

The Influence of Halal, Tayyib, Hygienic Food on Food Purchases in Bansari, Temanggung

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Abstract

The purpose of this study is to determine the influence of halal knowledge, halal awareness, tayyib, and hygiene on purchase intention, as well as purchase intention on purchase decision in Bansari District, Temanggung, Central Java. This study is quantitative research with a sampling method using simple random sampling, which was obtained by 125 respondents. The results of the study show that halal knowledge does not affect purchase intention. Meanwhile, halal awareness, tayyib, and hygiene have a significant positive effect on purchase intention, purchase intention has a significant positive effect on purchase decision. The path coefficient value of the halal knowledge variable to purchase intention was 0.491, the halal awareness variable to purchase intention was 0.000, the tayyib variable to purchase intention was 0.036, the hygienic variable to purchase intention was 0.000, and the variable was Purchase intention to a purchase decision of 0.000.

Keywords: purchase intention, halal knowledge, halal awareness, tayyib, hygiene

Abstrak

Tujuan penelitian ini adalah untuk mengetahui pengaruh pengetahuan halal, kesadaran halal, tayyibat dan higienis terhadap niat pembelian, serta niat pembelian terhadap Keputusan pembelian di Kecamatan Bansari, Temanggung, Jawa Tengah. Penelitian ini merupakan penelitian kuantitatif dengan metode pengambilan sampel menggunakan simple random sampling, yang didapat sebanyak 125 responden. Hasil penelitian menunjukkan pengetahuan halal tidak berpengaruh terhadap niat pembelian. Sedangkan kesadaran halal, tayyibat dan higienis berpengaruh positif signifikan terhadap niat pembelian, niat pembelian berpengaruh positif signifikan terhadap Keputusan pembelian. Nilai path coefficient pada variabel pengetahuan halal terhadap niat pembelian sebesar 0,491, variabel kesadaran halal terhadap niat pembelian sebesar 0,000, variabel tayyibat terhadap niat pembelian sebesar 0,036, variabel higienis terhadap niat pembelian sebesar 0,000, dan variabel niat pembelian terhadap keputusan pembelian sebesar 0,000.

Kata Kunci: niat pembelian, kesadaran halal, pengetahuan halal, tayyibat, higienis

INTRODUCTION

At this time, the food circulating in the community is very diverse, hygienic food and tayyib are also the concern of several circles of the community. Parents are worried about the snacks that are circulating, because judging from the composition of the foodstuffs, there are additives and additive substances that have a bad impact on the body in the long term. Addictive substances are

substances that cause dependence or addiction, such as caffeine found in coffee. Meanwhile, additives are ingredients that are usually added to food or beverages in the process of processing and storage to strengthen taste, beautify the appearance, preserve, and others. Additive sources consist of natural, non-natural, or synthetic. This synthetic additive if used excessively will be harmful to the human body, because it can have an impact on health in the long term. These synthetic additives are for example preservatives, sweeteners, flavorings, chewers, and dyes.

Research by (Ridawati & Alsuhendra, 2022) with results stating that 34.4% of online food traders' sanitation and hygiene knowledge in East Jakarta is in the good category, 46.9% is in the adequate category and 12.5% is in the poor category. (Satyaningsih et al., 2017) stated that 87% of traders whose conditions of the location of the place of sale are not qualified, there are 60% whose traders' conditions are not qualified, there are 70% of traders whose way of presentation is qualified, Meanwhile, of the 30 samples of wet cake snacks that were examined, 18 (60%) samples of wet cake snacks did not contain *Escherichia coli* and 12 (40%) samples of wet cake snacks contained *Escherichia coli*.

Research by (Fajriansyah, 2017) in Lampanah Village, Seulimeum District, Aceh Besar Regency, with research results showing that the management of home cake making is still not good, which is 60.0%, although in general the knowledge of home industrial managers is high, which is 65.7%. Research by (Rukmansyah et al., 2022) at the Makassar City Traditional Market, with results showing that there were 3 out of 10 samples of market snacks that had positive results containing *Escherichia coli* bacteria. Then it was concluded that good knowledge and attitude did not guarantee the occurrence of good personal hygiene measures for food handlers, because good sanitation quality is still needed in food processing to produce healthy and consumable food.

