



ISLAMICONOMIC: Jurnal Ekonomi Islam
Department of Islamic Economics
Faculty of Islamic Economics and Business
Universitas Islam Negeri Sultan Maulana Hasanuddin Banten
Jalan Jenderal Sudirman No. 30 Serang 42118
BANTEN - INDONESIA

Phone: +62254 200323 || Fax: +62254 200022 || Website: www.journal.islamiconomic.or.id

**THE INTEREST TO BUY HOME INDUSTRY PRODUCTS OF THE BADUY TRIBE;
THE EFFECTIVENESS OF SHARIA MARKETING MIX AND RELIGIOSITY**

Najmudin^{1*}, Syihabudin², Ma'zumi³, Sujai⁴, Nanah Sujannah⁵

^{1 2 3 4 5} Universitas Sultan Ageng Tirtayasa, Banten, Indonesia

* Corresponding author: najmudin@untirta.ac.id

Information	Abstract:
<p>Article History:</p> <p>Received : 11.04.2022 Revised : 30.05.2022 Accepted : 17.06.2022</p> <p>Keywords: Sharia Marketing Mix, Buying Interest and Religiosity</p>	<p><i>This study aims to analyze (1) the effect of sharia marketing mix on the interest in buying Baduy ethnic home industry products, (2) the influence of religiosity on the interest in buying the Baduy ethnic home industry products, and (3) the influence of the sharia marketing mix and religiosity on the interest in buying home industry products. Baduy tribe. The object of this research is the home industry product of the Baduy Tribe. Respondents who became the research population were visitors to the Baduy Tribe settlement and prioritized consumers who had bought Baduy Tribe home industry products. The sample taken in this study amounted to 85 respondents. The research method used is a quantitative method with data collection methods in the form of a questionnaire. Data were analyzed using a multiple linear regression test. The results of this study indicate that (1) the Islamic marketing mix has a significant positive effect on the interest in buying Baduy ethnic home industry products, (2) religiosity has a significant positive effect on the interest in buying Baduy home industry products. (3) Islamic marketing mix and religiosity have a significant positive effect on the interest in buying Baduy ethnic home industry products, with a total contribution 29.8 percent influence, while the remaining 70.02 are influenced by other variables not examined in this research.</i></p>

A. INTRODUCTION

Indonesia's population in 2020 will reach 270.20 million people (BPS, 2021). The large population of Indonesia makes foreign countries compete with each other to make Indonesia a market for their products. The Cooperatives and Small and Medium Enterprises Marketing Service Institute of the Ministry of Cooperatives and SMEs assess that the Indonesian people have not shown their support for local products, most of them prefer foreign products to local products due to the low quality of local products, poor packaging, attractive, less innovative, and inadequate location (Hasnita, 2021) so that 60% of Indonesian consumers prefer foreign products to local products (Yulistiara, 2018).

At a time when people's purchasing tendencies are focused on foreign products, not a few small businesses have started to appear in Indonesia, especially home industries in small villages. The home industry as a form of business activity and as a form of people's economy has the potential to develop a people's economy and has an impact in improving the national economy without compromising Indonesia's economic democracy. This industry is also one of the important elements in developing the local economy. In terms of manpower, this industry is entered by rural workers who generally do not require higher education but require accuracy, skill, thoroughness, perseverance, and other supporting factors. (Fawaid & Fatmala, 2020).

One of the home industries that have started to appear in the national market and has even become known internationally as the home industry of the Banten Baduy craftsmen. since President Joko Widodo wore traditional Baduy clothing when delivering his presidential address at the 2021 People's Consultative Assembly annual session (East Java, 2021), The public's buying interest in Baduy home industrial products is starting to increase (Amina, 2021). Among the Baduy home industry products are woven fabrics, lomar, koja bags (woven bags commonly used by Baduy people), baduy accessories (such as hangers, necklaces, and bracelets), kampret clothes, and baduy batik, all the raw materials for these products comes from nature in the Baduy environment. The price of each product varies from IDR. 5000 to IDR. 1,700,000.

