Religiosity and Halal Certification: Its Effect on Interest in Buying Traditional Food

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	This study aims to determine (1)—the influence of religiosity on the interest in buying traditional food of sate bandeng. (2). The effect of halal certification on the interest in buying traditional food of sate bandeng. And (3). The impact of religiosity and halal certification on interest in buying traditional food of sate bandeng. This research is the millennial consumers of traditional food of Sate Bandeng Kang Cepi Kaujon, Serang City, Banten Province. The research method used is quantitative. Methods of data collection using a questionnaire. Data were processed using SPSS version 23 software. Data analysis used the multiple linear regression method. The results of this study indicate that (1). Religiosity affects an interest in buying traditional food of Sate Bandeng. (2). Halal certification affects an interest in buying traditional food of sate bandeng (3). Religiosity and halal certification have a positive and significant impact on interest in buying traditional food of Sate Bandeng. Consumers' interest in buying traditional food of Sate Bandeng is influenced by religiosity and halal certification as much as 48.8 percent. In comparison, the remaining 51.2 percent is influenced by other variables not examined in this study.

1. Introduction

Indonesia is a country that has a cultural diversity with different local wisdom. Of course, it is a characteristic of the Indonesian nation that is not owned by other countries. Likewise, each region has many culinary and different variations (Anam 2020). Food is part of a cultural product that characterizes the identity of a nation and a region. Food is created and developed by every human group or ethnic group. Food grown in their respective environments is traditional food (Intani T 2014). Food that is considered a form of a nation's identity does not rule out the possibility of experiencing a shift in values for existing humans. This fact is quite troubling, which can cause the loss of the identity of a nation. It can be seen from the phenomenon that many young people who prefer non-traditional food have participated in shifting the position of traditional food (Priscilla & Rizky, 2015).

This phenomenon is generally seen in the density of visitors to modern food outlets (foreign food franchises) in shopping centers that students and even families dominate. At the same time, traditional food outlets are starting to be abandoned because they have almost no appeal (Priscilla & Rizky, 2015). This finding is also reinforced by the results of research conducted by Aviva, which states that the millennial generation or those who are currently 18 to 35 years old are willing to spend their money to buy pizza ten times a month. (Sari 2018). In line with that, the results of social observations from M. Sabran Achyar, Tanjungpura University, Pontianak, said that currently, there is less interest in traditional food among young people. Burhanuddin (2018) worried about traditional culinary in the future being less dominant with culinary from outside. This traditional cake seems to know only the elderly aged 50 years and over. The younger generation sometimes doesn't know it. The phenomenon of rapid technological development has contributed to marginalizing traditional foods to not compete with ethnic cuisines, such as pizza, hamburgers, fried chicken, and many more (Anam 2020).

Indonesia is a country with a majority Muslim population. According to data from the population census conducted by the Central Statistics Agency in 2010, as many as 207,176,162 or 87.17% of Indonesia's population are Muslim. Islam is a religion that guides Muslims in every aspect of life, not only in acts of fiqh worship (Alam, Mohd, and Hisham 2011) and acts of fiqh muamalah. Among the problems of fiqh, muamalah is choosing products for consumption. Products with religious elements, such as food, drinks, cosmetics, medicines, or even tourism, are the latest topics in the industrial world. The popular term halal food industry was achieved by the Indonesian state as the largest halal food producer in the world (Nofianti and Rofiqoh 2019).

Increased awareness among Muslims of the need to consume halal food also plays a role in increasing the opportunities for the halal industry. With the growing global market in the halal industry, the opportunity to develop the halal industry in Indonesia is very high. Currently, the food industry in Indonesia makes a significant contribution. Based on data from the Central Statistics Agency (BPS), the manufacturing sector contributed 20.16% of Indonesia's total GDP, reaching Rp 13,588.8 trillion in 2017, with the highest growth in the food and beverage subsector going 13.76%. (Suryaputri and Kurniawati 2020) In addition, religiosity affects consumer orientation regarding consumption patterns and social behavior, influences consumer choices, and is one of the main factors to promote a product (Rahman, Asrarhaghighi, and Rahman 2015).

