

# Ethics of Halal and Thayyib Food Consumption Behavior: The Era of Post Pandemic COVID-19

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## ABSTRACT

The post-COVID-19 pandemic has greatly influenced consumer habits for more sustainable and healthier consumption, although there is no evidence to support the transmission of COVID-19 by food, it is interesting to explore how people choose food and whether their consumption choices are influenced by ethical standards of consumption. Based on empirical evidence, this study provided insight into consumer behavior and buying behavior of halal and thayyib food on the island of Java, Indonesia. This study adopted the theory of planned behavior (TPB) from Ajzen's to study the factors that influence consumer buying behavior as a whole towards halal and thayyib food products after the COVID-19 pandemic. The respondents of this research are Muslim and non-Muslim consumers in western Indonesia, especially the island of Java, which consists of six provinces including West Java, East Java, Central Java, Banten, Yogyakarta Special Region, and DKI Jakarta. The questionnaire was administered using convenience sampling for data collection consisting of 260 questionnaires and a total of 207 questionnaires filled out by respondents. The results show that, among all factors, the ethical relationship and the impact of the post-COVID-19 pandemic are very significant on the behavior of buying halal and thayyib food and the body becomes healthy. This finding may have more appropriate managerial implications for promoting the consumption of halal and thayyib food in western Indonesia during the post-COVID-19 pandemic and post-pandemic.

**Keywords:** COVID-19 Pandemic, halal and thayyib food, theory of planned behavior (TPB)

## INTRODUCTION

COVID-19 has shaken the world community and the disruption it causes has until now been the focus of all activities of the entire community. Many factors have been affected by the COVID-19 pandemic, especially the food system. According to FAO & WFP, (2020) during the COVID-19 pandemic, many people were starving and malnourished due to the large number of decaying plants and unprocessed food sources. During the pandemic until the post-COVID-19 pandemic, consumers experienced irregular price increases, but the impact of the COVID-19 pandemic changed social practices and learned lessons, especially about food consumption. The COVID-19 pandemic that has hit the world has drastically changed people's lifestyles. Consumers tend to choose healthier foods because the wrong eating habits can lead to susceptibility to viruses, as well as the desire to strengthen the immune system through their diet. The post-COVID-19 pandemic era is likely to create more sustainable and healthier consumption patterns over the next 10 years (Qi & Ploeger, 2021). The post COVID-19 pandemic shows great urgency and the need for hygienic food preparation, especially halal and thayyib food. The post-COVID-19 pandemic era shows great urgency and requires a hygienic food supply, especially halal and thayyib food, so the rules applied by Islam are recommended to consume healthier food, namely halal and thayyib and are allowed to be consumed by Muslims and non-Muslims. Consumption of halal food

and sustainable thayyib can reduce the risk of pandemics such as COVID-19 in the future (Alty Amalia et al., 2020).

The selection of halal and thayyib food is strongly influenced by various aspects and government regulations. In Indonesia, halal food can give consumers confidence in the halalness of the food they consume, so the Indonesian government requires halal food to have a halal logo from the LPPOM (National Food, Drug and Cosmetics Supervision Agency) and MUI (Indonesian Ulema Council) assigned as the authority major in halal certification (Haro, 2021). Several studies have identified factors that influence consumer behavior towards food products related to health and halal (Billah et al., 2020; Nafis, 2019; Wang et al., 2021; Billah et al., 2020). The concept and understanding of halal and thayyib has developed among Muslims and non-Muslims in Indonesia, especially on the island of Java. Halal and thayyib foods are foods that are maintained in cleanliness, safety, nutrition, manufacturing processes, creations, pre-production processes, reliability, honesty, food administration and other matters related to Islam. Based on these principles, manufacturers who process halal and thayyib products must be free from pork, alcohol and other synthetic products. The acceptance and popularity of halal and thayyib food products related to non-Islamic religious beliefs is considered that halal and thayyib food is tastier, healthier, and more hygienic than haram food (Billah et al., 2020; Nurrachmi, 2017). The concept of the potential market for halal and thayyib food after the COVID-19 pandemic is really from raw materials to plurals and requires nutritious food that is prepared from permitted ingredients in a clean and hygienic manner (Haro, 2021).

The behavior of consuming halal and thayyib food is the key to success, where the practice of processing food does not violate the rules. General guidelines in Islam state the specific motives behind the concepts of halal and thayyib. In addition to religious values, consuming halal and thayyib food is

also to preserve culture, protect future generations, health factors, and integrity, but the consumption of these foods has the main reason, namely minimizing the harmful effects that enter the body.

