Jurnal:
Al-Mashrafiyah Perbankan Syariah
P- ISSN 2598-8123
O-ISSN 3090-6296
https://ojs.diniyah.ac.id/index.php/Al-Mashrafiyah
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The Role of Member Trust in Mediating the Influence of Sharia Financial Literacy and Sharia Governance on BMT Member Participation

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Received : 04 Mei 2026
Accepted : 07 Mei 2026
Published : 30 Juni 2026

Abstract

This study examines the mediating role of member trust in the relationship between sharia financial literacy and sharia governance on member participation in Baitul Maal wat Tamwil (BMT). Although previous studies have emphasized the importance of literacy and governance in Islamic financial institutions, limited empirical evidence explains how these factors translate into active member participation. This study addresses this gap by positioning trust as a key behavioral mechanism within Islamic microfinance. A quantitative approach was employed using survey data collected from 210 BMT members, determined based on the indicator-to-sample ratio. Data were analyzed using Structural Equation Modeling–Partial Least Squares (SEM-PLS) to test both direct and indirect relationships among variables. The results show that member trust has a strong and significant effect on member participation ($\beta = 0.773$; $p < 0.001$). Sharia financial literacy significantly influences member trust ($\beta = 0.416$; $p < 0.001$), as does sharia governance ($\beta = 0.450$; $p < 0.001$). Furthermore, member trust significantly mediates the effect of sharia financial literacy on participation ($\beta = 0.321$; $p < 0.001$) and the effect of sharia governance on participation ($\beta = 0.348$; $p < 0.001$). This study is limited by its cross-sectional design and focus on BMT members in a specific context, which may restrict generalizability. Future research may apply longitudinal designs or comparative institutional settings. This study provides empirical evidence that trust is a critical mediating variable linking cognitive and governance factors to participatory behavior in Islamic microfinance institutions.

***Keywords**: Sharia Financial Literacy ; Sharia Governance; Member Trust; Member Participation; BMT*

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Abstrak

Penelitian ini bertujuan untuk mengkaji peran mediasi kepercayaan anggota dalam hubungan antara literasi keuangan syariah dan tata kelola syariah terhadap partisipasi anggota pada Baitul Maal wat Tamwil (BMT). Meskipun penelitian sebelumnya telah menekankan pentingnya literasi dan tata kelola dalam lembaga keuangan syariah, bukti empiris yang menjelaskan bagaimana kedua faktor tersebut mendorong partisipasi aktif anggota masih terbatas. Penelitian ini mengisi kesenjangan tersebut dengan menempatkan kepercayaan sebagai mekanisme perilaku utama dalam lembaga keuangan mikro syariah.Penelitian ini menggunakan pendekatan kuantitatif dengan data survei yang dikumpulkan dari 210 anggota BMT, yang ditentukan berdasarkan rasio jumlah indikator terhadap jumlah sampel. Analisis data dilakukan menggunakan *Structural Equation Modeling–Partial Least Squares (SEM-PLS)* untuk menguji hubungan langsung maupun tidak langsung antarvariabel. Hasil penelitian menunjukkan bahwa kepercayaan anggota memiliki pengaruh yang kuat dan signifikan terhadap partisipasi anggota (β = 0,773; $p < 0{,}001$). Literasi keuangan syariah berpengaruh signifikan terhadap kepercayaan anggota (β = 0,416; $p < 0{,}001$), demikian pula tata kelola syariah (β = 0,450; $p < 0{,}001$). Selain itu, kepercayaan anggota terbukti memediasi secara signifikan pengaruh literasi keuangan syariah terhadap partisipasi anggota (β = 0,321; $p < 0{,}001$) serta pengaruh tata kelola syariah terhadap partisipasi anggota (β = 0,348; $p < 0{,}001$). Penelitian ini memiliki keterbatasan karena menggunakan desain potong lintang (*cross-sectional*) dan hanya berfokus pada anggota BMT dalam konteks tertentu, sehingga dapat membatasi generalisasi temuan. Penelitian selanjutnya disarankan menggunakan desain longitudinal atau melakukan perbandingan pada berbagai jenis lembaga keuangan syariah.Penelitian ini memberikan bukti empiris bahwa kepercayaan merupakan variabel mediasi yang sangat penting dalam menghubungkan faktor kognitif (literasi keuangan syariah) dan faktor tata kelola dengan perilaku partisipatif anggota pada lembaga keuangan mikro syariah.

