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Islamic Economics Perspective on Coffee Farmers' Product Quality, Digital Marketing, and Brand Image

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Abstrak. This study aims to analyze coffee farmers' perceptions of product quality, digital marketing, and brand image of Gayo coffee, and their impact on farmer welfare from the perspective of Islamic economics in Southeast Aceh Regency. The background of this study is based on the gap between the theory of Islamic welfare (falah) and the actual reality experienced by coffee farmers, where despite producing approximately 15,000 tons of coffee per year, the average monthly income of farmers is only IDR 2–3 million. This study employed a descriptive qualitative case study approach. Data were collected through semi-structured in-depth interviews, passive participant observation, and documentation involving purposively selected independent coffee farmers, local collectors (middlemen), and community leaders. Data were analyzed using the interactive model of Miles and Huberman, integrating qualitative narrative explanations with simple frequency distributions, while source and technique triangulation were applied to ensure trustworthiness. The results show that farmers' perceptions of product quality are still limited to the raw processing stage, without adequate knowledge of post-harvest standards and halal certification. Digital marketing has not been optimally utilized due to low digital literacy and lack of structured promotional strategies. The brand image of local Gayo coffee has not been strongly established at the retail level. From an Islamic economic perspective, the existing marketing system has not fully reflected the principles of justice ('adl), transparency (syafafiyah), and the prohibition of injustice (al-zulm). This study contributes to the development of agribusiness studies based on Islamic economics and serves as the basis for formulating fairer and more sustainable coffee marketing strategies in Southeast Aceh.

Keywords: Coffee Farmers' Perception; Product Quality; Digital Marketing; Brand Image; Farmer Welfare; Islamic Economics

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INTRODUCTION

Southeast Aceh Regency is one of the regions in Aceh Province whose economy is predominantly supported by the agricultural sector. According to the Central Bureau of Statistics of Southeast Aceh Regency (2023), approximately 72% of the regional labor force is employed in agriculture, plantations, and forestry. Among these subsectors, coffee plantations represent the primary economic backbone and serve as the main source of livelihood for most farming households. Consequently, the coffee sector possesses not only significant economic value but also substantial social importance in shaping the socio-economic structure of the local community. Furthermore, Southeast Aceh forms part of the internationally recognized Gayo coffee-producing region, renowned for its high-quality Arabica coffee. Annual coffee production reaches approximately 15,000 tons, contributing around 10% of Indonesia's Arabica coffee production. In 2022, Indonesia's coffee export value reached USD 1.14 billion with a total export volume of 433,780 tons, demonstrating the strategic importance of coffee for the national economy. Theoretically, such production capacity and export performance should positively contribute to farmers' welfare; however, this expectation has not been fully realized in practice. (Central Bureau of Statistics, 2023).

Despite the considerable production potential, empirical evidence indicates a substantial disparity between coffee production and farmers' welfare. The average monthly income of coffee farmers in Southeast Aceh remains between IDR 2–3 million, which is relatively low compared to the economic value generated by the commodity. In addition, coffee prices at the farm level fluctuated between IDR 35,000 and IDR 65,000 per kilogram during the 2023–2025 period, reflecting farmers' dependence on global market dynamics and their weak bargaining position against intermediaries. Previous studies revealed that coffee marketing structures are dominated by oligopolistic markets, reducing farmers' ability to determine selling prices and limiting profit distribution among primary producers. Such conditions contradict the Islamic economic principles of justice (*adl*), transparency (*syafaiyah*), and equitable benefit distribution, which emphasize balanced welfare (*falah*) for all economic actors. Consequently, improving product quality, digital marketing capabilities, and brand image has become increasingly important for enhancing farmers' welfare within an Islamic economic framework. (Malenda et al., 2024).

