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## Pro-poor capital assistance: A strategic analysis of Baitul Maal wat Tamwil microfinance

Andri Martiana<sup>1</sup>, Zenza Chessara Novada Panena<sup>2</sup>, Nasrul Fahmi Zaki Fuadi<sup>3\*</sup>

<sup>1,2</sup>Department of Sharia Economics, Faculty of Islamic Religion, Universitas Muhammadiyah Yogyakarta, Indonesia.

<sup>3</sup>Department of Syariah Banking, Faculty of Islamic Economics and Business, Universitas Islam Negeri Walisongo, Semarang, Indonesia.

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### Abstract

*This paper aims to analyze the potential of the Baitul Maal wat Tamwil (BMT) strategy to empower the lower-middle-class people and analyze the recommended strategy for making economic empowerment through more effective and efficient Islamic microfinance. This research uses the in-depth interview method and SWOT analysis as further analysis. The results indicated that BMT has great potential, especially in human resources development and a clear market share to empower the lower classes of society. However, it is necessary to have an appropriate economic empowerment model following the conditions of the lower classes of society and the need for government roles to support the existence of an Islamic microfinance institution in the form of Baitul Maal wat Tamwil (BMT). Several economic empowerment strategies have been implemented by Baitul Maal wat Tamwil (BMT). This study adds to the existing literature related to Islamic microfinance's role to have a suitable model that efficiently and effectively empowers the poor Indonesian society, especially those who live in Yogyakarta.*

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\*Corresponding author: [zaki.fuadi@walisongo.ac.id](mailto:zaki.fuadi@walisongo.ac.id)

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### Introduction

Poverty is a fundamental problem in economic development, especially in developing countries like Indonesia. To reduce poverty and income inequality, the Government can implement policy strategies that support the welfare of the poor (pro-poor). Various poverty alleviation programs or policies have been carried out, proven by a decrease in poor people. For example, the Central Bureau of Statistics stated that the percentage of poor people in Indonesia in March 2018

decreased by 9.82%. Nevertheless, these programs have not entirely solved the problem of poverty (Bank Indonesia, 2017).

Efforts to solve social problems through various approaches, such as capital assistance to support entrepreneurship, have become a breakthrough in several countries. Most development policies in developing countries focus on providing assets and capital for the poor (Rahman, 2010). One of the institutions providing capital that can provide access to finance for the poor is a microfinance institution. The goal of microfinance is not to provide money alone, but to assist people in achieving dignity, respect, and meaning in their lives and escaping poverty traps (Handayani et al., 2018). From a historical standpoint, microfinance institutions first received recognition for their work in poverty alleviation in the early 1980s. They began with the success of Muhammad Yunus' Grameen Bank program in Bangladesh (Baskara, 2013). Even more conical, Islamic microfinance institutions that do not use the interest system in practice have enormous potential in the global financial arena, particularly in the Muslim world. (Karim et al., 2008).

Microfinance institutions have the potential to be a good model for screening funds for the poor in Muslim-majority countries such as Indonesia because they provide a combination of social intermediary institutions and capital providers whose activities are more focused on community development (Baskara, 2013; Creswell & Creswell, 2018; Wulandari & Kassim, 2016). In addition, there are schemes and instruments following Islamic principles that can be developed and adjusted for microfinance purposes. However, conventional microfinance schemes and operations based on interest (*riba*) are prohibited in Islam and, therefore, cannot be used by and for Muslims. On the other hand, Rahman (2010) mentions that profit-sharing financing schemes, exchange contracts, and leasing have prominent characteristics that contribute to more ethical economic and financial development, as waqf is also an economic instrument of Islamic development (Fuadi, 2018).

One of Indonesia's most widely developed Islamic microfinance institutions is Baitul Maal wat Tamwil (BMT). This institution carries out its dual function as an intermediary financial institution and a religious, social funding institution (Shofwan Al Banna Choiruzzad, 2013). BMT carries out both functions to empower the lower middle class following Islamic Sharia principles (Wulandari et al., 2016). Furthermore, this institution's mechanism is based on Islamic Sharia principles. With this flexibility, BMT is expected to play a role in bridging traditional financial system gaps.

