

The Role of Spiritual Value-Based Sharia Marketing in Facing the Dislocation of the Traditional Culinary Identity of Dawet Ayu Pandansari

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ABSTRACT

The growth of halal culinary and changes in consumer behavior require businesses to combine profit with spiritual and cultural values. Amid the onslaught of modern beverages, traditional culinary delights risk losing their identity. This study aims to analyze the sharia marketing strategy of Dawet Ayu Pandansari and its supporting and inhibiting factors. Using a descriptive qualitative approach, data was collected through interviews, observation, and documentation. The results indicate a strategy based on the principles of divinity, ethics, reality, and humanity, centered on honesty, natural quality, and humane service. Halal awareness and trust support success, while competition and limited digital promotion pose obstacles. This strategy effectively maintains identity, strengthens competitiveness, and preserves culinary heritage.

INTRODUCTION

Industry in Indonesia has long been a key pillar of the national creative economy, demonstrating significant resilience and stability amidst global economic dynamics and uncertainty. As the country with the largest Muslim population in the world, the development of the sharia economic sector, including the halal food and beverage industry, has experienced rapid growth in the last decade (Ahmad & Dewi Puji, 2021). According to the 2024 Indonesian Sharia Economic and Financial Study (KEKSI) published by Bank Indonesia, the halal food and beverage industry contributed more than 25% to the total value of the national sharia economic ecosystem. This substantial figure confirms the culinary sector's position as a key driver of domestic economic growth and a key pillar of the broader economy (Indonesia, 2024).

The rapid growth of this industry has been accompanied by increasing public religious awareness, known as *halal awareness*. However, in an era of global competition and increasing consumer religious awareness (*halal awareness*), traditional marketing methods that rely solely on physical promotions are no longer sufficient. Today's society tends to choose products that are not only delicious but also managed according to ethical and honest

principles. Islamic business ethics significantly influence customer loyalty through satisfaction as an intervening variable (Huda et al., 2017). Transparency between sellers and buyers is also crucial for building trust. Muslim consumer behavior indicates that transparency regarding raw materials and sharia-compliant production processes are determining factors in purchasing decisions for traditional culinary products (Nurjanah, 2022).

In their quote, Kartajaya & Sula (2006) emphasized that from this perspective, marketing is no longer simply understood as a series of efforts to achieve maximum material profit, but rather has shifted its meaning to become a means of worship that must always be based on ethics, morals, and divine values. The integration of religious values and the consistent application of business ethics have been proven to significantly increase consumer trust (Ahmad & Dewi Puji, 2021). Muslim consumers tend to have higher loyalty to products that are not only halal in terms of ingredients but also managed with the principles of honesty, transparency, and social responsibility (Anwar & Rohmah, 2023).

Humanitarian aspects and service based on empathy and family are key competitive advantages for traditional culinary businesses. The naturally formed emotional bond between sellers and buyers creates strong social capital that is difficult for modern businesses to replicate (Gusvita & Salwa, 2023). This enables traditional culinary business practices to grow sustainably.

Amidst the onslaught of modern culinary products and global franchises, significant challenges arise from the tide of modernization and the influx of contemporary culinary products offering attractive packaging, new flavors, and massive digital marketing strategies (Hamzah & Suprpto, 2022). This is where fundamental problems arise for traditional culinary products. This competition is not only about market share, but also touches on a deeper aspect, namely the threat of identity dislocation (Setiawan & Wulandari, 2022).

However, amidst the current onslaught of modernization, traditional culinary delights retain a special place due to their historical value, distinctive flavors, and function as regional cultural identities (Setiawan & Wulandari, 2022 ; Hamzah & Suprpto, 2022). In Ponorogo, specifically in Sukorejo Village, Dawet Ayu Pandansari is clear evidence of a local product's resilience. More than just a commodity, this drink is an intangible cultural heritage deeply embedded in the local community's identity (Hidayat, 2021 ; Ahmad & Dewi Puji, 2021).

