

## PARTNERSHIP STRATEGY IN THE DEVELOPMENT OF THE HALAL INDUSTRY BASED ON LOCAL WISDOM FROM THE PERSPECTIVE OF SHARIA COMPLIANCE (A STUDY OF BUSINESS ACTORS IN BONE REGENCY)



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### **ABSTRACT**

*This study aims to analyze partnership strategies, challenges, and obstacles in developing a halal industry grounded in local wisdom and sharia compliance principles. The research employs a qualitative design with a phenomenological approach, focusing on understanding the lived experiences and perspectives of business actors in implementing partnership strategies. Data were collected through observation, in-depth interviews, and documentation. The findings reveal that partnership strategies in developing the halal industry include: (a) enhancing the knowledge and skills of business actors, (b) involving local farmers in the supply chain, (c) increasing the number of employees, (d) expanding business networks, (e) broadening marketing channels, (f) fostering collaboration with relevant stakeholders, and (g) strengthening competitiveness. However, several challenges were identified, including limited availability of raw materials, the absence of halal certification, and the lack of formal partnership agreements. In addition, key obstacles consist of: (a) rapid technological changes, (b) limited understanding among farmers regarding raw material quality standards, (c) difficulty in recruiting skilled workers, (d) limited business networks or relationships, (e) minimal promotional budgets—particularly for digital marketing, (f) ego or individualistic attitudes among stakeholders, and (g) insufficient innovation. From a sharia compliance perspective, halal industry development must avoid practices such as maisir, tadbis, gharar, haram, riba, ihtikar, and bathil.*

**Keywords:** *Partnership Strategy; Local-Based Halal Industry Development;  
Sharia Compliance*

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## INTRODUCTION

The halal food industry plays a vital role in the global economy due to the increasing demand for halal products (Mustika, 2023). The food and beverage sector, in particular, remains a key focus of the global halal industry. Traditional foods from various regions have the potential to be processed into halal products that can contribute to improving local economies. The integration of digital and physical technologies in the halal food sector creates numerous opportunities, but also presents challenges that must be overcome. With more efficient, flexible, and connected production systems, the development of this industry becomes more feasible, although several obstacles still need to be overcome to achieve optimal growth (Ahyani et al., 2023).

Halal food and beverage trends and developments are often observed in terms of the number of healthy foods and beverages that align with various consumer preferences on a global scale. The increase in consumption of halal food and beverages is predicted to become a public preference in the future, so Indonesia continues to develop the halal industry with the aim of growing the economy (Saputra et al., 2025). The halal industry is usually closely related to local wisdom. Efforts to improve marketing through websites and marketplaces can be comprehensive, so that local products sold can reach markets beyond local and remote areas. These services can also be introduced online, competing with companies that are already capable of operating internationally (Nurdina et al., 2021). Therefore, to improve the performance of goods and services or enter new markets, breakthroughs in sales are needed, especially in creating new products or introducing new distribution methods (Worokinasih et al., 2022).

One form of grand strategy implementation is through partnerships. Companies can overcome information asymmetry issues, thus optimizing desired objectives. Partnerships also offer an alternative to address technical efficiency issues faced by micro, small, and medium enterprises (MSMEs). Partner institutions are needed from the production stage to product marketing (Umyati et al., 2021). Partnerships based on the principles of mutual trust and benefit enable the micro-industry sector to achieve sustainable growth, avoid monopolistic practices, and compete effectively in an increasingly competitive market. The form of partnership is strongly influenced by the level of control required and the degree to which flexibility is prioritized (Setyaningrum, 2023).

Partnership strategies offer various benefits, including the creation of synergies that enable each partner to achieve greater profits. Work processes and results are accelerated thanks to adequate information. Furthermore, companies become more flexible, risks can be shared, and capital requirements are reduced because they can focus on effective core competencies. Each partner's business capabilities also increase because, with access to the same information, they can leverage their partner's additional strengths. This contributes to operational efficiency and effectiveness (Purba, 2008). In social life, partnerships are a key factor in creating harmony, trust, and shared progress. However, in practice, various problems often arise that hinder the realization of ideal partnerships. This study uses a social approach and partnership strategy as an important instrument in strategic planning, which can be considered classic, utilizing a framework for analyzing partnership strategies in this context (Rusnadia et al., 2022).

