

SYMBIOSIS AMONG GOOD BMT GOVERNANCE, ENTITY DURABILITY AND CAPITAL SOCIAL

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Abstract

This research was conducted to determine the management of the sharia entity Baitul Mal Wa Tam Wil Kelompok Usaha Bersama (KUBE) Sejahtera 008. Sharia entity has a good existence as proven by an ownership of assets such as building and land. According to its location, the sharia entity is located in Srikuncoro Village, Central Bengkulu Regency. This location has a strategic position close to the city center so that it is possible for residents of Srikuncoro village, Central Bengkulu Regency to obtain even greater financing services than Baitul Mal Wa Tam Wil Kelompok Usaha Bersama (KUBE) Sejahtera 008. In fact, this sharia entity remains the choice of the people of Srikuncoro Village, even this sharia entity has durability which indirectly becomes its identity. The results showed that the management of Baitul Mal Wa Tam Wil Kelompok Usaha Bersama (KUBE) Sejahtera 008 conforms with the principles of Good Governance such as Transparency, Accountability, Responsibility, Independency, and Fairness. The application of these principles is also greatly helped by the existence of Capital Social such as kinship, deliberation and consensus, tolerance and mutual respect that develop in the Srikuncoro Village community. In addition, the Capital Social makes up durability of Baitul Mal Wa Tam Wil Kelompok Usaha Bersama (KUBE) Sejahtera 008 and also contributes to form interrelation between Good Governance and Entity Durability.

Keywords: *Good Governance, Entity Durability, and Capital Social.*

INTRODUCTION

Baitul Mal Wat Tamwil (BMT) of course must have good governance. The reason is because according to Aziz (2021) Baitul Mal Wat Tamwil (BMT) is one form of LKMS (Sharia Microfinance Institution) which is relatively appropriate for the economic development of the people. Given that the principles of Islamic economics in its operation will allow microeconomic development, especially for the target of da'wah, not only from capital assistance but more importantly, monitoring and evaluation of business success is also the responsibility of Microfinance Institutions. This is a requirement to maintain the continuity of the business of financial institutions, avoid financing failures, as well as the social mission carried out by Sharia Microfinance Institutions (MFIs) can be realized.

As one of the Sharia Microfinance Institutions (MFIs), Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village has become an important part of the village economy. Even the existence of this sharia business entity continues to exist. As a manifestation of this existence, one of which is the existence of the building, office and land of Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village which belongs to itself. This fact indicates that this sharia entity can survive even though its place is in the countryside. Nevertheless, there are real challenges Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village must face. As Srikuncoro Village is a strategic village because it is located close to the center of the Bengkulu Provincial Capital, namely Bengkulu City. So it is not difficult for competing entities from Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Sirkuncoro Village to enter the area. Moreover, if the competing entity has better capacity and

capability than Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village. In addition, in reality, according to Sejati (2021), Baitul Mal Wa Tamwil (BMT) or Sharia Cooperatives are also vulnerable to dealing with several problems, including unprofessional Human Resources (HR), the absence of a Deposit Insurance Corporation (LPS), weak supervision and guidance, gaps in public understanding and member discipline. When viewed from this fact, it becomes a big question How is the management of Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village? Why is this sharia entity still the choice of the community? Does this sharia entity have the power indicated in the durability of the entity?.

In line with the phenomenon of Entity Durability, Good Governance is the closest instrument that can be a way of looking at why this phenomenon can occur in Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village. Even through its principles, which include Accountability, Transparency, Responsibility, Fairness and Independence, Good Governance provides information regarding the potential for how durability can be created? Or it is also possible that Durability is precisely what shapes the implementation of the principles of Good Governance in an entity.

LITERATURE REVIEW

Stewardship Theory

Donaldson & Davis (1991) stewardship theory is a theory that describes a situation where managers are not motivated by individual goals but rather aimed at their main outcome goals for the benefit of the organization, so this theory has a psychological and sociological basis that has been designed where executives as stewards are motivated to act according to the wishes of the principal, besides that steward behavior will not leave the organization because the steward tries to achieve organizational goals. This theory is designed for researchers to examine situations where executives in companies as stewards can be motivated to act in the best way for their principals.