Kata kunci: *Literasi Keuangan Syariah; Tata Kelola Syariah; Kepercayaan Anggota; Partisipasi Anggota; Baitul Maal wat Tamwil (BMT)*

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PENDAHULUAN

Baitul Maal wat Tamwil (BMT) is an Islamic microfinance institution that plays an important role in expanding access to finance based on Islamic principles whilesimultaneously empowering the micro-level economy in Indonesia. As an institution that integrates social functions (*maal*) and business functions (*tamwil*), BMT has specific characteristics in which members do not merely act as customers but also as owners and decision-makers at the institutional level. Therefore, member participation is considered a key indicator of BMT's success, both in strengthening Islamic financial inclusion and ensuring operational sustainability.

Empirical phenomena indicate that the level of member participation in BMTs is not always high or consistent. Some members tend to be passive only placing funds or utilizing savings and financing facilities without actively engaging in decision-making processes, the distribution of social funds, or other strategic activities. This situation suggests the existence of structural and psychological barriers that hinder collective member involvement to its full potential. One factor frequently identified as crucial in influencing member behavior is sharia financial literacy.

Sharia financial literacy refers to an individual's ability to understand principles, products, and mechanisms of finance that comply with Islamic principles, including knowledge of profit-and-loss sharing systems, the prohibition of *riba*, and Islamic *muamalah* values. Recent literature has identified sharia financial literacy as an important determinant in shaping attitudes and behaviors toward Islamic financial services. For instance, Muninggar (2025) shows that sharia financial literacy significantly shapes attitudes, subjective norms, and perceived behavioral control, which in turn influence Islamic financial decisions among Generation Z in Indonesia using SEM-PLS.

Similarly, other studies find a positive relationship between sharia financial literacy and trust as well as interest in using Islamic financial products, including Islamic fintech, indicating that literacy affects not only understanding but also the formation of trust in Islamic financial institutions and products.

Nevertheless, several studies also reveal that the level of sharia financial literacy among the public remains relatively low in many regions, including Riau Province, with literacy scores lagging behind conventional financial literacy. This condition poses a serious challenge for Islamic institutions, including BMTs, to enhance members' understanding so that their participation becomes more meaningful and sustainable.

In addition to literacy, sharia governance is an important factor influencing members' perceptions and decisions regarding BMTs. Sharia governance encompasses supervisory mechanisms by the Sharia Supervisory Board, transparency in reporting, accountability, and compliance with Islamic principles. In many Islamic finance studies, governance is closely linked to institutional reputation and credibility two elements that strongly determine stakeholder trust in Islamic institutions. Research on Islamic banks and sharia-based service institutions shows that good governance enhances positive perceptions and loyalty toward Islamic financial institutions.

However, in the context of BMTs, there is still limited research that specifically examines the impact of sharia governance on member participation, particularly within more complex relationships involving other factors such as literacy and trust.

Trust itself is a variable that is theoretically and empirically regarded as a primary driver of participatory behavior in various financial contexts, including Islamic financial institutions. Member trust in BMT consists of perceptions of integrity, competence, and goodwill of the institution's management, as well as confidence that the institution operates in accordance with sharia principles and *amanah*. In member-based institutions like BMTs, trust not only determines initial participation decisions but also influences sustained engagement in operational, social, and strategic activities.

Several recent studies demonstrate that trust is a critical variable in Islamic financial services. For example, a literature review on Islamic fintech shows that trust mediates the relationship between sharia literacy and awareness of illegal financial practices, underscoring the importance of trust in the adaptation of modern digital Islamic financial services.

However, although the literature indicates relationships among literacy, governance, trust, and financial behavior, most previous studies examine these variables directly (rather than through mediation), or focus mainly on product usage contexts (such as decisions to become a member or saving intentions), without explicitly testing the necessary connecting mechanism namely, the role of trust as the main mediator in generating active and sustainable BMT member participation.

For example, a study conducted at BMT Assyafiiyah Berkah Nasional (2024) shows that sharia financial literacy, religiosity, and trust influence the decision to become a member, but it does not examine sharia governance or the mediating role of trust within a structural BMT context. These findings suggest that trust and literacy are important, yet they do not explain how both interact

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simultaneously with governance to enhance broader member participation.

Furthermore, Despileny (2025) in Pekanbaru finds that sharia financial literacy and sharia governance influence members' decisions to use BMT products, but the study does not include trust as a variable nor does it address member participation in a more holistic sense. Thus, an empirical gap remains in studies that integrate literacy, governance, and trust as interacting variables influencing BMT member participation.

This research gap forms the core rationale for the present study. Conceptually, this study adopts a mediation model by positioning member trust as the main mediating variable that bridges the influence of sharia financial literacy and sharia governance on BMT member participation. Methodologically, this study employs a quantitative approach using Structural Equation Modeling–Partial Least Squares (SEM-PLS) to comprehensively assess these relationships. Contextually, the focus on BMTs as Islamic microfinance institutions provides a substantive contribution to the Islamic finance literature in Indonesia a context that has received limited attention in both international and domestic research.