Indonesia has six official religions including Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism and its citizens are obliged to choose and embrace one of the six official religions. The capital city of Indonesia is Jakarta. This study shows a literature gap that identifies ethical consumption factors that influence consumer behavior both Muslim and non-Muslim in western Indonesia like the citizens who live in island of Java in consuming halal and thayyib food in the post-COVID-19 pandemic era. The theory of planned behavior (TPB) proposed by Ajzen is one of the most widely used theories to predict consumer purchase intentions for halal and thayyib food products (Ajzen, 1991). This research is the development of halal and thayyib food, to mitigate the impact of a prolonged health crisis due to the COVID-19 pandemic. This study provides an overview of trends in the topic; thereby providing information for researchers to focus on research in the field of halal and thayyib food and this research has the potential to continue to be developed.

The results of this study also reveal the reasons why halal and thayyib food customers are willing to continue to consume and contribute to the halal and thayyib business as well as provide a strategic reference for companies to shape the company's image, build consumer trust, promote sales products, and have a long-term relationship between consumers and companies.

## **LITERATURE REVIEW**

Halal and thayyib food are popular topics of discussion in the business world, both in Indonesia and in other countries in the post-COVID-19 era (Pusparini & Setiaji, 2019; Alty Amalia et al., 2020). The concept of the halal industry and thayyib was born from the concept of Islam as a religion

which is a blessing for all nature (Rahmatan Lil Alamin), where Islam regulates all aspects of human life, not only about worship but also about all aspects of life (Nafis, 2019). The words halal and thayyib come from Arabic which means allowed, justified and allowed to be consumed according to Islamic law, while thayyib means quality and does not endanger health. Halal and thayyib industrial products can be interpreted as products that are allowed to be consumed by Muslims and the obligation to consume halal and thayyib products is listed in the Qur'an Surah Al-Maidah verse 88 which shows an explicit command to consume halal and thayyib food. In Islam, food is considered dangerous and forbidden to be consumed such as pork, blood, alcohol, carrion that is slaughtered in the name other than Allah which has been regulated by Sharia. This shows that Halal and thayyib are religious terms related to Islam, where the rules regarding Halal and thayyib are contained in the Qur'an and Sunnah and are part of the Islamic tradition (Nafis, 2019); Arif & Sidek, 2015).

Globally, the market for food and products bearing the halal and thayyib logo is increasing rapidly (Ardiani Aniqoh & Hanastiana, 2020; Nurrachmi, 2017). Halal and thayyib products have been accepted worldwide and are recognized as a scale for food safety and quality assurance. In addition, the concept of halal and thayyib includes sharia requirements, including aspects of Islam, aspects of hygiene, sanitation and security. The need for halal and thayyib products continues to increase every year, especially in the halal and thayyib food industry for Muslims. The belief that halal and thayyib food is healthier, safer and tastier is a separate reason for Muslim and non-Muslim consumers to consume halal and thayyib food, as well as awareness of the Muslim community, especially in the role of the consumer market in carrying out their religious obligations (Nurrachmi, 2017; Nafis, 2019).

Consuming halal and thayyib food is a teaching of Islam in the consumption behavior of Muslims, while consuming halal and thayyib food among non-Muslims can be associated with many benefits for mental and physical health (Nafis, 2019); Fatmawati, 2020; Rozana & Harahap, 2019). Halal and thayyib foods have a low level of impact related to contamination or counterfeiting. Halal and thayyib food producers are in accordance with the principles of food hygiene established by religion, therefore halal and thayyib foods are considered safer to consume. This is evident from the method used to slaughter all halal and thayyib animals for consumption. The method of cutting animals in the jugular vein increases the efficiency of the animal's bleeding, and thus prevents microbiological damage to the carcass (Muamar & Jumena, 2020). Research shows that non-Islamic slaughtering techniques cause contamination of E-coli and other forms of microbes (Hakim et al., 2020), because halal food and thayyib are free of harmful substances and adulteration, it is considered healthier for physical and mental health (Pusparini & Setiaji, 2019).

## **MATERIALS & METHODS**

### **1. Research models and hypotheses**

The research model used in this study is based on Ajzen's Theory of Theory of Planned Behavior (TPB) (Ajzen, 1991). The intention to purchase halal and thayyib food is a preliminary process before the actual purchase and the intention reflects future behavior (Hernawati & Ghozali, 2018). Attitude has a direct relationship with the intention to behave. The relationship between subjective norms and behavioral control is also a direct relationship. This study is to examine the relationship between the independent variables (attitudes, subjective norms, and perceived behavioral control) and the dependent variable (behavioral intentions in purchasing halal and thayyib food products) (Dalila et al., 2020). The directions stated in each

hypothesis are derived from previous studies that have been conducted based on the TPB. Therefore, this study should determine whether there is a direct positive relationship between attitudes, subjective norms, perceived behavioral control, and behavioral intentions. Attitude is an evaluation of carrying out certain behaviors that involve the attitude of an object, such as buying a product. Attitude towards behavior is referred to as an assessment of the respondent's likes or dislikes for certain behaviors. The second determinant, subjective norm is the perceived social pressure to perform or not to perform the behavior. Perceived behavioral control is the belief about the individual's control of opportunities and resources in carrying out the behavior (Ajzen, 1991).

