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Adoption of Extended Theory of Planned Behavior to Halal Food Purchasing Decision Admist Pandemic

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ABSTRACT

This study aims to see whether there has been a change in the pattern of consumption of halal food during a pandemic. This study used a sample of the Soloraya Residence with a random sampling distribution technique using an online questionnaire (G-form). The quantitative research method is carried out using the Extended TPB approach, and processed with the Structural Equation Modeling Technique. The results show that all constructs namely attitude, subjective norms, perceived behavioral control, religiosity and descriptive norms affect the purchase intention of halal food and the decision to buy halal food. By using a pandemic condition as a dummy variable, the results obtained are differences in decision making to buy halal food before and during a pandemic. This means that there is a pattern of changes in people's consumption that tends to choose halal food, even though the changes are small.

Keywords: Halal, Food, Pandemic, TPB

INTRODUCTION

Islam pays high attention to the patterns and lifestyle of its people. One of them is to provide a number of rules and restrictions regarding food ingredients that will be consumed by humans. More specifically, Islam gives the terms for foodstuffs in the form of halal, haram, and syubhat (doubtful)(GIFR, 2015; Khairi et al., 2012). Labeling of these

foods is based on the source, cleanliness, processing method, and disposal method. 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 that are prohibited from being used or used either because of the substance in it 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, Al An'am 145.

For Muslims, halal consumption is an important part of their life that should be of concern. Consuming halal products is a commandment of Allah and a form of Muslim faith. The existence of a halal consumption order encourages Muslims to buy halal products. Referring to data from the State of the Global Islamic Report in 2018, Indonesia was ranked first in the Muslim Food Expenditure with a value of US $ 170 billion. This figure is projected to increase to US $ 247.8 billion by 2025 (Wibowo et al., 2020). This fantastic figure strengthens the potential of the domestic halal culinary market as a lifestyle that is widely accepted by the public. This data shows the huge potential of the halal market in Indonesia. These numbers prove that the Indonesian people are not only a halal food market, but also a producer.

Figure 1. Top Five Halal Food Importers in OIC 2019
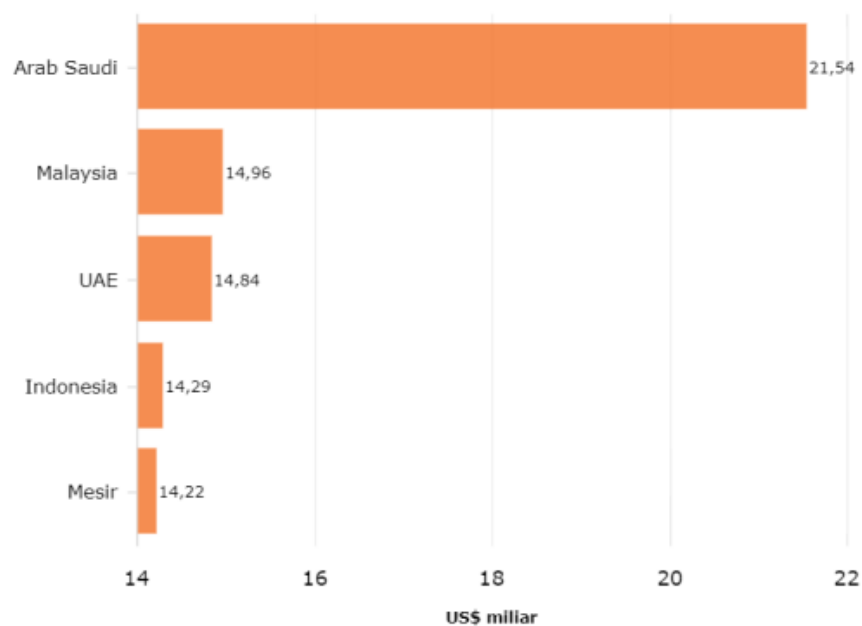
Source: Organization of Islamic Cooperation (OIC)

The covid-19 pandemic raises a number of multidimensional problems, not only a health crisis, but also threatening world food stability. 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 Bank Indonesia 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 US $ 16.97 billion in 2020. Commodity groups as the largest contributor to exports of 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). The high consumption need for halal products encourages a high level of demand as well, so that the incentive to produce halal increases. Actively, halal producers can encourage the halal market by understanding the buying behavior of Muslims as their main 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). Purchase intention is a concept that gives an indication to 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.