Ikhsan and Suprasto (2008) state that Stewardship Theory assumes a strong relationship between organizational success and company performance, so that the utility function will be maximized. An important assumption of Stewardship is that the manager aligns the objectives in accordance with the owner's objectives. Managers will behave according to agreements and mutual interests. When there is a conflict between the interests of the two parties, Steward will try to cooperate rather than oppose it, because Steward feels that the common interest is more important and behaving in accordance with the owner's behavior is a rational consideration because Steward looks more at efforts to achieve organizational goals and not at individual goals. However, this does not mean that stewards do not have life needs. To practice this approach, the main key lies with the principal, whether the principal can really believe and trust the steward he chooses in building the organizational partnership.

Capital Social

Alfitri (2023) states that capital social is a social resource owned by society. As one of the resources, capital social is used as a strengthener of the social conditions that exist in a society. In people's lives, there are several types of capital known, namely natural capital, human capital, physical capital and financial capital. Capital social functions as a driver of this capital so that it can run optimally. Capital social will be able to encourage the four capitals above to be used more optimally. Capital social was originally understood as a form in which people put trust in the community and individuals as part of it. They make rules of mutual agreement as a value in their community. Here the aspirations of the community begin to be accommodated, the community and local networks/agents/institutions carry out the adaptation process and are incorporated into the framework of community development capital and community empowerment. In addition, Santoso (2020) states that there are several important elements of Capital social, including the following:

1. Trust
2. Cooperative Efforts Among Organization Members
3. Mutual Affection
4. Social Network Creation

Haridison (2013) concluded that some experts' views on the conception of capital social are: (1) a set of actual and potential resources; (2) its entities consist of several aspects of the social structure, and these entities facilitate the actions of individuals in the structure; (3) associations that are horizontal; (3) the ability of actors to guarantee benefits; (4) information; (5) norms; (6) values; (7) reciprocity; (8) cooperation; (9) networks.

Organizational Resilience

Horne and Orr (1998) define resilience as the fundamental quality of individuals, groups, organizations, and systems that as a whole respond productively to significant change without being bound to return-to-origin behavior within a specified period. In other words, resilience is not only an individual characteristic, but also a quality that can be learned from a collective perspective (groups, communities, and organizations). In addition, Hollnagel et al (2011) in resilience theory stated that to maintain and manage organizational systems from threats or disruptions includes 4 (four) aspects of ability, namely the ability to respond, monitor, anticipate, and learn.

According to Banahene et al. (2014) explain that organizational resilience is the organization's ability to adjust to disruptions, moderate the effects of risk and uncertainty, and take advantage of opportunities that arise. In this case, resilience places the organization in two simultaneous situations, namely recovery and adaptation. This condition is characterized by the ability to prevent something bad from happening and the ability to recover after something bad happens.

Good Governance

According to the World Bank (1994), Good governance is epitomized by predictable; open, and enlightened policymaking (that is, transparent processes); a bureaucracy imbued with a professional ethos; an executive arm of government accountable for its actions, and a strong civil society participating in public affairs; and all behaving under the rule of law.

Meanwhile, according to UNESCAP (2009) emphasizes that "Good governance has 8 major characteristics. It is participatory, consensus oriented, accountable, transparent, responsive, effective and efficient, equitable and inclusive and follows the rule of law. It assures that corruption is minimized, the views of minorities are taken into account and that the voices of the most vulnerable in society are heard in decision-making. It is also responsive to the present and future needs of society."

Related to Good Governance in Islamic business entities, according to the National Committee for Governance Policy (2023). entity management practices exemplified by the Prophet Muhammad SAW describe his nature and behavior, as agreed by all scholars, namely shiddiq, fathanah, amanah, and tabligh. These four traits are:

- 1) Shiddiq (right), which is always stating and practicing truth and honesty wherever it is and to anyone. The implication in the organization is the upholding of honesty and avoiding all forms of fraud, embezzlement and lying behavior.
- 2) Fathanah (intelligent), which is able to think clearly and rationally and make decisions quickly and accurately. In managing the entity, this fathanah trait is used to identify and determine things and/or activities that are halal, tayib, ikhsan and tawazun.
- 3) Amanah (trustworthy), namely maintaining the trust given by Allah SWT and others. In organizations, this trust is manifested in various forms of responsibility and accountability for the entity's activities.
- 4) Tabligh (conveying), namely conveying the Message from Allah SWT about the truth that must be upheld on earth. In an organization, tablig is manifested in the form of disclosure and transparency of entity activities to stakeholders. These four characteristics are a unity that cannot be separated from one another and are one of the manifestations of faith and piety.

