

The Role of BMT Artha Amanah in Achieving Sustainable Development Goals through the Integration of Maal-Tamwil Functions: An Equity Theory Perspective

Komairah Angriani¹, Sartini Wardiwiyono^{2*}

^{1,2} Faculty of Economics and Business, Ahmad Dahlan University, Indonesia

*sartini.w@act.uad.ac.id

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ABSTRACT

This study aims to analyze the role of BMT Artha Amanah in supporting the achievement of the Sustainable Development Goals (SDGs), specifically SDG 1 (no poverty), SDG 2 (zero hunger), and SDG 8 (decent work and economic growth), through the integration of the maal and tamwil functions. This study used a qualitative case study approach, involving six informants: five members and one BMT manager. Data were collected through in-depth interviews, observations, and documentation, and then analyzed using data reduction, data presentation, and conclusion-drawing techniques. The results reveal three main findings. First, productive financing, combined with structured mentoring, increases members' monthly income and strengthens MSME capacity. Second, optimizing the maal functions through ZISWAF distribution provides a social safety net for vulnerable members during emergencies. Third, the integration of maal and tamwil functions promotes holistic welfare covering economic, social, and spiritual dimensions. However, the program's effectiveness is still constrained by members' low financial literacy in managing business cash flow. The novelty of this study lies in extending Equity Theory within the context of Islamic microfinance by demonstrating that distributive justice is reflected not only in financial profit-sharing mechanisms but also in equal access to services, empowerment, and managerial assistance. In practice, this study offers a sustainable empowerment model through the synergy between social and commercial functions to support SDG localization.

1. INTRODUCTION

Poverty is a structural problem that remains a major challenge in developing countries because it causes economic inequality and uneven growth (Hanandita & Tampubolon, 2016). The inability of communities to meet basic needs such as education, food, and public services demonstrates that poverty remains a significant obstacle to sustainable development (Nuryitmawan, 2016; Antoniadis et al., 2020). This situation is further complicated in rural communities, which face limited infrastructure, low-quality education, and limited access to financial services (Soseco et al., 2022). Therefore, poverty alleviation is a global priority, reflected in the Sustainable Development Goals (SDGs) (Nugroho, 2023). As a global development framework, the SDGs established by the United Nations in 2015 encompass 17 goals that integrate social, economic, and environmental aspects, including poverty alleviation, inequality reduction, and the improvement of community well-being (United Nations, 2015). Implementing the SDGs in Indonesia requires synergy among various

parties, including Islamic Microfinance Institutions (LKMS), which play a strategic role in promoting financial inclusion and the economic empowerment of low-income communities. In this context, Islamic Microfinance (IMF) is a crucial instrument in expanding access to Sharia-based funding for poor and underserved communities (Purwanto et al., 2021). With its profit-sharing principles, prohibition of usury, and integration of social instruments such as zakat and waqf, the IMF holds significant potential to support the achievement of SDGs 1, 2, and 8 (Ahmad & Ahmad, 2021). Various studies have shown that the IMF can increase community economic capacity through productive financing and business assistance, although its effectiveness is still affected by resource limitations and the optimization of social functions (Ma'ruf et al., 2025; Haidar, 2024). One form of IMF implementation at the local level is Baitul Maal wat Tamwil (BMT), which serves a dual function as a commercial (tamwil) and social (maal) institution (Bayani et al., 2025; Wardiwiyono, 2012). The maal function encompasses the management of ZISWAF funds, while the tamwil function focuses on financing micro-enterprises based on sharia-compliant contracts such as *murabahah*, *mudharabah*, and *musyarakah* (Faizah, 2022). The integration of these two functions enables BMTs to contribute not only to income improvement but also to sustainable social protection and community empowerment (Setyaningsih & Hanifuddin, 2021).