The decision-making process in general, a consumer will try to find information about how to make the right purchase decision. Nowadays consumers are very critical in finding and digging up information about the products to be used. 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, tayyib. 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 higher involvement in the product selection process (high involvement). Thus there will be products that are selected for consumption and products that are put aside due to the selection process. The selection process itself will make halal as its main parameter.

Moreover, with the spread of rumors that Covid-19 is a virus transmitted by bats, it has made halal a global trend for hygienic food alternatives and fulfills thayyib elements for consumption. This emphasizes that in Islamic teachings wild

animals, najis and unclean animals are scientifically unfit for consumption. However, in Indonesia itself there are still many markets that 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 2016

No	Regency	Pig Population Number
1	Karanganyar	52145
2	Semarang	15971
3	Sukoharjo	14530
4	Wonogiri	9179
5	Boyolali	6002
6	Batang	5800
7	Sragen	3987
8	Pemalang	3756
9	Banyumas	3577
10.	Klaten	1446

Source: BPS

In the Surakarta Residency, for example, information was obtained that Karanganyar Regency is the largest center for pork and alcohol (ciu) farming in Sentral Java (Jawa Tengah). Based on the BPS data, information is obtained that the districts within the scope of Karesidenan Soloraya which include Karanganyar, Sukoharjo, Wonogiri, Boyolali, Sragen and Klaten districts are the 10 districts with the largest pig breeding population in Central Java. Therefore, it is not uncommon for many non-halal culinary to be bought and sold. Not only pork, there are also dog meat, frogs (swike) and other non-halal foods. Some local people, consuming these foods is a natural thing, with reasons of curiosity, medicine or just to think of it as ordinary food.

This research then draws a common thread to analyze whether during the pandemic, there has been a change in the halal lifestyle, especially in choosing food products, which in turn has an impact on purchasing intention and the decision to buy

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halal food products in the Soloraya region. This is influenced by the mindset that non-halal food has the potential to interfere with health, both public health by triggering pandemics and individual health, such as the bat rumor in the previous explanation.

In previous empirical studies, it was stated that there are various things that 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 patterns of individual behavior in carrying out an action (Ajzen, 1985, 1991; Hill et al., 1977). Then this theory was developed into Extended TPB to explain determination outside the model in explaining interests and taking decision-making actions (Shalender & Sharma, 2021a). This theory was then used as an approach to see whether during a pandemic, people in Soloraya experienced a pattern of changing food habits.

Original TPB shows the construct of 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 is a measure of a person's belief about how simple or complex it is to carry out an action, 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 the increasing level of understanding of religion will increase awareness of halal consumption. While the descriptive norm is used to see daily habits that are carried out, in the context of the study, the consumption of non-halal food is a common thing in the Soloraya area.

With the Extended TPB approach, it makes a difference from previous research which was confronted with the condition of the consumption behavior of the Soloraya people in recent

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times. In addition, the focus of this study is to see whether there is a change in consumption patterns after a pandemic occurs.

LITERATURE REVIEW

Theory of Reasoned Action (TRA) was developed by Ajzen and named Theory of Planned Behavior (TPB) (Ajzen, 1991). Theory of Planned Behavior is described as a construct that complements TRA. Ajzen's 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 as an approach 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).