Two of the factors that influence consumer buying interest are sharia marketing mix and religiosity. Study by Pratiwi & Latif, (2020) stated that the shariah marketing mix had a significant positive effect on the interest in staying back at the Grasia Hotel Semarang. Study by Jannah & Ashal, (2019) shows that the sharia-based marketing mix has a positive and significant effect on consumer buying interest in Nozy Juice products. Study by Azizuddin et al., (2020) explained that the sharia marketing mix had a positive effect on consumer buying interest in Wardah cosmetics. Study by Septianingsih et al., (2021) confirm that sharia marketing has a positive effect on consumer buying interest in SRI2 Herbal Skincare products.

Research by Najmudin & Syihabudin, (2022) stated that religiosity had a significant positive effect on the interest in buying traditional food products. research by Nasution et al., (2020) found that religiosity had a significant positive effect on interest in using e-money. Study by Rakhmawati, (2018) shows that religiosity has a significant positive effect on consumer buying interest at Wardah Beauty House Surabaya. Study by Triuspitorini, (2019) explained that religiosity has a positive effect on interest in saving in Islamic banks. Study by Vristiyana, (2019) stated a finding that religiosity has a positive effect on interest in buying halal products. Study by Hidayati & Prabowo, (2021) shows a finding that religiosity has a significant positive effect on interest in buying contemporary coffee that is certified halal.

The previous research above shows a strong relationship between sharia marketing mix and religiosity on interest in the context of hospitality, banking, food, beverage, use of e-money, and cosmetics. Meanwhile, this study tries to examine the relationship between sharia marketing mix and religiosity on people's interest in home industry handicraft products.

B. LITERATUR REVIEW

Marketing Mix according to Kotler and Keller (2012) as cited by (Tejantara & Sukawati, 2018) is a set of marketing tools that the industry uses to achieve its goals. Meanwhile, according to Intyas and Abidin (2018) as cited by (Febriansyah & Reni, 2020) marketing mix is a strategy that combines core marketing activities and activities or variables that can be controlled by the industry to influence or attract consumers' attention. While the Islamic marketing mix according to Abuznaid (2012)

as cited by (Sulaiman & Hindardjo, 2019) is a set of marketing elements that can be tactical, controlled, and integrated by the company to produce the desired response to the targeted market segmentation based on sharia principles. M. Hasan, (2019) Mention the indicators to measure the marketing mix are as follows: 1) Product. The products offered have clarity of goods, clarity of size/dose, clarity of composition, uses good materials, products traded are halal and honest products. 2) Price. Prices must be set according to the quality, quantity, benefits that consumers get, and the services of the seller. 3) The place. In determining the place or distribution channel, the Islamic industry must prioritize places that are following the target market, so that it can be effective and efficient. 4) Promotion. Promotion in sharia review must be following sharia compliance which reflects truth, justice, honesty to the community. 5) Process. The process in Islam contains halal elements in the entire process carried out. 6) Person. In serving customers, you must present a smile, greet, greet and be patient in dealing with homogeneous customers, have good communication skills, listen to customer complaints and be ready to help customers patiently. 7) Physical form. The physical form must pay attention to Islamic principles. 8) Promise. Promises in the sharia marketing mix are related to the compliance of business/industry actors with sharia, such as pledging to respect each other, respecting time, having a good commitment to consumers, being able to communicate well, not falsifying promises, and having an extensive marketing network.