The application of Sharia principles is an essential aspect of Islamic microfinance institutions. This is a distinguishing characteristic of existing conventional institutions. Microfinance institutions, in general, are targeted to help the poorest people. However, Islamic microfinance institutions have a far more specific goal of helping the lower middle class (Hassan, 2014) following existing Islamic principles. Historically, Nisar & Khan (2004), explained that the Deoband Muslim Fund in India (1961) was the first IMFI model. This institution is recognized as having a role in economic development. However, the system used in these institutions does not fully comply with Sharia principles, namely the application of the interest system. Ismail (2001) also added that until 1986, the Malaysian Government established an institution that provided an interest-free loan named Amanah Ikhtiyar Malaysia. In 1997 and 2000, to help the Gulf War refugees, the United Nations Development Program helped establish microfinance in Yemen and Syria (Imady & Seibel, 2003). Since then, several Islamic Microfinance Institutions have been established in the Middle East, South Asia, and Southeast Asia, including Indonesia (Allen & LLP, 2009).

The very heterogeneous structure of Indonesian society does require financial institutions that follow the characteristics of each group. The character of the communal Indonesian people is very appropriate to the type of financial institution community banking. In Indonesia, many MFIs have been formed and spread from urban to rural areas, on the initiative of the

Government, the private sector, and non-governmental organizations formally, informally, and informal forms with their respective characteristics. However, some issues related to regulations, institutions, and governance of institutions and how the effectiveness of these institutions in carrying out their roles in economic development pose challenges to the sustainability of these institutions (Baskara, 2013).

SWOT analysis is essential to control a company to be more advanced and developed to face global competition both in the national and international realms (Gürel, 2017). With a SWOT analysis, an institution or company is expected to adapt to the times, expand marketing networks, overcome internal company problems, build business relationships, simplify the financial analysis, develop companies, create innovations, and avoid losses to the institution or company.

The SWOT analysis method is an excellent tool for identifying problems from four perspectives: strengths, weaknesses, challenges, and opportunities. Connecting these four factors will make it easier for an institution or company to realize its vision and mission (Nigel & William, 1989). Existing literature examines how the role of BMT in empowering the community and alleviating poverty (Adnan & Ajija, 2015; Indraswari & Fauzi, 2019; Quraisyi et al., 2017; Febianto et al., 2019; Hadi et al., 2015; Husaeni & Dew, 2019; Wulandari, 2019; Rahayu, 2020). Although some literature discusses how the strategy of this BMT institution realizes its vision and mission through the products it offers (Husaeni & Dew, 2019), a strategic study of how this institution is part of the economic empowerment of the people is still lacking.

This study aims to analyze the BMT strategy to help the poor through financial assistance. In addition, this research is expected to add to the existing literature, especially the enrichment of existing research results with different approaches, which will benefit academics, practitioners, and existing policymakers.

## Literature review

### *Islamic microfinance institutions in Indonesia*

Previous studies on Islamic financial institutions (IFIs) have shown that IFIs have developed tremendously. The IFIs covered more than 50 countries, including Europe, the CIS, the USA, and Australia (Tatiana et al., 2015). While in Indonesia, IFIs succeeded in recording their quantitative performance in profit growth, assets, and the number of branch offices. Bank Indonesia (2016) explained that MFIs (Microfinance Institutions) in Indonesia are divided into two major classifications: conventional MFIs and Islamic MFIs. Conventional MFIs channel their funds through loans which usually tend to charge interest rates or financing margins that are more expensive than the interest rates or margins applicable in banks in general. Whereas Islamic MFIs use the concept of Islamic finance in financial inclusion to the poor manifested in two stages.

The first stage is helping the inferior (the poorest) groups through social inclusion programs financed by social funds such as zakat, donations, alms, and others. The second phase is to help poor people and micro-businesses through commercial channels financed from commercial funds. Islamic finance institutions have become more visible in Indonesia's financial industry since the passage of Law No. 21/2008. The Indonesian Financial Services Authority (OJK, 2021) stated that twenty-four Islamic commercial banks and 20 Islamic banking units were established in 2426 offices until December 2020. In addition, the Islamic Rural Banks also grew to 163 BPRS with 627 offices. BPRS helps to finance small communities, especially micro, small, and medium entrepreneurs, while Islamic commercial banks operate in the region to finance large businesses (Sudrajat as cited in Sakti, 2013).