TPB explains individual behavior, arises because of the individual's intention to behave and the individual's intention is caused by several internal and external factors of the individual. 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 2. Theory of Planned Behavior Construct


Source: (Ajzen, 1991)

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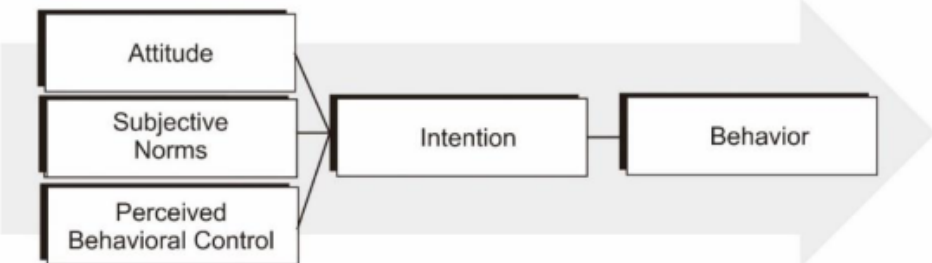
TPB explained that an individual's intention to behave is determined by three factors, namely: attitude toward the behavior, subjective norms and perceived behavioral control. Fishbein and Ajzen in Thompson et al., (1991) define attitude as the number of affections (feelings) that a person feels to accept 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 Sapingi 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 give an assessment of someone's behavior. The assessment given can be in the form of a positive or negative assessment. Ajzen and Fishbein in Hill et al., 1977) 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), 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 behavior that is acceptable to the person or the environment around the individual. An individual will avoid himself to show a behavior if the surrounding environment does not support the behavior. Thompson et al., (1991) stated that subjective norms are individuals who will perform certain behaviors if their behavior can be accepted by people who are considered important in their lives and can 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 perform the behavior under consideration. The reason for the direct influence of subjective norms on intentions is that people may choose to perform a

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behavior, even though they themselves do not like the behavior or its consequences (Brown & Venkatesh, 2005).

Perceived behavioral control is defined by Ajzen, (1991) as perceived ease or difficulty to perform behavior. Perception of behavioral control is how a person understands that the behavior he shows is the result of control exercised by him. According to Ajzen, (1991), 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 situations 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 that are of interest. So, someone will have the intention to carry out a behavior when they have the perception that the behavior is easy to show or do, because there are things that support the behavior.

Figure 2. Modification of Extended Theory of Planned Behavior Construct
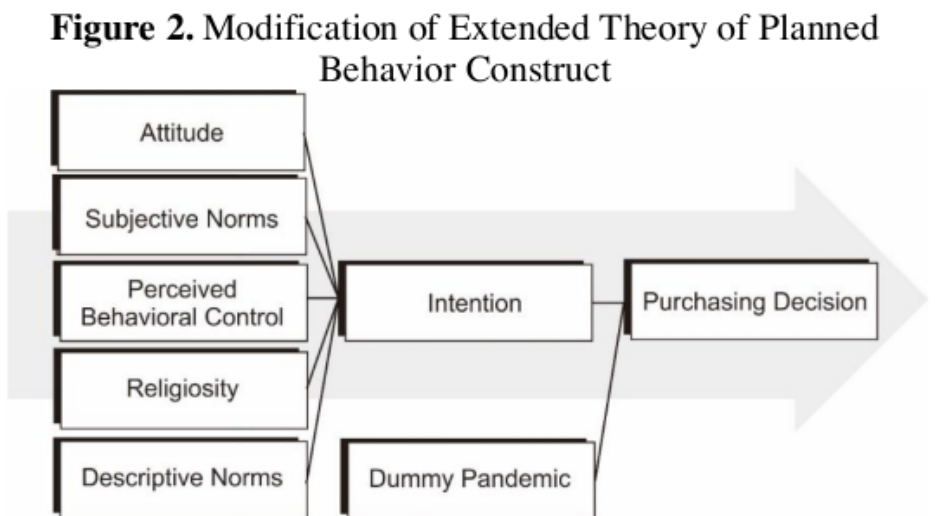
Source: Figure Processed

In the modified construct of Extended TPB, religiosity and descriptive norms were added. Religiosity, in religious studies is often distinguished between Religion (religion) and

Religiosity. Ghozali stated that religion is an institutionalized system and fundamentally becomes a binding norm in everyday life and serves as a guide for 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 religious values and tends to turn away from religious formalism (Ghozali, 2002).