TPB shows that attitudes, subjective norms and perceived behavioral control have an influence on behavioral intentions. TPB on subjective attitudes and norms influences a person to be involved in purchasing halal and thayyib food in the post-COVID-19 pandemic, TPB also shows that perceived behavioral control affects consumer behavior (Rachbini & Rachbini1, 2018). Certain factors often influence purchase intentions, while perceived behavioral control can reflect a person's beliefs and considered more significant in predicting consumer behavior. Regarding the purchase of Halal food in France, it was found that perceived control, social norms, and

attitudes significantly influence the purchase intention of meat products with the halal logo (Khibran, 2019; Pradana et al., 2020). Thus, this study uses TPB to analyze the behavior of buying halal and thayyib food. This study discusses the importance of the halal logo from the MUI on food products and the level of awareness about the nutritional attributes of halal and thayyib foods that can increase immunity and influence individual attitudes.

Subjective norms depend on higher psychological procedures (De Vries et al., 1988), controlling consumer sentiment (Hill et al., 1996) and individual decisions (Park, 2000), for example issues of food safety assurance, halal food ingredients and thayyib , and information greatly determines consumer decisions. Perceived behavioral control is an individual's evaluation of his or her capacity to control planned behavior based on perceived outcomes in behavior (Ajzen, 2011; Hagger & Chatzisarantis, 2005; Schifter & Ajzen, 1985); it has been connected with predicting purchase intention and behavior of halal and thayyib food (Alam & Sayuti, 2011; Golnaz et al., 2010; K.M. Omar et al., 2012). This study investigates the behavior of buying halal food and shows how the ethical factors of consumption, the body being healthy and the impact of the post-COVID-19 pandemic can influence behavioral perceptions. This study proposes the following conceptual framework in Figure 1.

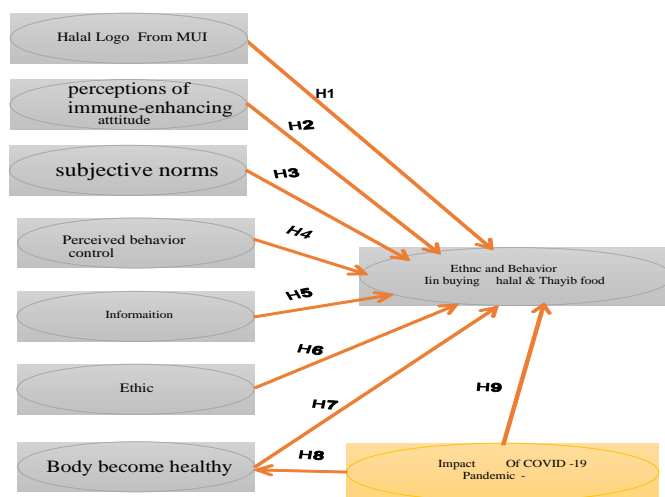


Figure 1. Conceptual framework of consumer behavior towards halal and thayyib food.

Based on the above framework, several hypotheses were tested as follows:

H1: Consumer perceptions of the halal logo from MUI have a significant positive effect on buying behavior for halal food & Thayyib

H2: Consumers' perceptions of immune-enhancing attitudes have a significant positive effect on the behavior of buying halal food & Thayyib

H3: Consumers' perceptions of subjective norms have a significant positive effect on buying behavior for halal food & Thayyib

H4: Consumers' perceptions of perceived behavioral control have a significant positive effect on the behavior of buying halal food & Thayyib

H5: Consumer perceptions of information have a significant positive effect on buying behavior for halal food & Thayyib

H6: Consumers' perceptions of ethics have a significant positive effect on buying behavior in halal food & Thayyib

H7: Consumers' perception of the body being healthy has a significant positive effect on the behavior of buying halal food & Thayyib

H8: Consumers' perceptions of the impact of the COVID-19 pandemic have a significant positive effect on buying behavior for halal food & Thayyib

H9: Consumers' perceptions of the impact of the COVID-19 pandemic have a significant positive effect on body awareness to be healthy.