Empirically, various studies have shown that BMTs play an important role in improving community welfare through increasing business turnover, expanding employment opportunities, and strengthening members' economic capacity (Fathurrahman & Mutmainah, 2023). However, previous studies have predominantly focused on financial inclusion, financing effectiveness, and poverty alleviation from an economic perspective. Few studies have examined the integration of maal and tamwil functions to support the Sustainable Development Goals (SDGs), particularly in the areas of distributive justice, social protection, and holistic welfare, including social and spiritual impacts. Moreover, empirical studies connecting Islamic microfinance practices with Equity Theory at the institutional level remain sparse (Alkhan & Hassan, 2020). From a theoretical perspective, Equity Theory emphasizes that fairness is determined by the balance between individuals' inputs and outputs. In the context of a BMT, this theory is highly relevant for assessing distributive justice, particularly regarding how members perceive the fairness of access to financing, profit-sharing ratios, and social mentoring services relative to their loyalty and commitments (Suaidah & Arjun, 2023). Unlike previous studies that mainly emphasize financing effectiveness and financial inclusion, this study examines BMT as an integrated social-commercial institution through the lens of Equity Theory. By integrating the maal and tamwil functions, this study explains how distributive justice operates within Islamic microfinance to support the achievement of SDGs 1 (No Poverty), 2 (Zero Hunger), and 8 (Decent Work and Economic Growth). One BMT that plays an important role in empowering local communities is BMT Artha Amanah, located in Sanden, Bantul, Yogyakarta. This BMT not only carries out financing functions but also manages social funds and community empowerment programs. Previous research has shown that financing provided by BMT Artha Amanah can increase members' income and business sustainability (Merdalena, 2017; Fathurrahman & Mutmainah, 2023). However, studies that integrate social and commercial functions from an SDGs perspective remain limited. Based on this gap, this study aims to analyze the role of BMT Artha Amanah in supporting the achievement of the SDGs by integrating the maal and tamwil functions, using Equity Theory as an analytical framework. This research is expected to provide theoretical contributions to the development of Islamic microfinance studies and practical contributions to strengthening empowerment models based on justice and sustainability.

2. METHODS

This research uses a qualitative approach with a case study method. This approach was used to gain a deeper understanding of BMT Artha Amanah's role in advancing the achievement of the

Sustainable Development Goals (SDGs) by integrating the *maal* and *tamwil* functions. Data collection techniques in this study consistently consisted of in-depth interviews, Focus Group Discussions (FGDs), observations, and documentation. Qualitative data collection and analysis were conducted to explore the role of BMT Artha Amanah in supporting the achievement of the SDGs, specifically SDG 1, SDG 2, and SDG 8, as well as to understand the social context, working mechanisms, and implementation of the *maal-tamwil* functions at the BMT studied. This study focused on BMT Artha Amanah as the research object, examining the BMT's implementation of financing and empowerment programs and their contribution to achieving the SDGs. The research subjects included managers and customers of BMT Artha Amanah. This study involved six informants, consisting of five members and one BMT manager, who were selected purposively to obtain information relevant to the research objectives. The detailed profiles and criteria of these informants are presented in Table 1.

Table 1. Profiles of Research Informants

Informant Code	Role / Profile	Business Type / Description	Criteria / Key Intervention Received
I1	BMT Member (Bapak Adib)	Teacher / Educator	Recipient of large-scale productive financing with a <i>Murabahah</i> contract for vehicle procurement.
I2	BMT Member (Ibu Sri Tuwoh)	MSME Owner (Snack / Jajanan Pasar)	Recipient of collateral-free micro-financing and active participant in Sharia Economics Learning School.
I3	BMT Member (Ibu Yuni)	MSME Owner (Dawet Trader)	Recipient of productive business equipment and tools for household-level poverty alleviation.
I4	BMT Member (Ibu Sawini)	MSME Owner (Adrem Mawar Merah)	Recipient of soft loans (Rp2.5 million) expanding business capacity to employ 7 local workers.
I5	BMT Member (Ibu Tugirah)	MSME Owner (Gorengan Seller)	Former housewife receiving start-up capital and equipment to generate sustainable independent income.
I6	BMT Manager	KSPPS BMT Artha Amanah Management	Managing institutional strategy, financial inclusion, and integration of <i>maal-tamwil</i> programs.