Religiosity in Islam does not only occur when a person performs ritual worship, but also when performing other daily activities. Religion is manifested in various aspects of human life. Religion has an influence in the formation of attitudes because religion lays the foundation for moral concepts in individuals. According to Glock and Stark, there are five dimensions of religiosity, namely belief (the ideological dimension, religious belief), worship or religious practice (the ritualistic dimension, religious practice), appreciation (the experiential dimension, religious feeling), practice (the consequential dimension, religious effect), and religious knowledge (the intellectual dimension, religious knowledge) (Bearon & Koenig, 1990; Ellis, 1980).

Descriptive norms are an attempt to assess actions based on good and bad terms or norms 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 bad, 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 as they are, namely regarding human values and behavior as a fact related to the cultural situation and reality. It can be concluded that the reality in the appreciation of values or without value in a society is associated with certain conditions that allow humans

to act ethically. Descriptive norm, according to Katt Soff's opinion, is concluded as a form of implementation of actions and behaviors that are applied to every human being, which is the basis of social life between humans within the scope of the community environment (Shalender & Sharma, 2021).

This study uses the extended TPB to measure the level of halal food purchasing decisions. Based on empirical research, it is found that in general, the construct of the TPM variable affects buying interest and purchasing decisions. Empirically Attitude is an individual's encouragement to form intentions, so that the greater the self-motivation in studying the good and bad aspects of halal food products, the greater 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). 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). Perceived behavioral control is a representation that the ease of obtaining halal food also encourages individuals to make halal food purchase decisions (Alam & Mohamed, 2011; Khairi et al., 2012).

In addition to the main 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 bad consequences, it will have an impact on shifting norms, which will reduce the consumption of non-halal food (Shalender & Sharma, 2021a). The impact of reducing non-halal consumption, in the aggregate, will reduce the purchase of non-halal food and increase the consumption of halal food. In addition, this study

also uses pandemic conditions as a control variable to determine whether there is a change in the pattern of consumption of halal food in the Residency of Soloraya.

H_1:   Attitude affects to the intention and purchasing decision

H_2:   Subjective norms affects to the intention and purchasing decision

H_3:   Perceived behavioral control affects to the intention and purchasing decision

H_4:   Religiosity affects to the intention and purchasing decision

H_5:   Descriptive norms affects to the intention and purchasing decision

H_6:   There are differences in the consumption pattern of halal food during pandemic

METHODS

This research is a quantitative study using primary data. The samples used were people in all districts in the residency of Soloraya, namely Sragen, Karanganyar, Sukoharjo, Boyolali, Klaten, Wonogiri districts and Surakarta city. Primary research uses technical random sampling with online questionnaire distribution (Gform). Data analysis using Structural Equation Modeling (SEM).

Structural Equation Modeling (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 combination of regression analysis and factor analysis. 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) In this study, exogenous constructs include attitudes, subjective norms, perceived behavioral control, religiosity and descriptive norms. While the endogenous constructs are purchase intentions and decisions.

Measurement of the PLS SEM model is divided into measurements of the outer model and the inner model. The first measurement in the outer model is the reflective measurement. The measurement model was assessed using reliability and validity. For reliability, Alpha Cronbach 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's Alpha, the value of c (composite reliability) is also used which is interpreted the same as the value of Cronbach's Alpha. Each latent variable must be able to 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 absolute value of the external standard load or commonly called external load). The reflective indicator should be omitted from the measurement model if it has an outside standard load value below 0.4 (Ghozali, I., & Latan, 2015; Latan & Noonan, 2017).