Southeast Aceh Regency was selected as the research object because it possesses unique economic, geographical, and socio-religious characteristics within the Gayo coffee production area. Although the region produces internationally recognized Arabica coffee, most farmers continue to sell unprocessed coffee cherries or green beans with limited post-harvest handling, inadequate knowledge of quality standards, and minimal utilization of digital marketing platforms. Interviews with local coffee farmers further revealed limited understanding of packaging strategies, halal certification, branding, and online marketing practices. Consequently, the identity of Southeast Aceh coffee is frequently overshadowed by more established regional brands despite its comparable quality. These characteristics make Southeast Aceh an appropriate research setting for examining farmers' perceptions regarding product quality, digital marketing, and brand image from the perspective of Islamic economics. (Haris et al., 2022).

Although previous studies have extensively discussed coffee agribusiness, digital marketing adoption, and Islamic economics, significant research gaps remain. Existing studies generally examine these variables separately by focusing on market structures, technology adoption barriers, promotional strategies, or farmers' welfare without integrating them into a comprehensive analytical framework. Furthermore, most previous studies employ quantitative approaches, providing limited understanding of farmers' subjective experiences and perceptions. Little attention has been given to the simultaneous interaction between product quality, digital marketing, and brand image within the framework of Islamic welfare (*falah*), particularly using a qualitative phenomenological perspective. Therefore, a comprehensive investigation that combines these three strategic variables within the socio-religious context of Southeast Aceh is still lacking in the existing literature. (Malenda et al., 2024).

Based on these research gaps, this study offers three major contributions. First, it employs a qualitative phenomenological approach to explore coffee farmers' subjective perceptions, an

aspect that has received limited scholarly attention. Second, it integrates product quality, digital marketing, and brand image into a holistic analytical framework based on the Islamic concept of *falah*. Third, it positions the socio-religious context of Southeast Aceh as the analytical lens for understanding sustainable coffee agribusiness development. The findings are expected to enrich the literature on Islamic agribusiness, behavioral accounting, and Sharia management while providing practical recommendations for local governments, farmer organizations, and Islamic financial institutions in designing empowerment programs that promote fair, sustainable, and welfare-oriented coffee marketing systems. Therefore, this study aims to explore coffee farmers' perceptions regarding product quality, digital marketing, and brand image, identify barriers to technology adoption, and analyze the conformity of existing marketing practices with the Islamic economic principles of justice (*'adl*) and welfare (*falah*). (Maradiaga-López et al., 2025).

LITERATURE REVIEW

Concept of Welfare in Islamic Economics

The concept of welfare in Islamic economics differs fundamentally from that of conventional economics. While conventional economics generally measures welfare through material indicators such as income, consumption, and wealth accumulation, Islamic economics defines welfare as *falah*, which encompasses a balanced achievement of material, social, and spiritual well-being. According to Al-Ghazali, human welfare is realized through the protection of five essential objectives (*maqasid al-shariah*): religion (*din*), life (*nafs*), intellect (*'aql*), lineage (*nasl*), and wealth (*mal*). Within the context of coffee farming, welfare is therefore not merely reflected in farmers' income but also in equitable income distribution, sustainable agricultural activities, and the preservation of Islamic ethical values in economic transactions. (Alfarizi & Imsar, 2025).

To transform the concept of *falah* into agricultural market practices, Islamic economics emphasizes the principles of *'adl* (justice), *syafafiyah* (transparency), and the prohibition of exploitation. Wealth should circulate fairly among all participants in the value chain rather than being concentrated in the hands of a few intermediaries or market speculators. In traditional coffee supply chains, the dominance of middlemen frequently weakens farmers' bargaining power through unilateral price determination and unequal profit distribution. Islamic economic principles reject such market injustice by prohibiting exploitative practices, information asymmetry, *tadlis* (fraudulent concealment), *gharar* (uncertainty), and *ghubn* (unfair price imbalance). These normative principles provide the theoretical foundation for evaluating whether the coffee marketing system in Southeast Aceh Regency reflects justice and contributes to sustainable farmer welfare. (Muslim & Iska, 2026).