Hygienic is clean from germs and safe for the health of living beings, especially humans. While *tayyibat* means "good things", and "good and pure things (Kahf, 1996). Hygienic food is not necessarily *tayyibat*, because hygienic is seen in terms of food hygiene and safety only, while *tayyibat* is related to the quality of the food, such as the content of vitamins, nutrition, etc. While halal food in Indonesia is regulated in Law no. 33 of 2014 concerning Halal Product Guarantee, the law does not regulate *tayyibat*, while drugs and food are regulated and supervised by BPOM with a certain level. So the use of additive and addictive substances at certain levels is allowed, but it is still not good for the body in the long term.

(Usman et al., 2023) revealed that halal awareness is a different concept from halal-certified awareness; Knowledge about halal is a different concept from knowledge about halal certificates. Consciousness is the result of knowledge, but knowledge is not the result of consciousness. Halal awareness has a significant effect on halal-certified awareness; knowledge of halal certificates has a significant effect on halal-certified awareness, but knowledge of halal does not have a significant effect on halal-certified knowledge and awareness; Halal certificate knowledge is not affected by halal knowledge and halal awareness. Research by (Fatur Rahman, 2019) and (Shaari et al., 2020) states that halal awareness has a positive and negative effect on interest in buying halal food. Research by (Norazlan Shah et al., 2013) states that there is a significant relationship between the use of nutrition labels and food purchase decisions in students, while nutrition or nutrition is one of the indicators of *tayyib* (Mokti et al., 2023).

Research by (Widyanto & Sitohang, 2022) shows that halal knowledge and halal certification have a significant positive effect directly or by mediating "attitudes" toward purchase intention for Muslim millennials. Meanwhile, the research of Bukhari, et al. showed that Attitude towards Halal

Vaccination did not affect Halal Vaccination Purchase Intention and the results of MGA (multi-group analysis) revealed a statistically significant difference in the influence of religiosity on purchase intention between Muslim consumers in Malaysia and Pakistan.

The majority of the population of Bansari District, Temanggung Regency is Muslim, in 2021 as many as 24,668 people, in 2022 as many as 26,100 people and in 2023 as many as 24,223 people (BPS, 2025). Where this is related to the intention to the decision to purchase halal food, it can even be to the repurchase of halal food. A purchase decision involves a sequence of choices formed by the consumer before making a purchase that begins after he has the will to fulfill his desires. This is following the research of (Lin & Chen, 2009) which states that buying interest affects buyback decisions. As well as (Sukmana et al., 2020) stated that hygiene has a positive and significant effect on repurchase interest. Based on this, it is necessary to research in Bansari District, Temanggung Regency about the intention and decision to purchase halal food, which is based on halal knowledge, halal awareness, tayyib, and hygiene.

LITERATURE REVIEW

Halal Food

Food and beverages are basic needs for humans to support health. The food needed must of course have good nutritional value. In addition to nutritional value, other things will also be considered, such as how to process, the cleanliness of the food handlers, and how the food is served.

In the Arabic dictionary, ṭa'ām (طعام) means food, marasai, tasting, and tasting (Ali & Muhdlor, 2003). Food is anything that can be eaten (such as confectionery, side dishes, and cakes); any substance that we eat or enter into the body that forms or replaces body tissues, provides energy or regulates all processes in the body (KBBI). Food is something that can be eaten and everything is made for strength (Hadi, 1997).

Food is a basic human need that is needed at all times and requires good and correct management to be beneficial to the body. Snack food is a food processing product that is widely found around schools and is consumed regularly by many school-age children or students. In addition to being useful, snack foods also risk causing health problems.

In Surah Al-Baqarah Verse 168, Allah SWT says:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Meaning: "O people, eat what is lawful and good from what is on earth, and do not follow the steps of the devil. For indeed Satan is a real enemy to you."

Then in Surah Al-Maidah verse 88, Allah says

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

Meaning: "And eat the food that is lawful and good from what Allah has provided for you, and fear Allah in whom you believe in Him."

Halal comes from the word halla-yahillu-hallan wa halaalan. Halal in Islam is halal in terms of its substance, processing method, and how to obtain it (Djakfar, 2013). The opposite of the word

halla is harroma, which means to prohibit or prevent (Ali & Muhdlor, 2003). Ibn Castir stated that it is halal that He (Allah) allows them to eat from everything that is on the earth, that is, what is lawful for them is good and does not harm their body and mind.