Basri and Kurniawati (2019) say that religiosity significantly affects buying interest. Suryaputri and Kurniawati (2020) prove that religiosity partially affects buying halal products. Rahman et al. (2015) stated that religiosity affects buying interest in halal products in Indonesia. Lestari, Praktikto, and Hermawan (2020) show that religiosity significantly affects buying interest in cosmetics. Suryaputri and Kurniawati (2020) state halal certification significantly affects buying interest in halal products. Setyaningsih and Marwansyah (2019) show that halal certification positively affects buying interest in halal food products. Nofianti and Rofiqoh (2019) show that halal certification/halal logo positively affects buying interest in the products of MSMEs in the Gresik Regency.

The novelty of this study lies in the research object, namely the traditional food of state bandeng, and the respondents taken are millennials. This study tries to analyze further the relationship between millennial religiosity and halal certification attached to traditional milkfish satay food products with buying interest in food. The traditional food, which in the end proves how much millennials love the traditional food of their region.

2. Literature Review

2.1. Halal Certification

Experts have different views in defining halal certification/labeling. (Akhyar and Pramesti 2019) defines halal certification as a security guarantee for a Muslim consumer to choose good food for him and follow religious rules. Food products with halal certificates meet standards and are safe and clean in processing. While (Agustin H 2013) defines halal labeling as licensing the installation of the word Halal on product packaging from a company by the POM. (Fuad Z. Iwan 2010) explained that halal product certification is the process of licensing and inspecting food products to the authorized institution to issue halal product certificates. Meanwhile, according to (Andriansyah, Arifin, and S. 2019), Halal labeling is the process of

applying for a permit to an authorized institution to issue a decision on granting a license to entrepreneurs to provide a halal label on their food product packaging. As food. Halal is related to halal assurance, as indicated by the existence of halal certification from LPPOM MUI. In addition to good food guarantees, the provision of halal guarantees will also increase the competitiveness of Indonesian local food products against imported products that do not get halal certification. Halal certification is focused on the raw materials included in the product and consists of the "Thoyyib" criteria, which are applied in every aspect of production. A halal certificate is a document issued by a Legal Religious Institution stating that the product complies with Islamic law and can be used by Muslims (Basri and Kurniawati 2019). According to (Andriansyah et al. 2019), Halal labeling indicators are (1) Halal labels are stamped on product packaging, (2) Halal compositions are listed on product packaging, (3) There is trust in product halalness.

2.2. Religiosity

Jalaludin (2010) states religiosity can be defined as a condition within the individual that encourages him to behave following the level of obedience to religion. According to (Wulandari 2021), religion is a factor that Muslims must own because religiosity is an identification that impacts all activities in his life. (Momtaz, Yahya, and Ibrahim 2011) State that religious action occurs when a person performs ritual behavior (worship) and other activities driven by supernatural powers. Not only concerning visible and visible actions and activities that do not seem to occur in the heart. People with higher levels of religiosity were significantly more likely to feel a greater connection to the universe than their counterparts with lower levels of Religiosity (Anggraini and Dewanti 2020). According to (Ma'zumi et al., 2017), religiosity can be measured by five indicators, namely (1) ideological belief, (2) religious practice, (3) religious experience, (4) religious knowledge, and (5) consequences.