Dawet or Es Cendol is a regional specialty drink made from a mixture of coconut milk and brown sugar, with added cendol. This cendol is the hallmark of Dawet or Es Cendol (R. Hidayat, 2021). By providing a flexible Cendol Dawet flavor to suit local tastes, made from natural ingredients without preservatives, and served clean, hygienic, and fresh. The traditional culinary product Dawet Ayu Pandansari also uses a semi-traditional concept in its presentation process, so that not only the elderly can enjoy the traditional culinary product Dawet Ayu Pandansari but also young people can enjoy it anytime and anywhere (Hamzah & Suprpto, 2022).

The traditional culinary product Dawet Ayu Pandansari as a typical traditional culinary in Ponorogo faces two challenges, namely: First, maintaining cultural heritage while competing amidst the onslaught of modern drinks . *beverages*) (Hamzah & Suprpto, 2022) . Second, traditional culinary studies are often limited to cultural aspects, rarely integrating business strategies based on spiritual values (Setiawan & Wulandari, 2022) . The implementation of sharia marketing strategies is more effective because Ponorogo has a religious community base, so sharia values can become a *unique selling point* (USP) for local products (Sectoral Statistics Data of Ponorogo Regency (Supporting Location Data), 2025).

This is where Sharia Marketing comes in (*Sharia Marketing*) is a very determining factor. Sharia marketing is not just halal labeling, but encompasses the entire business process based on the principles of sharia marketing, namely: *Rabbaniyyah* (divinity), *Akhlaqiyyah* (ethics), *Waqi'iyah* (realistic), and *Insaniyyah* (humanity) (Kartajaya & Sula, 2006). As conveyed by Firmansyah (2020) in his study on the marketing of MSME products, it states that the consistent implementation of the sharia marketing mix *can* increase the competitiveness of local products in the modern market.

Given this phenomenon and urgency, previous research has extensively addressed the topic of sharia marketing and its application to MSMEs in general (Firmansyah & Hidayat, 2021) . However, research on specific strategies for the traditional culinary product Dawet Ayu Pandansari in Sukorejo Village, Ponorogo, which possesses strong local characteristics, remains limited (Prawanti et al., 2025) . This emphasizes the position of this research to fill this gap by focusing on specific traditional culinary delights in Islamic boarding school-based areas such as Ponorogo.

Based on this, there are research gaps. First, most previous researchers have used a quantitative approach that focuses on testing single variables such as "halal label" on "purchase intention," but still ignore the ethical side of competition in accordance with Sharia principles when facing price competition with contemporary beverage products that are heavily promoted digitally. Second, studies on traditional culinary often get caught up in the sociological aspects of cultural preservation, but rarely address the dimension of business strategy based on spiritual values in an integrative manner. There is also a lack of a clear, holistic integration between efforts to preserve local values (*traditionalism*) and modern Sharia marketing principles at the MSME level.

Thus, this study aims to explore in-depth the "how" and "why" of the sharia marketing strategy implemented by Dawet Ayu Pandansari, which serves as a shield for the preservation of traditional culinary arts. This research is crucial for providing guidance for other culinary MSMEs in Ponorogo in implementing businesses that seek not only material profit but also blessings. Implementing sharia strategies (such as the qualities of *Siddiq*, *Amanah*, *Tabligh*, *Fathanah*) is key to building long-term consumer trust in a religious region like Ponorogo.

This study will analyze the application of sharia marketing characteristics in the marketing strategy of traditional culinary products Dawet Ayu Pandansari in Sukorejo

Village, Ponorogo, also identify supporting and inhibiting factors in the application of sharia marketing in traditional culinary products and develop appropriate sharia marketing strategy patterns for local products to increase the competitiveness of traditional culinary without leaving Islamic values.

This research can also contribute to the development of Islamic marketing management, particularly in the traditional culinary MSME sub-sector, and serve as evaluation material and input for business owners of traditional culinary products like Dawet Ayu Pandansari in refining their marketing strategies to be more competitive and compliant with Sharia. Without an appropriate marketing strategy that aligns with local values (Sharia), traditional culinary products like Dawet Ayu Pandansari are at risk of being eroded by time.

Based on the above explanation of the urgency of Sharia values in strengthening local business identity amidst the onslaught of modernization, there is an urgency to further explore the internal mechanisms and meaning of this strategy in a specific location in Sukorejo Village. This is necessary to provide a complete descriptive picture of the survival of Dawet Ayu Pandansari. Given this interest, the researcher chose the research title "The Role of Spiritual Value-Based Sharia Marketing in Facing the Dislocation of the Traditional Culinary Identity of Dawet Ayu Pandansari."