In the tafsir jalalain it is said that Surah Al-Baqarah Verse 168 comes down about those who forbid some types of camels / sawaib that are halal, (O people, eat what is lawful from what is on the earth) is lawful into a 'thing' (and good) that strengthens the quality, which means delicious or delicious, (and do not follow the steps) or the ways (of Satan) and his seduction (indeed he is a real enemy to you) means that his hostility is clear and clear.

Quraish Shihab explained that the concept of Halalan Tayyiban food is that not all foods and drinks are halal automatically tayyib, not everything that is tayyib is halal according to the way it is obtained, there are halal and tayyib for someone who has certain health conditions, because food that is good for one person and another is different, so good food is food that does not harm anything to the person who consumes the food and is not harmful to the body, Halal food is food that is not forbidden to eat and is not forbidden by Allah, halal in its substance and how to obtain it.

Surah Al-Maidah verse 3

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلِيَ لغيرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا
ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكُمْ فِسْقٌ الْيَوْمَ يَبْسُ الدِّينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ
أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمِهِ فَإِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ

"It is forbidden for you to eat carcasses, blood, pork, and (animal flesh) that are not slaughtered in the name of Allah, those that are suffocated, those that are struck, those that fall, those that are horned, and those that are pounced by wild animals, except those that you slaughter. (It is forbidden) what is slaughtered for idols? (Similarly) drawing lots with azlām (arrows), (because) it is an evil deed. On this day the disbelievers have despaired of (defeating) your religion. Therefore do not be afraid of them, but fear Me. On this day I have perfected your religion for you, I have fulfilled My favor for you, and I have accepted Islam as your religion. So, whoever is forced because he is hungry, not because he wants to sin Allah is Forgiving and Merciful.

Imam Ibn Katsir explained the prohibition of carcasses is carried out because there is harm (danger) to both religion and the human body, considering that the blood in these animals is still trapped in their bodies. This hadith was narrated by Abu Abdullah Muhammad ibn Idris Ash-Shafi'i from Ibn Umar, that the Prophet PBUH said:

أَجَلٌ لَنَا مَيْتَتَانِ وَدِمَانٌ، فَأَمَّا الْمَيْتَتَانِ فَالْحَوْتَ وَالْجَرَادُ، وَأَمَّا الدِّمَانُ فَالْكَبِدُ وَالطُّحَالُ

Meaning: "It is permissible for us to have two types of carcasses and two types of blood. There are two types of carcasses, namely fish and grasshoppers, and two types of blood, namely liver and spleen."

The halal food sector is promising for Muslim and non-Muslim participants - Challenges in the halal food industry include low awareness and misleading information (Hamid et al., 2022). Then (Fuseini et al., 2020) stated that the lack of unified national or global halal standards confused about

what is truly halal. The study surveyed Halal certification bodies in the UK to highlight differences in Halal standards for meat production.

Usman et al. (2023) stated that the following statements can be used to measure halal knowledge:

- Halal food ingredients can become haram food due to improper cooking processes.
- Halal foodstuffs can be unclean food due to improper cleaning processes.
- Consuming food that has a forbidden name or symbol is a forbidden act.
- Halal food can become haram due to improper delivery processes.
- Halal food can become haram due to improper packaging process

For halal awareness, (Usman et al., 2023) use the following statements:

- When I was going to buy food products, my mind was focused on the halalness of the product
- I made a special effort to check the halalness of the food products I was going to buy
- Before buying food, I will make sure that the food product is made from halal ingredients
- I only buy food products that I believe are made from halal ingredients
- I only buy food products that I believe are handled under Sharia principles

Tayyibat Food

Allah SWT commands in Surah Al-Baqarah 168:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Meaning: "O man! Eat what is lawful and good on earth, and do not follow the footsteps of Satan. Truly, Satan is a real enemy to you."

Tafsir Surah Al-Baqarah 168 according to Ibn Kastir Allah Subhanahu Wa Ta'ala mentioned as a gift to them, that He allowed them to eat of all that is on earth, that is, what is lawful for them is good and does not harm their body and mind. Then Surah Al-Baqarah 172

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنَّ كُنتُم لَإِيَّاهُ تَعْبُدُونَ

Meaning: O you who believe! Eat of the good sustenance that We have given you and give thanks to Allah, if you only worship Him.