Based on relevant social and economic issues that have an impact on society, this research is important to determine the partnership strategy in developing a halal industry based on local wisdom from a sharia compliance perspective (a study of business actors in Bone Regency).

This study aims to provide a foundational framework for the formulation of more effective and context-sensitive policies and strategic initiatives. It endeavors to enhance the optimization of partnership models while ensuring full adherence to Islamic economic principles and preventing practices that may conflict with Sharia provisions. Furthermore, this research seeks to introduce an alternative scholarly perspective on partnership strategies in the development of a halal industry rooted in local wisdom, analyzed through the framework of Sharia compliance. Such an approach is particularly significant for business actors in Bone Regence, who represent vital economic agents and contribute substantially to sustainable activities that shape the socio economic well being of future generations.

## LITERATURE REVIEW

### Partnership Activity Concept

According to Law No. 9 of 1995, partnership is a form of business cooperation that is mutually related, either directly or indirectly, between the partnering elements. According to Raharjo and Rinawati (2019), partnership is defined as a business strategy through cooperation between two or more business actors, aimed at obtaining mutual benefits and both holding the principle of mutual need and growth. Further explaining the partnership pattern consists of: 1) Core-plasma Partnership, where the partner company provides guidance to smaller business units or business groups as its partners; 2) Sub-contract Partnership, in this case small businesses produce semi-finished products as raw materials to be processed into finished goods by the partner company; 3) Agency Partnership, specifically used for trade partnerships, where the partner company gives the right to other business units to sell its products with a reward system based on the agreement; 4) General trade partnership, where the partner company helps market products from small businesses as its partners; 5) Operational Cooperation Partnership, where the partner company provides capital, costs, and facilities, while the partner business provides labor and business location (Sarwoko et al., 2021).

### Sharia Partnership Concept

Partnership in Islamic economics is better known as Musyarakah, which comes from the word syirkah, which means al-ikhtilath, which means mixture or mixing (Mardani et al., 2014). The concept in Islamic economics, Partnership or Syirkah with the Mudharabah Contract is a contract approved by sharia, in which one party provides capital, while the other party provides expertise in entrepreneurship. A common form of profit-sharing business is where two or more people contribute and manage the business financing, with proportions that can be equal or not (Permatasari et al., 2025).

Profits are divided based on the agreement of the partners, and losses will be shared according to the proportion of capital, unless caused by mismanagement by the manager (Rachmad, 2021). In partnership, there is a basis for the basic sources of the law of partnership which is explained in the translation of QS al-Maidah/2;

*O you who believe, do not violate the syi'ar-syi'ar of Allah, and do not violate the honor of the haram months, do not (disturb) the had-ya animals, and the qalaa-id animals, and do not (also) disturb the people who visit the House of Allah while they are seeking grace and pleasure from their Lord and when you have completed the Hajj, then you may hunt. And never let (your) hatred against a people because they prevent you from leaving the Sacred Mosque, encourage you to do harm (to them). And help you in (doing) righteousness and piety, and do not help you in committing*

*sins and transgressions. And fear Allah, verily Allah is severe in punishment . (Qs. Almaidah: 2)*

The meaning of the explanation of the translation is that Allah has said that humans should help each other for good purposes, in other words, partnership is a form of business cooperation based on mutual assistance between fellow humans with the aim of obtaining profit, which is meant by the contract which is based on principles based on the provisions of Islamic teachings, namely with the Musyarakah (partnership) indicator referring to the activities part of the musyarakah contract, namely: capital, ijab kabul, nisbah (Masfufah and Achiria, 2019).

### **Resource Based View Concept**

The resource-based view of an organization's success and failure is highly dependent on resource factors (Dasuki, 2021). An organization's competitive advantage is a company's strength that is strongly supported by good resources within the framework of a strategic, integrated, interconnected, and unified resource management system (Tampubolon, 2016). Competition is the core of a company's success or failure. Competition requires the accuracy of a company's activities such as innovation and a good work culture (Wijaya et al., 2019). The resource-based view theory is a company's assets, both physical and non-physical, in order to achieve sustainable competitive advantage, resources must have economic added value, which has characteristics that are difficult to imitate or replace. Because when resources are difficult to replace, the economic value of the resources will be high (Sukma, 1992) .