2.3. Buying interest

According to (Mutmainah 2018), buying interest is consumers' tendency to buy something or take actions related to purchases and measure the level of probability of consumers making a purchase. According to (Anggraini and Dewanti 2020), buying interest is choosing one of two or more alternative options to buy a product. While (Nurcahyo and Hudrasyah 2017) view that buying stake is a consumer's tendency to buy something or make a purchase action that can be measured by the consumer's desire to make a purchase. Buying interest grows after consumers get a stimulus from the product they see, then there is a desire to try until finally there is a desire to buy and own a product (Puspita, Sunaryo, and Wijayanti

2020). The consumer's intention or purpose determines purchase intention before making a transaction. Purchase intention can also be used as a basis for predicting consumer behavior. The process of making purchasing decisions for a product by consumers and customers is a simple definition of buying interest (Nofianti and Rofiqoh 2019). According to (Widyanto and Irfanur 2019), Indicators to measure buying stake are (1) the decision to buy, (2) recommend the product to others, (3) the desire to buy, and (4) satisfaction

2.4. Framework

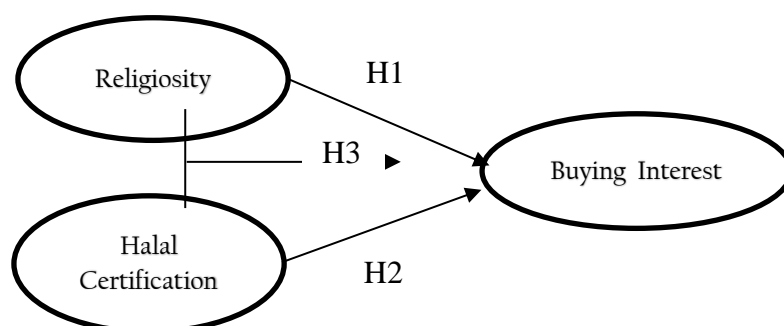The framework of this research is as follows:

Chart 1. Framework of Thought
Sources: Rakhmawati (2018) and Wulandari (2021)

Based on the framework above, it can be seen that each religiosity and halal certification affects buying interest. Religiosity and halal certification simultaneously affect purchase interest.

2.5. Hypothesis Development

2.5.1. Religiosity On Buying Interest

Basri and Kurniawati (2019) show that religiosity significantly affects buying interest. Suryaputri and Kurniawati (2020) show that religiosity partially affects buying halal products. Rahman et al. (2015) stated that religiosity affects buying interest in halal products in Indonesia. Lestari et al. (2020) show that religiosity significantly affects buying interest in cosmetics. Lidiawati and Suryani (2020) show that religiosity significantly affects buying interest in Kober Mie Setan Gresik. Ibrahim and Ismail (2015) show that religiosity affects buying interest in non-food products labeled halal. Wulandari (2021) shows that religiosity affects purchasing decisions for Indomie in Sidoarjo. Rakhmawati (2018) shows that religiosity affects buying interest and purchasing decisions for Wardah cosmetics at Beauty House Surabaya. Akhyar and Pramesti (2019) show that religiosity significantly affects an

interest in purchasing food at Japanese Food Restaurants. (Alam et al. 2011) shows Religiosity towards Wardah cosmetic buying interest in Yogyakarta. Based on the results of these studies, the hypotheses of this study are as follows. Religiosity has a positive effect on interest in buying traditional food of sate bandeng.

2.5.2. Halal Certification On Buying Interest

Suryaputri and Kurniawati (2020) show halal certification significantly affects buying interest in halal products. Research result(Setyaningsih and Marwansyah 2019)shows that halal certification positively affects buying interest in halal food products. Nofianti and Rofiqoh (2019) show that halal certification/halal logo positively affects buying interest in the products of MSMEs in the Gresik Regency. Nurcahyo and Hudrasyah (2017) state that halal certification has a significant positive effect on the welfare of students in the city of Bandung to buy instant noodles. Fatemeh Shabani (2016) says that halal certification has a significant positive impact on the interest of Muslims and non-Muslims in purchasing a product. (Aziz and Chok 2013) states that halal certification has a significant positive effect on the welfare of non-Muslims to buy halal products in Malaysia. Cloud et al. (2015) say that halal certification significantly impacts interest in buying halal food. (Zakaria et al. 2018) explained that halal certification particularly moved interest in halal products at Sabasun Hypermarket Sdn. Bhd. In Kuala Trengganu. Based on the research results above, the following hypotheses can be drawn: Halal certification affects an interest in buying traditional food of sate bandeng.