Tafsir of Surah Al-baqarah 172 According to (Hamka, 2015) there is a call to humans to eat halal and good food, surely to the believers, this command is emphasized even more. Because food has a great influence on the soul and attitude of life. Food also determines the subtlety or roughness of a person's mind. So comes the above verse regarding good food provided by Allah. Namely complete fruit grows, and livestock. Thus it is the food you are looking for and choose which one is good, surely you will not lack to eat it. According to nutritionists' investigations, various foods contain several kinds of vitamins, egg whites, iron, acids, calories, hormones, and so on, because all of them will strengthen the human body.

Kahf (1996) defines tayyibat as good and pure things. (Mokti et al., 2023) formulated indicators of tayyib that are quite relevant in the context of food production, namely nutrition, safety, hygiene, quality, and authenticity.

- Nutrients

Nutrition/nutrition is a process related to the food and beverages consumed by a person and is one of the main basic human needs needed for life (Nopitasari & Heri, 2021). Good nutrition can help prevent diseases and maintain body health.

- **Security**

Safety in food is Harmless, painless, safe, minimal or free of contamination, minimal or free of potential toxic, free of toxic and harmless, free of harmful elements and harmful substances, elimination of toxic elements, intoxicating and harmful (Mokti et al., 2023). Food safety is the conditions and efforts necessary to prevent food from the possibility of three contaminants, namely biological, chemical, and other contaminants that can interfere, harm, and endanger human health and do not conflict with the religion, beliefs, and culture of the community so that it is safe for consumption. The processed food produced must be by the way processed food is made and good to ensure its quality and safety. In addition, food must be suitable for consumption, namely not rotten, not disgusting, of good quality, and free from Biological, Chemical, and Physical Pollution (Dinkes, 2023).

The main goal of food safety is to prevent food and beverages from being contaminated by foreign substances, both physical, biological, and chemical so that it can reduce the potential for illness due to food hazards. Physical contamination is foreign objects that get into food or drinks. For example, hair, metal, plastic, dirt, dust, nails, and others. The meaning of biological contamination is a substance produced by living things (such as humans, rats, cockroaches, and others) that enters food or drinks. Chemical contamination includes herbicides, pesticides, and veterinary drugs. Chemical contamination also comes from the environment such as air or soil and water pollution (Lestari, 2020).

- **Hygiene**

Cleanliness is not dirty and does not contain substances that can harm or interfere with a person's health (Mokti et al., 2023). Similarly, the equipment must be kept clean and the container must always be closed. Personal and hand hygiene guidelines, as well as clean and appropriate dress requirements, specifically for food workers (Sciences et al., 2019).

- **quality**

Food quality can be defined as anything that satisfies a consumer's desire or utility. The quality of food is related to taste, which is delicious. Quality can also be related to appearance, namely beautiful, good physical shape (Mokti et al., 2023).

- **Authenticity**

Nutrition/nutrition is a process related to the food and beverages consumed by a person and is one of the main basic human needs needed for life (Nopitasari and Heri, 2021). Good nutrition can help prevent diseases and maintain body health.

Hygienic Food

Hygiene is a health effort to maintain and protect individual hygiene. For example, washing hands to protect hand hygiene, washing dishes to protect the cleanliness of dishes, and discarding damaged food parts to protect the integrity of food as a whole (Sumantri, 2010). Hygiene is a preventive health business that focuses more on individual health business activities and human personal health businesses (Yulia, 2016).

The requirements for healthy food that has been processed can be divided into 2, namely:

1. Packaged food must meet the following requirements:

- a. Have a label that should be branded.
- b. It is registered and has a registration number.
- c. The packaging is not damaged/torn or inflated.

- d. There are signs of expiration and in a state that has not expired.
- e. Packaging that is not used must only be used once.
2. Unpackaged food must meet the following requirements:
 - a. "Fresh" state.
 - b. Not stale, rotten, damaged, and moldy.
 - c. It does not contain prohibited ingredients, for example, preservatives that are not for food, textile dyes, or drugs (Chantika et al., 2016).