### **Sharia Compliance Concept**

Sharia compliance refers to the adherence and conformity of business practices to Sharia principles, which in Sharia business means that all financial transactions must comply with and conform to Islamic law (Wahyudi et al., 2024) Islamic law is defined as a collection of norms or Islamic laws that govern human behavior in various dimensions of their relationships, whether these laws are directly applied in the Qur'an and the Sunnah of the Prophet (peace be upon him) or are the result of ijihad, the interpretation and elaboration by Islamic jurists (fuqaha) of these two sources (Maslihatin, 2020).

### **The Concept of Local Wisdom**

Local wisdom is a culture that emerges through the experiences of certain ethnic communities, not necessarily experienced or practiced by other communities (Priyatna, 2016). The diverse local potential throughout Indonesia, encompassing the wealth of natural resources, human resources, technology, and culture, is a valuable asset that needs to be preserved and developed to improve the quality of life (Rummar, 2022). Local wisdom is an important key to building a unique and valuable national identity. Through the preservation of local values and traditions, communities can strengthen their bonds with diverse cultural heritage and foster a deeper sense of unity (Febrianty et al., 2023). Local wisdom is formed as a result of the cultural superiority of the local community and geographical conditions in the broader sense. Local wisdom is a product of past cultures that should be continuously used as a guideline for life. Although local in value, the values contained within it are considered very universal (Azizah, 2017).

## Concept of Business Actors/SMEs

Entrepreneurs, also known as business people or entrepreneurs, are individuals or groups who are brave enough to take risks and start businesses on various occasions (Mutiara et al., 2024). An entrepreneur's mindset is to always seek out and exploit profitable business opportunities (Amalia, 2014). Every individual or business entity domiciled or carrying out business activities within the jurisdiction of the Unitary State of the Republic of Indonesia, either independently or based on an agreement, in various economic fields (Anwar et al., 2018). Business actors include both individuals and business entities, regardless of whether they are legally incorporated or not. These business activities can be conducted individually or in collaboration with other parties. All these business actors operate within the jurisdiction of the Republic of Indonesia and are subject to applicable laws and regulations (Sitorus, 2020).

## Previous Research

Based on research conducted by Saputra and Oka (2024), stated that the findings of Industrial Partnerships in Encouraging Marketing of Islamic Creative Products showed that vocational high school students had a deeper understanding of creative product marketing after being involved in an Islamic entrepreneurship program involving industrial partnerships. Masfufah and Achiria (2019) identified Go Food partnership indicators in the context of Islamic economics. First, related to capital, there is no capital contribution from the Go Food partnership, because all investments come from producers. Second, in terms of employment, this indicator includes Go Food's role as a service provider when consumers make purchases, while producers are responsible for the production of goods and services in this partnership system. Third, in each partnership system there is an expected distribution, such as profit sharing rights applied by Go Food partners, which is carried out based on an agreement in a predetermined contract process (Masfufah and Achiria, 2019).

Pratiwi et al. (2024) showed that Sharia economic partnerships promise a significant increase in welfare for business actors to access capital in accordance with sharia principles, which in turn can increase financial stability for the community, especially those previously marginalized from the conventional system. Sharia economic partnerships also encourage broader and more sustainable financial inclusion, with this partnership, it is hoped that there will be an expansion of employment opportunities, increased production, and a more equitable distribution of economic results which will ultimately have a positive impact on the overall welfare of the Indonesian people. Mustaqim, (2023) shows that halal tourism impacts not only the tourism industry but also the global and local economy, including economic growth, job creation, and intercultural dialogue. Sumiarsa et al. (2022) indicated that in the development of tourist villages related to five criteria, tourist villages only meet two criteria, namely optimal tourist attractions and community strengthening, while the other three criteria still experience problems or challenges.

Deanova et al. (2023) revealed that, first, factors that hinder the development strategy of culinary-based SMEs include capital, raw materials, equipment, human resources, and the availability of local land. On the other hand, supporting factors in this study include licensing, training, marketing, and community group involvement. Second, the development strategy of culinary-based SMEs consists of training, business protection, partnership development, and promotion. Third, tourist perceptions of products offered by culinary SMEs in Malang City are influenced by attractive product packaging and innovations implemented by these SMEs. Dadtun et al. (2024) showed an

increase in participants' knowledge and skills and MSME product innovation. This program successfully increased the competitiveness of MSME products with local wisdom, potentially having a long-term positive impact on the village economy.