The number of informants was considered sufficient because the data had reached saturation, as indicated by the repetition of information and the absence of significant new findings or themes from additional interviews. The data in this study consisted of primary and secondary data. Primary data were obtained through in-depth interviews, Focus Group Discussions (FGDs), and field observations. In-depth interviews were conducted with the BMT manager and members to understand the financing strategy, social programs, and individual perceptions of justice. Meanwhile, FGDs were conducted to explore a shared understanding of BMT's contribution to achieving the SDGs, identify priority issues, and validate initial findings from interviews and observations. The FGDs were conducted as structured discussions involving BMT administrators, field facilitators, and customer representatives to obtain diverse perspectives. To guide the primary data collection process systematically, a comprehensive guideline was used, as outlined in Table 2.

Table 2. Data Collection Guidelines

Research Aspect	Indicator	Data Collection Technique
Tamwil Function	Financing access, business capital, business sustainability	In-depth Interview, Observation
Maal Function	Zakat distribution, social assistance, empowerment programs	Interview, Documentation
SDGs Contribution	Poverty reduction, employment opportunities, welfare improvement	Interview, FGD

Equity Theory	Fairness in financing, mentoring, and benefit distribution	Interview, FGD
Social and Spiritual Impact	Community participation and empowerment	Interview, Observation

Secondary data included information published on the BMT's website and social media, financial reports, and internal institutional documents such as organizational structures and codes of ethics. To ensure the validity and credibility of the data, this study applied source triangulation, method triangulation, and member checking. Source triangulation was conducted by comparing information obtained from BMT managers and members. Method triangulation was carried out by comparing findings from interviews, FGDs, observations, and documentation. In addition, member checking was conducted by confirming the interview results and interpretations with several informants to ensure the accuracy of the findings. The research data were analyzed using a qualitative approach with an interactive model that included data reduction, data presentation, and the drawing and verification of conclusions. Data reduction was carried out by selecting, focusing on, and simplifying data from interviews, FGDs, observations, and documentation relevant to the research objectives, particularly regarding the role of BMT in supporting the achievement of the SDGs, the balance between *maal* and *tamwil* functions, and its impact on community welfare. The reduced data were then presented as descriptive narratives, matrices, and thematic tables to facilitate the identification of patterns, relationships, and dynamics in the implementation of the BMT program. Drawing and verifying conclusions were carried out continuously throughout the research process through comparison of field findings, triangulation of sources, and confirmation of analysis results with informants to ensure the credibility and validity of the research findings (Miles et al., 2014). The systematic workflow and execution stages of this qualitative case study are visually summarized in the research procedure flowchart (Figure 1).

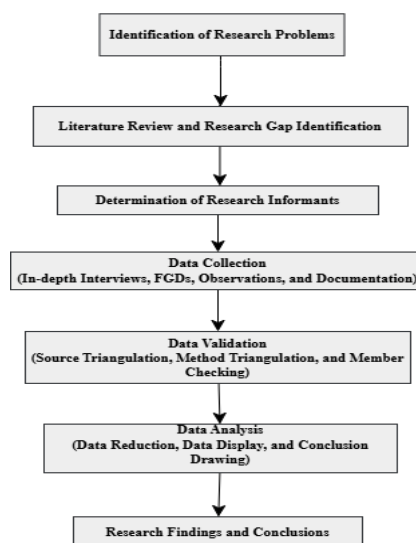


Figure 1. Research Procedure Flowchart

3. RESULTS AND DISCUSSION

3.1 Profile and general overview of KSPPS BMT Artha Amanah Sanden

The Sharia Savings and Loans and Financing Cooperative (KSPPS) BMT Artha Amanah Sanden is a sharia microfinance institution with deep roots in Sanden, Bantul, Yogyakarta. The institution's roots date back to the spirit of empowering the community's economy, which emerged on April 25, 1996. As public trust continued to grow, the institution officially obtained legal entity status in 1999 and was elevated to provincial-level legal entity status in 2020. This transformation reflects