## **METHODOLOGY**

### **Research design**

Correlation studies were conducted by researchers in order to facilitate decision making to test the variables used as predictors of criteria. This study was conducted to determine the factors that influence awareness of halal and thayyib food consumption in the post-COVID-19 pandemic era. The data were also analyzed using descriptive analysis.

### **Sampling**

The respondents of this research were Muslim and non-Muslim consumers in

western Indonesia, especially the island of Java, which consists of six provinces including West Java, East Java, Central Java, Banten, Yogyakarta Special Region, and DKI Jakarta. The target group of this survey included consumers over the age of 20 because the age category that covers the majority of consumers of halal and thayyib food in western Indonesia, as well as the age of the participants was asked at the start of the online survey and used for screening. The survey will only continue if the age requirements were met. Questionnaires were administered using convenience sampling for data collection consisting of 260 questionnaires and a total of 207 questionnaires filled out by respondents. The questionnaire uses a 5-point Likert scale which indicates strongly agrees, agree, neutral, disagree and strongly disagree. Online questionnaires were distributed to respondents online via Facebook and WhatsApp, because these two social media applications are widely used by consumers in western Indonesia. Descriptive and correlation analyzes were used to explain the findings.

The respondents were selected to determine the factors that influence the awareness of halal food consumption and thayyib Muslim and non-Muslim communities in western Indonesia, especially the island of Java towards halal food and thayyib post the COVID-19 pandemic. Convenience sampling was chosen based on the problem of ease of access for researchers to obtain information from the target respondents. This method was also inexpensive and requires minimum time compared to other techniques.

## **RESULT**

### **Respondent profile**

The demographic background of the 207 respondents is presented in Table 1 below. A total of 260 questionnaires were distributed to prospective Muslim and non-Muslim respondents in Java. Of the total number of questionnaires that have been distributed, 207 sets of questionnaires were

returned. However 53 sets of questionnaires were discarded due to incomplete information. The background analysis of respondents includes gender, age, marital status, education level, and respondent's occupation. The results showed that the majority of respondents were female (68%) and male (32%). The age distribution of respondents ranged from 41-50 years (28%), followed by respondents ranging from 31-

40 years (27%), respondents 20-30 years (24%), respondents 61 years and above (11%), and respondents 51-60 years (10%). Most of the respondents are married (66%). Respondents with a high school education (33%) dominate this survey. The majority of respondents came from other (29%) followed by working as self-employed (27%) and private sector (25%), the rest were public sector (19%).

Table 1. Profile of respondents.

Characteristic	Percentage %	Characteristic	Percentage %
<b>Gender</b>		<b>Level of Education</b>	
Male	68	Primary School	11
Female	32	Secondary School	33
<b>Age</b>		Diploma	23
20 – 30	24	Bachelor Degree	24
31 – 40	27	Master Degree	9
41 – 50	28	<b>Occupation</b>	
51 – 60	10	Public sector	19
61 and above	11	Private sector	25
<b>Marital Status</b>		Self-employed	27
Single	34	Other	29
Married	66		

(n=207)

**Analysis of reliability and validity**

Data analysis in this study was used statistical tools for social statistics (SPSS Version 24.0). It used to analyze data and test hypotheses between constructs in the study. The data were analyzed by descriptive statistics (means and standard deviation) to analyze the characteristics of the respondents and visualize the responses received. Furthermore, confirmation of factor analysis (CFA) was carried out to measure the validity and reliability of the item measurements in the proposed model. Cronbach alpha was used to assess the reliability of the items of this study. Correlation analysis is used to study the strength of the relationship between two continuous variables measured numerically. Multiple linear regression analysis was used in this study to determine whether the independent variable affected the dependent variable. In reliability analysis, if Cronbach's Alpha value > 0.60 then the

questionnaire or questionnaire is declared reliable or consistent and vice versa if Cronbach's Alpha value < 0.60 then the questionnaire or questionnaire is declared unreliable or inconsistent (Aithal & Aithal, 2020).

Table 2 presents the average score of each dimension for the halal logo from the MUI and the majority of respondents agree (m = 4.79) with the statement that legally, food producers must show the halal logo from the MUI. The MUI halal logo is an important predictor of intention to buy Halal food (m = 4.59). Respondents mostly agreed that food products bearing the halal logo from MUI were ensured to be safe (m = 4.53). According to respondents that the halal logo from MUI is more important than other similar logos on food (m = 4.47) and the opinion of the respondent who has the lowest mean is that the food consumed must ensure that there is a Halal logo from MUI (m = 4.45).