Accordingly, this study is expected to fill this scholarly gap while also offering practical recommendations for BMT managers in formulating strategies to enhance sharia financial literacy, strengthen sharia governance, and build member trust to promote more active and sustainable participation in Islamic microfinance institutions.

KAJIAN PUSTAKA

Theory of Sharia Financial Literacy

Over the past decade, the concept of sharia financial literacy has developed significantly in line with the increasing complexity of the Islamic finance industry. Sharia financial literacy is no longer understood merely as knowledge of financial products, but also encompasses an understanding of sharia principles, evaluative capabilities, and ethical awareness in financial decision-making (Antara et al., 2016; Abdullah & Chong, 2019).

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In the context of Islamic microfinance institutions such as BMTs, sharia financial literacy functions as cognitive capital that reduces information asymmetry between members and management. Members with higher literacy levels tend to better understand profit-sharing systems, business risks, and mechanisms for managing social funds, resulting in more realistic expectations and higher levels of trust in the institution (Abdullah et al., 2020). Therefore, in this study, sharia financial literacy is positioned as an exogenous variable that directly influences member trust.

Contemporary Sharia Governance Theory

Over the last ten years, sharia governance theory has evolved from a normative approach toward an institutional and behavioral perspective. Sharia governance is defined as a system of supervision, control, and accountability that ensures sharia compliance while safeguarding stakeholders' interests (Grassa, 2016; IFSB, 2021).

Unlike conventional corporate governance, sharia governance places sharia compliance as the primary objective rather than merely a risk mitigation tool. Recent studies emphasize that effective sharia governance must foster transparency, accountability, independence, and fairness in managing public and community funds (Farook et al., 2019; Nomran & Haron, 2020).

In the BMT context, the implementation of sharia governance has broader implications because it involves both members' funds and Islamic social funds. Studies by Fauzan (2023) and Riza and Anadila (2024) demonstrate that the quality of sharia governance significantly influences trust and institutional legitimacy in the eyes of the public. Weak governance can generate perceptions of moral hazard and erode member trust.

cordingly, sharia governance in this study is positioned as a key institutional factor shaping member trust in BMTs.

Trust Theory in Islamic Financial Institutions

In the last decade's literature, trust has been understood as a key mechanism for bridging uncertainty, risk, and information limitations in financial relationships (Ebert, 2019; Kim et al., 2020). In Islamic finance, trust carries additional dimensions related to *Amanah* (trustworthiness) and compliance with religious principles (Dusuki, 2017; Ali et al., 2021).

Contemporary research indicates that trust in Islamic financial institutions is built upon three main pillars: managerial competence, moral integrity, and institutional transparency (Boateng et al., 2016; Ali et al., 2021). Trust has also been shown to function as a mediating variable that explains how knowledge and institutional perceptions are translated into actual behavior (Suhartanto et al., 2020).

In the BMT context, member trust not only determines the initial decision to join but also influences sustained participation, loyalty, and support for the institution. Therefore, this study positions member trust as a strategic mediating variable between sharia financial literacy and sharia governance on member participation.Theory of Member Participation in Islamic Microfinance Institutions.

Participation theory over the past decade has been strongly influenced by developments in the Theory of Planned Behavior and stakeholder theory, which emphasize that participation results from the interaction of cognitive, institutional, and psychological factors (Ajzen, 2020; Freeman et al., 2021).

In Islamic microfinance institutions, member participation is defined as active and sustained involvement in product utilization, the distribution of Islamic social funds, and support for institutional activities (Ajija et al., 2018; Kartika, 2021). Recent studies indicate that participation is influenced not only by economic benefits but also by trust, sharedvalues, and perceptions of institutional fairness (Suhartanto et al., 2020; Rahman et al., 2022).

Thus, member participation in BMTs represents a complex behavioral manifestation influenced by sharia financial literacy and sharia governance through the formation of trust.

Theoretical Integration of the Research Model

Based on theoretical developments over the past ten years, this study integrates sharia financial literacy theory, sharia governance theory, trust theory, and participation theory into a single conceptual framework. Sharia financial literacy functions as a cognitive factor, sharia governance as an institutional factor, trust as a psychological mechanism, and member participation as the behavioral outcome.

This model emphasizes that member trust is the primary bridge linking knowledge and governance to participatory behavior in BMTs, while also enriching the Islamic microfinance literature through a mediation-based approach grounded in contemporary theory.