Hygienic indicators according to (Kumar & Bhatnagar, 2017) are

1. Hygiene standards
2. Food storage
3. Personal care and hygiene
4. Cleanliness of food outlets and ancillary sections
5. The area around the food stall

Purchase Intention

Purchase intent is an approach to predict and test consumer behavior on their attention to a particular product and their willingness to buy it (Widyanto & Sitohang, 2022). Purchase intention is understood as the habit of the consumer's intention to buy a product. Research by (Herlina et al., 2020) states that the millennial Muslim generation tends to spend their money on recreational activities with less savings than the older generation group. Other studies.

Purchase intention indicators are

- Possible costs (Rahman et al., 2015)
- Exchange (Rahman et al., 2015)
- Willingness to buy (Khan & Azam, 2016); (Bukhari & Nee, 2020)
- Considerations (Khan & Azam, 2016); (Bukhari & Nee, 2020)
- Future purchases (Rahman et al., 2015)

Purchase Decisions

The marketer's task is to understand what happens in the consumer's consciousness between the arrival of the outside marketing stimuli and the ultimate purchase decisions. Four key psychological processes—motivation, perception, learning, and memory—fundamentally influence consumer responses (Kotler & Keller, 2016).

Purchase decisions indicators (Hanaysha, 2018) are

- Like it or like it
- Recommend to others
- Purchase
- Satisfied

IMPLEMENTATION METHOD

Population is an abstraction area that is composed of entities or subjects that have specificity in quality and are typically that are approved by the researcher to be studied and subsequently concluded (Sugiyono, 2019). This sampling method uses simple random sampling, where each element in the

population has a known and equal chance of being selected as a subject (Bougie & Sekaran, 2019), with a total of 125 samples. The data used in this study is primary data, namely data obtained and collected by researchers themselves to answer their research problems specifically (Oei, 2010). The data collection technique in this study uses a questionnaire (Machali, 2021), which is a data collection technique by asking a list of questions that must be filled in by respondents.

This study uses Structural Equation Model (SEM) analysis with the help of SmartPLS software which is used to analyze or estimate *p-values* automatically and no longer need to search for *t-value* calculations or *t-tables*. According to (Sholihin & Ratmono, 2013), PLS can also produce coefficient values and *p* values for the moderation model directly and produce *indirect* impact output values, total effects, standard errors, and effect sizes. There are three parts to estimating PLS parameters, namely producing weight estimates, generating estimates for inner models and outer models, and generating means and location estimates (Ghozali, 2014).

1. Designing structural or inner models

The inner model describes the relationships between latent variables based on substantive theory. The PLS assessment starts by looking at the adjusted R-Square for each dependent latent variable. In addition, the PLS model is evaluated by looking at the Q-square used to measure how well the observation value is produced by the model and also the estimation of its parameters.

2. Designing measurement models or outer models

The convergent validity of the measurement model with the indicator reflective model is assessed based on the correlation between the item score/component score and the construct score calculated with PLS. The reflective size is said to be high if it correlates more than 0.7 with the construct to be measured.

The discriminant validity of the measurement model with reflective indicators was assessed based on cross-loading measurements with the composite. The method to assess discriminant validity is to compare the square root of the Average Variance Extracted (AVE) of each construct greater than the other constructs in the model. If the AVE value of each construct is greater than the correlation value between the constructs and other constructs in the model, then it is said to have a good discriminant validity value. It is recommended that the AVE value should be greater than 0.5 (Ghozali, 2014)

RESULT AND DISCUSSION

Descriptive Analysis of Respondents

This study used a sample of 125 people, with the majority of respondents being women, while seen from the generation of respondents can be seen as follows.

Table 4. 1 Respondent Generation

Generation	Sum	Percentage
X	10	8%
Y	67	53%
Z	48	38%
Total	125	100%

Source: Primary data that has been processed, 2023

Based on the data, table 4.1 shows that the majority of respondents are Generation Y with a percentage of 53% totaling 67 respondents, then Generation Z as many as 38% with a total of 48 respondents, and the rest of Generation X as many as 8% with a total of 10 respondents.