There are two types of validity in PLS SEM, namely 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 is able to explain more than half of the indicator variance on average. While 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 structural model. Structural model is a model that relates latent variables. The model in describing the relationship between latent variables and manifest variables (indicators). In the outer

model, there are two types of models, namely the formative indicator model and the reflexive indicator model. The reflexive model occurs when the manifest variable is influenced by the latent variable, while the formative model assumes that the manifest variable affects the latent variable with the direction of 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 value of R-squared (R^2) is used to measure how much influence certain independent latent variables have on the dependent latent variable. According to Ghozali a good R2 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 doing a bootstrapping process. The significance test in explaining the hypothesis whether the value of the t value> t of the construct dining table is significant, namely having the effect of exogenous variables on endogenous variables.

RESULTS

Respondents who successfully obtained in the study amounted to 98 people consisting of various backgrounds. The descriptive statistics are presented in the following table:

Table 2. Demographic

Categories	Information	Percentage
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%
District Origin	Sragen	12%
	Karanganyar	14%
	Sukoharjo	20%
	Boyolali	17%
	Klaten	15%
	Wonogiri	13%
	Surakarta City	9%

Source: Data Processed

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 then the model is said to be 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.

Figure 3. Outer Loading
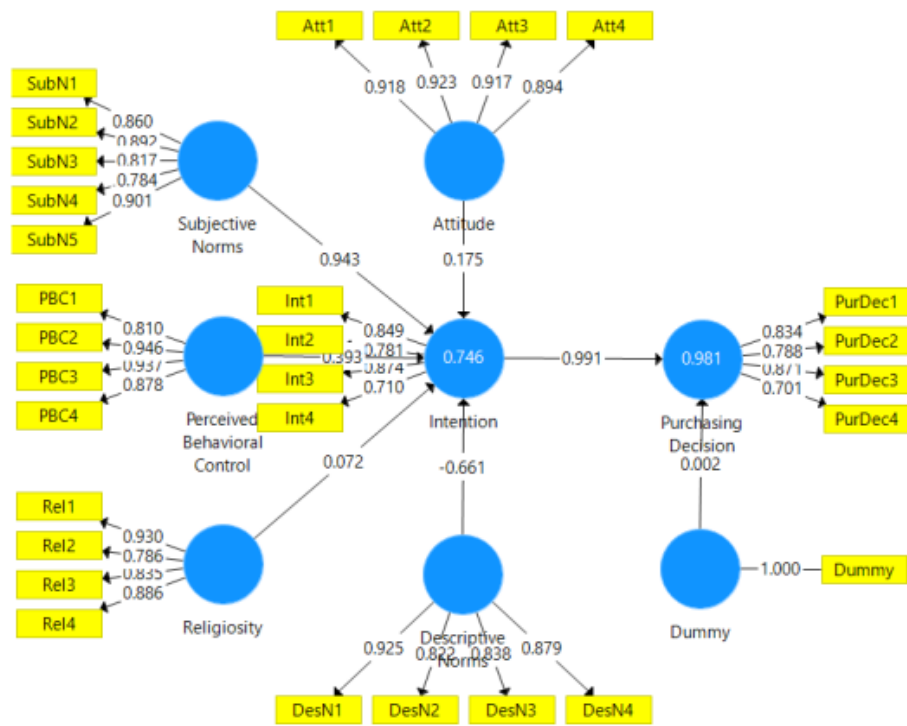
Source: Data Processed

The structural model is a model that explains how constructs interact between latent variables. Certain hypotheses or assumptions underpin the relationship between constructs. The factors that affect intention in this study 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 acts as a control for whether there is a change in the consumption of halal food during the pandemic. Measurement of the external model can be done by testing cronbach's alpha, composite reliability, convergent validity, discriminant validity and unidimensionality. The results of data processing are presented as follows:

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Table 3. Reliability Calculation Result (Outer Model)

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
	Attitude	0,953	Reliable
Composite Reliability	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

Table 4. Validity Calculation Result (Outer Model)