Taujiharrahan et al. (2021) report that at the end of Quarter II (January-April 2020), the Financing to Deposit Ratio was 75.43 per cent, while the Financing to Asset Ratio was 67.04 per cent, and the Liquid Assets to Total Assets Ratio was 27.13 per cent. The relatively low

liquidity ratio explains why Islamic banks remain solvent and able to meet their short-term obligations to depositors even during the Covid-19 pandemic.

Sharia Financing Savings and Loans Cooperatives (KSPPS) or Baitul Maal wa Tamwil (BMT), also known as the Integrated Independent Business Center, are two examples of LKMS. BMT's characteristics in economic growth are more versatile than Islamic banks or BPRS because their legality is not governed by banking law. In addition, BMT occupies a unique position for its dual functions in serving Islamic financing and social services (Hoetoro, 2018). The commercial division (providing access to capital) and the social division by utilizing Islamic social funds, such as zakat, infaq, alms, and endowments.

BMT has a unique characteristic where this institution is a financial institution owned by several local communities and is used to empower local communities. Another prominent MFIs is the Sharia Rural Banks (BPRS). BPRS is an Islamic microfinance institution that focuses on micro, small and medium business (MSME) financing services based on banking. Several challenges faced by MFIs in Indonesia include the low quality of human resources, an irregular administrative system, weak aspects of asset legality, and harmonization of MFI regulations from the various authorities that supervise them.

The Islamic Microfinance Institution is a financial institution established specifically to provide business development services and micro-scale community empowerment by applying Islamic principles in its operational activities, as mentioned in [Republic Indonesian Law Number 1 \(2013\)](#). In addition, this institution, commonly referred to as a sharia financial institution, is required to form a sharia supervisory board tasked with providing advice and suggestions to the director or manager and overseeing the activities of the MFI to follow sharia principles.

In Indonesia, microfinance institutions are built with a spirit of independence. By looking at the historical side, this institution is expected to develop the people's economy to become resilient, empowered, and independent, which will improve the national economy. However, there is still a gap between the demand for and availability of microfinance services that facilitate poor or low-income earners.

Data from the Financial Services Authority of the Republic of Indonesia states that there are 186 MFIs registered with the OJK, 35 of which are sharia cooperatives, BTM, and BMT (Dewi, 2017; Baskara, 2013). all of which are incorporated legal entities. In practice, this financial institution has a unique characteristic that combines the concepts of *maal* (social value) and *Tamwil* (commercial value) in one institution's activities.

#### *Islamic microfinance and capital assistance to the poor*

Capital is an essential component of business and micro-enterprise success (Roberts & Roberts, 2005). Credit expansion provides disadvantaged borrowers with opportunities for self-employment. Entrepreneurs may use credit to fund new investments or technology adoption. As a result, MEs' expansion and promotion help alleviate poverty and advance growth. It also breaks the poverty cycle in which many poor people are caught. It also contributes to increased demand and investment. The more people who get credit, the more jobs they can earn. In Islam, the prohibition of interest (*riba*) avoids exploitation and establishing justice. The Islamic microfinance institution is beneficial in removing the *riba* system from society and ensuring justice.

Microfinance in Islam has the potential to alleviate poverty (Hadisumarto & Ismail, 2010). Islamic microfinance can assist poor, low-income, and unbankable people in participating in economic activities. Demand for Shari'ah-compliant microfinance is increasing in Muslim countries such as Indonesia, Afghanistan, Pakistan, and Brunei. In Indonesia, the Baitul Maal wat Tamwil (BMT) Islamic Financial Cooperative has been instrumental in reducing poverty by providing funding and social development services to the poor.

Microfinance has a critical role to play in meeting social and developmental needs. According to Surah Al-Maidah verse 2 of the Al Qur'an, Islam favours community-based practices. Islamic banking and finance have a distinct character as part of the entire financial system. It should employ the Islamic principles found in the Islamic moral economy.