2.5.3. Religiosity and Halal certification On buying interest

Results of research conducted by Wulandari (2021) show that religiosity and halal certification have a simultaneous positive effect on Indomie purchasing decisions in Sidoarjo. Rakhmawati (2018) show that religiosity and halal certification simultaneously affect the buying interest of Wardah Cosmetics at Beauty House Surabaya. Based on the results of these studies, the following hypotheses can be drawn: Religiosity and halal certification simultaneously affect the interest in buying traditional food of sate bandeng.

3. Research Method

The method used in this study is quantitative. According to (Arikunto 2010), Quantitative research is research whose data is expressed in the form of numbers or numbers that can be calculated systematically. The population is the entire research subject (Bachtiar 2018). The population in this study are consumers who have bought and consumed traditional Sate Bandeng food, the exact amount of which is not known. Determination of the number of samples in this study refers to (Ferdindand 2002) stating that the sample size depends on the number of indicators used in all variables. The number of samples equals the number of indicators multiplied by 5-10. So the number of samples in this study was set at 72 respondents, which was obtained from the total number of indicator variables used in this study, namely 12, then multiplied by 6 (12 x 6 = 72).

The type of data used in this study is primary data. According to (Bungin 2015), primary data is collected directly from the source and processed by itself for use. The data collection method used is a questionnaire. A questionnaire by (Bungin 2015) is a questionnaire method or in the form of a series or collection of questions systematically arranged in a list of questions and then sent to the respondent to be filled out. Questionnaires were distributed to 72 millennial consumers of Sate Bandeng Kang Cepi Serang.

The data analysis method in this study is a quantitative descriptive approach. The analytical tool used is the SPSS version 23 program. The first test is the validity test used to measure validity. The reliability test where a questionnaire is said to be reliable or reliable if someone's answer to the statement is consistent or stable from time to time. The instrument is valid and reliable. The classical assumption test (normality, multicollinearity, and heteroscedasticity) is carried out. Multiple linear regression analysis is performed because this study has two independent variables. The hypothesis test consists of a t-test to partially see the independent variable's effect on the dependent variable—furthermore, the F test to see the effect of the independent variable on the dependent variable simultaneously. And the coefficient of determination test is used to determine the contribution of the independent variable in influencing the dependent variable (Ulya and Karneli 2018).

4. Result

4.1. Validity test

The validity test was carried out using SPSS version 23 software. The results of the validity test of all items in the questionnaire can be seen in the following table:

Table 1 Validity Test Results

Question Items	R-Value Calculate	RTable Value	Conclusion
Religiosity Variable			
X1.1	0.677	0.235	Valid
X1.2	0.771	0.235	Valid
X1.3	0.799	0.235	Valid
X1.4	0.778	0.235	Valid
X1.5	0.624	0.235	Valid
Halal Certification Variable			
X2.1	0.750	0.235	Valid
X2.2	0.857	0.235	Valid
X2.3	0.807	0.235	Valid
Buying Interest Variable			
Y.1	0.698	0.235	Valid
Y.2	0.636	0.235	Valid
Y.3	0.740	0.235	Valid
Y.4	0.733	0.235	Valid

Source. SPSS Data Processed 2021

Based on the results of the validity test in the table above, it is known that the r count value of all question items is greater than the r table (0.235), so it can be concluded that the question items in the questionnaire filled out by the respondents are all valid.

4.2. Reliability Test

The reliability test was carried out using SPSS version 23 software. The results of the Cronbach's Alpha reliability test for all questionnaire items can be seen in the following table:

Table 2. Reliability Test Results

Variable	Cronbach's Alpha value	R-Value Table	Conclusion
Religiosity (X1)	0.762	0.235	Reliable
Halal Certification (X2)	0.720	0.235	Reliable
Buying Interest (Y)	0.645	0.235	Reliable

Source: SPSS Data Processed 2021

Based on the results of the reliability test in the table above, it is known that the value of Cronbach's alpha of the religiosity variable (X1) is greater than the t-table (0.763 > 0.235), the value of Cronbach's alpha of the halal certification variable (X2) is more significant than t-table (0.720 > 0.235). The value of Cronbach's alpha variable buying interest (Y) is greater than the t-table (0.645 > 0.235). Thus, it can be concluded that all variables in this study are reliable and reliable.