RESEARCH METHODS

This study uses a descriptive qualitative approach. This approach aims to systematically, factually, and accurately describe, explain, and outline the marketing strategies implemented and the application of sharia marketing values at Dawet Ayu Pandansari (Moleong, 2017). The collected data, such as words, images, or actions, are not expressed in numerical or statistical form, but rather in the form of detailed qualitative narratives (Prawanti et al., 2025).

This approach was chosen because it is able to understand the complex meanings and social interactions inherently, and provides a complete and detailed picture of how this business maintains the existence of traditional culinary arts amidst modern market competition. Descriptive qualitative research is highly relevant for revealing in-depth the implementation of Sharia marketing values, which are abstract and cannot be measured quantitatively, making it suitable for examining spiritual values integrated into traditional culinary preservation efforts (Sugiyono, 2020).

In this approach, the researcher acts as the main instrument, and the research results emphasize more on describing the phenomena as they are and the meaning behind them, rather than testing hypotheses or making statistical generalizations (Nazir, 2014).

This research was conducted at the Dawet Ayu Pandansari outlet in Sukorejo Village, Ponorogo Regency. This location was chosen because it is a traditional culinary business that still survives and has its own unique characteristics. It is also located in an area with a high level of religiosity and is based on an Islamic boarding school, making the context of the application of sharia marketing very relevant for direct study (Prawanti et al., 2025). The

research time was adjusted to the needs of data collection and the availability of informants in the field.

The research data consists of primary and secondary data. Primary data is data obtained directly from primary sources through field activities, namely in-depth interviews with the owner (*owner*) of Dawet Ayu Pandansari, as well as interviews with employees (sellers) and the community (buyers) (Sugiyono, 2020) . Secondary data is supporting data obtained from indirect sources to complement and strengthen the research results. These data sources include theoretical books and scientific journals, internal business documents, and relevant academic literature (Firmansyah & Hidayat, 2021) . This research was conducted at the Dawet Ayu Pandansari business location, located in Sukorejo Village, Ponorogo Regency, East Java. This location was chosen based on the consideration that Dawet Ayu Pandansari is one of the traditional culinary icons that still exists and has a wide customer base amidst the competition of modern beverages in Ponorogo City.

The data collection techniques used in this study included direct observation, in-depth interviews, and documentation studies. Direct observation was conducted to observe business conditions, production processes, product presentation, and interactions between sellers and consumers to determine the application of sharia marketing principles in daily activities (Moleong, 2017) . In-depth interviews were conducted flexibly and directed with informants to obtain detailed explanations regarding marketing strategies, obstacles encountered, and the understanding and application of sharia values in business. Meanwhile, documentation studies were used to collect written data and other supporting information to complement the picture obtained from observations and interviews (Nazir, 2014).

Data analysis was conducted using the Miles and Huberman interactive model, which includes data reduction, data presentation, and conclusion drawing or verification (Fadli, 2021) . The data reduction process was carried out to focus information related to the characteristics of Islamic marketing and ignore irrelevant data. Data presentation was carried out in the form of narrative text, systematically arranged to explain field findings, and conclusions were verified through data triangulation (Moleong, 2017) . The analysis was strengthened by Islamic marketing theory (Kartajaya & Sula, 2006) and product existence theory (Kotler & Keller, 2021).

RESULTS AND DISCUSSION

Dawet Ayu Pandansari is a traditional culinary business located in Sukorejo Village, Sukorejo District, Ponorogo Regency. It has been operating since 2018 and has been passed down through generations. Its flagship product is a dawet drink made from natural ingredients: palm flour, fresh coconut milk, real brown sugar, and pandan leaves, without the addition of preservatives or artificial sweeteners.

Based on an interview with Asroful Anam (2026) , the owner and manager of the business, it was explained that the entire manufacturing and sales process is based on the principles of halal and honesty. He stated that this dawet is made entirely from original

ingredients, is kept clean, and is managed with the intention of seeking blessed sustenance, not just chasing profit. This is reinforced by the statement of Bastomi (2026) who works as a seller, who said that service to consumers is carried out with a polite, open, and honest attitude in providing information about ingredients and product processing methods. During the serving process, cleanliness is always maintained to instill a sense of security and trust in consumers.