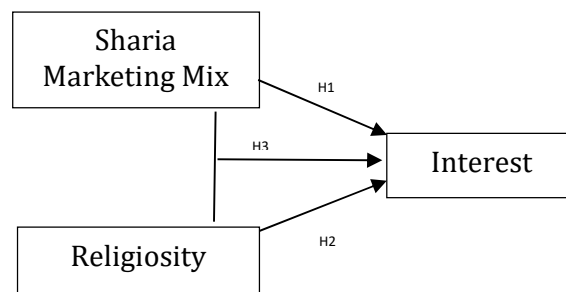
Johnson (2011) as cited by (Mahardika, 2019) defines religiosity as an individual's commitment to his religion and how that commitment is reflected in the attitudes and actions of individuals. Jalaluddin (2010) as cited by (Rakhmawati, 2018) explains religiosity as a condition that exists within the individual that encourages him to behave by the level of obedience to religion. Religiosity is a factor that must be owned by Muslims because religiosity is an identification mark for a Muslim which has an impact on all activities in his life. (Wulandari, 2021). Religious activity does not only occur when a person performs ritual behavior (worship) but also when carrying out other activities driven by supernatural powers. Not only about activities that are visible, but also 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 & Dewanti, 2020). Religiosity can be measured by five indicators, namely ideology, practice/appreciation, knowledge, consequences, and knowledge (Wulandari, 2021)

Interest is the tendency to convey attention and act towards the person, activity, or situation that is the object of the origin of the interest accompanied by feelings of love (SA Nasution & Aslami, 2021). Suryabrata (1988) as cited by (Zayusman & Riyaldi, 2019) defines interest as a tendency in a person who is attracted to an object or likes an object. Another definition of interest is a sense of preference and a sense of interest in a thing or activity, without anyone asking (Hanafi & Agustina, 2021). Consumer interest can be strengthened by several factors that influence consumer decisions, among others: 1) Psychological factors (psychological), which is driving factor from within the consumer. Kotler and Kevin (2009) as cited by (Rosyidah, 2020) argued that the psychological factors of consumers are based on the existence of motivation, perception, learning, beliefs, and attitudes that can make consumers make purchases. 2) Social factors, which are driving factors from outside the consumer. In this social factor, consumer behavior in making purchases is based on the influence of family, social status, and the consumer's reference group (Rosyidah, 2020). 3) Emotional factors, are a measure of a person's intensity in paying attention to a particular activity or object (Harahap & Devi, 2021). Indicators to measure buying interest (1) decision to buy (2) recommend products to others (3) desire to buy (4) Satisfaction (Widyanto & Irfanur, 2019 in Najmudin et al., 2021)

The framework for this research can be seen in the following chart:

Chart 1. Thought Framework



C. METODOLOGY

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 people who have visited the Baduy Tribe settlement whose exact number is not known. Determination of the number of samples in this study refers to the opinion of (Ferdinand, 2002), which states that the sample size depends on the number of indicators used in all variables. The number of samples is equal to the number of indicators multiplied by 5-10. So, the number of samples in this study was set at 80 respondents, which was obtained from the total number of variable indicators used in this study, namely 17 indicators, then multiplied by 5 ($17 \times 5 = 85$).

The type of data used in this research is primary data. according to Bungin (2015), Primary data is data that 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 that are arranged systematically in a list of questions, then sent to the respondent to be filled out. Questionnaires were distributed to 80 visitors to the Baduy settlement.

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 which is used to measure the validity or validity of a questionnaire. Furthermore, 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. After the instrument is valid and reliable, the classical assumption test is then performed (normality test, multicollinearity test, and heteroscedasticity test), then multiple linear regression analysis is performed, because there are two independent variables in this study. The hypothesis test consists of a t-test to see the effect of the independent variable on the dependent variable partially. 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 & Karneli, 2018).

D. RESULT AND ANALYSIS

Respondents in this study were tourists who had visited the settlements of the Baduy tribe, amounting to 85 people. Researchers systematized respondents based on regional origin, gender, and occupation as can be seen in the following table:

Table 1. Regional Origin

No	Gender	Amount
1	Banten area	52
2	Outer Region of Banten	33
	Number of Respondents	80

Source: Questionnaire Data Processed, 2022

Based on the data in the table above, the number of respondents who visited the Baduy Tribe settlement from the Banten area amounted to 52 people and those from outside Banten amounted to 33 people. This means that there are more respondents from the Banten area than those from outside Banten.