Validity Test

Table 4. 2 Validity

	Loading Factor	Sample Average (M)	Standard Deviation	T Statistics	P Values
HA1 <- Halal Awareness	0,854	0,856	0,032	26,864	0,000
HA2 <- Halal Awareness	0,887	0,889	0,024	37,529	0,000
HA3 <- Halal Awareness	0,690	0,679	0,116	5,955	0,000
HA4 <- Halal Awareness	0,724	0,715	0,078	9,331	0,000
HA5 <- Halal Awareness	0,665	0,670	0,076	8,806	0,000
HG1 <- Hygienic	0,817	0,811	0,046	17,755	0,000
HG2 <- Hygienic	0,840	0,836	0,041	20,365	0,000
HG3 <- Hygienic	0,884	0,884	0,027	33,156	0,000
HG4 <- Hygienic	0,906	0,907	0,023	40,129	0,000
HG5 <- Hygienic	0,758	0,764	0,067	11,334	0,000
HK1 <- Halal Knowledge	0,859	0,813	0,215	3,994	0,000
HK2 <- Halal Knowledge	0,836	0,781	0,195	4,286	0,000
HK3 <- Halal Knowledge	0,830	0,758	0,187	2,048	0,000
HK4 <- Halal Knowledge	0,673	0,523	0,221	2,590	0,000
HK5 <- Halal Knowledge	0,714	0,663	0,195	3,661	0,000
PD1 <- Purchase Decision	0,892	0,886	0,035	25,721	0,000
PD2 <- Purchase Decision	0,857	0,855	0,039	22,022	0,000
PD3 <- Purchase Decision	0,910	0,900	0,036	25,026	0,000
PD4 <- Purchase Decision	0,873	0,867	0,043	20,465	0,000
PI1 <- Purchase Intention	0,640	0,629	0,084	7,576	0,000
PI2 <- Purchase Intention	0,766	0,749	0,076	10,086	0,000
PI3 <- Purchase Intention	0,874	0,876	0,021	41,647	0,000
PI4 <- Purchase Intention	0,650	0,628	0,167	2,688	0,000

	Loading Factor	Sample Average (M)	Standard Deviation	T Statistics	P Values
PI5 <- Purchase Intention	0,833	0,832	0,034	24,877	0,000
TY1 <- Tayyibat	0,771	0,756	0,069	11,221	0,000
TY2 <- Tayyibat	0,833	0,824	0,050	16,723	0,000
TY3 <- Tayyibat	0,822	0,818	0,037	22,170	0,000
TY4 <- Tayyibat	0,792	0,794	0,037	21,525	0,000
TY5 <- Tayyibat	0,799	0,783	0,066	12,099	0,000
TY6 <- Tayyibat	0,792	0,781	0,060	13,208	0,000
TY7 <- Tayyibat	0,670	0,676	0,055	12,182	0,000
TY8 <- Tayyibat	0,662	0,668	0,053	12,430	0,000

Source: Primary data that has been processed, 2023

Based on the results of the factor analysis test output, it is known that each item in the variables of halal awareness, halal knowledge, tayyib, hygiene, purchase intention, and purchase decision has met convergent validity because all of them have a loading factor value above 0.5. Therefore, it can be said that the research instrument (questionnaire) used to measure social media marketing activities is declared valid or meets convergent validity so that it can be used in this study

Reliability Test

To ensure that there are no problems related to measurement, the last step that the researcher takes in the evaluation of the outer model is to test the unidimensionality of the model. The unidimensionality test was carried out using the Composite Reliability and Alpha Cronbach indicators. For these two indicators, the cut-off value is 0.7.

Table 4. 3 Reliability

	Composite Reliability	Cronbach's Alpha	Standard Deviation	T Statistics	P Values
Halal Awareness	0,877	0,825	0,024	37,089	0,000
Halal Knowledge	0,815	0,744	0,085	9,583	0,000
Hygienic	0,924	0,897	0,010	95,796	0,000
Purchase Decision	0,934	0,906	0,021	44,807	0,000
Purchase Intention	0,844	0,770	0,036	23,551	0,000
Tayyibat	0,920	0,901	0,016	56,822	0,000

Source: Primary data that has been processed, 2023

The table above shows that the entire construct has a composite reliability value and Cronbach's alpha above 0.7. Therefore, no reliability problems were found in the model formed so all instruments (questionnaires) in this study were declared reliable so that they could be used in future research.