From a consumer perspective, Maryuni (2026) , a long-time customer, admitted that she continues to choose this product because of its consistent taste, chemical-free nature, and perceived safety compared to more modern drinks. Meanwhile, Samsul Hadi (2026) , from a neighboring village, stated that besides taste and cleanliness, the belief that the product is halal and honestly managed is the main reason for his continued purchases.

Direct observations corroborate this statement, evident in the neat and clean business premises, the daily morning processing to ensure product freshness, and the polite and transparent interactions between sellers and buyers. Transactions are conducted openly, with prices and measurements clearly stated and consistent for all customers. Supporting data obtained through documentation, including photographs of the sales location and the dawet ayu pandansari products, as well as the management's commitment to maintaining quality, further complement the picture.



Figure 1. Documentation of traditional culinary product dawet ayu pandansari

Based on data triangulation verification by Moleong (2017) and Sugiyono (2020) , it was identified that Dawet Ayu Pandansari consistently and consistently applies sharia marketing principles, including product halal certification, honesty, cleanliness, and responsibility to consumers. The implementation of these values is a key factor in the business's survival and customer trust despite facing competition from modern beverage products.

Sharia Marketing Strategy

Based on interviews, observations, and documentation, the sharia marketing strategy implemented at Dawet Ayu Pandansari in Sukorejo Village, Ponorogo, has been consistently implemented and integrated into daily business activities. This aligns with the concept of sharia marketing, which emphasizes the integration of spiritual values into business practices, built on four main pillars: *Rabbaniyyah* (God-given), *Akhlaqiyyah* (Virtuous), *Waqi'iyah* (Insane), and *Insaniyyah* (Indecent). (Kartajaya & Sula, 2006).

The application of the principle of Rabbaniyyah (divinity) is reflected in the statement of Asroful Anam (2026) , the owner and manager, who stated that the production process uses only natural ingredients, without preservatives or artificial coloring, and is intended to seek blessed sustenance. This aligns with the concept of *halalan thayyiban* proposed by Yusuf and Hidayati (2024) , where products must be halal in terms of ingredients and good in terms of quality and benefits. Bahri and Rosandy (2025) emphasized that this principle is the main foundation that cannot be negotiated in sharia marketing. Arifin (2023) also explained that awareness of divine supervision encourages business actors to avoid all forms of fraud, ambiguity, and cheating in measurements and prices.

The application of the principles of Akhlaqiyyah (ethics) is evident in the attitude of Moh Bastomi (2026) as a seller who serves customers honestly, answers questions truthfully, and consistently maintains clean presentation. Sari (2022) states that honesty and transparency are key differentiators that build long-term trust, even more effective than excessive promotion. Ahmad and Dewi Puji (2021) also found that consumers exhibit higher loyalty to businesses that prioritize morality compared to those that rely solely on the halal label.

Furthermore, a Waq'iyyah (realistic) approach is implemented by maintaining distinctive flavors according to local tastes, setting affordable prices, and relying on word-of-mouth and simple social media promotion. Nuraeni (2022) explains that this strategy aligns with the character of traditional businesses, not changing product identity simply to meet market trends. Wibowo and Pratiwi (2023) add that this approach remains effective and does not burden operational costs. Alma and Hidayat (2022) emphasize that sharia marketing is flexible and adaptable without violating sharia principles.

Meanwhile, the value of Insaniyyah (humanity) is manifested in fair treatment and prioritizing consumer benefits, as recognized by Maryuni (2026) and Samsul Hadi (2026) , who chose this product because it is safe for health and provides satisfactory service. Aziz and Afifah (2023) stated that concern for consumer welfare is a determining factor in purchasing decisions and customer loyalty. Choiruddin et al., (2025) also concluded that humanitarian values create a strong emotional bond between a business and its community.