4.3. Classic assumption test

4.3.1. Normality test

The normality test was carried out using SPSS version 23 software. The results of the Kolmogorov Smirnov normality test can be seen in the following table:

Table 3 Normality Test Results

One-Sample Kolmogorov-Smirnov Test		Unstandardized Residual
N		72
Normal Parameters, b	mean	.0000000
	Std. Deviation	1.96988375
Most Extreme Differences	Absolute	.096
	Positive	.077
	negative	-.096
Test Statistics		.096
asymp. Sig. (2-tailed)		.097c
a. Test distribution is Normal.		
b. Calculated from data.		
c. Lilliefors Significance Correction.		

Source. SPSS Data Processed, 2021

Based on the results of the normality test in the table above. It is known that the significance value of the Kolmogorov Smirnov test is greater than the alpha value (0.097 > 0.05), so it can be said that the residual model data is normally distributed or the assumption of normality has been met.

4.3.2. Multicollinearity Test

A multicollinearity test was carried out using SPSS version 23 software. The results of the multicollinearity test can be seen in the following table:

Table 4. Multicollinearity Test Results

		Coefficients						
		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
Model		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	3.456	1,601		2.158	.034		
	Religiosity	.439	.084	.507	5.248	.000	.773	1,294
	Halal Certification	.434	.135	.310	3.207	.002	.773	1,294
a. Dependent Variable: Buying interest								

Source. SPSS Data Processed, 2021

The table above shows that the religiosity and halal certification variables have a tolerance value greater than 0.10 (0.773 > 0.10). And a VIF value less than 10 (1,294 < 10), it can be concluded that the data is free from multicollinearity symptoms.

4.3.3. Heteroscedasticity Test

A heteroscedasticity test was carried out using SPSS version 23 software. The results of the heteroscedasticity test can be seen in the following table:

Table 5. Heteroscedasticity Test Results

		Coefficients				
		Unstandardized Coefficients		Standardized Coefficients		
Model		B	Std. Error	Beta	t	Sig.
1	(Constant)	1.618	1.419		1,140	.258
	Religiosity	-.008	.055	-.017	-140	.889
	Halal Certification	.018	.075	.030	.245	.807
a. Dependent Variable: RES2						

Source: SPSS Data Processed 2021

The table above shows that the significance value of the religiosity variable is greater than the alpha value (0.889 > 0.05). And the significance value of the halal certification variable is greater than the alpha value (0.809 > 0.05), so it can be concluded that there is no heteroscedasticity in the regression model in this study.

4.4. Correlation Coefficient Test

The correlation coefficient test was carried out using SPSS version 23 software. The results of the correlation coefficient test can be seen in the following table:

Table 6. Correlation Coefficient Test

		Model Summary		
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.709a	.503	.488	1.69525
a. Predictors: (Constant), Halal Certification, Religiosity				

Source. SPSS Data Processed, 2021

The test results table above shows that the correlation coefficient of religiosity and halal certification variables on the interest in buying traditional food of sate bandeng is 0.488. This value indicates that consumers' buying interest in traditional milkfish satay by religiosity and halal certification is 48.8 percent. At the same time, the remaining 51.2 is influenced by other variables not examined in this study.