Product Quality and Farmers' Welfare

In modern marketing management, product quality refers to the overall characteristics, attributes, and performance of a product that enable it to consistently satisfy consumer needs. Product quality has become one of the primary determinants of market competitiveness because it directly influences consumer satisfaction and selling prices. In the coffee industry, quality is commonly assessed through physical indicators such as bean sorting, moisture content, post-harvest handling, and cupping scores that represent flavor characteristics. Farmers who consistently produce high-quality coffee are more likely to access premium markets, improve customer trust, and obtain higher economic returns from their agricultural products. (Arrasyid & Nurbaiti, 2022).

From the perspective of Islamic economics, product quality extends beyond physical excellence by incorporating the concept of *Halalan Tayyiban*. Coffee products should not only comply with Islamic legal requirements (*halal*) but also fulfill the principles of *tayyib*, meaning that they are clean, safe, beneficial, and capable of providing value to consumers. Maintaining product quality throughout cultivation, harvesting, processing, and marketing represents an implementation of *amanah* (trustworthiness) and *itqan* (professional excellence). Conversely, manipulating product quality by mixing ripe and unripe coffee beans or intentionally increasing moisture content for economic gain constitutes *tadlis*, which is prohibited in Islamic business ethics. Therefore,

farmers' perceptions of quality standards are essential for enhancing competitiveness while ensuring that economic activities remain consistent with Islamic values and contribute to sustainable welfare. (Rahman et al., 2023).

Digital Marketing in Agribusiness

Digital marketing is defined as the utilization of information technology, internet networks, e-commerce platforms, and social media to promote, distribute, and communicate products directly to consumers in real time. Within modern agribusiness, digital marketing has become an important strategy for improving market access and reducing farmers' dependence on conventional intermediaries. Through digital platforms, coffee farmers can reach broader domestic and international markets, establish direct relationships with consumers and coffee roasters, and increase the added value of their products. The efficiency created by shorter distribution channels enables farmers to obtain more competitive prices while strengthening their bargaining position within the coffee value chain. (Rambe & Aslami, 2021).

Despite its significant potential, the implementation of digital marketing in Indonesia's agricultural sector continues to face numerous structural and cultural challenges. Limited digital literacy, inadequate internet infrastructure, the predominance of elderly farmers, and resistance to technological change remain major obstacles to digital transformation in rural communities. From the perspective of Islamic economics, adopting digital technology represents an effort to achieve *maslahah* by promoting market efficiency, improving price transparency, and minimizing information asymmetry that often disadvantages small-scale farmers. Therefore, understanding coffee farmers' perceptions and readiness to adopt digital marketing is essential for developing effective empowerment strategies based on Islamic economic principles. (Fuadi et al., 2021).

Brand Image and Coffee Product Differentiation

Brand image refers to the collection of perceptions, associations, impressions, and emotional beliefs that consumers develop toward a particular product or brand. In an increasingly competitive global coffee market, a strong brand image functions as an important source of product differentiation and serves as a symbol of quality consistency, credibility, and consumer trust. A positive brand image enhances customer loyalty, strengthens market competitiveness, and creates greater economic value for producers. Consequently, developing a distinctive brand identity has become a strategic component of sustainable coffee marketing and an essential instrument for improving farmers' welfare through value-added products. (Hermalia, 2023).

Unfortunately, coffee produced by smallholder farmers is frequently marketed as an anonymous bulk commodity without preserving its geographical identity or local reputation. As a result, high-quality coffee originating from Southeast Aceh is often rebranded and commercialized under the names of larger companies or more established coffee-producing regions, preventing local farmers from benefiting from the economic value generated by their own products. From the perspective of Islamic business ethics, building an honest and authentic local brand image reflects the principles of truthfulness, intellectual property protection, and fairness in commercial transactions. Strengthening the brand identity of Southeast Aceh coffee is therefore expected to protect farmers from market exploitation while supporting sustainable and equitable economic welfare based on Islamic values. (Febiona, 2025).