**Table 2. Halal Logo from MUI**

Statements	Mean	Std. Deviation
The MUI halal logo is an important predictor of intention to buy Halal food	4.59	0.569
The halal logo of MUI is more important than other similar logos on food	4.47	0.595
By law, food manufacturers must show the halal logo of the MUI	4.79	0.475
Food products with the halal logo from MUI are guaranteed to be safe	4.53	0.699
The food consumed must be ensured that there is a Halal logo from MUI	4.45	0.687

Table 3 below illustrates the average scores for the immune-boosting dimension. The majority of respondents agreed that I am very concerned about food safety because I am concerned about animal diseases such as bird flu and COVID-19 (m = 4.96), halal food and thayyib all the rules are according to religious teachings so that it is safer to consume (m = 4.09 ) in halal and thayyib food it is cleaner and more hygienic so that

it can increase immunity (m=3.79) and halal and thayyib food is safer, has more nutritional content and is able to increase my immune system (m=3.72). Some respondents agree that halal and thayyib food products are likely to have a beneficial impact on my health and immunity (m = 3.37) because halal and thayyib foods have more nutritional value than non-halal and non-thayyib foods (m = 3.34).

**Table 3. Attitude Increases Immune**

Statements	Mean	Std. Deviation
The attitude of consuming halal and thayyib food is more clean and hygienic so that it can increase immunity	3.79	1.054
The attitude of consuming halal and thayyib food is safer, has more nutritional content and is able to increase my body's immune	3.72	1.078
Halal and thayyib food products are likely to have a beneficial impact on my health and immunity	3.37	1.044
I am very concerned about food safety because of my concern about animal diseases such as bird flu and COVID-19	4.96	0.844
The attitude of consuming halal food and thayyib all the rules according to religious teachings so that it is safer for consumption	4.09	1.022
The attitude of consuming halal and thayyib food has more nutritional value than non-halal and non-thayyib food	3.34	1.083

Most respondents agree that halal and thayyib food products follow stricter safety and quality standards than non-Halal food products (m = 4.47) and that halal and thayyib food are free from food poisoning so they are safer (m = 4.43) and halal and thayyib food products taking into account

animal welfare, food safety, and ease of processing (m = 4.41). Several respondents agreed that the quality and safety of meat is currently a concern for me (m = 4.26) and also that they consume halal and thayyib food because it is safe (m = 4.25).

**Table 4. Subjective Norms**

Statements	Mean	Std. Deviation
My friends and I consume halal and thayyib food because it is safe after the COVID-19 pandemic	4.25	0.674
Halal and thayyib food products follow stricter safety and quality standards than non-Halal food products	4.47	0.795
Halal and thayyib food products pay attention to animal welfare, food safety, and ease of processing	4.41	0.687
Halal and thayyib food are free from food poisoning so they are safer	4.43	0.785
Meat quality and safety is currently a concern for me and my family	4.26	0.799

Table 5 shows that most of the respondents agree that reading food ingredients before buying food products is important (m = 4.55) and I always follow religious laws and principles regarding food ingredients and other non-food items

(m = 4.54) and I always check the ingredients of the food I consume before buying halal and thayyib food (m = 4.31) so that food products must not contain ingredients that damage health and are illegal/legally prohibited (m = 4.29).

**Table 5. Perceived Behavioral Control**

Statements	Mean	Std. Deviation
Post covid-19 pandemic, I always check the food ingredients I consume before buying halal and thayyib food	4.31	0.524
Post covid-19 pandemic, I always follow religious laws and principles regarding groceries and other non-food items	4.54	0.739
Post the covid-19 pandemic, I will check that food products must not contain ingredients that damage health and are illegal/legally prohibited on the label	4.29	0.597
Reading food ingredients before buying food products is important	4.55	0.788

The opinion of respondents in table 6 regarding information, shows that respondents agree about the study of halal and thayyib food provide information for me to find out how many chemicals I consume every day (m = 4.84) and A correct information, very important for perception of halal and thayyib food (m = 4.01) so that I buy halal and thayyib food

because I have enough information (m = 3.97). Some respondents agreed that I had enough information to identify halal and thayyib food in the market (m = 3.81) and some information about halal and thayyib food helped me to understand the health and environmental benefits of halal food (m = 3.69).

**Table 6. Information**

Statements	Mean	Std. Deviation
I have enough information to identify halal and thayyib food in the market	3.81	1.061
Some information about halal and thayyib food helps me to understand the benefits of halal food for health and the environment	3.69	1.072
I buy halal and thayyib food because I have enough information	3.97	1.055
The study of halal and thayyib food provides information for me to know how many chemicals I consume every day	4.84	0.856
A correct information, very important for the perception of halal and thayyib food.	4.01	1.043

Table 7 below illustrates the average scores for the ethical dimension. The majority of respondents agreed that buying halal and thayyib food, such as taking care of the environment (m = 4.81), Ethics greatly affects all affairs in my life (m = 4.17) if I buy halal and thayyib food, it feels like there

is a personal contribution to something better (m=3.91) and If I buy halal and thayyib food, it feels like I'm doing the ethically right thing (m=3.78). Some respondents agree that choosing halal and thayyib food is like being a better person (m = 3.65).