From the four unities of the nature of prophets and apostles, the principles of Islamic economic governance can be derived which are also in line with the pillars of governance that apply generally in the entity environment, namely ethical behavior, accountability, transparency, and sustainability. Here are the four pillars of governance:

- 1) Ethical behavior

In carrying out its activities, Islamic entities always prioritize honesty, treat all parties with respect, fulfill commitments, build and maintain moral values and trust consistently. Sharia entities pay attention to the interests of shareholders and other stakeholders based on the principles of fairness and equality (fairness) and are managed independently so that each organ of the company does not dominate each other and cannot be intervened by other parties. With independence, leaders absorb information and make the best decisions according to their conscience without pressure from any party (QS Az-Zumar: 18).

- 2) Accountability

Accountability is an important principle in Islamic economics which is also stated in the Qur'an. Hearing, sight and heart will all be held accountable. Responsibility for human actions is carried out both in the world and in the hereafter. Islamic economic actors must be able to account for their performance

transparently and fairly. For this reason, the Islamic economy must be managed correctly, measurably and in accordance with the interests of stakeholders and society in general. Accountability is a necessary prerequisite for achieving sustainable performance. (QS. Al Baqarah: 282-284, HR. Bukhari: Hadith No. 844)

3) Transparency

To maintain objectivity in conducting business, Islamic entities provide material and relevant information in a manner that is easily accessible and understood by stakeholders. Islamic entities take the initiative to disclose not only matters required by laws and regulations, but also matters that are important for decision-making by shareholders, creditors and other stakeholders. Shariah requires transparency and the presentation of information honestly and truthfully (QS. Al Baqarah: 283).

4) Sustainability

Islamic entities comply with laws and regulations and are committed to carrying out their responsibilities towards society and the environment in order to contribute to sustainable development by working with all relevant stakeholders to improve their lives and the lives of future generations in a way that is compatible with business interests and the development agenda (QS. An-Nisa: 9).

METHOD

This type of research is exploratory using a qualitative design with a case study approach. The type of research design used is a single-case embedded design. Qualitative research is used to explore deeply and comprehensively a phenomenon, by making room for multiple perspectives and considering the wider context. Qualitative research is an ideal method to explore the reasons behind a phenomenon (why) and describe in detail the process or behavior that occurs (how) (Yin, 2018). The informants of this research include the following:

No.	Informant	Informant Identity	Characteristics
1.	Manager	1. Chair 2. Secretary 3. Treasurer 4. Sharia Supervisory Board 5. Manager	Know and Understand BMT Governance
2.	BMT Member	1. Residing in Srikuncoro Village 2. Domiciled outside Srikuncoro Village	Knowing and Understanding the Existence of BMT
3.	Government	1. Head of Srikuncoro Village 2. Secretary of Srikuncoro Village 3. Kadun III Srikuncoro Village	Knowing and Understanding the Existence of BMT
4.	Community	1. BMT KUBE 006 2. BMT KUBE 007 3. Religious Leaders	Knowing and Understanding the Existence of BMT

Data collection in this study was carried out with the following stages referring to Creswell (2018):

1. First, make observations in the Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village environment. The aim is to map the sources of data that are of real quality from the sources and document needs. The result of this observation is that researchers can recognize and understand the environment Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village.
2. Furthermore, consultation and communication were carried out with the management of Baitul Mal Wa

- Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village regarding research planning and needs. At this stage the researcher succeeded in making a more intense approach to the management. So that the researcher succeeded in building harmonization of research directions.
3. Using the results of consultation and communication with the management of Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village to select sources/documents that really have capacity, capability and quality. At this stage, it was found that the sources who were deemed appropriate according to the characteristics needed by the research included Mr. Sunardi Abdul Khair as Manager, Mr. Jasir as Chairman, and Mrs. Teti Fitriyanti as manager. While related to documents, at the initial stage is in the form of Profiles and Year-End Meeting Reports (RAT) Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village.
 4. After knowing the appropriate sources/documents, data collection was carried out. The data collection was carried out in combination (triangulation) with various data collection techniques such as observation, interviews, and document tracking studies. In addition, supporting equipment such as recorders and cameras were also used. At this stage, researchers found additional needs for the information needed. This was done by adding informants in the form of Mr. Supeno as a member and Mr. Srikuncoro Village Secretary. In addition, researchers also took the initiative to add secondary data in the form of Financial Reports of Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village for the period 2020-2024. The addition of this data was carried out with the aim of strengthening the needs of data analysis.
 5. Notes were also taken during interviews and discussions. Modification of questions was also carried out for the needs of both in-depth and snowball information. Confirmation between sources or between documents and sources was also carried out to check data saturation. At this stage, researchers collaborate between data collection and analysis. The aim is to maximize the expected information related to how Good Governance in Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village. In addition, researchers also explore information related to the durability of this sharia entity.
 6. Sensitive and responsive to several issues outside the environment of Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village that can affect the performance information of this Islamic entity. At this stage, researchers managed to find information that showed the contribution of Capital Social to the governance and resilience of Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village. This finding was investigated by involving additional information. So that researchers can do horizontalization and construction for conclusions. The appendices that are sources of information include appendix 3 interviews with BMT managers, BMT managers, BMT chairmen, and village government representatives, namely the village secretary.