Table 2. Respondent's Data by Gender

No	Gender	Amount
1	Man	55
2	Woman	30
	Number of Respondents	85

Source: Questionnaire Data Processed, 2022

Based on the data in the table above, it is shown that there are 85 respondents, consisting of 55 men and 30 women. Based on gender, the majority of respondents are female.

Table 3. Respondent's Data Based on Occupation

No	Profession	Amount
1	Students and Students	20
2	ASN	25
3	Businessman	13
4	Employee	17
5	Other	10

Number of Respondents	85
-----------------------	----

Source: Questionnaire Data Processed, 2022

Based on the data in the table above, the number of student and student respondents is 20 people, the State Civil Apparatus both Civil Servants or Government Employees with Work Agreements are 25 people, entrepreneurs are 13 people, entrepreneurs and employees are 17 people and other professions are 10 people. Based on these data, the majority of respondents came from the State Civil Apparatus.

The validity and reliability test of the data was carried out using the SPSS version 23 program. After the validity test was carried out, it was found that the value of each question item given to the respondent was greater than the r table (0.213) Thus, it can be concluded that all items in the questionnaire are valid. Likewise with the results of the reliability test, after the reliability test, it is known that the Cronbach alpha value of the sharia marketing mix variable question item is 0.661, the religiosity variable question item is 0.667 and the interest variable question item is 0.764, the Cronbach alpha value of all question items in the questionnaire is greater than the value. r table 0.213, thus it can be concluded that all question items in the questionnaire are reliable and consistent.

Furthermore, the classical assumption test was carried out, which consisted of the normality test, multicollinearity test, and heteroscedasticity test, the classical assumption test was carried out using the SPSS version 23, the results of the classical assumption test can be seen in the following explanation.

Table 4. Normality Test Results
One-Sample Kolmogorov-Smirnov Test

		Unstandardized Residual
N		85
Normal Parameters, b	mean	.0000000
	Std. Deviation	2.17192203
Most Extreme Differences	Absolute	.062
	Positive	.059
	negative	-.062
Test Statistics		.062
asymp. Sig. (2-tailed)		.200c,d

Source: SPSS Data Processed 2022

Based on the results of the normality test with the Kolmogorov Smirnov test in the table above, it is known that the significance value is greater than the alpha value

(0.200 > 0.05), so it can be concluded that the residual model data is normally distributed or the assumption of normality has been met.

Table 4. Multicollinearity Test Results

Model	Coefficients						
	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
	B	Std. Error	Beta			Tolerance	VIF
1 (Constant)	3.240	2.187		1.481	.142		
Sharia Marketing Mix	.160	.064	.244	2,510	.014	.885	1,130
religiosity	.409	.093	.429	4,418	.000	.885	1,130

a. Dependent Variable: Buying Interest

Source: SPSS processed 2022

The results of the multicollinearity test in the table above show that the sharia marketing mix variable and the religiosity variable each have a tolerance value greater than 0.10 (0.885 > 0.10) and a VIF value less than 10 (1.130 < 10), so it can be concluded that the data is independent. of multicollinearity.

Table 5. Heteroscedasticity Test Results

Model	Coefficients				
	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	4.244	1.323		3.208	.002
Sharia Marketing Mix	-.021	.039	-.064	-.555	.580
religiosity	-.094	.056	-.193	-1.674	.098

a. Dependent Variable: Lag_RES2

Source: SPSS processed 2022

The results of the heteroscedasticity test in the table above show that the significance value of the sharia marketing mix variable is greater than the alpha value (0.580 > 0.05) and the significance value of the religiosity variable is greater than the alpha value (0.098 > 0.05), so it can be concluded that there is no heteroscedasticity in the regression model. in this research.