Shari'ah principles encourage clients to waive credit if they cannot pay their debts. Islamic microfinance is debt-free; it might get people out of poverty. It can also aid MSMEs' empowerment through financial interventions, revenue improvement, and working capital accumulation. Poor people's failure to participate in growth is primarily due to a lack of financial resources. Traditional microfinance has not included functional, social, and personal development-oriented programs (Obaidullah, 2008). Granting poor people financial access would likely allow them to increase their income and economic well-being, grow assets, mitigate weaknesses, and participate in economic growth. The economic and social implications of Islamic microfinance in Indonesia in poverty alleviation can be explored.

According to Quraisy et al., (2017), Islamic microfinance prioritizes the family instead of focusing solely on women. Islamic MFIs profit from the social capital generated by Islamic values and principles. There might be social tensions, a husband's improper use of money, and a lack of business skills. MFIs should provide market-based services, encourage innovation and operate efficiently.

#### *Islamic micro-credit and poverty alleviation*

The role of Islamic microfinance institutions in alleviating poverty and improving the economic standard of life of the community has been seen in the practices adopted in several countries such as Egypt, Bangladesh, Iran, Nigeria, Pakistan, Turkey, Yemen, and Indonesia (Hassan, 2014). As Rokhim et al. (2016) explained, microcredit has a positive impact on client welfare. However, the effect is not linear, and there may be an optimal lending frequency. In addition, the results also show that age, income level, and savings rate are three critical determinants of lending behaviour. Furthermore, gender also distinguishes the achievements of community economic empowerment programs through Islamic microfinance institutions. For example, women have the potential to make business more productive. Furthermore, states that increasing women's income and assets play a significant role in increasing women's economic independence and self-confidence (Hassan, 2014). This helps break the cycle of poverty and control their lives and financial decisions.

Dusuki (2008) explained that the development of the times in the era of the global millennium was a challenge to the program's success to alleviate the problem of poverty and improve the lives of the community. An innovative approach in intermediary financial institutions, especially those engaged in grassroots communities through group-based economic empowerment programs, can be an alternative to achieving existing goals. Group activities can minimize the risk of asymmetric information that can trigger moral hazards in loan or financing transactions.

Islam has various schemes and instruments that can be applied in microfinance institutions (Rahman, 2010). Some of these schemes include qardhul hasan, murabahah, and ijarah schemes which are relatively easy to manage and will guarantee capital requirements (qardhul hasan), equipment (murabaha), and quadrant leasing (ijarah), which are very suitable for potential micro-entrepreneurs and the poor. However, profit-sharing schemes such as mudharabah and musyarakah have a higher risk that requires special skills in their implementation. On the other hand, various schemes based on the aforementioned Islamic principles are highly relevant to the primary goal of microfinance, namely the economic empowerment of the poor. Furthermore, in lending activities, the principle of economic justice is maintained through various schemes as opposed to traditional interest-based schemes.

As a financial institution that aims to eradicate poverty, Islamic microfinance requires a unique concept that fits that purpose. Relatively, the qardhul hasan, murabahah, and ijarah schemes are relatively easy to manage and will ensure capital requirements (qardhul hasan), equipment (murabaha), and rental equipment (ijarah) for potential micro-entrepreneurs and the poor (Rahman, 2010). In this regard, Samer et al. (2015) state that loans from microfinance facilitate increased family income and education of the children of women entrepreneurs in Pakistan and impact the socio-economic development of low-income households, especially women who cannot access financial services because of poverty.

In other studies, BMT Sidogiri offers Bai' bitsaman Ajil and murabaha products to empower the poor in various productive businesses that have reduced the level and severity of poverty in their customers (Adnan & Ajija, 2015). Related to product implementation, Haneef et al. (2015) said that integrating the waqf-Islamic microfinance model can also be a choice that can be implemented in Islamic Microfinance Institutions. Furthermore, based on further studies, Haneef et al. (2015) recommend an education and training program for customers. This activity can be a client empowerment program through provisioning and improving skills to improve the ability to manage the business they run. This approach is expected to help achieve the main objectives of microfinance in poverty alleviation and, most importantly, concretely, these clients can repay loans taken (Hadi et al., 2015).

Empirical data shows that Islamic microfinance institutions play a role in improving the lives of the poor and have great potential in providing support for low-income Muslim communities who have low incomes with Islamic principles without interest-based transactions (Abbas & Shirazi, 2015). However, support from various parties, practitioners, users, and government regulations in developing these institutions is needed to maintain their existence of these institutions.

