



Strengthening Baduy Handicrafts Through Retail Management: A Case Study in Kanekes Village, Banten

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Abstrak

Kerajinan tangan Baduy dari Desa Kanekes, Banten, memadukan warisan budaya dan keterampilan berkelanjutan. Meski bernilai estetis dan simbolik tinggi, produk ini sulit menembus pasar luas karena keterbatasan literasi digital, pemasaran informal, dan kesiapan ekspor. Penelitian ini mengkaji strategi manajemen ritel dan adaptasi digital untuk meningkatkan daya saing tanpa mengabaikan norma budaya. Menggunakan pendekatan kualitatif partisipatif, wawancara, observasi, dan diskusi dilakukan bersama 25 pengrajin Baduy Luar pada 26–27 Juni 2025. Hasil menunjukkan tantangan pada penetapan harga, standarisasi, kemasan, dan penggunaan platform digital. Intervensi singkat berupa pelatihan branding, pemasaran digital, dan pengenalan e-commerce meningkatkan kualitas produksi, kesadaran pasar, dan peran pemuda. Studi menyimpulkan strategi ritel berbasis budaya dapat membuka akses pasar global tanpa mengorbankan identitas lokal, dengan rekomendasi penguatan logistik ekspor, onboarding digital, dan distribusi koperasi.

Kata Kunci: *Kerajinan Baduy, Manajemen Ritel, Literasi Digital, Keberlanjutan Budaya, Akses Pasar Global.*

Abstract

Baduy handicrafts from Kanekes Village, Banten, combine cultural heritage with sustainable skills. Despite their high aesthetic and symbolic value, these products struggle to reach wider markets due to limited digital literacy, informal marketing channels, and lack of export readiness. This study examines retail management strategies and digital adaptation to enhance competitiveness without disregarding cultural norms. Using a participatory qualitative approach, interviews, observations, and group discussions were conducted with 25 Outer Baduy artisans on 26–27 June 2025. Findings reveal challenges in pricing, product standardization, packaging, and the use of digital platforms. Short-term interventions such as branding training, digital marketing, and basic e-commerce introduction improved product quality, market awareness, and youth involvement. The study concludes that culturally contextualized retail strategies can open global market access without compromising local identity, recommending stronger export logistics capacity, digital onboarding, and cooperative-based distribution systems.

Kata Kunci: *Baduy Handicrafts, Retail Management, Digital Literacy, Cultural Sustainability, Global Market Acces.*

To better understand the socio-geographic context of this study, Table 2 presents the administrative profile of Kanekes Village. This includes key information about its governance, territorial scope, and indigenous structure, which are central to designing culturally sensitive development strategies.

Table 2. Administrative Profile of Kanekes Village (2024)

Category	Description
Village Name	Kanekes
Subdistrict	Leuwidamar
Regency	Lebak
Province	Banten
Total Area	± 5,101.85 hectares
Number of Hamlets	± 64 hamlets (tangtu, panamping, and dangka zones)
Governance System	Customary (led by Puun and Jaro elders)
Geographic Coordinates	6°30'-6°35' S, 106°15'-106°20' E
Elevation	± 300-600 meters above sea level
Nearest Access Point	Ciboleger (main entry point to Outer Baduy)

Source: Village Profile of Kanekes, Department of Community and Village Empowerment, Lebak Regency (2024)

The population consists of two major subgroups: the Inner Baduy (Baduy Dalam) who strictly maintain their isolation from modern influences, and the Outer Baduy (Baduy Luar) who show greater openness to interaction with outsiders. As of 2024, the village has a total population of approximately 11,620 residents, comprising 2,132 households. Of this population, 5,770 are male and 5,850 are female. Based on age distribution, about 26% fall within the productive age group (19-45 years), 19% are elderly (over 60 years), 28% are youth (13-18 years), and the remaining 27% are children (under 12 years).