METHOD

This study employed a descriptive qualitative case study approach to explore coffee farmers' perceptions of product quality, digital marketing, and brand image in improving farmers' welfare from the perspective of Islamic economics. The research was purposively conducted in Southeast Aceh Regency, Aceh Province, Indonesia, from January to April 2026, as the region is one of the major smallholder coffee-producing areas. Informants consisted of independent coffee farmers, local collectors (middlemen), and community leaders selected through purposive sampling based on their direct involvement and understanding of coffee marketing practices. Primary data were collected through semi-structured in-depth interviews, passive participant observation,

and documentation, while secondary data were obtained from books, government publications, and reputable scientific journals. Data were analyzed using the interactive model of Miles and Huberman (data reduction, data display, and conclusion drawing/verification). In the data display phase, qualitative narrative explanations were integrated with simple frequency distributions (counts and percentages) to provide a clearer, structured representation of informants' responses. To ensure the credibility and trustworthiness of the findings, source triangulation and technique triangulation were applied, and the results were interpreted based on the principles of Islamic business ethics, particularly 'adl (justice), syafafiyah (transparency), and the prohibition of al-zulm (injustice).

RESULTS AND DISCUSSION

RESULTS

Table 1. Farmers' Perceptions of Coffee Product Quality

Indicator	Number of Informants (n=20)	Percent-age
Understand only basic physical quality indicators	16	80%
Understand post-harvest quality standards	4	20%
Apply proper post-harvest handling	5	25%
Sell coffee as conventional commodities	15	75%

Source: Primary Data Processed by the Authors (2026).

The findings indicate that most coffee farmers possess only a basic understanding of product quality, focusing mainly on the physical appearance of coffee beans and the maturity of coffee cherries during harvesting. Only a small proportion of respondents demonstrated knowledge of post-harvest quality standards required for premium and export markets. Consequently, conventional drying and handling practices remain dominant, reducing opportunities to improve product value and limiting farmers' access to higher-value market segments. These findings suggest that inadequate technical knowledge continues to constrain the competitiveness of smallholder coffee production. (Arrasyid & Nurbaiti, 2022).

From the perspective of Islamic economics, this condition reflects limited implementation of *syafafiyah* (transparency) due to unequal access to quality information. The absence of adequate knowledge regarding quality standards weakens farmers' bargaining power and increases the possibility of unfair transactions. Improving farmers' understanding of *halalan thayyiban* principles and professional work ethics (*itqan*) is therefore essential for creating a transparent, competitive, and equitable coffee marketing system capable of supporting sustainable farmer welfare. (Rahman et al., 2023).

Table 2. Farmers' Perceptions of Digital Marketing Adoption

Indicator	Number of Informants (n=20)	Percentage
Familiar with social media and marketplaces	14	70%
Have used digital marketing	6	30%
Limited digital literacy	15	75%
Experience internet infrastructure constraints	12	60%

Source: Primary Data Processed by the Authors (2026).

The interview results reveal a considerable gap between farmers' awareness of digital technology and its practical application in coffee marketing. Although most respondents were familiar with social media and digital marketplaces, only a limited number had utilized these platforms for commercial purposes. Farmers identified digital literacy, product packaging, online promotion skills, and internet accessibility as the principal barriers preventing effective adoption of digital marketing. Consequently, coffee marketing remains heavily dependent on conventional distribution channels dominated by local *middlemen*. (Hidayati et al., 2025).

According to Islamic economic principles, digital marketing represents an important instrument for promoting *maslahah* by increasing market efficiency, strengthening transparency, and ensuring a fairer distribution of economic benefits. Expanding farmers' digital capabilities would reduce dependence on intermediaries, improve bargaining power, and create broader market opportunities. Therefore, continuous digital literacy training and institutional support are necessary to establish an inclusive and sustainable coffee marketing system that aligns with the values of Islamic business ethics. (Haris et al., 2022).