The research hypothesis test was carried out using the SPSS version 23 program. After testing, the following results were obtained:

Table 6. Statistical t-test

Model		Coefficients		Standardized Coefficients	t	Sig.
		Unstandardized Coefficients	Std. Error			
		B		Beta		
1	(Constant)	3.240	2.187		1.481	.142
	Sharia Marketing Mix	.160	.064	.244	2,510	.014
	religiosity	.409	.093	.429	4.418	.000

a. Dependent Variable: Buying Interest

Source: SPSS data processed 2022

Based on the results of the statistical t-test in the table above, it is known that the t value for the sharia marketing mix variable is 2,510 and the significance value is 0.000, while the t value for the religiosity variable is 4.418 and the significance value is 0.000. when compared, the t value of the sharia marketing mix variable is greater than the t table value ($2,510 > 1,667$) and the significance value is smaller than the alpha value ($0.000 < 0.05$). Likewise with the religiosity variable, when compared to the t-count value of the religiosity variable, it is greater than the t-table ($4.418 > 1.667$) and the significance value is smaller than the alpha value ($0.000 < 0.05$). Thus, sharia marketing mix and religiosity each have a significant positive effect. on the interest in buying Baduy ethnic home industry products.

Table 7. Test f Statistics

ANOVA						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	182.175	2	91.087	18850	.000b
	Residual	396,249	82	4,832		
	Total	578,424	84			

a. Dependent Variable: Buying Interest

b. Predictors: (Constant), Religiosity, Sharia Marketing Mix

Source: SPSS data processed 2022

Based on the results of the statistical F test in the table above, it is known that the F value of the sharia marketing mix and religiosity variables is 18,850 and the significance value is 0.000. while the Ftable value is 3.11 and the alpha value is 0.05. when compared, the Fcount value is greater than Ftable ($18.850 > 3.12$) and the significance value is smaller than the alpha value ($0.000 < 0.05$). Thus, it can be

concluded that sharia marketing mix and religiosity simultaneously have a positive and significant effect on the interest in buying Baduy ethnic home industrial products.

Table 8. Correlation Coefficient Test Results

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.561a	.315	.298	2.19825

a. Predictors: (Constant), Religiosity, Sharia Marketing Mix
Source: SPSS data processed 2022

The table of test results above shows that the correlation coefficient of the sharia marketing mix variable and religiosity on interest is 0.298. This value indicates that buying interest is influenced by the sharia marketing mix and 29.8 percent religiosity, while the remaining 70.02 is influenced by other variables not examined in this study.

Discussion

Based on the results of the research above, the sharia marketing mix has a significant positive effect on the interest in buying Baduy ethnic home industry products, this result is confirmed by the t-count value greater than the t-table value ($2,510 > 1.667$) and the significance value is smaller than the alpha value ($0.000 < 0.05$). The results of this study are the following Research by Pratiwi & Latif, (2020) which states that the shariah marketing mix has a significant positive effect on the interest in staying back at the Grasia Hotel Semarang. Study by Jannah & Ashal, (2019) shows that the sharia-based marketing mix has a positive and significant effect on consumer buying interest in Nozy Juice products. The study by Azizuddin et al., (2020) explains that the sharia marketing mix has a positive effect on consumer buying interest in Wardah cosmetics. The study by Septianingsih et al., (2021) confirms that sharia marketing has a positive effect on consumer buying interest in SRI2 Herbal Skincare products.

Religiosity has a significant positive effect on the interest in buying Baduy home industry products, this result is confirmed by the t-count value being greater than the t-table value ($4.418 > 1.667$) and the significance value is smaller than the alpha value

(0.000 < 0.05). These results are the following Research by Najmudin & Syihabudin, (2022) which states that religiosity has a significant positive effect on interest in buying traditional food products. the study by Nasution et al., (2020) found that religiosity had a significant positive effect on interest in using e-money. Study by Rakhmawati, (2018) shows that religiosity has a significant positive effect on consumer buying interest at Wardah Beauty House Surabaya. Study by Triuspitorini, (2019) explained that religiosity has a positive effect on interest in saving in Islamic banks. Study by Vristiyana, (2019) stated a finding that religiosity has a positive effect on interest in buying halal products. Study by Hidayati & Prabowo, (2021) shows a finding that religiosity has a significant positive effect on interest in buying contemporary coffee that is certified halal.