BMT Artha Amanah's commitment to expanding its reach and strengthening its organizational governance structure to serve its members more professionally and sustainably. As an institution that carries the concept of Baitul Maal wat Tamwil, BMT Artha Amanah integrates a just business orientation with a humanistic social mission. In its tamwil function, the institution provides various sharia-based financing solutions, such as murabahah, mudharabah, and musyarakah, specifically designed to accelerate the growth of micro and small businesses in rural areas. Meanwhile, through its maal function, BMT Artha Amanah actively manages social policy funds such as ZISWAF, which is realized in social safety net programs, including the provision of free ambulance services and various health assistance for communities in need. BMT Artha Amanah's dedication to driving the real-sector economy has been recognized through various strategic government assignments to manage community economic welfare programs. With this hybrid institutional model, BMT not only provides access to capital for underbanked groups but also serves as a spiritual and social companion to its members. This emotional closeness and the values of trust, built over more than two decades, are the primary foundation of BMT Artha Amanah in supporting the achievement of the SDGs at the local level.

3.2 Members' Economic Transformation and Poverty Mitigation (SDG 1)

This research involved members of BMT Artha Amanah who have utilized productive financing services. Informants were purposively selected to gain an in-depth understanding of the effectiveness of Islamic financial inclusion in transforming members' lives. Based on interviews, the financing obtained is used primarily to support the family's economic independence. In addition to financial aspects, informants are involved in regular religious study groups and member development, reflecting a multidimensional approach to empowerment (material and spiritual). This involvement demonstrates that BMT Artha Amanah plays a crucial role in poverty mitigation by providing inclusive access to economic resources for community groups previously excluded from formal banking (non-bankable).

Table 3. Characteristics of Informants and Types of Support from BMT Artha Amanah

Informant Code	Job/Business	Financing/Income	Impact Felt	Year of Joining
I1	Teacher	<i>Murabahah</i> Financing (Vehicle) & Hajj Advance Funds	Facilitating access to financing and helping with family needs	±2000
I2	Snack and market snack traders	Business Capital Financing, Hajj Advances, & Health Facilities	As the business expanded, business networks broadened, and access to emergency health services was facilitated by free ambulance services.	1991
I3	Dawet Seller	Entrepreneurship Training and Production Equipment Assistance	Get new business opportunities and additional income	2024
I4	Red Rose Adrem Business	Business capital financing and business mentoring	Significant expansion of production capacity to absorb labor from the surrounding community (job creation).	2012
I5	Fried food seller	Initial Capital Provision & Business Facilities	Transformation from a housewife to a productive entrepreneur who has a steady daily income.	-
I6	BMT Management	Sharia Empowerment & Supervision Strategy	Financing management, member development, and BMT program development	Key Informant