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
Discriminant Validity	Attitude	0,913	Valid
	Subjective Norms	0,852	Valid
	P. Behavioral Control	0,894	Valid
	Religiosity	0,861	Valid
	Descriptive Norms	0,867	Valid
	Intention	0,806	Valid
	Purchasing Decision	0,801	Valid

Source: Data Processed

Based on the above test, information is obtained that the Cronbach Alpha and Composite Reliable 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

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shows a value of more than 0.5. So, 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 5. Path Coefficient and Adjusted R Square

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

Source: Data Processed

Based on the calculation table above, all endogenous variables have an effect on exogenous variables. This can be seen from the P-value which is below 0.05. Likewise, the dummy 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 pandemic. Then, the adjusted R square value is also convincing, where all construct variables in the model have an effect on the intention to buy food by 63.2% and against to purchasing decision by 78.1%. The rest is the influence of other variables that are not included in the model.

DISCUSSION

This study found that attitudes (Att) have an significant effect on purchasing intention so that indirectly it will also influence individual purchasing decisions for halal food. This shows that during the pandemic there is an encouragement that occurs in

the community to learn and find out more about the impact of non-halal food. This condition allows individuals to begin to be selective in choosing food so that gradually they shift their consumption to halal food. The impact is an increase in the purchase of halal products in line with the increase in the level of decisions to buy halal food (Hasyim, 2018, 2019; Osman et al., 2019; Shalender & Sharma, 2021b).

Another fact that was found was that external influence, which is a form of subjective norm (SubN), also affects purchasing intention and purchasing decision of halal food. In line with the influence of attitude, if there is a change in the consumption pattern of society, then in the aggregate it will have an impact on individuals in consuming halal food. Measurably, this can be seen from the increase in purchasing decisions for halal food. Then the convenience which is part of the perceived behavioral control (PBC), found the results that during the pandemic, there was a reduction in the stock of non-halal food. For example, in centers for producing alcohol, which initially a small portion of industrial products were used as raw material for liquor, during the 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, 2021b).

Another finding is that general religiosity (Rel) and descriptive norms (DesN) increase during a pandemic. This means that a person's religious awareness has increased, which can be seen from the increasingly better patterns of worship and religious practice. The divine expression is manifested by helping each other, giving, maintaining and obeying government regulations (ulil 'amri). With this awareness, it has an impact on preferences to prefer halal food as a form of obedience

(Aniqoh & Hanastiana, 2020; Latiff et al., 2016; Peristiwo, 2019). Likewise, for descriptive norms (DesN) that consider non-halal food to be reasonable food, it is shifted that these foods are not suitable for Muslims. Some non-Muslims consider that non-halal food is permissible for their religion, so that there is an assumption that non-halal food is better consumed by non-Muslims (Fara et al., 2015). So in general it can be concluded that in the Soloraya region there has been a change in the pattern of food consumption which is reflected in the buying decision. Although this change is small, 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.

CONCLUSION

The existence of the Covid-19 pandemic has created a number of 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 the 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 the Wuhan market, China. Therefore, some people in Indonesia respond that halal food is a representation of food that reflects the value of health, cleanliness and of course blessings. Therefore, this study examines whether during a pandemic new habit patterns are formed to be more careful in consuming food. Whether halal is one of the important factors in determining people's buying decisions, especially in the Soloraya area.

The results of the research found that attitudes which 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 is a representation of convenience, also has an impact on purchasing decisions for halal food. This can be seen from the non-halal food / drink which is only

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limited to non-Muslim consumption, so that the alternative for Muslims is halal food which is relatively abundant and easy to obtain. In addition, during the pandemic, the level of religious practice reflected in religiosity has also increased. This is shown by the culture of helping one another to alleviate the burden affected by the pandemic, of course, along with a good understanding of religion will also have an impact on halal consumption patterns. Meanwhile, descriptive norms show that the natural food that Muslims should consume is halal food, besides being guaranteed its goodness it also contains blessings. In general, it can be concluded that in the Soloraya region there has been a change in food consumption patterns as reflected in the purchasing decisions. Although this change is small, 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.

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