Sharia marketing mix and religiosity have a significant positive effect on the interest in buying Baduy home industry products, this result is confirmed by the calculated f value greater than the f table value (18.850 > 3.12) and the significance value being smaller than the alpha value (0.000 < 0.05). These results are following the findings in the study by Septianingsih et al., (2021) which confirms that sharia marketing and religiosity have a positive effect on consumer buying interest in SRI2 Herbal Skincare products. Thus, it can be said that sharia marketing mix and religiosity have a positive and significant effect on buying interest in the context of purchasing products from micro and small businesses of indigenous peoples. The total contribution of the influence of sharia marketing mix and religiosity to the interest in buying home industry products from the Baduy Tribe is 29.8 percent, while the remaining 70.02 is influenced by other variables not examined in this study.

E. CONCLUSION

Based on the results of the research and discussion above, it can be concluded that (1) the Islamic marketing mix has a significant positive effect on the interest in buying Baduy home industry products, (2) Religiosity has a significant positive effect on the interest in buying Baduy home industry products. (3) Islamic marketing mix and religiosity have a significant positive effect on the interest in buying Baduy ethnic home industry products, with a total contribution of 29.8 percent influence, while the remaining 70.02 are influenced by other variables not examined in this research.

F. REFERENCES

- Aminah, A. N. (2021). *Pemkab Lekak Promosikan Badui di Plaza Komoditi*. Republika.Co.Id. <https://www.republika.co.id/berita/r2zi2e384/pemkab-lebak-promosikan-produk-badui-di-plaza-komoditi>
- Anggraini, I., & Dewanti, D. S. (2020). The Effect of Halal Foods Awareness on Purchase Decision with Religiosity as a Moderating Variable. *Journal of Economics Research and Social Sciences*, 4(1). <https://doi.org/10.18196/jerss.040116>
- Arikunto. (2010). *Prosedur Penelitian: Suatu Pendekatan Praktik* (Edisi Revi). Rineka Cipta.
- Azizuddin, I., Maksum, I., & Fikriah, N. L. (2020). Bauran Pemasaran Dan Minat Beli Konsumen Produk Kosmetik Wardah Dalam Perspektif Islam. *Journal Industrial Engineering & Management Research (JIEMAR)*, 1(2), 111–123.
- Bachtiar, D. I. (2018). Analisis Pengaruh Diversifikasi Produk dan Harga terhadap Keputusan Pembelian pada UKM Gula Kelapa. *Jurnal Ekonomi Dan Bisnis*, 52–60.
- BPS. (2021). *BPS: 270,20 Penduduk Indonesia Hasil SP 2020*. Bps.Go.Id. <https://www.bps.go.id/news/2021/01/21/405/bps--270-20-juta-penduduk-indonesia-hasil-sp2020.html>
- Bungin, S. (2015). *Metodologi Penelitian Sosial dan Ekonomi* (Volume 2). Kencana.
- Fawaid, A., & Fatmala, E. (2020). Home Industry Sebagai Strategi Pemberdayaan Usaha Mikro Dalam Meningkatkan Financial Revenues Masyarakat. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 14(1), 109. <https://doi.org/10.35931/aq.v14i1.342>
- Febriansyah, & Reni, D. (2020). Peran Bauran Pemasaran di Minimarket 212 Mart Karawaci Tangerang dalam Mendorong Minat Beli Konsumen. *Journal of Islamic Economics, STIE Syariah Islamic Village Tangerang*, 10(1), 45–54.
- Ferdinand. (2002). *Structural Equation Modeling dalam Penelitian Manajemen* (Edisi Revi). Badan Penelitian Universitas Diponegoro.
- Hanafi, & Agustina, L. A. (2021). Pengaruh Pendapatan, Pengetahuan Produk Dan Promosi Terhadap Minat Masyarakat Dalam Berasuransi Syariah (Studi Pada Desa Kabandungan Kabupaten Sukabumi). *JURNAL SYAR'INSURANCE (SIJAS)*