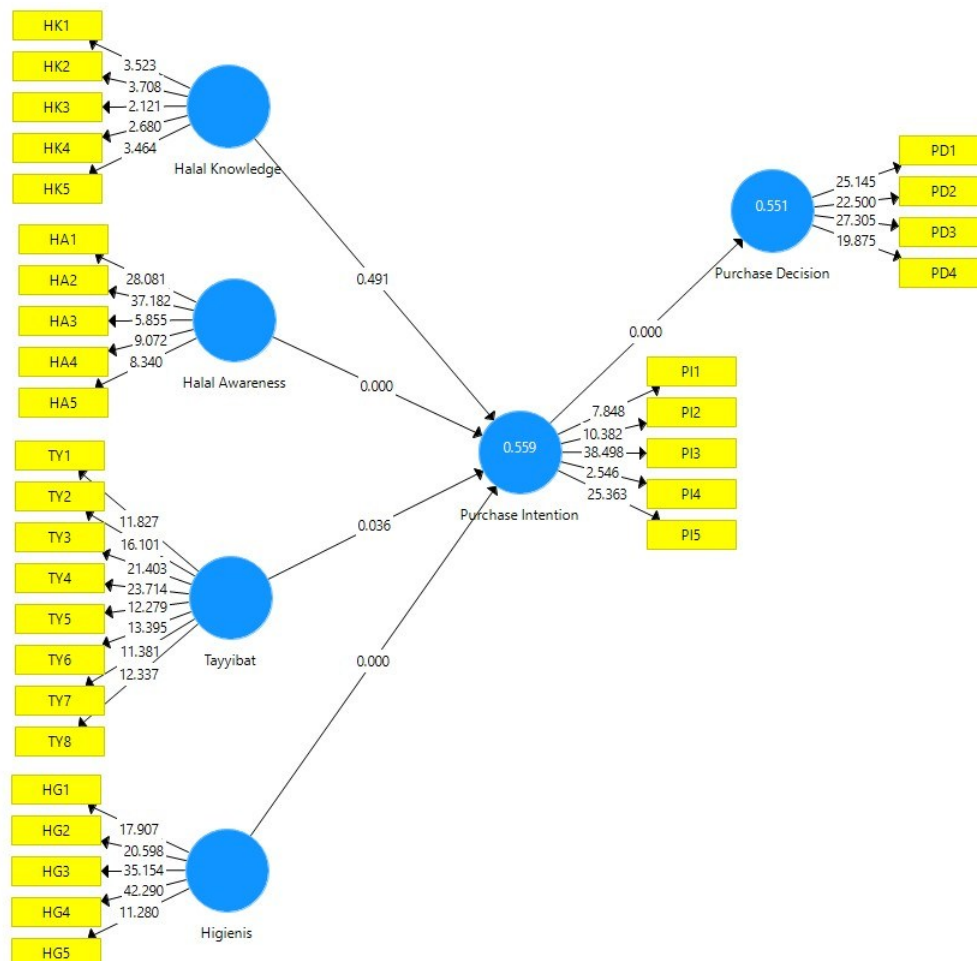
Coefficient of Determination Test (R2)

Table 4. 4 Coefficient of Determination (R2)

	R Square	Adjusted R Square	P Values
Purchase Decision	0,551	0,548	0,000
Purchase Intention	0,559	0,544	0,000

Sourced from the results of the determination coefficient (R2) test data in Table 4.4, it shows that the *Adjusted R Square* value on *purchase intention* is 0.544% which means that the variables of halal awareness, halal knowledge, tayyibat, and hygiene can affect the *purchase intention* variable 54.4% while the remaining 45.6% is influenced by other variables that are not included in this study. Then the *Adjusted R Square* value on the *purchase intention* variable is 0.548 which means that the *purchase intention* variable affects the *purchase decision* variable by 54.8%, while the remaining 45.2% is influenced by other variables.

Path Coefficient



The *path coefficient* test aims to measure the large-small and positive-negative influence generated by independent constructs (X) on dependent variables (Y). Referring to the results of the study, it can be seen that the *path coefficient value* in the *halal knowledge variable* on *purchase intention* is 0.491, the *halal awareness variable* on *purchase intention* is 0.000, the *tayyib variable* on *purchase intention* is 0.036, and the *hygienic variable* on *Purchase intention* is 0.000, and the *purchase intention variable* to the *purchase decision* is 0.000.