**Table 7. Ethics**

Statements	Mean	Std. Deviation
If I buy halal and thayyib food, it feels like there is a personal contribution to something better	3.91	1.043
If I buy halal and thayyib food, it feels like I'm doing the right thing ethically	3.78	1.067
Choosing halal and thayyib food is like being a better person	3.65	1.036
Buying halal and thayyib food, like taking care of the environment	4.81	0.894
Ethics greatly affect all matters in my life.	4.17	1.031

Table 8 shows that a healthy diet can increase energy and brain work (m = 4.37). Meanwhile, some respondents agreed that halal and thayyib foods promise

good health and will be protected from disease (m = 4.18) and that halal and thayyib foods can develop a stronger immune system (m = 4.05).

**Table 8. The Body Becomes Healthy**

Statement	Mean	Std. Deviation
Halal and thayyib food promise good health and will protect the body from diseases including COVID-19	4.18	1.041
Halal and thayyib foods can develop a stronger immune system	4.05	1.302
A healthy diet can increase energy and brain work	4.37	1.211

Table 9 shows that respondents have the perception that halal food and thayyib are

important during the COVID-19 pandemic (m = 4.65), the impact of the



post-COVID-19 pandemic has affected me personally (m = 4.59), as well as the impact of the post-COVID-19 pandemic. - 19 will change my food consumption

pattern (m = 4.32) so that the post-COVID-19 pandemic impact will change people's consumption patterns (m = 4.27).

**Table 9. Impact of post COVID-19 pandemic**

Statements	Mean	Std. Deviation
The impact of the post COVID-19 pandemic has affected me personally in my consumption.	4.59	0.774
The impact of the post COVID-19 pandemic will change my food consumption patterns	4.32	0.819
The impact of the post-COVID-19 pandemic will change people's consumption patterns.	4.27	0.717
Halal and thayyib food is important during the COVID-19 pandemic	4.65	0.761

Table 10 shows that the majority of respondents agree with the probability to consume only halal and thayyib food (m = 4.86). Meanwhile, several respondents

agreed to ensure that the food is halal and thayyib before buying it (m = 3.95) and (m = 3.75) to consume food if it only uses halal and thayyib ingredients.

**Table 10. Behavior of buying halal food & Thayyib**

Statements	Mean	Std. Deviation
I will eat only halal and thayyib food.	4.86	1.132
I will make sure that the food is halal and thayyib before I buy it	3.95	0.812
I will consume food if it only uses halal and thayyib ingredients	3.75	0.834

Testing of reliability variables was carried out with SPSS 24.0 for Windows, the value of each Cronbach's alpha on the variables is shown in table 11 which presents the results of the analysis of the reliability and validity of each measurement. According to (Hair et al., 2012). Cronbach's score higher than the threshold of 0.6 indicates that the questionnaire data has adequate reliability. All Cronbach scores in this study were higher than the 0.7 threshold indicating that the questionnaire data had adequate reliability. In terms of convergent validity,

all variables were presented with high composite reliability (CR), with scores ranging from 0.677 to 0.935 and were above the recommended standard of 0.6. In addition, the factor loading values for all variables ranged from 0.719 to 0.944 and exceeded the acceptable limit of 0.6. In addition, the AVE value (0.631 to 0.893) was above the acceptable limit of 0.5. Therefore, the convergent validity of the measurements is met.

**Table 11. Analysis of reliability and validity**

	Factor Loadings	CR	SMC	AVE	Cronbach's $\alpha$	$\sqrt{\text{AVE}}$
<b>Halal logo from MUI</b>		0,904		0,763	0,912	0,877
Halal logo from MUI 1	0,842		0,721			
Halal logo from MUI 2	0,880		0,762			
Halal logo from MUI 3	0,941		0,812			
Halal logo from MUI 4	0,851		0,810			
Halal logo from MUI 5	0,911		0,711			
<b>Attitude to increase immunity</b>		0,897		0,745	0,899	0,867
Attitude to increase immunity 1	0,734		0,638			
Sikapmeningkatkankekebalantubuh 2	0,955		0,874			
Attitude to increase immunity 3	0,877		0,781			
Attitude to increase immunity 4	0,869		0,644			
Attitude to increase immunity 5	0,851		0,799			
Attitude to increase immunity 6	0,830		0,641			
<b>Subjective norm</b>		0,901		0,710	0,830	0,843
Subjective norm 1	0,864		0,743			
Subjective norm 2	0,887		0,785			
Subjective norm 3	0,846		0,717			
Subjective norm 4	0,812		0,731			
Subjective norm 5	0,805		0,718			
<b>Perceived Behavioral Control</b>		0,830		0,747	0,811	0,821
Perceived Behavioral Control 1	0,845		0,714			