The data in Table 3 confirm that BMT Artha Amanah's interventions have transformed members' economic profiles, shifting them from non-productive to productive sectors. This inclusiveness is a crucial instrument for achieving SDG 1 (No Poverty), providing vulnerable groups with access to capital without cumbersome procedures. *"BMT helped me get capital and equipment to sell fried food, whereas previously I was just an ordinary housewife with no income"* (I5). This is strongly supported by Informant I3, who stated, *"BMT provided equipment capital to start a business selling dawet, and that really helped me earn additional income for my family"* (I3). Furthermore, Informant I2 also emphasized, *"BMT is very helpful for small businesses like mine by providing financing without collateral for business capital, so that the market network becomes wider"* (I2). It is clearly reflected in Informant I5's transformation from a housewife to a fried-food entrepreneur, and in Informant I3's ability to create income opportunities through a dawet (traditional beverage) business after training. This success reflects the effective combination of productive financing and member empowerment programs provided by BMT Artha Amanah. The success of this economic transformation is inseparable from the role of Informant I6 (BMT Management) in synergizing capital distribution with ongoing mentoring. The loyalty demonstrated by Informant I1 since 2000 provides empirical evidence that the BMT's continued support helps maintain members' economic resilience, preventing them from falling back into poverty. This finding strengthens the argument of Suaidah & Arjun (2023) that access to Sharia-based microfinance is a key catalyst for breaking the cycle of rural poverty holistically. These findings reinforce prior research indicating that Islamic microfinance effectively reduces poverty by increasing access to productive economic resources (Armina & Sandy, 2023; Irnandas et al., 2025). Furthermore, the successful economic transformation of members demonstrates that a Sharia-based financing approach, coupled with mentoring, can create structural change in the lives of low-income communities. These findings not only demonstrate the program's success in increasing income but also indicate structural changes in members' household economic patterns. However, the sustainability of these impacts remains dependent on members' ability to maintain and develop their businesses independently.

3.3 Financing Effectiveness, MSME Growth, and Local Job Creation (SDG 8)

In addition to contributing to poverty alleviation (SDG 1), BMT Artha Amanah fosters economic growth by developing micro-enterprises through capital distribution and mentoring in management. The interventions provided are not limited to access to financing but also include continuous mentoring in business management and financial sustainability. The scalability of Islamic financing provided by BMT accommodates various productive business needs among members. I1 explained: *"In 2019, I applied for the largest financing, around 150 million, using the Murabahah contract for procurement. Managing it was very easy, and the installments were automatically deducted from my savings"* (I1). This finding indicates that flexible Islamic financing mechanisms facilitate members in expanding productive economic activities efficiently. Meanwhile, access to financing without complicated collateral requirements also directly encourages business expansion among grassroots micro-entrepreneurs. I2 emphasized: *"BMT is very helpful for small businesses like mine by providing financing without collateral for business capital. As a result, my business has expanded, and our market network has broadened significantly"* (I2). This accessibility demonstrates the important role of Islamic microfinance in supporting inclusive economic growth, especially for communities previously categorized as non-bankable. The effectiveness of the financing program becomes more evident through the expansion of members' business capacity and local labor absorption. I4 stated: *"BMT provided business capital financing and continuous business mentoring. The impact is very real; my adrem business experienced a significant expansion in production capacity so that it is now able to absorb 7 workers from the surrounding community, even including the elderly"* (I4). The expansion of MSME production capacity and the creation of local employment confirm BMT Artha Amanah's contribution to achieving SDG 8 through decent work creation and

sustainable local economic growth. Furthermore, the effectiveness of the financing and mentoring program is also reflected in the improved business stability experienced by members. I5 explained: *“My business is more stable now than before receiving financing from the BMT”* (I5). This statement indicates that the financing provided by BMT Artha Amanah is primarily used for productive activities rather than for consumptive purposes, thereby contributing to long-term business sustainability and economic resilience among members. These findings are consistent with Rispan & Kamilah (2025), who emphasized that the combination of financing flexibility and continuous mentoring is essential for MSME resilience and sustainability. Likewise, Fathurrahman & Mutmainah (2023) found that Islamic microfinance significantly contributes to increasing micro-business turnover, productivity, and business capacity. Thus, BMT Artha Amanah contributes to local economic growth through inclusive sharia financing and MSME development. However, the sustainability of these positive impacts still depends on members’ managerial capacity and financial literacy. Therefore, continuous mentoring and business innovation training remain essential to strengthen members’ long-term economic independence.

3.4 Optimizing the Function of Maal as a Social Safety Net (SDG 2)

BMT Artha Amanah's unique strength lies in its hybrid institutional model that synergizes *tamwil* (commercial) and *maal* (social) functions. The *maal* function is optimized to protect vulnerable members so they can continue to meet their basic needs. This integration is summarized in Table 4.