4.5. Hypothesis testing

4.5.1. F Test

The calculated F test was carried out using SPSS version 23 software. The results of the Count F test can be seen in the following table:

Table 7. F Test Results Calculate

		Sum of		ANOVA		
Model		Squares	df	Mean Square	F	Sig.
1	Regression	200.313	2	100.157	34,851	.000b
	Residual	198,298	69	2.874		
	Total	398,611	71			
a. Dependent Variable: Buying interest						
b. Predictors: (Constant), Halal Certification, Religiosity						

Source. SPSS Data Processed, 2021

Based on the statistical F test results above, it is known that the F value of the religiosity and halal certification variables is 34,851, and the significance value is 0.000. while the F-table value is 3.20 and the alpha value is 0.05. when compared, the value of the F-count is greater than Ftable (34,851 › 3.20), and the significance value is less than the value of alpha (0.000 ‹ 0.05). Thus, religiosity and halal certification simultaneously have a positive and significant effect on buying traditional food of sate bandeng.

4.5.2. T-test

The t-test for each variable of religiosity and halal certification on buying interest was carried out using SPSS version 23 software. The results of the t-test can be seen in the following table:

Table 8. t-test results Calculate

	Coefficients				
	Unstandardized Coefficients		Standardized Coefficients		
Model	B	Std. Error	Beta	t	Sig.
1 (Constant)	6,952	1,248		5.570	.000
Religiosity	.567	.078	.655	7.243	.000
a. Dependent Variable: Buying Interest					

Source. SPSS Data Processed, 2021

Based on the results of the statistical t-test in the table above. It is known that the t-count value of the religiosity variable is 7.243, and the significance value is 0.000. While the t-table of the religiosity variable is 1.669, and the alpha value is 0.05. when compared, the t-count value is greater than the t-table (7,243 › 1.669) and the significance value is smaller than the alpha value (0.000 ‹ 0.05). Thus, religiosity has a positive and significant effect on interest in buying traditional food of sate bandeng.

Table 9. t-test results Calculate

	Coefficients				
	Unstandardized Coefficients		Standardized Coefficients		
Model	B	Std. Error	Beta	t	Sig.
1 (Constant)	6.060	1,788		3.389	.001
Halal Certification	.772	.140	.551	5.529	.000
a. Dependent Variable: Buying Interest					

Source. SPSS Data Processed, 2021

Based on the results of the statistical t-test in the table above, it is known that the t-count value of the halal certification variable is 5.529, and the significance value is 0.000, while the t-table value of the halal awareness variable is 1.669 and the alpha value is 0.05. when compared, the t-count value is greater than the t-table (5.529 > 1.669), and the significance value is smaller than the alpha value (0.000 < 0.05). Thus, the halal certification has a positive and significant effect on interest in buying traditional food of sate bandeng.

5. Discussion

5.1. Religiosity On Interest in Buying Traditional Food Of Sate Bandeng

Religiosity is a condition that exists within the individual that encourages him to behave following the level of obedience to religion (Jalaludin 2010). Based on the results of the research above, it is known that the t-count value of the religiosity variable is greater than the t-table (7,243 > 1.669), and the significance value is smaller than the alpha value (0.000 < 0.05). Thus, religiosity has a positive and significant effect on buying interest in traditional milkfish satay. This study indicates that the better the level of consumer religiosity, the higher their buying interest in traditional milkfish satay. the value of religiosity that affects consumers, namely ideology, practice/appreciation, knowledge, consequences, and knowledge (Wulandari 2021)

This study follows the study results (Basri and Kurniawati 2019), which shows that religiosity significantly affects buying interest. Suryaputri and Kurniawati (2020) show that religiosity partially affects buying halal products. Rahman et al. (2015) stated that religiosity affects buying interest in halal products in Indonesia. Lestari et al. (2020) show that religiosity significantly affects buying interest in cosmetics. Lidiawati and Suryani (2020) show that religiosity significantly affects buying interest in Kober Mie Setan Gresik. Ibrahim and Ismail (2015) show that religiosity affects buying interest in non-food products labeled halal. Wulandari (2021) shows that religiosity affects purchasing decisions for Indomie in Sidoarjo. Rakhmawati (2018) shows that religiosity affects buying interest and purchasing decisions for Wardah cosmetics at Beauty House Surabaya. Akhyar and Pramesti (2019) show that religiosity significantly affects an interest in buying food at Japanese Food Restaurants. Alam et al. (2011) show Religiosity towards Wardah cosmetic buying interest in Yogyakarta.