**Table 11 To Be Continued...**

Perceived Behavioral Control 2	0,830		0,688			
Perceived Behavioral Control 3	0,719		0,641			
Perceived Behavioral Control 4	0,724		0,711			
<b>Information</b>		0,821		0,631	0,785	0,833
Information 1	0,832		0,767			
Information 2	0,766		0,791			
Information 3	0,821		0,617			
Information 4	0,743		0,611			
Information 5	0,723		0,731			
<b>Ethics</b>		0,883		0,788	0,833	0,761
Ethics 1	0,634		0,738			
Ethics 2	0,755		0,674			
Ethics 3	0,777		0,681			
Ethics 4	0,669		0,844			
Ethics 5	0,751		0,699			
<b>The body becomes healthy</b>		0,749		0,883	0,791	0,744
The body becomes healthy 1	0,742		0,685			
The body becomes healthy 2	0,680		0,719			
The body becomes healthy 3	0,741		0,631			
<b>Impact of post COVID-19 pandemic</b>		0,677		0,753	0,733	0,699
Impact of post COVID-19 pandemic 1	0,634		0,774			
Impact of post COVID-19 pandemic 2	0,855		0,681			
Impact of post COVID-19 pandemic 3	0,778		0,649			
Impact of post COVID-19 pandemic 4	0,677		0,699			
<b>Behavior of buying halal and thayyib food</b>		0,935		0,893	0,891	0,844
Behavior of buying halal and thayyib food 1	0,995		0,974			
Behavior of buying halal and thayyib food 2	0,897		0,881			
Behavior of buying halal and thayyib food 3	0,889		0,899			

CR, composite reliability; SMC, squared multiple correlation; AVE, average variance extracted;  $\sqrt{AVE}$ , square root of average variance extracted.

Discriminant validity, the square root value of the AVE was estimated for each variable and compared with the correlation value, as shown in table 11 and then the level of significance of the correlation was  $< 0.01$  (O’Fallon et al., 1973).

**Table 12 Correlation matrix for discriminant validity**

	Halal logo from MUI	Attitude to increase immunity	Food safety guarantee	Halal Food Ingredients and Thayyib	Information	Ethics	The body becomes healthy	Impact of post COVID-19 pandemic	Behavior of buying halal and thayyib food
Halal logo from MUI	0,832								
Attitude to increase immunity	0,481	0,855							
Subjective norm	0,597	0,566	0,753						
Perceived Behavioral Control	0,795	0,569	0,781	0,893					
Information	0,684	0,475	0,575	0,687	0,880				
Ethics	0,479	0,572	0,431	0,454	0,387	0,93			
The body becomes healthy	0,564	0,679	0,684	0,768	0,586	0,598	0,869		
Impact of post COVID-19 pandemic	0,679	0,459	0,587	0,691	0,877	0,892	0,654	0,561	
Behavior of buying halal and thayyib food	0,699	0,669	0,650	0,691	0,577	0,699	0,744	0,623	0,722

The diagonal element represents the square root of AVE; off-diagonal elements show the correlation between constructs.

**Hypothesis test**

According to Gujarati (2009), the R square value of the "fit" model should be > 0.60. R square and Adjusted R square in table 13 below shows that the model used in this study can be explained by 86.1% and 84.2%, respectively. This means that 86% of changes in the behavior of buying halal and thayib food are explained by changes in the independent variables of the Halal Logo from the MUI, attitudes to increase immunity, subjective norms, perceived behavioral control, information, ethical

factors, the body becomes healthy, the impact of the post COVID-19 pandemic. Thus, the model proposed in this study is a "good" model. As a rule of thumb, an F value below 10 is considered weak. Thus, the model used in this study is a "good fit" model, because the significance value is 0.000 and the F value is greater than the significance value. Hypotheses were assessed using a multiple regression prediction model, following the standards set by Hair et al. (2006).