DISCUSSION

Farmers' Perceptions of Coffee Product Quality from the Perspective of Islamic Economics

Based on in-depth interviews with 20 independent coffee farmers in Southeast Aceh Regency, the findings revealed that most respondents possessed only a limited understanding of coffee quality standards. Sixteen informants consistently stated that good-quality coffee was primarily identified by the physical appearance of large coffee beans and the red color of ripe coffee cherries during harvesting. Most farmers were unfamiliar with international quality standards, including Specialty Coffee Association (SCA) grading and export quality requirements. Consequently, post-harvest handling remained conventional, with coffee beans dried on plastic sheets without accurate moisture measurement. This limited knowledge reduced farmers' opportunities to access premium markets, causing their products to be sold as ordinary commodities with relatively low market prices. (Arrasyid & Nurbaiti, 2022).

From the perspective of Islamic economics, the limited understanding of product quality reflects the existence of information asymmetry that weakens the implementation of *syafa'iyah* (transparency) within the local coffee market. Unequal access to information regarding international quality standards places farmers in a weak bargaining position and increases the possibility of *ghubn*, where products are traded below their fair economic value. Islamic business ethics emphasizes that producing high-quality agricultural products represents not only an economic objective but also the implementation of *halalan thayyiban* principles and *itqan* (professional excellence). Therefore, improving farmers' knowledge of proper post-harvest management should become a strategic priority to establish a fair, transparent, and sustainable coffee marketing system. (Rahman et al., 2023).

Farmers' Perceptions of Digital Marketing from the Perspective of Islamic Economics

The findings also demonstrated a considerable gap between farmers' awareness of digital technology and its actual implementation in coffee marketing. Among the 20 informants, 14 were familiar with social media and digital marketplaces, yet only six had ever used these platforms to market their coffee products. Farmers identified four major obstacles to digital marketing adoption: limited digital literacy, insufficient knowledge of product packaging and online promotion, low confidence in conducting long-distance transactions, and inadequate internet infrastructure in plantation areas. These findings indicate that technological limitations are primarily related to human resource capacity rather than the availability of digital platforms themselves. (Hidayati et al., 2025).

Within the framework of Islamic economics, digital marketing represents an innovation that supports *maslahah* by improving market efficiency, strengthening price transparency, and promoting distributive justice. Direct access to digital markets enables farmers to reduce dependence on *middlemen*, strengthen their bargaining power, and receive a more equitable share of the economic value generated by coffee production. However, these benefits cannot be fully realized unless farmers receive adequate training and continuous assistance in utilizing digital marketing technologies. Accordingly, enhancing digital literacy should become an essential component of Islamic economic empowerment programs for coffee farmers in Southeast Aceh Regency. (Haris et al., 2022).

Farmers' Perceptions of the Gayo Coffee Brand Image from the Perspective of Islamic Economics

The analysis of interviews with 20 coffee farmers revealed a notable paradox regarding the brand image of Gayo coffee. All respondents acknowledged and expressed pride in the international reputation of Gayo coffee as a premium product. However, 19 farmers admitted that they had never utilized this well-established reputation in their daily marketing activities. Instead, they preferred to sell their coffee as unbranded bulk commodities without creating a distinctive identity representing either their farmer groups or the geographical uniqueness of Southeast Aceh. Consequently, the origin of high-quality local coffee is frequently lost after entering the commercial supply chain, making it difficult to establish consumer loyalty and compete effectively in premium domestic and international markets. (Cantiara, 2024).

From the perspective of Islamic business ethics, the inability to develop and maintain a strong local brand image reflects an underutilization of economic potential and inadequate protection of community assets (*hifzhul mal*). When local coffee loses its identity, the economic value generated by its reputation is captured primarily by larger commercial enterprises rather than by the farmers themselves. Islamic principles encourage the development of an honest and authentic brand identity as a means of preserving product originality and preventing *tadlis* (misrepresentation or deception). Therefore, strengthening the local brand image of Southeast Aceh coffee based on *halalan thayyiban* values represents an important strategy for improving farmers' bargaining power and achieving sustainable economic welfare. (Febiona, 2025).