## **METHOD**

This study constitutes field research, in which data are collected directly from the research setting by engaging with phenomena and constraints encountered in the field (Azwar, 2004). The research adopts a qualitative method with a phenomenological approach, emphasizing partnership strategies in the development of a halal industry based on local wisdom in Bone Regency. This approach is directed toward achieving predetermined research objectives through systematic and contextual inquiry (Nawawi & Hadari, 1995). In addition, the study applies a sharia economic perspective to analyze business practices in accordance with Islamic economic principles. A sociological approach is also employed to understand social conditions and community-related issues, enabling the researcher to obtain comprehensive and contextual insights.

The data used in this research consist of both primary and secondary sources. Primary data were obtained directly from the field, including information from the Department of Industry regarding registered business actors who have undergone inspection and evaluation processes in terms of production and raw materials and have obtained halal certification status (Bungin, 2013). Secondary data refer to theoretical and supporting information derived from books, journals, and other published sources relevant to the research topic (Teguh, 2025).

Data collection techniques were conducted through field research methods, including observation, interviews, and documentation. Observation involves systematically observing and recording phenomena related to the research subject (Abdurrahman & Muhidin, 2011). Interviews were conducted as structured and semi-structured interactions between the researcher and respondents. Structured interviews utilized prepared question guidelines, whereas in-depth interviews allowed respondents to express their views, ideas, and experiences more openly (Sugiyono, 2011). Documentation involved collecting written records, reports, and other relevant materials concerning individuals, groups, events, or social situations within the research location. In qualitative research, the primary instrument is the researcher, who must possess adequate theoretical knowledge and analytical insight to interpret the data effectively (Sugiyono, 2011).

Data analysis constitutes a fundamental component of the research process, as raw data must be systematically processed to generate meaningful conclusions (Anggito & Setiawan, 2018). This study applies descriptive data analysis techniques. The analytical procedures follow three main stages: (1) data reduction, which involves summarizing, selecting essential information, identifying themes and patterns, and discarding irrelevant data; (2) data display, in which reduced data are presented in descriptive form to facilitate interpretation; and (3) conclusion drawing and verification, where preliminary conclusions are formulated and subsequently validated through cross-checking and consultation with relevant parties (Nasution, 2003). Through this systematic process, the study seeks to uncover the underlying meanings embedded within the collected data and to generate comprehensive findings regarding partnership strategies in halal industry development.

## RESULTS AND DISCUSSION

Bone Regency, located in South Sulawesi Province, has approximately 13,000 Micro, Small, and Medium Enterprises (MSMEs) based on data from the Bone Regency Cooperatives and Small and Medium Enterprises Office in 2022. These MSMEs operate in various business sectors, ranging from handicrafts and food to the fashion sector (Azis, 2024). In Bone Regency, there are 216 Micro, Small, and Medium Enterprises (MSMEs) operating in the food sector. Of these, the researcher selected ten businesses relevant to the research focus and with easily accessible locations. These businesses are spread across the districts of Tanete Riattang, West Tanete Riattang, East Tanete Riattang, and Barebbo. The businesses selected for the study are those that are still actively producing consistently and have obtained halal certification.

The informants involved in this study are as follows: Mrs. Hidayana, owner of the "Rumah Carawali" Tempe Chips business, Mr. Agus, owner of the 2Nur business, Mrs. Nia Kartika Putri, owner of the Nia Raya business with the brand "Jipang'ta", Mrs. Rukayah, owner of the Topacking Fish Floss business, Mr. Johan started the Mie Gilingan business, Mrs. A. Badrini, owner of the Palm Sugar Ant business, Mr. Wistaman, owner of the Zhumpallabbu business which produces Utti Cere Chips, Mrs. Hj. Marwah, owner of UKM Indah/Baruasa, Mrs. Novia Arizandy, owner of Nhopee Bakers and Mrs. Sri Kurniaty S., owner of Al-Hidayah/Kacipo.