The implementation of this research uses a data collection and data analysis mechanism that is carried out jointly. The aim is that the data and information obtained are of the right quality according to the research needs. The data analysis in this study was carried out with stages that refer to Creswell (2018) as follows:

1. Describing and identifying both primary and secondary data related to the application of the principles of Good Governance and the semiotics of the occurrence of Entity Durability in Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village. At this stage, researchers processed the data collected through the triangulation stages of observation, interviews and document tracing studies. Researchers conducted direct interviews with sources who did have characteristics that were in accordance with the research needs. This was done to find out how the implementation of the principles of Good Governance and durability in this sharia entity. In addition, at this stage researchers also managed secondary data in the form of information contained in the Profile and the Year-End Meeting Report (RAT).
2. Conducting horizontalization (using the thoughts and understanding of researchers) to sort out the data needed, data that still needs to be added, or data that is not related to the research needs of the application of the principles of Good Governance and the semiotics of the occurrence of Entity Durability in Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village. At this stage, researchers conducted mapping related to information on the application of the principles of Good Governance and the occurrence of entity durability in this sharia entity. At this stage, researchers increase information capacity by adding informants. In addition, researchers also traced the information contained in

the financial statements in the range 2020-2024. The goal is to find out the financial performance of this sharia entity. As financial performance can also be seen as an entry point to see the output of the management of this Islamic entity.

3. Grouping and detailing data related to the application of the principles of Good Governance and the semiotics of the occurrence of Entity Durability at Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village. At this stage, researchers try to explore how the data can have intersections and correlations. In addition, the data obtained from informants is also adjusted to the data available in the documents as secondary data.
4. Searching for meaning from data that has been grouped/detailed. At this stage there is information that leads to the role of Capital Social that develops in the Srikuncoro Village community related to the application of the principles of Good Governance and the semiotics of the occurrence of Entity Durability in Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village. This is inseparable from the information provided by the informants. Especially the informant Mr. Srikuncoro Village Secretary provided information that further strengthened the role of Capital Social values contributing to the application of Good Governance principles and the occurrence of durability in this sharia entity.
5. Constructing findings related to the role of Capital Social in the Srikuncoro Village community related to the application of the principles of Good Governance and the semiotics of the occurrence of Entity Durability in Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village. At this stage, researchers found that the application of Good Governance principles contained Capital Social values.

RESULTS AND DISCUSSION

Implementation of the principles of good governance in terms of transparency, accountability, responsibility, independence and fairness. Based on interviewed with BMT managers and managers, information obtained from the sources, there is an explanation which includes the following:

1. **Transparency**, Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village, Central Bengkulu Regency has prioritized transparency with respect to various information that stakeholders and shareholders need. One of the information conveyances is related to BMT financial reporting which is routinely carried out every month to the supervisor. Apart from that, financial reporting is also submitted regularly to all members at each Annual Members Meeting (RAT). During the Annual Members Meeting (RAT), discussions will be held related to the achievements in the last 1 (one) period and planning for the next period's target. The main content of interest in the Annual Members Meeting (RAT) is related to the remaining results of operations (SHU) and profit sharing funds from members' savings with Mudharabah Akad. The aim is to ensure that the rights of the members are fulfilled. At the same time, it is hoped that this achievement can increase the trust of members in the existence of Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008. In addition, at the Annual Members Meeting (RAT) if there are plans for cooperation with other parties, they will be conveyed to members. As previously these cooperation plans have been previously discussed internally between the management, assistants and managers. So that when submitted to members, the aim is to maximize considerations related to the prospect of such cooperation openly in accordance with the common interests of the progress of Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village. At the Annual Members' Meeting (AGM), the distribution of social funds obtained from "mal" activities will also be mentioned. The recipients will be announced to the meeting participants. The aim is to ensure that the distribution is appropriate and targeted.
2. **Accountability**, Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village, Central Bengkulu Regency confirms that it has carried out proper accountability regarding the utilization of various resources owned. The real evidence of this dimension is the continuous preparation of financial reports that will be submitted to interested parties. So that these interested parties can find out how the performance owned by this sharia entity. Even through this financial reporting, interested parties can also determine the direction and objectives through appropriate and targeted decision making. In this dimension, Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village also emphasizes that all forms of activities and activities carried out always refer to the AD/ART. The main reference also indicates the existence of a standardized

consensus regarding the management of this sharia entity. So that the enforcement of accountability values has a basis that can be adhered to jointly for interested parties. In addition, the realization of the accountability dimension can also be seen from the absence of duplicate positions at Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village. This indicates that there is a division of duties and responsibilities that are in accordance with the needs of the entity. Even the performance of this sharia entity is also monitored by the Sharia Supervisory Board (DPS) and assistants. So that this entity has a fairly good span of control. However, there is a note of concern, that Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village has just started to implement administration with the use of technology and information. Of course, this indicates an endeavor that is trying to be fulfilled from this sharia entity to provide even more accelerative services. This is a form of a sense of responsibility of this sharia entity for the trust that has been given by interested parties.

3. **Responsibility**, Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village, Central Bengkulu Regency has conducted the Annual Members Meeting (RAT) every year. This activity is an instrument of responsibility used by this sharia entity based on the values of deliberation and consensus. Through this activity, interested parties can provide input, criticism and suggestions. As an example, among others, related to the storage and margin standards that are used as a reference for this Islamic entity. In addition, responsibly this sharia entity has also fulfilled the legal aspects of institutional law based on the Cooperative Identification Number (NIK) recorded at the Ministry of Cooperatives Republic of Indonesia. It is important of course that this aspect of legality is a form of seriousness in building performance. So that recognition for Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village is an official entity and its activities are monitored. Furthermore, what can be seen from the enforcement of the values of responsibility of this sharia entity is through a commitment to the distribution of the remaining results of operations (SHU) and profit sharing in accordance with the activities of members. This indicator is a mutual agreement. Even these indicators can be a motivation for interested parties to always contribute to the development of Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village. Securing important documents that become buildings is also a form of Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village prioritizing the values of responsiveness. The conditions and situation of Srikuncoro Village which tend to always be conducive to supporting this security process. So that members and people who guarantee are not worried about losing. As a sharia entity, Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village has 2 (two) roles. First is the role of "Tamwil" which is profit-oriented for the welfare of members. While the second is the role of "Mal", oriented towards social activities based on the management of Tabarru' funds. Particularly the role of "Mal", Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village shows the dimensions of responsibility characterized by rahmatan lil alamin. This role also contributes to the people of Srikuncoro Village through the distribution of zakat funds obtained from "Tamwil" activities. So naturally, the acceptance of the people of Srikuncoro Village remains always there for this sharia entity.
4. **Independency**, Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village, Central Bengkulu Regency is firmly stated to be free from various kinds of influences from parties that can damage the professionalism and performance of this sharia entity. In fact, the BMT has several times not received capital participation and assistance from parties that have goals and objectives that are contrary to the vision and mission of the BMT. The realization of the independence of Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village is when this sharia entity can always professionally deal with financing problems by taking a family-based approach. The goal is to find out why the financing problem occurred. Even through a family approach, it can also be known regarding the goodwill of members for repayment. In addition, the realization of the independence of Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village is seen from partnerships with various parties such as BMT Al Amaal, Village Government, BMT Kube 006 Sunda Kelapa, BMT Kube 007 Sri Katon, Social Welfare Insurance. This partnership does not mean dependence. This partnership is an illustration that there is recognition from other parties in connection with the existence of this sharia entity.
5. **Fairness**, Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro

Village, Central Bengkulu Regency has prioritized aspects of equality and justice for mutual welfare and prosperity. An example is when providing financing to members, not looking at the background of the member's contribution. But it is really tailored to the ability of capital and the character and history of the member.