From the spiritual side, Zsolnai & Illes (2017) recognizes the superiority of spiritual, creative, and caring business models that can activate the intrinsic motivation of economic actors to serve the common good and use multidimensional ways to measure success. Other research conducted by Khan & Phillips (2010) mentions a survey on the effect of faith on the Islamic Microfinance program showing that most borrowers seek loans for religious reasons. Even further, 38% of the borrowers interviewed said they had chosen to take the loan mainly because it followed their religious beliefs. More than half of those interviewed, 55% to be exact, stated that the Islamic nature of the loan was a significant factor. important in their decision.

On the other hand, in a study comparing Christian MFIs and secular MFIs, it was found that Christian MFIs have significantly lower funding costs and consistently underperform in terms of financial return indicators. This contradicts the hypothesis that Christian MFIs are just as efficient at guaranteeing loan repayments. Moreover, loan sizes are on average with their secular counterparts (Mersland et al., 2013). In this case, Casselman et al. (2015) added that MFIs affiliated with religion in the sample were significantly more socially oriented about their mission statement, service processes provided to their clients (peripheral services more in the form of retrospectives and microinsurance), the number of borrowers they serve and the average size of the loans they provide.

#### *BMT is an Islamic microfinance institution in Indonesia*

BMT, an Islamic microfinance institution, has increased household income for micro-entrepreneurs and their micro-businesses. The poor rate declined after micro-entrepreneurs joined the financing program from BMT. Wulandari (2019) figure out the role of Baitul Maal in alleviating poverty. This institution has been instrumental in increasing the business of small traders as seen from the business turnover, business assets, business income, and the stability of their business (Indraswari & Fauzi, 2019). However, BMTs in Indonesia still need several stages of structure and specific roles to be effective (Wulandari, 2019). Specifically, it is

necessary to separate the function of Baitul Maal from Baitul Tamwil to enhance its role when providing qardhul hassan financing to the lower middle class.

Most BMT in Indonesia is in a competitive condition in the financial industry that states their position for survival only. In other words, the choice of position is vulnerable to business turmoil, as it only survives. Indonesia's commercial microfinance service competition occurs not only because of the awareness of the empowerment element inherent in its mission but rather because of its promising business potential. From the existing empirical data, there is concern that there will be a commercialization of the microfinance business in Indonesia, which impacts the implementation of BMT's people's economic empowerment mission. To achieve this goal, transformation in BMT needs to be done by changing its role and position into two alternatives, commercial or social, which in its implementation is supported by good corporate governance (Husaeni & Dew, 2019).

Fitriasari & Dalimunthe (2019) found that the collaboration program between Islamic microfinance institutions and Islamic banks had a positive impact on the circulation of funds and programs for empowering the poor. However, empirically, there are still conflicts in coordination and trust between several related parties in practice. In addition, the collaboration program between BMT and Islamic Bank is still a contract in which coordination and trust play an essential role (Wahyudi, 2014). Furthermore, Wahyudi (2015) emphasized that commitment between the two parties contributed positively to achieving financial cooperation goals.

Regarding issues and challenges in financing the poor, Wulandari & Kassim (2016) argues that collateral and problematic financing are separate issues for Islamic microfinance institutions in the form of BMTs. Therefore, social funds in BMT become an essential part of the risk management aspects of this institution. BMT still has significant challenges for a lack of knowledge, social capital, asymmetric information, and opportunistic behaviour. Innovative contracts, flexible procedures, door-to-door services, and da'wah are being applied to society to address the barriers (Hoetoro, 2018).

## Methodology

This study is a case study research design using an in-Depth Interview Method. Three BMTs located in Kotagede, Bantul, & Sleman, Yogyakarta were chosen for the study. These BMTs are active members of the Puskopsyah Yogyakarta and have the largest assets in Yogyakarta. The triangulation technique by comparing information data from interviews with BMT managers, documentation, and thorough content analysis of the existing literature was used to validate the research data.

The data analysis approach adopted for this research is interactive analysis, which is based on Miles and Huberman's method of data analysis, as described in Creswell & Poth (2018), with steps in the form of data collection, data reduction, data presentation, and conclusion. In addition to using the data analysis techniques above, researchers used SWOT strategy analysis. The SWOT analysis model is used in this study to the identification of various factors systematically based on the logic that can maximize strengths and opportunities but simultaneously can minimize weaknesses and threats.