Analysis of the Concept of Welfare (*Falah*) among Coffee Farmers in Southeast Aceh Regency

Based on in-depth interviews with 20 independent coffee farmers, the findings indicate that farmers perceive welfare as a multidimensional concept extending beyond material income. Fifteen informants reported that fluctuating coffee prices prevented them from achieving an ideal level of economic well-being when measured solely by income. Nevertheless, all respondents consistently emphasized that true welfare is reflected in the ability to perform religious obligations peacefully, finance their children's education, meet household food needs independently, and avoid burdensome debt. These findings demonstrate that the farmers' understanding of welfare encompasses both economic security and spiritual fulfillment rather than financial achievement alone. (Chapra, 2003).

From the perspective of Islamic economics, these findings are closely aligned with the concept of *falah*, which integrates material (*maddiyah*) and spiritual (*ruhiyah*) dimensions into a comprehensive understanding of human welfare. The farmers' commitment to supporting education, preserving religious values, and maintaining family well-being reflects the implementation of *Maqashid Shariah*, particularly the protection of intellect (*'aql*), lineage (*nasl*), life (*nafs*), and wealth (*mal*). These results suggest that conventional welfare indicators are insufficient to capture the actual well-being experienced by rural farming communities. Therefore, agribusiness development policies should prioritize not only increasing coffee production but also creating stable incomes and sustainable economic systems that support the realization of *falah* for coffee farmers in Southeast Aceh Regency. (Febiona, 2025).

CONCLUSION AND SUGGESTIONS

Conclusion

This study concludes that the realization of genuine welfare (*falah*) among independent coffee farmers in Southeast Aceh Regency is determined not only by material achievement but also by the fulfillment of spiritual and social dimensions in accordance with the principles of *Maqashid Shariah*. The findings indicate that farmers' welfare is constrained by an inefficient marketing structure characterized by weak bargaining power, limited market transparency, and dependence on *middlemen*, which hinder the implementation of *'adl* (justice) and *syafafiyah* (transparency). Furthermore, improving product quality based on *halalan thayyiban* principles, strengthening digital marketing capabilities, and developing an authentic local *brand image* are

essential strategies for enhancing farmers' competitiveness and promoting sustainable welfare from the perspective of Islamic economics.

Suggestion

The findings suggest that the Department of Agriculture and related institutions in Southeast Aceh should intensify post-harvest quality standardization programs and comprehensive digital literacy training covering product packaging, digital promotion, content creation, and online marketplace management. Coffee farmer groups are encouraged to establish stronger cooperative organizations and develop collective local brands that represent the unique geographical identity of Southeast Aceh coffee while protecting farmers' economic interests. Future researchers are recommended to expand the geographical scope of the study, employ quantitative or mixed-methods approaches, and examine the long-term effectiveness of digital marketing adoption, brand image development, and Islamic agribusiness empowerment programs in improving farmers' welfare.

Implications

The findings imply that integrating Islamic economic principles with modern marketing strategies can strengthen the competitiveness of smallholder coffee farmers while promoting a more equitable marketing system. Improving product quality, expanding digital marketing adoption, and reinforcing local brand identity are expected to increase farmers' bargaining power, reduce dependence on intermediaries, and create a sustainable agribusiness ecosystem that supports the achievement of *falah* and inclusive rural economic development.

Limitations

This study is limited by its relatively small number of informants and its focus on a single coffee-producing region in Southeast Aceh Regency. Consequently, the findings may not fully represent the conditions of other coffee-producing areas within the Gayo region. In addition, the qualitative approach emphasizes participants' perceptions and experiences, limiting the generalizability of the findings. Future studies are encouraged to involve broader research locations, larger samples, and longitudinal or mixed-methods designs to provide a more comprehensive understanding of coffee farmers' welfare from the perspective of Islamic economics.

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