In addition, the realization of equality and justice is shown by the joining of several members with non-Muslim identity. Even though this entity is identical to sharia values. This shows that the existence of Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village has created a different attraction. Furthermore, Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village also uses services with a "ball pick-up" mechanism. This strategy is carried out to answer the needs of members with the basics of service convenience. Even this strategy also contributes to realizing the values of equality and justice, especially through the services provided. In addition, at Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village there are values of equality and justice in the form of not charging administrative fees for members or people who save with Mudharabah's Akad. So that the contribution received by savers will match the results that will be obtained. As the level of activeness also affects the reciprocity of these saving activities.

The management of the Baitul Mal Wa Tamwil (BMT) entity in accordance with the principles of Good Governance indicates an understanding between interested parties. This also corresponds to Stewardship Theory (Donaldson and Davis 1991) as the definition of this theory states that there are situations where managers do not have personal interests but are more concerned with the wishes of the principal. Transparency can be implemented when the management has a commitment to show the use of resources that are owned truthfully. Accountability that occurs in BMT indicates that the management realizes the mandate given by interested parties. Responsibilities that occur in BMT signify the seriousness of the management of the sharia entity. Independence indicates that BMT has consistency in organizational management commitments.

The application of the principles of Good Governance carried out by Baitul Mal Wa Tamwil (BMT) Joint Business Group (KUBE) 008 is certainly in line with the main vision and mission for the welfare of members and society. This is in line with the opinion of Dasuki and Amran (2019) which states that Good Governance is implemented to build a culture and raise the awareness of parties related to Baitul Mal Wa Tamwil (BMT) to pay attention to their responsibilities for the welfare of members. The welfare of Baitul Mal Wa Tamwil (BMT) members is the main thing that management should pay attention to. To be able to carry out its functions and roles that are so important to the economy, Baitul Mal Wa Tamwil (BMT) must be managed properly in order to improve its performance on an ongoing basis.

In relation to the principles of Good Governance, its application is indicated to have a strong intersection with Capital Social in the environment of Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village. The facts include the following:

1. **The principle of transparency**, one form of actualization in the activity "Submission of forms of cooperation that will be deliberated for consensus". This activity indicates the contribution of Capital Social in the form of the values of "deliberation and consensus" to the application of the principle of transparency in Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village. Through deliberation and consensus, it will also contribute to the consensus needed for proper policy and decision making for this sharia entity.
2. **The principle of Accountability**, one form of its actualization in the activity "The existence of division of duties and the absence of duplicate positions". This activity indicates the contribution of Capital Social in the form of "deliberation and consensus" values to the application of the principle of Accountability in Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village. Through deliberation and consensus, the division of tasks will be very possible to suit the needs of this sharia entity. So that there are no duplicate positions that can have the opportunity to strengthen the entity's span of control.
3. **The principle of Responsibility**, one form of its actualization in the activity "Implementation of the Annual Members Meeting (RAT)". This activity indicates the contribution of Capital Social in the form of "deliberation and consensus" values to the implementation of the principle of Responsibility in Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village. In addition, another actualization of the principle of responsibility is in the form of "Implementation of Social Activities based on "Mal"". This activity negates the contribution of Capital Social in the form of "tolerance" to the application of the principle of responsibility in this sharia entity.

4. **The principle of Independence**, one form of its actualization in the activity "Settlement of Financing Problems with a Family Approach". This activity signifies the contribution of Capital Social in the form of "family" values to the application of the Independence principle at Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village. Through a "family" approach, it is possible to find out financing problems for resolution.
5. **The principle of Fairness**, one form of actualization in the activity of "Joining Non-Muslim Members". This activity indicates the contribution of Capital Social in the form of "tolerance" values to the application of the Fairness principle in Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village. In fact, this also indicates that this sharia entity has not lost its identity as part of a unity of rahmatan lil alamin.

Capital Social has a role for Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village to manage the organization properly and correctly. Through Transparency, Accountability, Responsibility, Independence and Equality, this Islamic entity can create performance. So that every opportunity, strength, threat and challenge inherent in this sharia entity can be utilized to answer the various beliefs, expectations and needs of the community.

According to Baru et al (2019), Capital Social is a potential social resource to be utilized in overcoming various social problems. The potential of Capital Social can produce forms of cooperation between individuals and in social groups. Individually, Capital Social can be realized through cooperation between individuals that leads to productive activities, so that it can foster various socio-economic activities that are very useful for increasing income and community welfare. Likewise, institutionally, Capital Social can produce cooperation between members of social groups, thus strengthening togetherness in achieving common goal.