### Local Wisdom-Based Business Partnership Strategy in Bone Regency

Partnership strategy can be said to be an important approach in encouraging inclusive, sustainable economic growth and in accordance with the local socio-cultural context. (Nasila and Napu, 2024). In the context of strategy, business actors with their own ways so that their products are widely distributed (Rauf et al., 2022). Partnership strategy in the context of business actors is a collaborative approach where two or more parties work together to achieve mutually beneficial common business goals (Lisda et al., 2023). This is important for expanding networks, increasing competitiveness and optimizing existing resources (Kardianto, et al 2022). In Islam, a product is considered valuable not only because of its high selling price, but because it provides broad benefits to society and is produced and consumed in a manner that is in accordance with the principles of halal and thayyib (Syafaruddin, 2025). In Syafaruddin's article published online in Tribun Bone on May 10, 2025, it was written that Islam places work as worship if it is done with the right intention, in a lawful manner, and provides benefits to others (Syafaruddin, 2025). Therefore, collaborating or partnering in entrepreneurship can be said to be mutually beneficial (Damayanti et al., 2023).

The steps taken by business actors in implementing partnership strategies are as follows: Essentially, knowledge is the result of a process of awareness and understanding stored in the human mind and feelings. The knowledge possessed by each individual is then shared and communicated in social life, both through language and actions. Through these interactions, each person enriches each other's insight and understanding . (Octaviana and Ramadhani, 2021) These skills are not only needed when starting a business (Lase,et al., 2024). Entrepreneurs must have learned many things before jumping in.

Based on the results of an interview with one of the informants, namely Mrs. Sri Kurniaty S, she said that:

*I wanted to continue to help my family financially even though I was no longer working in an office. I started kneading five kilograms of dough myself every day, then consigning the cakes I made to shops and stalls.*

The statement was also conveyed by Mrs. Nia Kartika who said that:  
*I'm still a student now, and I'm helping my parents run this business. Besides learning, I can also directly implement the knowledge I'm currently acquiring. Going forward, I won't have to worry about what I'll do next.*

A fighting, competitive, and self-preserving mentality, in addition to possessing knowledge and skills, is equally important (Eki et al., 2024). This aligns with the results of the researcher's interview with one of the informants, Mr. Agus, who stated:

*I don't just rely on the existing distribution system, I also sometimes go directly to deliver to customers located around the city of Bone.*

The same thing was conveyed by informant Mrs. Sri Kuniaty S, who said that:  
*I handle the marketing myself. I'm used to rejection. One store only accepted my product after I offered it for over a year.*

Involving farmers as partners in sourcing primary raw materials means treating them not merely as suppliers but as a vital part of a business's production chain. This involves engaging farmers in long-term, mutually beneficial partnerships (Harisman, 2017). This aligns with the statement of one of Mr. Agus's informants, who stated:

*This business of mine is not only for personal use, but also provides benefits for the farmers here. For raw materials, I involve or collaborate with the existing farmers, especially onion, banana, sweet potato and tamarind farmers.*

The statement was also conveyed by Mrs. Nia Kartika who said that:  
*Most people in our area depend on rice farming for their livelihood and own rice paddies. The abundance of rice resources in our area encouraged us to utilize it optimally. Finally, recognizing the potential of corn, we developed the innovative jipang'ta (rice cake) made from two different raw materials.*

Mrs. Rukayah also said something similar, saying that:  
*The main ingredient for my shredded fish is fish caught by fishermen. I live close to the sea, so I see them returning from fishing every day. Every time a fishing boat arrives, I'm immediately contacted because the fishermen know I need fresh fish as my main ingredient. Furthermore, I regularly purchase freshly caught fish, ensuring the quality of my shredded fish .*

Hiring employees is one step taken by business owners to support their growth and development. This strategy is typically implemented when demand for products or services increases, production capacity needs to be increased, or when the company wants to expand its operational reach. This aligns with the statement of one informant, Mrs. Sri, who said:

*When demand increased and stock was always running out, my husband said, "It's not suitable if we don't have employees." I replied, "If we have employees, where will their salaries come from?" Then my husband encouraged me, "We don't control our fortune. Maybe this is someone else's fortune through our business." Initially, there were only two employees, but now there are nine.*

This is also in line with the statement of Mrs. Nia Kartika who said that:  
*Local mothers often express boredom after completing housework and a lack of activity. Therefore, many of them apply to work with us. We accept them as long as they have the intention and ability to carry out the assigned tasks .*

Network expansion is a strategy adopted by entrepreneurs to expand business connections, whether with consumers, partners, distributors, or other parties who can support business growth. This aligns with the statement of Nia Kartika, an informant who stated:

*We serve direct purchases and also utilize social media such as Instagram and WhatsApp, especially for orders that have become frequent, which means we have become regular customers.*

