) which is 0.012. While the effect of descriptive norms on intention is significantly negative, this is evidenced by the constant value of -0.661 (positive) and sig. < ( $\alpha$ : 0.05) which is 0.000.

This means that a person's spiritual awareness (Rel) has increased, as seen from the increasingly better worship and religious practice patterns. The divine expression is manifested by helping each other, giving, maintaining, and obeying government regulations (*ulil 'amri*). This awareness impacts preference for *halal* food as a form of obedience (Aniqoh & Hanastiana, 2020; Latiff et al., 2016; Peristiwo, 2019; Rahayu, 2021).

Descriptive norms (DesN) attempt to assess actions based on good and bad terms or models that grow in life together in society. Descriptive norms place existing habits in society as ethical references. The findings of this study indicate that Islamic teachings that forbid non-*halal* food are not only sourced from religious legal texts. But it also fulfills the scientific principle that *halal* food has better hygiene and health. The findings of this study indicate that Islamic teachings that forbid non-*halal* food are not only sourced from religious legal texts. But it also fulfills the scientific principle that *halal* food has better hygiene and health. Although there is a Muslim minority in Soloraya who consume non-*halal* food as medicine, this habit is generally starting to be abandoned with more scientific-based health education. Moreover, consumption such as pork, blood, and liquor (Khamr) has been scientifically proven to impact health (Syukriya & Faridah, 2019) negatively.

Pigs, for example, are disease-carrying animals or hosts for parasites. Some of the parasites found in pigs include *taenia solium*, which causes taeniasis, namely disorders of the brain, liver, spinal cord, and lungs (Gomez-Puerta et al., 2018); *trichinella spiralis* can infect muscles, respiratory problems, swallowing disorders, enlarged lymph glands, inflammation of the brain (*encephalitis*) and inflammation of the lining of the brain (*meningitis*) (Astuti & Widiastuti, 2009); *fasciolopsis buski* can cause indigestion, diarrhea, and swelling of the body (Sadarao et al., 2011); and

*clonorchiasis sinensis* is a *trematode* in the liver that causes *clonorchiasis* (Tang et al., 2016).

Based on the data above, the significance value of the dummy is 0.000. It can be concluded statistically that there has been a change in the consumption pattern of *halal* food during the Covid-19 pandemic. Based on empirical research, it is found that there is a change of 0.022 units for every 1 unit increase in the decision to buy *halal* food.

Facts show that during the Covid-19 pandemic, the demand for *halal* food has increased (Prasidya, 2020; Setyono, 2021). This finding is also in line with Pujiyono (2020), where people are increasingly aware of the importance of the *halal* and *thayyib* consumption lifestyle during the Covid-19 Pandemic. The substance of *maqashid sharia* is *maslahah* (goodness), where during Covid-19 pandemic life protection (*hifz al-nafs*) is a priority. One of the ways to protect this life is by consuming foods that support health and are also *halal*.

In addition, the increase in the purchase of *halal* products such as *halal* food is also motivated by the government's priority in the National Economic Recovery Program due to the Covid-19 pandemic. The Minister of Finance Sri Mulyani stated that the *halal* industry is one of the activities that must be accelerated during the Covid-19 pandemic. The *halal* industry, especially food and beverage, pharmaceuticals, and cosmetics, is the backbone that still has high activity during the Covid-19 condition (Putra, 2021). Furthermore, Vice President Ma'ruf Amin said the *halal* product industry could develop during the Covid-19 pandemic. The public considers health and hygiene in choosing products (Yuniartha, 2020).

## CONCLUSION

The existence of the Covid-19 pandemic has created several multidimensional problems, not only giving rise to economic and health crises but also threatening food stability. Even though almost all aspects of the economy are affected, on other hand, the *halal* food industry in Indonesia is still showing progress. At the beginning of the Covid-19 case, several rumors said that



this virus was transmitted from bats in China's Wuhan market. Therefore, some people in Indonesia respond that *halal* food reflects the value of health, cleanliness, and blessings. Therefore, this study examines whether, during a Covid-19 pandemic, new habit patterns are formed to be more careful in consuming food. Whether *halal* is one of the essential factors in determining people's buying decisions, especially in the Soloraya area.

The research results found that attitudes that represent internal influences and subjective norms as representations of external factors influence individuals in shaping their consumption patterns of *halal* food. In addition, perceived behavioral control, which represents convenience, also impacts purchasing decisions for *halal* food. This can be seen from the *non-halal* food/ drink, which is only limited to non-Muslim consumption, so the alternative for Muslims is *halal* food which is relatively abundant and easy to obtain.

In addition, during the Covid-19 pandemic, the level of religious practice reflected in religiosity has also increased. This is shown by the culture of helping one another alleviate the burden of the Covid-19 pandemic and a good understanding of religion, impacting *halal* consumption patterns. Meanwhile, descriptive norms show that the natural food that Muslims should consume is *halal*. Besides being guaranteed its goodness, it also contains blessings.

In general, it can be concluded that there has been a change in the pattern of consumption of *halal* food during the Covid-19 pandemic. The Covid-19 pandemic triggers the demand for *halal* food. The awareness begins that *halal* food is recommended in religious texts and scientifically is good for health. Furthermore, the government's support for the *halal* industry has also triggered the acceleration of the growth of the *halal* industry.

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