The majority of the community engages in traditional weaving, subsistence farming, and forest-based foraging activities. Household income remains modest, with most families earning between IDR 1.5 million and 2 million per month, depending heavily on seasonal tourism and the sale of handmade goods.

Table 3. Population Distribution of Kanekes Village by Gender and Age Group (2024)

Category	Total	Percentage (%)
Total Population	11,620	100%
Male	5,770	49.7%
Female	5,850	50.3%
Children (0-12 years)	3,138	27%
Youth (13-18 years)	3,254	28%
Productive Age (19-45 years)	3,021	26%
Elderly (60+ years)	2,207	19%

Source: Community-Based Field Survey, June 2025; adapted from local records and interviews with Kanekes Village officials.

The Baduy community in Kanekes Village, Banten, is known for preserving a simple, traditional lifestyle. Their unique handmade products include traditional woven fabrics, natural fiber bags and belts, wooden jewelry, and raw honey. Despite the cultural richness, Baduy handicrafts remain underrecognized in both national and international markets.

The core challenges include limited business management and marketing knowledge. A baseline survey conducted on June 26-27, 2025, found that most artisans lacked digital literacy, had no stable marketing channels, and had never attended formal product development training. These constraints hinder market expansion and limit product value. Additionally, there is a prevailing perception that participation in modern markets contradicts traditional values. However, the Baduy Luar (Outer Baduy) group is increasingly open to economic development, provided it aligns with core principles of honesty, simplicity, and environmental sustainability.

There is a need for an approach that introduces modern marketing and technological tools while respecting and adapting to existing social and cultural systems. When adapted contextually, retail management can be an effective strategy for empowering artisans and expanding product reach. This study aims to identify relevant retail-based interventions, measure their impact on production improvement, and assess the community's acceptance of these strategies.

Handicrafts as part of the creative economy have been extensively studied in academic literature. According to (UNESCO, 2013), handicrafts are both a cultural expression and an economic asset when supported by proper marketing strategies. Ethnic products carry high added value in global markets due to their uniqueness and embedded cultural narratives—attributes that strongly characterize Baduy crafts.

(Nugroho's, 2021), study shows that branding and digital marketing strategies can enhance the competitiveness of local crafts by up to 45%. This insight directly informed the intervention design in this study, which introduced branding training and digital promotion to Outer Baduy artisans. However, as Nugroho notes, the challenge lies in implementation among traditional communities with low exposure to technology—an issue confirmed by this study's baseline findings.

Retail management, as defined by (Levy and Weitz, 2021), involves a systematic approach to bringing goods from producers to consumers, covering inventory, pricing, packaging, promotion, and customer service. This study applied those principles in simplified form—especially product display and pricing—to suit the local context, affirming the potential of "selective adaptation" rather than full adoption.

(Supriyadi and Mulyani, 2021) argue for participatory methods in traditional communities when introducing modern retail concepts. This research applied their approach by using group discussions and co-designed training, resulting in higher acceptance and ownership of new retail practices among artisans.

The ethnographic work of (Koentjaraningrat and Djajadi, 2009), underscores that in Baduy society, economic behavior is influenced by cultural

norms, communal values, and adat (customary law). Their findings reinforced the need for this study to integrate cultural sensitivity into its methodology, particularly during interviews and training sessions. As shown in the results, this alignment ensured greater community engagement and reduced resistance to innovation.

(Zulfikar and Haris, 2023), emphasize the importance of value addition, packaging, and product legality in preparing traditional crafts for export. These priorities were reflected in this study's training modules, which introduced simple packaging improvements and discussed certification needs for future expansion.

(Indriani and Setiawan, 2022), highlight barriers such as lack of export documentation, labeling, and business formalization. These barriers were mirrored in the field, where artisans lacked even basic brand registration or business IDs, validating the urgency of institutional support.

(Rahmawati, 2023), outlines deeper systemic barriers to exporting cultural products—including sustainability, intellectual property, and alignment with global taste. These issues were not only acknowledged in this study but became part of the long-term recommendations, particularly the need for legal assistance and storytelling-based branding to communicate authenticity without exoticism.