**Table 13. Summary of Models.**

Model	R	R Square	Adjusted R Square	Std. Error of The Estimate	F	Sig.
1	.944a	.861	.842	.35136	190.468	.000b

a Predictors: (Constant), Halal Logo from MUI, Boost immunity, Food safety assurance, Halal and thayib food ingredients, Information, ethical factors, Body becomes healthy, post-COVID-19 pandemic impact.

b Dependent Variable: Behavior of buying halal and thayib food

The results of the regression analysis as shown in Table 14, show that H6 and H8 were found to be highly significant in the prediction model. The results provide support for hypotheses H6 and H8, namely the ethical relationship ( $\beta = 0.431$  and  $< 0.001$ ) and the impact of the post-COVID-19 pandemic ( $\beta = 0.395$  and  $< 0.001$ ) is very significant on the behavior of buying halal and thayib food and the body becomes healthy. The researcher also observed that food safety assurance also significantly

influenced the behavior of buying halal and thayib food. Although the result is not very significant ( $\beta = 0.071$  and  $> 0.233$ ), it shows a significant relationship. In addition, the results show a positive relationship between the behavior of buying halal food and thayib and six independent variables (Halal Logo from MUI, Boosting immunity, Food safety assurance, Halal & thayib food ingredients, Healthy body, and Post-pandemic impact of COVID-19 on behavior of buying halal and thayib food).

**Table 14. Results of regression analysis.**

Hypotheses	Variable	$\beta$	t-value	$\rho$ -value	Findings
H1	Halal logo from MUI→the behavior of buying halal and thayib food	.016	.285	.777	Supported
H2	Attitude to increase immunity → behavior to buy halal and thayib food	.027	.457	.658	Supported
H3	Subjective Norms→ behavior of buying halal and thayib food	.071	1.196	.243	Supported
H4	Perceived Behavioral Control → buying behavior of halal and thayib food	.039	.634	.537	Supported
H5	Information→buying behavior of halal and thayib food	-.005	-.078	.948	Not
H6	Ethics→ behavior of buying halal and thayib food	.431	6.533	.000	Supported
H7	The body becomes healthy → the behavior of buying halal and thayib food	.027	.468	.640	Supported**
H8	Dampak post pandemic COVID-19→ Body becomes healthy	.395	6.934	.000	Supported
H9	Impact of post pandemic COVID-19→the behavior of buying halal and thayib food	.331	.672	.251	Supported**

Significance at: \*\* $\rho < 0.001$ ; dependent variable: halal food purchasing intention and consumption behavior.

**DISCUSSION**

This study explores the buying behavior of halal and thayib food in Java, Indonesia with the influence of the COVID-19

pandemic. Therefore, marketers of halal and thayib food in Java, Indonesia must increase varieties and expand supply channels of halal and thayib food products. Online

shopping is the current trend of food consumption in Java, Indonesia, especially in the post-COVID-19 pandemic. Thus, in the face of increasing willingness and existing challenges, the halal and thayyib food industries must immediately adjust their production, inspection, supply and marketing strategies to better respond to post-COVID-19 pandemic conditions. Companies can provide information about viruses and security checks with their product packages, improve online sales channels, prevent price increases, and strengthen promotional activities, especially in highlighting the benefits of halal and thayyib food products as well as to explain and predict the purchase intention of halal and thayyib food among Javanese Indonesian consumers in the period current and post-pandemic.

Post Covid-19 pandemic changes the lifestyle and food selection criteria of each individual. Many people, both Muslim and non-Muslim, are concerned about the quality of the food they consume. This study presents factors influence the choice of halal and thayyib food and how TPB can predict the behavior of buying halal and thayyib food. Furthermore, this study illustrates that subjective norms have a positive effect on the buying behavior of halal food.

Ajzen (1991) recommends that control can directly influence behavior by expanding the emphasis on goal attainment. Halal and thayyib foods have gained increasing acceptance among non-Muslim consumers who associate halal with ethical consumption. As a result, values of economic and social justice, and ethical investment have attracted more than just religious observance. This finding recommends that business people can take advantage of the opportunities that arise from the halal and thayyib food business. We also need to develop further studies on the current halal and thayyib market scenario, it should be based on effective pricing mechanisms and create awareness about halal and thayyib practices which not only cover the basic requirements of Shari'ah but

also cover other aspects such as hygiene and food safety. . To empower the purchase of halal and thayyib food from a behavioral point of view, halal and thayyib food in processing can concentrate on social factors that affect the purchase of halal and thayyib food itself, this will motivate consumers to buy these foods.

## CONCLUSION

It can be concluded that the consumer's intention in Java, Indonesia, can influence their buying behavior towards halal and thayyib food. There are certain limitations of this study, namely only looking at the behavioral factors of buying halal and thayyib food, and the small number of respondents and the limited scope of research in Java, Indonesia, which are considered in this study. This study only considers eight variables to determine the purchase intention of halal and thayyib food in Java, Indonesia. Future research may consider such beliefs, moral commitment, and self-characteristic.

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