In connection with the existence of Baitul Mal Wa Tamwil (BMT) which is part of social reality, of course, it will always be related to Capital Social. As stated by Afif et al (2017), that financial institutions have a specialty in services that tend to be personalized, the interactions that occur between members and Baitul Mal Wa Tamwil (BMT) financial institutions in financing and savings contracts will be influenced by the existence of Capital Social. In addition, Ulya et al (2024) also emphasized that by utilizing the power of social networks and relationships between individuals, Baitul Mal Wa Tamwil (BMT) can expand market reach, build trust, and increase member loyalty.

The role of Capital Social also contributes to the reciprocal relationship between Entity Durability and Good Governance. Based on its durability, Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village has a perspective on how this Islamic entity must be managed properly and correctly (Good Governance). The results of good and correct management will certainly have an impact again as a stimulus for updating the durability capabilities of the Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village.

Theoretically, Entity Durability is seen as having close reference to Organizational Resilience. According to Suryaningtyas (2020), organizational resilience is the organization's capability to respond to various disturbances, crises and challenges in the external environment by adapting through various changes in the organization both operationally and strategically. Companies or organizations that are facing crises, disturbances or challenges in the external environment will certainly immediately decide to carry out organizational resilience. The decision to carry out organizational resilience whether to carry out operational organizational resilience or strategic organizational resilience depends on the level of maturity of the organization or the goals to be achieved. This means that the goal to be achieved is whether the company in responding to various disturbances, crises and challenges will only aim to survive, return to its original condition, or even become stronger and better.

However, there are still differences in assumptions between Entity Durability and Organizational Resilience. If Organizational Resilience relates to crisis situations that entities must face, then Entity Durability relates to normal situations or allows it to be implemented also in crisis situations. As in the positive case at Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village, the durability occurs not because of the crisis conditions experienced by the Islamic entity. This is because Entity Durability is assumed to be a basic ability that is inherent in an entity. This basic ability is naturally formed in line with the existence of an entity. So that the entity can face all possible conditions that occur.

CONCLUSION

The management of Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village is in accordance with the principles of Good Governance as follows: (1) The implementation

of the principles of Transparency is realized by: Submission of Financial Reports at each Annual Member Meeting (RAT), Submission of Forms of Cooperation that will be deliberated in order to reach consensus, as well as the submission of recipients of social funds from "Mal" activities (2) The implementation of the principles of Accountability is realized by: Making financial reports that are carried out every month, AD/ART is used as the main reference for activities and activities, There is a division of tasks and there are no duplicate positions, and Administration that is starting to be based on the use of technology and information, (3) Implementation of the principles of Responsibility is realized by: Implementation of the Annual Member Meeting (RAT), Fulfillment of aspects of institutional legal legality based on the Cooperative Identification Number (NIK) recorded at the Ministry of Cooperatives of the Republic of Indonesia, Distribution of the remaining proceeds of business (SHU) and profit sharing of Mudharabah Savings and Loans in accordance with the activeness of members, Safeguarding important documents that become members, and Implementation of the role of "Mal" based on social activities. (4) The implementation of the principles of Independence is realized by: The use of a family approach in solving financing problems and the implementation of partnerships with several parties such as the Village Government, BMT Al Amaal, BMT Kube 006, BMT Kube 007 and Social Welfare Insurance. (5) Implementation of the principles of Equality is realized by: The same service to members/community Joining members who identify as non-Muslim, Service with the strategy of "Jemput Bola", The absence of administrative charges for members or people who will save.

The application of the principles of Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village is greatly helped by the existence of social values (Capital Social) such as: A sense of kinship, deliberation and consensus, tolerance and tolerance found in the Srikuncoro Village community. Capital Social plays a role in the implementation of Good Governance and the formation of durability for Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village. Even Capital Social plays a role in the reciprocal relationship among Good Governance and Entity Durability. As Entity Durability becomes a perspective for Baitul Mal Wa Tamwil (BMT) Kelompok Usaha Bersama (KUBE) Sejahtera 008 Srikuncoro Village to be managed properly and correctly (Good Governance). The results of good and sound management will certainly have an impact again as a trigger for updating the ability to endurance (Durability).

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