Table 4 Summary of BMT Artha Amanah's Contributions to the SDGs

SDGs Goals / Theory	Achievement Indicators	Activities of BMT Artha Amanah	Empirical Evidence (Informant Data)
SDG 1: No Poverty	Financial inclusion and access to economic resources.	Provision of initial capital and equipment for non-productive communities.	I3 & I5: Starting a new business (<i>dawet & gorengan</i>) from a condition without a fixed income.
SDG 2: Zero Hunger	Access to basic services, health, and social safety nets.	Maal fund management (Free ambulance & health assistance).	I2: Utilization of free health facilities and ambulances in times of emergency.
SDG 8: Decent Work	Growth of MSMEs and absorption of local labor.	Productive financing and business management assistance.	I4: Adrem's business expansion and employee recruitment from the surrounding area.
Equity Theory	Distributive justice, satisfaction, and member retention.	Transparent profit-sharing system and easy access to services.	I1 & I2: Loyalty of being a member for more than 20 to 30 years.

Based on Table 4, BMT's contribution to SDG 2 (Zero Hunger) is achieved through the provision of social facilities that help ease household expenses during emergencies. Informant I2 stated that the BMT's free ambulance service is very helpful for low-income communities in need of quick access to healthcare. Furthermore, spiritual guidance through regular Quranic recitation sessions attended by Informant I3 demonstrates that the targeted welfare is not only material but also holistic. This aligns with Garbo (2025) perspective that the social function of Islamic microfinance plays a crucial role in improving the spiritual and social well-being of the community. The targeted distribution of ZISWAF funds ensures that members maintain food security and social security, thereby strengthening BMT's role as a pillar of justice-based sustainable development.

3.5 Distributive Justice Analysis from an Equity Theory Perspective

Based on Equity Theory Adams (1965), justice in a relationship is determined by the balance between the inputs provided and the outputs received by individuals. In the context of this study, BMT members contribute inputs in the form of trust, commitment, participation in savings, and repayment discipline, while the BMT provides outputs through access to financing, business mentoring, and social services. Interview findings indicate that most informants perceive these services as fair and

proportional to their contributions. This perception is reflected in the ease of financing access, transparency of the profit-sharing system, and the availability of continuous mentoring and social support. To understand this distributive justice mechanism more deeply, Equity Theory emphasizes the comparison between members' input-output ratios and the institution's reciprocal contributions. Mathematically, distributive justice can be expressed as: $\text{Member Outcomes} / \text{Member Inputs} = \text{Institutional Outcomes} / \text{Institutional Inputs}$. This ratio reflects the balance between members' contributions and the benefits they receive from the institution. In this ecosystem, perceived justice emerges when members believe that the benefits received, including productive financing, mentoring, and social protection, are proportional to the trust, loyalty, and financial commitments they contribute to the institution. This balanced perception strengthens member satisfaction, institutional trust, long-term loyalty, and the sustainability of BMT Artha Amanah. The conceptual framework of this equity relationship is illustrated in Figure 2.