Lastly, the consumer-centered retail model discussed by (Levy and Weitz, 2021), underscores the need to understand buyer preferences and differentiate offerings—principles partially tested in this study through product variation strategies and early market feedback via social media.

Furthermore, literature on community empowerment stresses that successful economic transformation in indigenous communities must be embedded in participatory frameworks. (Denzin and Lincoln, 2018), emphasize that development programs must respect the epistemology and lived experience of indigenous groups, which includes how they define success, collaboration, and ownership. This aligns with the methodology applied in this study—where knowledge exchange, rather than top-down training, was prioritized to increase artisans' willingness to adapt retail strategies.

(Creswell and Yin, 2018), both advocate for the integration of qualitative, field-based methodologies when working with culturally specific populations. Their frameworks suggest that case study approaches supported by observation, interviews, and narrative inquiry can reveal subtle cultural values often overlooked by rigid economic models. This study adopted such a model to ensure the collected data reflected both the business potential and social realities of the Baduy artisans.

The work of (Rahmawati, 2023), also raises an important caution: when cultural products are commercialized too aggressively, there is a risk of cultural commodification, which can weaken the spiritual and symbolic meaning of the objects. This issue was openly discussed with local elders during fieldwork,

reinforcing the importance of clearly distinguishing between products made for sacred use and those adapted for trade. This distinction is crucial to ensure that commercialization does not result in cultural erosion.

Finally, several studies stress the importance of intergenerational transfer of knowledge in sustaining traditional crafts in the modern world. (Zulfikar and Haris, 2023), argue that involving youth in digital adaptation and innovation ensures that traditions evolve organically. This aligns with one of the most significant findings in this study: the enthusiasm of young Baduy artisans to become involved in marketing, design improvement, and digital outreach—while still honouring customary rules. This generational dynamic may become a key driver for future scalability and sustainability of Baduy crafts in global markets.

Taken together, the literature provided a theoretical foundation and practical roadmap that informed this study's design, execution, and interpretation. More importantly, the alignment between prior research and field results strengthens the case for scalable, respectful economic interventions in indigenous contexts like Kanekes.

METHOD

This study uses a participatory qualitative approach focused on community empowerment. The research location is Kanekes Village, Leuwidamar District, Lebak Regency, Banten. The subjects include 25 active artisans from the Outer Baduy area. Data collection was conducted on June 26-27, 2025.

The activities involved in-depth interviews, direct observation, and small group discussions. Semi-structured interviews focused on artisans' understanding of production processes, marketing obstacles, and expectations for external support. Observations included documentation of the production process, product arrangement, and sales interactions.

Informal discussions were also held with local elders and young representatives of the Outer Baduy. All processes were documented with visual materials and narrative notes. Thematic categorization was used for data analysis, validated through member checking.

A participatory qualitative approach was chosen to allow direct interaction between researchers and subjects, helping uncover the meanings behind local cultural practices that influence economic behavior. Triangulation and validation with field observations were key in ensuring the accuracy of findings in community-based research.

Although the study was conducted in a single day, the approach was intensive and context-specific, with key informants selected to represent the community's social and economic structure. Data collection methods included in-depth interviews with artisans and cultural leaders, field observations of

production and transaction processes, FGDs on market needs, consumer preferences, and production barriers, documentation of training outcomes and tracking product development and data were analysed qualitatively using source and method triangulation. Member checking was used to validate findings.

RESULTS AND DISCUSSION

The Baduy community produces a variety of handicrafts rooted in local wisdom and abundant natural resources. Their main products include traditional woven cloth (Baduy tenun), natural fiber bags and belts, wooden and seed-based jewellery, and forest-harvested honey. For example, Baduy honey is collected traditionally and remains unprocessed, making it highly valued for purity and health benefits.