In line with Mrs. Rukayah's wrong statement that said that

*We sell products directly to customers, as well as through online platforms like WhatsApp and Facebook. We also have distribution channels in Kendari and Bau-Bau, which we regularly serve. Orders increase significantly, especially during the fasting month, and we are very grateful for these channels.*

Expanding marketing, a strategic step taken by businesses to reach more consumers and increase sales. This strategy can be implemented in various ways, such as opening branches in new locations, expanding distribution channels, utilizing social media, marketplaces, or other digital platforms. This is in line with the statement of one of Nia Kartika's informants who said that:

*In terms of marketing, we employ two main approaches: business-to-business (B2B) and business-to-customer (B2C). In our B2B strategy, we collaborate with various retailers, such as supermarkets in Bone, as well as several hotels in Bone and Makassar. Currently, our jipang'ta products are distributed through agents in Kalimantan, Maluku, Kendari, and Marowali. Furthermore, our jipang'ta products are also available at several wholesalers throughout Bone Regency.*

In line with Mr. Wistaman's statement that:

*We have established good cooperation in a traditional way, including small shops and also large shops such as Surya Indah Supermarket and Alfamart.*

Mrs. Sri Kurniaty also experienced the same thing, she said that:

*For marketing, I struggled alone from the beginning with my previous experience working in a bank, which made me accustomed to the world of marketing and made me have many relationships. For distribution, I was assisted by sales, and I collaborated with local shops.*

Collaboration is an effort undertaken by business actors to partner with other parties, whether individuals, groups, companies, or institutions, to achieve mutually beneficial common goals. This aligns with the statement of one of Mr. Agus' informants, who said:

*This collaboration is not just a formality, but rather a solid foundation in supporting the running of the business, with partners who have proven to be very helpful in increasing sales of my products so that they can reach a wider and more diverse market.*

This is also in line with the statement of one of the informants, Mrs. Rukayah, who said that:

*I also frequently collaborate with other small and medium-sized enterprise (SME) owners; when orders come in, we support each other. Our products can be shipped together with products from other businesses. Furthermore, we're part of a community that brings together SME owners to share and collaborate.*

To increase competitiveness, business actors strive to strengthen their business position to compete effectively in the market. This is in line with the statement of one informant, Ms. Novia Arizandy, who said:

*Nhopee Bakers has a dedicated outlet located on Jalan Basse Kajuaru, offering a wide selection of flavors that are often favorites among tourists and locals as souvenirs.*

This is also in line with the statement of Mrs. Nia Kartika who said that:

*The Jipang we produce is made from two basic ingredients: corn and rice. This product is also offered in a variety of packaging options, including jars, special rice jipang pouches, and other standard packaging .*

### **Challenges and Obstacles in Implementing the Local Wisdom-Based Halal Industry Business Actor Partnership Strategy in Bone Regency.**

In general, the challenges A challenge is a situation or condition that requires extra effort to overcome due to its inherent difficulty. Challenges can arise from internal or external factors (Auliani et al. , 2023). The challenges are as follows:

1. Lack of raw materials . This is in line with the statement made by one of the informants, namely Mrs. Nia Kartika, who said that:

*This business began in early 2009 by processing corn into products like corn marning and banana chips. However, over time, I encountered difficulties in obtaining the main raw material, namely white corn or glutinous corn. From there, I realized that yellow corn was more readily available in Bone. After almost ten years, in early 2019 we began developing rice-based products as an alternative.*

2. Without a halal label, local raw materials are still not fully trusted for their halal status, as many producers have not yet obtained official halal certification. This is due to various factors, such as a lack of understanding of the importance of halal certification, limited resources, and the lack of a robust halal assurance system throughout the production chain. This is echoed by an informant, Ms. Hidayana, who stated:

*My tempeh business started as a production plant in 2010, and it didn't have a halal label until the COVID-19 pandemic in 2020, which made market conditions difficult. I began to think about the essentials for this product, including securing a halal label.*

3. Partnership, business actors who do not have partners, This is in line with the statement made by one of the informants, Mrs. Rukayah, who said that:

*For sales, we partner with supermarkets in Bone Regency. We also have distribution channels in Kendari and Bau-Bau, which we regularly serve. We are especially grateful for the increase in orders through these channels during Ramadan.*

Business obstacles can disrupt growth, reduce profits, or even cause a business to shut down if not properly addressed. Therefore, it's crucial for entrepreneurs to identify

obstacles early and find appropriate solutions. (Suwarni et al., 2019) The obstacles are as follows:

1. Rapid technological change makes it difficult to stay abreast of developments. This can be a barrier for businesses, especially small and medium-sized enterprises (SMEs), as it requires the ability to continuously adapt and learn new things. Previously relevant technologies can quickly become obsolete, while new technologies often require significant investments, including costs, human resource training, and work system adjustments.
2. Farmers don't yet understand the quality standards for the required raw materials. Production is limited by weather, capital, and agricultural technology, as well as the lack of a mutually beneficial contract or formal cooperation system.
3. Finding the right workforce (skill mismatch) is difficult. The lack of an effective HR management system and market uncertainty make hiring risky. One obstacle to hiring is the difficulty of finding workers with the skills needed for the business, a phenomenon known as skill mismatch.
4. Lack of relationships or access to broader business networks, distrust between business owners, and a lack of business image or reputation can make others hesitant to collaborate. These are key obstacles to business development, especially for small and medium-sized businesses that lack strategic connections with potential partners, supporting institutions, or the business community.
5. Lack of funds for promotions, especially in digital media, a lack of understanding of modern marketing strategies, and high competition in the market. The current digital era demands an active presence on various online platforms such as social media, marketplaces, and search engines. Without an adequate budget, promotions are difficult to implement consistently and have a broad impact.
6. Ego or individualism among business actors, concerns about profit and risk sharing, and a lack of shared vision and goals in collaboration. Collaboration between business actors is often hampered by ego or individualism, where each party prioritizes its own interests and is reluctant to open up to mutually beneficial cooperation.
7. Lack of product or service innovation, high production costs compared to competitors, inconsistent product quality that doesn't meet market standards, and limitations in branding and product value creation are serious obstacles to business growth and sustainability as markets continue to change and consumers increasingly demand new, relevant offerings.

### **Partnership Strategy of Business Actors Based on Local Wisdom in Bone Regency from the Perspective of Sharia Compliance**

The Partnership Strategy from a Sharia Compliance Perspective is as follows:

1. Avoiding Maisir (gambling/excessive speculation). Linguistically, "maysir" means gambling. Etymologically, "maysir" comes from the Arabic word "yasara," meaning easy or simple. This refers to a way of gaining easy profits without any real effort or hard work, but rather relying solely on luck or speculation. As stated in the Quran, Surah al-Ma'idah, verses 90-91.

*God willing God willing . فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ . love God willing يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ*  
*وَيَصُدُّكُمْ عَنْ ذِكْرِ اللَّهِ فَانْتَهُوا*



transparently, and with mutual consent to create justice and trust in muamalah (economic interactions) (Hamzah et al., 2024; Mardhiyaturrositaningsih et al., 2024; Karyono, 2024) . In Islamic teachings, buying and selling transactions that contain elements of *gharar* or uncertainty are prohibited. This prohibition is based on the words of the Prophet Muhammad (peace and blessings of Allah be upon him) in a hadith narrated by Abu Hurairah, which reads:

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبَيْعِ الْخِصَاةِ وَعَنْ

Translation:

*The Prophet sallallaahu 'alaihi wa sallam prohibited the buying and selling of al-hashah and the buying and selling of gharar.*

Based on the statement made by the informant, Mr. Agus stated that:

*My products are sold in cash, as are my partners, even though they have a payment schedule, it means they are still paid in cash.*

4. Haram (elements prohibited in Islam) means prohibition and affirmation. In economic activities, everyone is expected to avoid all that is haram, both the substance itself and anything other than the substance. Muslims are expected to produce, consume, and distribute only products and services that are halal, both in terms of how they are obtained, how they are processed, and in terms of their substance. As stated in QS al-Nisa' [4]: 29:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم مِّنْ أَمْوَالِكُمْ أَلَّا يَكُونَ لَكُمْ رِجِيمًا

Translation:

*O you who believe, do not devour each other's wealth in a false way, except by means of business that is carried out mutually between you, and do not kill yourselves; Verily Allah is Most Merciful towards you.*

Based on the statement made by the informant, Mr. Johan stated that:

*My product has undergone halal certification inspection, both for its raw materials and production process, with parties in charge of halal products, so the halal label is not just a label, even though it has not been provided on the packaging because most people who come to buy directly are not for export.*