- Vol.*, 7(1), 11–24. <http://jurnal.uinbanten.ac.id/index.php/si/issue/archive>
- Harahap, R. S. P., & Devi, S. (2021). Pengaruh Strategi Promosi Asuransi Syariah Terhadap Nasabah Asuransi Jiwa AXA Pada Bank Syariah Mandiri. *At-Tawassuth: Jurnal Ekonomi Islam*, 5(1), 58–65.
- Hasan, M. (2019). Social marketing: an Islamic perspective. *Journal Of Islamic Marketing*, 11(4), 863–881. <https://doi.org/https://doi.org/10.1108/JIMA-12-2016-0105>
- Hasnita, W. (2021). *Analisis Persepsi Konsumen Terhadap Produk Luar Negeri dan Produk Lokal*. Koranbogor.Com. <http://koranbogor.com/bogor-now/analisis-persepsi-konsumen-terhadap-produk-luar-negeri-dan-produk-lokal/>
- Hidayati, F. A., & Prabowo, P. S. (2021). Pengaruh Pengetahuan Dan Religiusitas Konsumen Kopi Kekinian Terhadap Minat Beli Kopi Kekinian Yang Telah Memiliki Sertifikasi Halal. *At-Taradhi: Jurnal Studi Ekonomi*, 12(1), 36. <https://doi.org/10.18592/at-taradhi.v12i1.4354>
- Jannah, M., & Ashal, F. F. (2019). Analisis Penerapan Bauran Pemasaran (Marketing Mix) Berbasis Syariah Dalam Meningkatkan Minat Beli Konsumen Pada Produk Nozy Juice Di Kota Banda Aceh. *JIHBIZ: Global Journal of Islamic Banking and Finance.*, 1(1), 47–66. <https://doi.org/10.22373/jihbiz.v1i1.4611>
- Jatim, K. (2021). *Presiden Jokowi Mengenakan Pakaian Adat Baduy-Banten Saat Pidato Kenegaraan*. Kominfo.Jatimprov.Go.Id. <http://kominfo.jatimprov.go.id/read/umum/presiden-jokowi-kenakan-baju-adat-baduy-saat-pidato-kenegaraan>
- Mahardika, T. P. (2019). The Effect Of Knowledge and Religiosity On Purchase Intention WWITHS Consumer's Attitude as The Mediation Variable (A Study On Wardah Cosmetics Consumer In Yogyakarta). *Jurnal Ilmu Manajemen*, 16(2), 83–93.
- Najmudin, N., & Syihabudin, S. (2022). Religiosity and Halal Certification: Its Effect on Interest in Buying Traditional Food. *Li Falah: Jurnal Studi Ekonomi Dan Bisnis Islam*, 6(2), 79. <https://doi.org/10.31332/lifalah.v6i2.2994>
- Najmudin, N., Syihabudin, S., & Fatoni, A. (2021). the Effect of Halal Awareness and Food Ingredients on Consumer Interests of Culinary Seafood Beach Tourism. *ISLAMICONOMIC: Jurnal Ekonomi Islam*, 12(1), 23–38.