Some of handicraft product from the Baduy community:



Figure 2. Handwoven Fabric Unique to The Baduy People of Kenekes Village



Figure 3. Handwoven Fabric Unique to The Baduy People of Kenekes Village



Figure 4. Traditional Accessories Worn by the Baduy Community, Including Bags, Men's Caps, and Woven Hats, All Handcrafted From Tree Roots



Figure 5. Household Equipment Handcrafted in the Traditional Way Using Bamboo Stems

Currently, marketing efforts for Baduy handicrafts remain highly informal and depend primarily on tourist visits or third-party intermediaries. There is no centralized distribution system, nor are there digital marketing channels connecting artisans directly to end consumers. This limits market reach, reduces bargaining power, and results in low and unstable profit margins—patterns that are common in indigenous craft economies (Rahmawati, 2023).

In fact, global opportunities are increasingly available via platforms like Amazon Handmade, Etsy, and Walmart Marketplace, which specifically cater to handmade, ethnic, and sustainable products (Etsy Marketplace Report, 2023). These platforms have been shown to significantly expand access to international buyers for small-scale producers (Zulfikar & Haris, 2023). However, to leverage these opportunities, artisans must fulfill key requirements such as legal registration (NIB), export licensing, product packaging that complies with international standards, and familiarity with e-commerce operations (Indriani & Setiawan, 2022).

Baseline findings from this study confirm that artisans in Kanekes Village still have very limited digital skills, no exposure to structured product

development, and are unfamiliar with both domestic and international digital platforms. No official website or collective online catalog exists, and pricing remains intuitive rather than strategic – an issue commonly seen in unformalized craft sectors (Levy & Weitz, 2021).

To address these barriers, the following strategic interventions are essential:

1. Legal and Business Training-Enabling artisans to acquire NIB, halal certification, and export approval through Indonesian trade authorities.
2. Pricing and Costing Education-Introducing cost of goods sold (COGS), platform fees, and rational margin targets to move away from intuitive pricing.
3. Digital Platform Onboarding - Facilitating registration and training for platforms like Amazon and Etsy, including product listing optimization.
4. Logistics and Fulfillment Capacity-Providing knowledge of packaging, labeling, customs, and international shipment handling.
5. Digital Branding Infrastructure-Developing a dedicated portal such as *BaduyCraft.id* that integrates storytelling, product display, and ecommerce functionality.
6. Content and Media Training-Training youth to produce photos, videos, and short-form content for platforms like Instagram and TikTok.
7. International Trade Participation-Supporting artisan participation in events like INACRAFT or World Expo for exposure and buyer engagement.

According to a 2023 report by IBISWorld and internal Amazon seller data, the combined value of handmade product sales across major platforms like Amazon Handmade and Etsy surpassed USD 15 billion in 2023, with annual growth rates projected at 10-12%. This growth is driven by Western consumers’ preference for authentic, ethically produced, and culturally rich goods (UNESCO, 2013).

Table 4. Global Market Opportunities for Handicrafts via E-Commerce Platforms (Amazon & Etsy, 2023)

Product Category	Estimated Annual Market Size	Top-Selling Regions	Growth Potential	Relevance to Baduy Crafts
Handwoven Textiles	USD 2.3 billion	USA, Germany, UK	High (↑11% YoY)	Strong (traditional Baduy weaving)
Natural Fiber Bags	USD 1.1 billion	USA, Canada, Australia	Medium-High	High (Baduy-style bark or raffia bags)
Handmade Accessories	USD 3.2 billion	USA, France, Japan	High (↑13% YoY)	Moderate (wood/seeds jewelry, belts)

Ethnic Home Decor	USD 4.5 billion	USA, Germany, Netherlands	High (↑10% YoY)	Emerging (weavings, traditional patterns)
Forest-Harvested Products	USD 850 million	USA, Singapore, Korea	Medium	High (Baduy honey, natural balm)

Source: Adapted from Etsy Annual Report (2023), Amazon Seller Central Data (2023), and Global Handmade Products Outlook by IBISWorld (2024)

Baduy products—such as handwoven textiles, forest honey, and natural fiber bags—align closely with these preferences. Their distinct craftsmanship, traditional dyeing methods, and sustainable production position them well for entry into premium niche markets, provided that digital, legal, and logistical capacities are strengthened (Zulfikar & Haris, 2023).