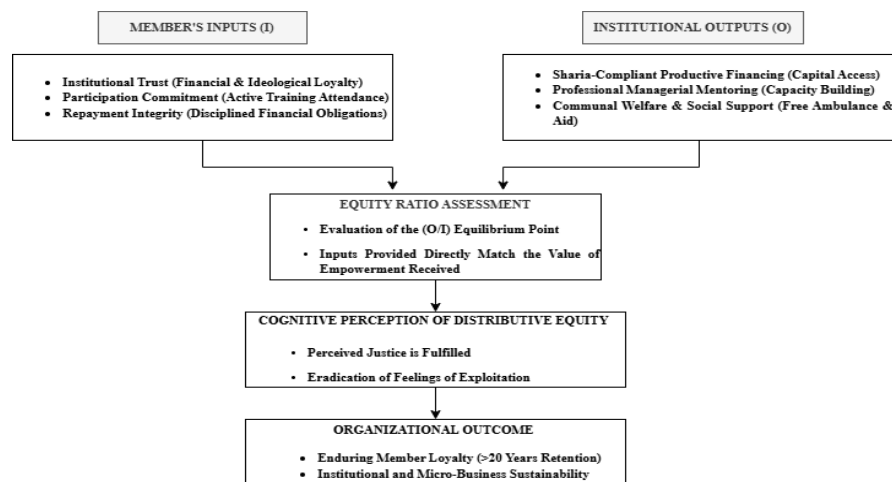


Figure 2. The Distributive Justice Mechanism Based on Equity Theory

These findings demonstrate a balance between inputs and outputs perceived by members, thus reflecting the application of the principle of justice in BMT operations. The application of this principle has important implications for member retention. The long-term loyalty demonstrated by Informants I1 and I2 over more than two decades is an empirical indicator of the fulfillment of Equity Theory's justice aspect. Members perceive a fair balance between inputs in the form of savings and payment obligations, and outputs in the form of easy access to services without bureaucratic obstacles. The transparency of the profit-sharing system and the availability of social facilities, such as free ambulances, further reinforce the perception that BMTs operate on the principle of proportional benefit distribution for all members. This fairness not only increases member satisfaction but also strengthens loyalty and long-term institutional sustainability. Thus, applying the principle of fairness in BMTs is not only theoretically relevant but also has practical implications for supporting effective economic empowerment and achieving the SDGs. This balanced dynamic between members' inputs and institutional outputs is explicitly reflected in the fieldwork data. From the management perspective, Informant I6 explained how the cooperative structures its services to ensure absolute fairness and empowerment for all productive but poor communities: *"All people with different backgrounds can get financing, there is no difference, everyone is treated the same. We empower members who are poor but productive and provide motivation to start a business, while also assisting them through routine monthly development programs"* (I6). This non-discriminatory output successfully aligns with the high institutional trust and commitment demonstrated by the members. As strongly confirmed by Informant I2, who has experienced this distributive justice since the early

pioneering days of the cooperative: *“The service from BMT is highly satisfying and does not discriminate among members; everyone is treated equally well. My business has expanded, and our market network has broadened significantly”* (I2). This distributive justice is further validated by triangulation through direct field observations and documentation. Field observations at the BMT Artha Amanah office revealed egalitarian service, in which all members receive identical professional hospitality. On-site observation also confirmed the active deployment of operational social facilities, such as the free ambulance service for community emergencies. Meanwhile, institutional documentation, including the cooperative's official annual reports and internal financial records, demonstrates a transparent management system in which outputs such as entrepreneurship equipment assistance and mentoring budgets are systematically audited, well recorded, and proportionally distributed to micro-entrepreneur members.

3.6 Synergy of Maal and Tamwil Functions in Institutional Sustainability

Research results demonstrate that BMT Artha Amanah's primary strength lies in its ability to integrate maal and tamwil functions simultaneously. The tamwil function is realized through financing productive businesses. In contrast, the maal function is carried out through the distribution of social funds such as zakat, infaq, and sedekah, as well as religious development activities. This integration strengthens BMT's dual role in supporting both economic development and social protection for vulnerable communities. Informants also emphasized that social assistance programs helped reduce household vulnerability during economic difficulties. This finding is consistent with research by Awang et al. (2025), which states that integrating Islamic social finance with a productive financing system can more effectively advance the achievement of the SDGs. Furthermore, Setyaningsih & Hanifuddin emphasized that the BMT institutional model, which combines social and commercial functions, offers advantages for achieving sustainable development outcomes. Thus, integrating maal and tamwil functions is a key factor in enhancing BMT's effectiveness in supporting the holistic achievement of the SDGs.