<https://doi.org/10.32678/ije.v12i1.273>

- Nasution, A., Fadhilah, D., & Marpaung, M. (2020). Pengaruh Religiusitas, Harga dan Kemudahan Terhadap Minat Penggunaan E-Money Pada Transportasi Online. *Jurnal Bilal: Bisnis Ekonomi ...*, 1(2019), 11–19. <http://ojs.polmed.ac.id/index.php/Bilal/article/view/189>
- Nasution, S. A., & Aslami, N. (2021). Analisa Peningkatan Minat Terhadap Produk Asuransi Syariah. *Jurnal Kajian Ekonomi Dan Kebijakan Publik*, 4(1), 91–96.
- Pratiwi, R., & Latif, M. I. (2020). Sharia Marketing Mix Terhadap Minat Menginap Kembali Di Hotel Grasia Semarang. *Magisma: Jurnal Ilmiah Ekonomi Dan Bisnis*, 8(1), 27–33. <https://doi.org/10.35829/magisma.v1i1.66>
- Rakhmawati, A. (2018). Pengaruh Label Halal Dan Religiusitas Terhadap Minat Beli Dan Keputusan Pembelian (Studi Pada Wardah Beauty House Surabaya). *Jurnal Sketsa Bisnis*, 5(1), 48–59.
- Rosyidah, U. (2020). Kontribusi Motif dan Keyakinan Nasabah Pada Pemantapan Minta Berasuransi Syariah di Lombok. *Iqtishaduna*, 11(02), 1–17.
- Septianingsih, N., Romdhoni, A. H., & Hani'in, U. (2021). Pengaruh Label Halal, Religiusitas, dan Marketing Syariah Terhadap Minat Beli Sri2 Herbal Skinkare (Area Pemasaran Di Sukoharjo. *Prosiding Seminar Nasional & Call for Paper STIE AAS, September*, 623–632.
- Sulaiman, A., & Hindardjo, A. (2019). The Effect Of The Sharia Marketing Mix On Tourist Satisfaction After Earthquake In North Lombok Regency. *Jurnal Ekonomi Dan Perbankan Syariah*, 7(1), 37–52. <https://doi.org/10.46899/jeps.v7i1.98>
- Tejantara, A., & Sukawati, T. G. R. (2018). PENGARUH BAURAN PEMASARAN TERHADAP KEPUASAN PELANGGAN UNTUK MENINGKATKAN NIAT PEMBELIAN ULANG (Studi Pada Oli Sepeda Motor Merek Eni di Kota Denpasar). *E-Jurnal Manajemen Universitas Udayana*, 7(10), 5686. <https://doi.org/10.24843/ejmunud.2018.v07.i10.p17>
- Tripuspitorini, F. A. (2019). Pengaruh Religiusitas Terhadap Minat Mahasiswa Politeknik Negeri Bandung Untuk Menabung di Bank Syariah. *Jurnal Masharif Al-Syariah: Jurnal Ekonomi Dan Perbankan Syariah*, 4(2), 54–69. <http://journal.um-surabaya.ac.id/index.php/Maqasid>
- Ulya, A. N., & Karneli, O. (2018). Pengaruh Diversifikasi dan Kualitas Produk terhadap

- Kepuasan Pelanggan pada Toko Rabbani Cabang Pekanbaru. *JOM FISIP*, 5(Edisi II Juli – Desember), 1-14.
- Vristiyana, V. M. (2019). Pengaruh religiusitas dan pengetahuan produk halal terhadap penilaian produk halal dan minat pembelian produk halal. *Ekobis*, 20(1), 85-100.
- Wulandari, S. (2021). Pengaruh Label Halal Dan Religiusitas Terhadap Keputusan Pembelian (Studi Kasus Konsumen Indomie Di Sidoarjo). *Jurnal Riset Manajemen Dan Bisnis Dewantara*, 4(1), 41. <http://etheses.uin-malang.ac.id/id/eprint/3006>
- Yulistiara, A. (2018). *60% Orang Indonesia Pilih Beli Produk Asing Ketimbang Lokal*. Cnbcindonesia.Com.
<https://www.cnbcindonesia.com/lifestyle/20180326194751-33-8635/60-orang-indonesia-pilih-beli-produk-asing-ketimbang-lokal>
- Zayusman, R., & Riyaldi, M. H. (2019). Nasabah Memilih Asuransi Takaful Keluarga Banda Aceh. *Jurnal Ilmiah Mahasiswa Ekonomi Islam*, 1(2), 215-226.