To overcome these gaps, researchers such as Creswell (2017) and Supriyadi & Mulyani (2021) emphasize the need for participatory, context-sensitive capacity building. Recommended interventions include legal literacy training (e.g., NIB, halal certification), structured pricing education (COGS, margin planning), onboarding to e-commerce platforms, export logistics training, and digital content creation (Zulfikar & Haris, 2023; Levy & Weitz, 2021).

By aligning with global consumer preferences—such as authenticity, sustainability, and ethical sourcing—Baduy handicrafts, particularly woven fabrics and forest honey, have the potential to occupy niche premium markets. This requires collaborative infrastructure such as a centralized platform (e.g., BaduyCraft.id), content branding that respects cultural narratives, and youth involvement in digital storytelling. UNESCO (2013) notes that when culture and commerce are ethically integrated, indigenous products can thrive in global arenas without compromising identity.

Table 5. Culturally Sensitive Innovation Strategies for Enhancing Global Market Readiness of Baduy Handicrafts

Aspect	Improvement Strategy	Objective
Product Design	Offer lighter or modernized versions of traditional products (e.g., size, utility)	Broaden market appeal while preserving core patterns
Eco-Packaging	Introduce biodegradable and aesthetic packaging with cultural motifs and storytelling	Enhance visual appeal and perceived value
Digital Engagement	Involve Baduy youth in content creation for social media, websites, and catalogues	Expand outreach and empower the next generation
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Branding Strategy	Develop a collective brand (e.g., “Baduy Earth made”) rooted in local philosophy	Communicate values of simplicity, purity, and authenticity

Aspect	Improvement Strategy	Objective
Legal Compliance	Secure business licenses, food safety certifications, and export permits collectively	Enable formal entry to international platforms
Technical Training	Provide workshops on pricing, inventory, basic shipping, and platform onboarding	Improve professionalism and operational efficiency
Digital Cataloguing	Build a dedicated website or community portal featuring product galleries and stories	Increase discoverability and buyer trust

Source : Author

These improvements must be introduced through participatory methods involving both community elders and youth. Participatory design has been shown to foster trust and ensure cultural relevance, especially in indigenous communities where knowledge is often transmitted intergenerationally (Chambers, 1997; Denzin & Lincoln, 2018). Product development should not alter the meaning, function, or rituals embedded in traditional crafts. Instead, it should offer complementary applications—such as adapting handwoven Baduy fabric into laptop sleeves, yoga mats, or home décor—that cater to contemporary tastes while preserving symbolic integrity (Rahmawati, 2023).

Equally important is the use of storytelling to build product identity. Studies show that consumers in international markets place high value on authenticity, origin, and ethical narratives, often paying premium prices for products with strong cultural backstories (UNESCO, 2013; Zulfikar & Haris, 2023). For instance, narratives around harmony with nature, ancestral weaving practices, and communal production can serve as market differentiators. These stories not only add value but foster emotional engagement and advocacy among ethically conscious buyers (Nugroho, 2021).

Importantly, global markets do not require the Baduy to abandon their heritage. What is demanded instead is cultural translation—reframing tradition into formats, aesthetics, and narratives that are legible to global audiences. This approach aligns with what Levy and Weitz (2021) term “cultural adaptation in retail,” where indigenous identity becomes an asset, not a constraint.

However, limited digital literacy and low logistical awareness continue to block access to broader markets. Research consistently shows that underutilization of platforms such as Tokopedia or Shopee—and near-zero exposure to Amazon Handmade or Etsy—is a systemic barrier among rural artisans (Indriani & Setiawan, 2022; Supriyadi & Mulyani, 2021). Baduy artisans lack training in cost analysis, profit margin calculation, and pricing logic—leading to pricing based on personal sentiment, which weakens their position in negotiations and scalability (Zulfikar & Haris, 2023).