5.2. Halal Certification On Interest in Buying Traditional Food of Sate Bandeng

Halal certification is a security guarantee for a Muslim consumer to choose good food for him and follow religious rules. Food products with a halal certificate meet safety and cleanliness standards (Akhyar and Pramesti 2019). Based on the statistical t-test on the

research results above, it is known that the t-table value of the halal awareness variable is 1.669, and the alpha value is 0.05. when compared, the t-count value is greater than the t-table (5.529 > 1.669), and the significance value is smaller than the alpha value (0.000 < 0.05). Thus, the halal certification has a positive and significant effect on buying interest in traditional milkfish satay. These results indicate that the more traditional foods are certified as halal by the Indonesian Ulema Council (MUI), the more interested people are in buying traditional foods. Halal certification in question is the existence of a halal label on product packaging, available halal composition on product packaging, trust in halal products (Andriansyah et al. 2019)

This study follows the results (Suryaputri and Kurniawati 2020), showing that halal certification significantly affects buying interest in halal products. Setyaningsih and Marwansyah (2019) show that halal certification positively affects buying interest in halal food products. Nofianti and Rofiqoh (2019) show that halal certification/halal logo positively affects buying interest in MSME products in Gresik Regency. Nurcahyo and Hudrasyah (2017) state that halal certification has a significant positive effect on students' interest in the city of Bandung to buy instant noodles. (Fatemeh Shabani 2016) states that halal certification has a significant positive effect on the interest of Muslims and non-Muslims in purchasing a product. Aziz and Chok (2013) state that halal certification has a significant positive effect on the interest of non-Muslims to buy halal products in Malaysia. Cloud et al. (2015) state that halal certification significantly affects an interest in buying halal food. Zakaria et al. (2018) explained that halal certification significantly affected interest in halal products at Sabasun Hypermarket Sdn. Bhd. In Kuala Trengganu

5.3. Religiosity and Halal Certification on Interest in Buying Traditional Food Of Sate Bandeng

Based on the results of the statistical F test above, it is known that the calculated F value is greater than the F table (34,851 > 3.20), and the significance value is smaller than the alpha value (0.000 < 0.05). Thus, religiosity and halal certification simultaneously have a positive and significant effect on buying traditional food of sate bandeng. At the same time, the correlation coefficient of religiosity and halal certification variables on the interest in buying traditional sate bandeng is 0.488. This value indicates that consumers' interest in buying traditional sate bandeng by religiosity and halal certification is 48.8 percent. In comparison, the remaining 51.2 percent is influenced by other variables not examined in this study.

This study follows the research results (Wulandari 2021), which shows that religiosity and halal certification simultaneously positively affect Indomie purchasing decisions in

Sidoarjo. Research result (Rakhmawati 2018) show that religiosity and halal certification simultaneously affect the buying interest of Wardah Cosmetics at Beauty House Surabaya.

6. Conclusion

Based on the results of the research and discussion above. It can be concluded that religiosity has a positive and significant effect on interest in buying traditional food of sate bandeng. The halal certification has a positive and significant impact on interest in buying traditional food of sate bandeng, and religiosity and halal certification simultaneously have a positive and significant effect. Significantly to the interest in buying conventional sate food bandeng. Thus, the better the level of consumer religiosity coupled with the availability of halal certification for conventional food products, the more interest in buying conventional sate food bandeng will increase. At the same time, the correlation coefficient of religiosity and halal certification variables on the good in buying traditional food of sate bandeng is 0.488. it means that consumers' interest in buying traditional Sate Bandeng is influenced by religiosity and halal certification as much as 48.8 percent. In comparison, the remaining 51.2 percent is influenced by other variables not examined in this study.

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