Discussion

Table 4. 5 Direct Influence

	Original Sample	T Statistics	P Values	Information
Halal Knowledge -> Purchase Intention	0,046	0,689	0,491	Rejected
Halal Awareness -> Purchase Intention	0,268	3,897	0,000	Accepted
Tayyibat - > Purchase Intention	0,203	2,108	0,036	Accepted
Hygienist -> Purchase Intention	0,386	4,853	0,000	Accepted
Purchase Intention -> Purchase Decision	0,742	12,761	0,000	Accepted

The results of the hypothesis test can be seen in the direct influence contained in Table 4.5 above. Based on the results of the direct influence contained in the table above, it can be concluded:

Halal knowledge of purchase intention is unacceptable because it has a T-Statistic result of 0.689 (below 1.96) and a P-Value of 0.491 (above 0.05) so it can be concluded that halal knowledge does not affect purchase intention. Many respondents did not agree that the halal food questionnaire could become haram due to improper cooking processes, halal food could become haram due to improper delivery processes, and halal food could become haram due to improper cooking processes, giving processes, and packaging processes. This does not follow the research of (Widyanto & Sitohang, 2022) which shows that halal knowledge has a significant positive effect directly or by mediating "attitudes" on purchase intention.

Halal awareness of purchase intention is acceptable because it has a T-Statistic result of 3.897 (above 1.96) and a P-Value of 0.000 (below 0.05) so it can be concluded that halal awareness has a significant positive effect on purchase intention. The people of Bansari District are quite knowledgeable about halal and non-halal food in Islam, they are also aware that the food they buy must be allowed by Islam. These results follow the research of (Faturohman, 2019), and (Shaari et al., 2020) who stated that halal awareness has a positive and negative effect on the interest in buying halal food.

Tayyibat on the intention to purchase halal food is acceptable, because it has a T-Statistic result of 2.108 (above 1.96) and a P-Value of 0.036 (below 0.05) so it can be concluded that tayyibat has a significant positive effect on purchase intention. The people of the Bansari sub-district are quite aware and aware of the importance of tayyib food, therefore they also intend and decide to buy food that is good for the body. The results follow the research of (Norazlanshah et al., 2013), which states

that there is a significant relationship between the use of nutrition labels and food purchase decisions in students, while nutrition or nutrition is one of the indicators of *tayyib* (Mokti et al., 2023).

Hygienic intention to buy halal food is acceptable because it has a T-Statistic result of 4.853 (above 1.96) and a P-Value of 0.000 (below 0.05) so it can be concluded that hygiene has a significant positive effect on purchase intention. Hygiene is very important for the people of Bansari, Temanggung, in general, they have the intention and decide to buy halal food based on hygiene. The results follow the research of (Sukmana et al., 2020) which stated that hygiene has a positive and significant effect on repurchase interest.

The purchase intention of halal food purchase decisions is acceptable because it has a T-Statistic result of 12.761 (above 1.96) and a P-Value of 0.000 (below 0.05) so it can be concluded that purchase intention has a significant positive effect on the purchase decision. A person who has a great intention, of course, will do according to that intention. Likewise, in the purchase of halal food, someone who has the intention to buy halal food, of course, the person who is in charge will do it according to that intention. This result is by the research of (Lin & Chen, 2009) which states that buying interest affects the decision to buy back.

CONCLUSION

The results of this study can be seen from the path *coefficient* value of the *halal knowledge* variable to *purchase intention* of 0.491, the *halal awareness* variable to *purchase intention* of 0.000, the *tayyib* variable to *purchase intention* of 0.036, the hygienic variable to *purchase intention* of 0.000, and The *variable of purchase intention* to the *purchase decision* is 0.000. From these variables, it can be concluded that all of them have a significant positive effect except for the *halal knowledge* variable on *purchase intention*.

SUGGESTION

Sampling of this study is still limited to Bansari District, Temanggung, Central Java, the results may be different in other areas. Therefore, to generalize the results of this study, future research needs to be expanded to other regions.

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