## Results and Discussion

*SWOT analysis for economic empowerment by Baitul Maal wat Tamwil in Yogyakarta*

In this study, SWOT analysis is used on data obtained from the data collection results, so strategies are obtained that maximize strengths and opportunities and minimize weaknesses and threats. Internal and external factors that influence the economic empowerment strategy of the BMT community in Yogyakarta.

### *Opportunities*

BMT is one of the democratic economic models pursued through cooperative empowerment programs and micro, small, and Medium Enterprises that simultaneously contribute to national economic development (Prasada, 2019). The opportunities from the existence of BMT is a clear and quite large market share, namely the lower middle class that banks are not affordable for both productive and consumptive businesses. This becomes a unique opportunity for this institution to be accepted in developing countries like Indonesia.

### *Strength*

Loyalty from partners or customers plays an essential role for microfinance institutions such as BMT, especially in the operation of savings products and Sharia cooperative loans with high risks (Mukhibad & Nurkhin, 2020) impact institutions. The strength of BMT is the presence of human resources who master the field of empowerment and high customer loyalty to the Institution (BMT), as seen from the number of third-party funds that are still sufficient for BMT operational activities. In addition, there is an empowerment program running well, directed, and institutionally consistent to make a program a success so that it can run optimally.

### *Weaknesses*

The weaknesses of BMT are the lack of government support to advance BMT and the absence of an appropriate empowerment model that follows the conditions of the partners who come from the poor or groups.

### *Threats*

Threats of BMT are moral hazard behaviour in the form of irresponsible, treasonous, and dishonest behaviour and lack of partner motivation to be better. In this case, the socio-cultural approach needs to be improved in BMTs to reduce the risk of default on financing products (Prayoga, 2019) as a result of the moral hazard problem.

Based on swot analysis, several strategies are recommended to be implemented by practitioners and policymakers related to community economic empowerment programs in BMT. These strategies are:

- 1) Improving the performance of human resources in the collection and management of funds to maximize community empowerment programs to alleviate poverty.
- 2) Increasing the socialization of the role of BMT in empowering the community, especially for policymakers.
- 3) The need for more in-depth study to formulate a model of economic empowerment for the lower classes of society.
- 4) Maximizing the role of business assistance.
- 5) Increasing partner motivation through study activities, seminars or workshops.
- 6) The need for an audience with the Government related to government support to advance the BMT.
- 7) The need for collaboration with practitioners and academics to study more deeply to formulate a model of economic empowerment for the lower classes of society that can simultaneously improve partners' performance.

From the strategies obtained through the SWOT analysis above, several strategies have been implemented by Baitul Maal wat Tamwil. Some of these strategies are training and business assistance, implementation of MSME-based community economic empowerment schemes with sources of funds from productive zakat and qardhul hasan, daily visits and monthly meetings for the effectiveness of program implementation, and a ball pick-up system to maintain partner loyalty.

The framework of the SWOT analysis in this study is presented in Figure 1 in the form of a quadrant map concerning the Baitul Maal wat Tamwil program to empower the economy of the poor in Yogyakarta, Indonesia.