5. Free from Riba (interest) linguistically means addition or growth. In the context of muamalah, riba is profit obtained illegally, such as in the exchange of similar goods that are not balanced in terms of quality, quantity, or time of delivery ( *riba fadhli* ), as well as in the practice of lending and borrowing that requires the return of more than the principal amount due to a deadline (*riba nasi'ah*). From an economic perspective, the prohibition of riba aims to facilitate the flow of investment without being hampered by the interest rate mechanism, so that funds can be more easily channeled to productive sectors (Mardhiyaturrositaningsih et al., 2024)

As stated in QS. Al-baqarah verse 2:278 as follows;

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ

Translation:

*O you who believe! Fear Allah and leave behind the rest of usury (which has not been collected) if you believe.*

Based on the statement made by the informant, Mrs. Sri stated that:

*I believe that my business has survived until now because we have not involved bank money in managing it from the beginning until now, we avoid usury, even though during the Covid-19 period many businesses ended up closing, but thank God there is always convenience and sales continue.*

6. Hoarding (hoarding goods to gain unfair profits) Hoarding means hoarding goods with the aim of controlling supply and raising prices unfairly, so that business actors gain large profits at the expense of society. Although from a business perspective this can be considered a marketing strategy, in Islam it is prohibited because it creates misery for many people. The Prophet Muhammad (peace be upon him) said:

لَا يَخْتَكِرُ إِلَّا خَاطِيٌّ

Translation:

*You should not hoard things, otherwise you will be a sinner. (HR. Muslim, no. 1605).*

Islam emphasizes the importance of ethics in trade, including ensuring the smooth distribution of goods to prevent shortages or exploitation of people's needs (Mardhiyaturrositaningsih et al., 2024).

Based on the statement made by informant Mr. Johan, he stated that:

*" I buy raw materials when stocks start to run low or order more from existing partnerships,"*

In line with the experience of informant Mr. Agus who stated that:

*For raw materials, I involve farmers as partners, but I purchase according to production needs, taking into account product stock and raw material stock.*

7. Batil (an invalid or invalid transaction according to Sharia) means invalid or lacking a valid basis. In the context of buying and selling, Allah emphasizes that humans are prohibited from acquiring wealth through unjust or unfair means. As stated in Surah Al-Baqarah 1:188, it reads:

God bless you وَتَدُلُّوْا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ God bless you

Translation:

*And do not consume your property among yourselves by wrongdoing, nor offer it as a bribe to judges, with the intention that you may consume some of the property of others sinfully, while you know.*

Based on the statement made by the informant, Mrs. Sri stated that:

*I also sell Kacipo Perbal products, so the measurements must be correct and weighed first, the point is based on the correct measurements.*

In line with the experience of informant Mr. Wistaman who stated that:  
*Our utti'cere chips already have special packaging to be sold in large stores. The packaging already states how many grams of content there are in each package. To adjust, we weigh them according to the description on the packaging.*

## CONCLUSION AND SUGGESTION

Partnership strategies for local culture-based business actors in Bone Regency focus on several essential elements. Business actors should possess sufficient knowledge and skills, along with a strong commitment to growth and resilience. The strategy involves engaging farmers as raw material suppliers, increasing employment, expanding networks and marketing reach, and fostering collaboration with relevant stakeholders. Overall, these measures aim to enhance competitiveness and ensure the sustainability of local culture-based enterprises in Bone Regency.

The development of the local culture-based halal industry in Bone Regency faces several key challenges, including limited raw materials, the absence of halal certification, and partnership constraints. Business actors must also adapt to rapid technological changes, while many farmers lack understanding of required quality standards and suitable skilled workers are difficult to find. Additional obstacles include limited access to wider business networks, insufficient promotional funds, individualistic attitudes among business actors, and a lack of product or service innovation.

A Sharia-compliant partnership strategy requires adherence to key principles, including the avoidance of *maisir* (gambling or excessive speculation), *tadlis* (fraudulent practices), and *gharar* (contractual uncertainty). It must exclude haram elements, be free from *riba* (interest), prevent *ihtikar* (hoarding for unfair profit), and avoid *bathil* transactions that are invalid under Sharia law.

This study emphasizes that the success of a local wisdom-based halal industry does not solely depend on partnerships, but also on the integration of Sharia compliance, innovation, competitiveness, and the support of a sustainable economic ecosystem. Therefore, future research needs to examine the relationships among these variables in a more in-depth and empirical manner.

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