To address these gaps, targeted capacity-building programs are essential. These should include e-commerce literacy, digital product catalog creation, culturally grounded storytelling, and hands-on training in international logistics, packaging, and export documentation (Creswell, 2017; Rahmawati, 2023). Such

interventions must be delivered as collaborative enablers—not as top-down impositions—to gain acceptance and preserve community autonomy (Denzin & Lincoln, 2018).

The openness of younger Baduy Luar members to digital tools and innovation provides a strategic entry point. Their willingness to act as cultural translators and digital brand ambassadors reflects a new generational bridge between tradition and transformation. Studies in similar indigenous economies highlight the pivotal role of youth in digitizing heritage industries without eroding core values (Koentjaraningrat, 2009; Nugroho, 2021).

Equally important is the rise of cooperative mindsets. Through participatory training and shared market access, Baduy artisans have begun to transition from isolated producers to collective entrepreneurs—a proven strategy for rural scalability and market resilience (Levy & Weitz, 2021; IBISWorld, 2023).

The Baduy experience thus reinforces a central principle: indigenous economies do not need to sacrifice identity for competitiveness. Rather, identity itself becomes the value proposition. With the right infrastructure, respectful facilitation, and adaptive learning, their crafts can become symbols of ethical, inclusive, and culturally rooted economic development—both nationally and globally.

In supporting this transformation, it is also essential to institutionalize learning systems within the community. Establishing a cooperative learning hub or digital literacy center managed by trained local youth could facilitate continuous upskilling in e-commerce tools, cross-border trade compliance, and creative product development. This is in line with Supriyadi and Mulyani's (2021) recommendation that rural-based MSMEs thrive when digital adoption is community-led, embedded in everyday activities, and reinforced through peer mentoring.

Moreover, successful international integration for indigenous crafts requires active multistakeholder collaboration. Government agencies, universities, non-profits, and private e-commerce platforms should co-develop onboarding pathways that reduce barriers for indigenous artisans. As shown in Indriani and Setiawan's (2022) study, export support programs for MSMEs become significantly more effective when bundled with legal aid, visual identity development, and market intelligence access.

Consumer-side education also plays a key role. Cultural awareness campaigns—particularly in global e-commerce spaces—can help frame Baduy crafts not merely as commodities but as ethical cultural products. In line with UNESCO's cultural economy framework, these campaigns must present the artisans as co-creators of heritage value, not just producers in a supply chain (UNESCO, 2013).

Ultimately, entering global markets should not be seen as a destination, but as a tool to strengthen cultural sustainability and economic independence. As

(Denzin and Lincoln, 2018) argue, development in indigenous contexts must honor voice, agency, and epistemology. For the Baduy community, this means crafting a market path that upholds ancestral values while embracing 21st-century opportunities on their own terms.

CONCLUSION

The findings from this study highlight both the cultural strength and market potential of Baduy handicrafts, while also revealing significant structural gaps in digital readiness, product standardization, pricing literacy, and global logistics capacity. Despite these limitations, the intrinsic value of Baduy crafts—rooted in sustainability, authenticity, and indigenous knowledge—positions them well for niche global markets that favor ethical, handmade products.

Through short-term but focused interventions such as basic production enhancement, branding awareness, and digital promotion, several artisans began to adopt new practices without compromising their cultural identity. The openness of the younger generation to digital tools and their willingness to engage in marketing and design development offer a key opportunity for sustained transformation.

The growing spirit of collaboration among artisans—evident in shared tasks, group learning, and willingness to form community-based systems—further strengthens the foundation for inclusive and locally driven economic advancement. With targeted support, the Baduy community can gradually build a self-sustaining creative economy that bridges tradition and technology.

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