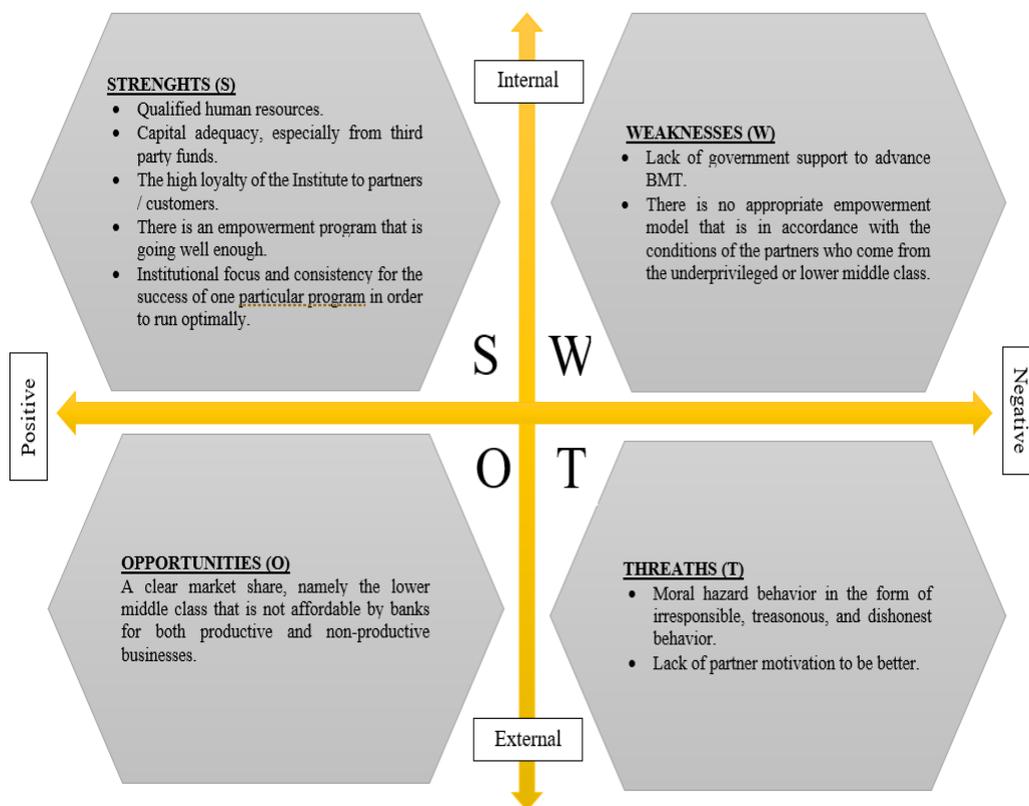


Figure 1. SWOT analysis quadrant map of Economic Empowerment Strategies in BMT  
Source: Primary data (processed by the author)

### *The Role of Institutions in empowering the economic community*

The role of this institution has been felt by many people who have become customers and BMT partners. Over time, although it still needs to be increased in maximizing the role of Baitul Maal wat Tamwil in empowering society's economy, especially the lower classes of society. Some of these roles affect customers' conditions after becoming BMT partners, namely:

- 1) An increase in partner/customer financing ceilings reflects increased partner trust in the institution.
- 2) The capital assistance provided by BMT, especially for productive business needs, can increase income so that business partners can increase and partners can have additional income to increase their business and add assets to their household ownership.
- 3) The ball pick-up system commonly used by BMT increases the efficiency of capital refunds and encourages partners to save.
- 4) The Islamic financial system implemented by BMT and business assistance through direct assistance and training also contribute to changing the orientation of partners towards a better direction and following the Maqashid Sharia.
- 5) A change in orientation towards a better direction can increase partners' motivation to do business, which impacts the business's turnover.
- 6) An increase in income can improve the partner's economy following their respective performance.

7) The positive impact of the partnership relationship between customers and BMT also contributes to converting mustahik into muzaki.

### Conclusion

Based on the discussion outlined in the previous chapter and the research that has been carried out on community economic empowerment strategies through BMT in Yogyakarta, the following conclusions can be drawn:

BMT has great potential, especially in Human Resources, and a clear market share to empower the lower classes of society. It is necessary to have an appropriate economic empowerment model following the conditions of the lower classes of society and the need for government support to support the existence of the Sharia micro Institution in the form of Baitul Maal wat Tamwil. Although BMT has implemented several economic empowerment strategies, it is necessary to apply other supporting strategies as found through the SWOT analysis in this study.

The role of Baitul Maal wat Tamwiil clearly shows the increase in income that impacts improving the economy of the lower classes. However, more than that, BMT also changes partners' orientation following the Maqasid Sharia view.

From this study, institutions can implement better and more appropriate strategies following existing conditions. In addition, policymakers to be able to provide support for BMT performance improvement. This study used three institutions for the sample; future studies should use more samples to have more generalizable data to analyze.

### Author's Contribution

Andri Martiana: Writing the draft, data collection and analysis.

Zenza Chessara Novada Panena: Data collection, Review of the draft and result discussion.

Nasrul Fahmi Zaki Fuadi: Literature review and result discussion.

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### Declaration of Competing Interest

We declare that we have no conflict of interest.

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