3.7 Challenges and Obstacles to Empowerment Program Implementation

Despite its significant role, the implementation of the BMT Artha Amanah program faces challenges. Interviews revealed that some of the challenges include limited capital, members' ability to manage their businesses, and low financial literacy. Some members still struggle to manage their business finances effectively, which may affect their business's sustainability. Furthermore, limited human resources for intensive mentoring also pose a challenge for BMTs. These findings align with research by Haidar (2024), which states that limited resources and managerial capacity often influence the effectiveness of Islamic microfinance institutions. Furthermore, Ma'ruf et al. (2025) also emphasized that suboptimal integration of social programs and institutional limitations are obstacles to achieving the SDGs. Therefore, strategies to strengthen member capacity and improve the quality of mentoring are needed to ensure optimal BMT programs.

3.8 Holistic Well-Being: Social and Spiritual Impact on Members

In addition to economic impacts, this study also found social and spiritual impacts experienced by BMT members. Activities such as regular religious study groups, religious guidance, and social interaction among members help strengthen the values of togetherness and solidarity. One informant stated: *“We are not only helped with business, but also guided religiously.”* (I3). Field observations also showed active participation of members in regular religious gatherings and social activities organized by the BMT. This finding demonstrates that BMT helps balance the material and spiritual aspects of members' lives. This approach is a hallmark of Islamic microfinance institutions, which focus not only on economic profit but also on blessings and holistic well-being. These findings align with research by Garbo (2025), which states that the social function of Islamic microfinance plays a crucial role in improving the community's spiritual well-being. Furthermore, Purwanto et al.

(2021) emphasized that the integration of social and spiritual values in Islamic microfinance can strengthen community economic resilience.

3.9 Implications for Social Accounting and Sustainability Reporting

The broad social and economic impacts generated by BMT Artha Amanah indicate the need for a broader accountability framework beyond conventional financial reporting. Academically, these findings have important implications for the reorientation of Islamic accounting toward sustainability accounting. The hybrid activities of BMTs, which encompass both *maal* and *tamwil* functions, require a reporting system that goes beyond financial figures alone. BMT Artha Amanah needs to adopt a reporting framework that can quantify social impacts (such as the number of jobs created or the increase in financial literacy) to hold itself accountable to the SDGs. This positions accounting not simply as a recording tool, but as an instrument for evaluating the distribution of justice and the impact on community welfare. The previous statements align with research by Pongtambing et al. (2024), which states that accounting serves as an accountability tool for measuring an institution's social and economic impact. Furthermore, Aisyah et al. (2025) emphasize that Islamic accounting needs to integrate sustainability aspects into its reporting. Thus, BMTs are required not only to be transparent in their financial reporting but also to communicate their social impact as part of sustainability accounting.

4. CONCLUSION

This study concludes that KSPPS BMT Artha Amanah dynamically accelerates progress toward SDG 1, SDG 2, and SDG 8 through the strategic integration of its *maal* and *tamwil* functions. From the lens of Equity Theory, a state of perceived distributive justice is achieved when the members' behavioral inputs (institutional trust, program commitment, and repayment discipline) are proportionally balanced by the BMT's outputs (collateral-free financing, structured business mentoring, and ZISWAF-driven social safety nets). In practice, these findings imply that Islamic microfinance institutions cannot rely solely on capital injections; instead, regulators and policymakers must build collaborative frameworks that enable the flexible use of social funds as risk-mitigation buffers for vulnerable micro-traders. Despite these insights, this study is limited by its qualitative case study design, which restricts the generalizability of its contextual findings and the exact mathematical measurement of Input-Output ratios. Therefore, future research directions should employ quantitative or mixed-method approaches, utilizing Structural Equation Modeling (SEM) to statistically analyze the macro-scale impact of perceived justice on member retention and non-performing financing (NPF) rates across structurally diverse sharia cooperatives. Moreover, this study provides an alternative empowerment model by integrating social and commercial functions within Islamic microfinance institutions to support SDG localization. However, this study is limited to a single case study involving a limited number of informants, so the findings cannot be generalized to all BMTs in Indonesia. Future research is recommended to conduct comparative studies across multiple Islamic microfinance institutions and apply mixed-method approaches to measure the quantitative impact of empowerment programs on SDG achievement.

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