The primary contributing factor to Dawet Ayu Pandansari's success lies in its strong social capital, which is based on strong public trust in the owner's integrity and honesty. Furthermore, the local community's growing awareness of the importance of halal and quality products is a key driver of purchasing interest. Consistency in maintaining the quality of raw materials and product flavor, along with its positive image as a trusted and authentic traditional culinary delight, further strengthens the business's standing within the community.

Meanwhile, inhibiting factors include increasingly fierce competition with the arrival of various modern beverage products offering variety and attractive packaging. Furthermore, limited capabilities and resources for digital promotion pose a significant obstacle to expanding market reach. These challenges align with those encountered and experienced by many other culinary MSMEs in various regions (Asnawi & Fitrayadi, 2018).

The results of this study have both similarities and differences with previous research. The similarities are evident with the research by Firmansyah and Hidayat (2021) , which demonstrated that implementing a sharia marketing mix through halal products, fair prices, clean premises, and honest promotions can strengthen business sustainability. This also aligns with Nuraeni (2022) , who found that traditional beverage businesses survive if they adhere to the principles of halal certification and quality.

Meanwhile, Prawanti et al., (2025) in their research in the religious area also noted that sharia values are a competitive advantage that is difficult to imitate, the same results were found in Ponorogo, Hamzah and Suprpto (2022) and Setiawan and Wulandari (2022) observed that the main challenge of traditional culinary is competition with modern products, and this research proves that the answer lies in strengthening core values, not just packaging innovation alone.

This study differs from Aziz and Afifah's (2023) study , which focused more on brand identity development and halal certification formats. At Dawet Ayu Pandansari, trust grew naturally through direct interactions and consumer experiences, without relying on official documents. This aligns with Miftah's (2015) finding that for small-scale MSMEs, practical value implementation is more effective than costly image-building efforts.

Meanwhile, while Hidayat and Nurhayati (2024) measured the impact on increased revenue, this study places greater emphasis on the meaning and blessings of the business, which are the primary motivations for owners and the basis for customer trust. This aligns with the views of Moleong (2017) and Sugiyono (2020) that a qualitative approach is suitable for uncovering dimensions of value and meaning that cannot be measured statistically.

The results of this study make a significant contribution to the development of sharia marketing theory by proving that the four-principle framework of Kartajaya and Sula (2006) can be fully applied to micro-culinary businesses. This expands on the findings of Qosim et al., (2024) that the concept applies not only to large companies but also to small-scale businesses. This study also strengthens the *halalan thayyiban theory* of Yusuf and Hidayati (2024), which suggests that halalness and quality are a unity that builds trust. Methodologically, these results support Nazir's (2014) opinion that a qualitative approach is effective in explaining the application of abstract values to concrete practices.

The results of this study indicate that for business owners, a sharia marketing strategy does not require significant costs; according to Bahri and Rosandy (2025), the key is consistent quality, honesty, and good service. For Dawet Ayu Pandansari, the approach taken is appropriate and can be developed with neat record-keeping and simple promotions without changing the taste and values adopted. For policymakers and MSME support institutions, an approach based on local and religious values can strengthen business resilience, while providing the community with safe, halal consumption options that provide peace of mind.

CONCLUSION AND SUGGESTIONS

Based on the results of research and discussion, it can be concluded that the Sharia Marketing Strategy on traditional culinary products Dawet Ayu Pandansari in Sukorejo Village, Ponorogo by implementing marketing characteristics through four main pillars in sharia marketing based on the theory of Kartajaya and Sula (2006.) namely the *rabbaniyyah aspect* (divinity), the *akhlaqiyyah aspect* (ethics), the *waqi'iyah aspect* (realistic), and the *insaniyyah aspect* (humanity). This has proven effective in building good relationships and customer trust, thereby increasing satisfaction and creating loyalty to customers. The application of the Sharia Marketing Strategy on Dawet Ayu Pandansari is able to maintain the existence of traditional culinary products amidst global competition.

The supporting factors come from the high religious commitment of the owner of the traditional culinary Dawet Ayu Pandansari, the availability of natural raw materials in the Ponorogo area, as well as business capital (*social capital*) in the form of trust and strong family ties with the local community in Sukorejo Village.

Meanwhile, inhibiting factors lie in the limitations of formal financial management (poor financial records), as well as competition with modern products and limited digital promotion.

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