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The conceptual framework of this study positions member participation as the main indicator of the success of Baitul Maal wat Tamwil (BMT) in carrying out its sharia-based economic and social functions. Member participation is influenced by sharia financial literacy as a cognitive dimension and sharia governance as an institutional dimension, both of which do not automatically encourage member involvement without the presence of trust. Sharia financial literacy shapes members' understanding of Islamic financial principles, products, and mechanisms, while sharia governance reflects the quality of institutional governance that is transparent, accountable, and compliant with sharia principles. These two factors play an important role in building member trust in the integrity, competence, and credibility of BMTs. Member trust subsequently acts as a mediating mechanism that transforms knowledge and governance perceptions into concrete and sustainable participatory behavior, thereby strengthening the position of BMTs as trustworthy and competitive Islamic microfinance institutions.

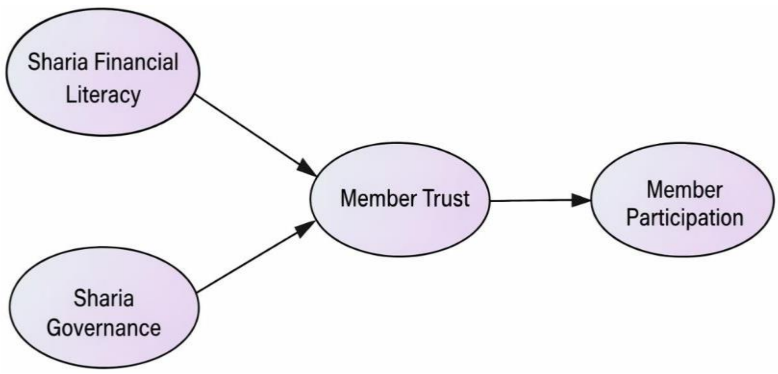

Figure 1. Research Model

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METODE PENELITIAN

This study employs a quantitative approach with an explanatory research design, aiming to examine the causal relationships among sharia financial literacy, sharia governance, member trust, and member participation in Baitul Maal wat Tamwil (BMT). This approach is considered appropriate for explaining both direct and indirect effects among variables within a complex structural model.

The population of the study consists of all active BMT members. The sample size determination follows the guideline proposed by Hair et al. (2017), which states that the minimum sample size in Structural Equation Modeling–Partial Least Squares (SEM-PLS) analysis is ten times the number of indicators used in the research model. In this study, a total of 21 indicators were employed; therefore, the sample size comprised 210 BMT members (21 × 10). The sampling technique used was purposive sampling, with criteria including members who were registered and actively conducting transactions at the BMT during a specified period.

Research data were collected through a structured questionnaire designed using a five-point Likert scale, ranging from strongly disagree to strongly agree. Sharia financial literacy was measured through indicators related to understanding sharia financial principles, products, profit-sharing systems, and halal–haram aspects of transactions. Sharia governance was measured using indicators of transparency, accountability, responsibility, independence, fairness, and sharia compliance. Member trust was measured through perceptions of honesty, competence, transparency, credibility, and fund security, while member participation was measured through the level of interest, decision-making, intensity, consistency, and loyalty of participation.

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Table 1. Operational Definitions and Measurement of Research Variables

No	Variable	Operational Definition	Indicators	References	Scale
1	**Sharia Financial Literacy (X1)**	The level of knowledge, understanding, and ability of individuals to comprehend principles, products, and financial management mechanisms based on Islamic sharia principles	1. Understanding of Islamic financial institutions 2. Understanding of Islamic savings and financing products 3. Understanding of Islamic investment 4. Understanding of halal–haram transaction principles 5. Understanding of profit-sharing systems	Fuady (2021); Yusnita & Abdi (2018)	Likert (Ordinal)
2	**Sharia Governance (X2)**	A governance system of Baitul Maal institutions implemented based on sharia principles to ensure transparency, accountability, and compliance with Islamic law	6. Accountability 7. Transparency 8. Responsibility 9. Independence 10. Fairness 11. Sharia compliance	Fauzan (2023); Riza & Anadila (2024)	Likert (Ordinal)
3	**Member Trust (Y1)**	Members' confidence in the integrity, competence, and credibility of Baitul Maal in managing public funds in a trustworthy and professional manner	12. Institutional honesty 13. Management competence 14. Transparency in fund management 15.Institutional credibility 16. Fund security	Mayer et al.; Rousseau et al. (adapted to the sharia context)	Likert (Ordinal)
4	**Member Participation (Y2)**	The level of active involvement of members in channeling zakat, infaq, sadaqah, and Islamic social funds through Baitul Maal	17. Interest in fund contribution 18. Decision to contribute funds 19. Intensity of fund contribution 20. Consistency of participation 21. Member Loyalty	Ajija et al. (2018); Kartika (2021)	Likert (Ordinal)

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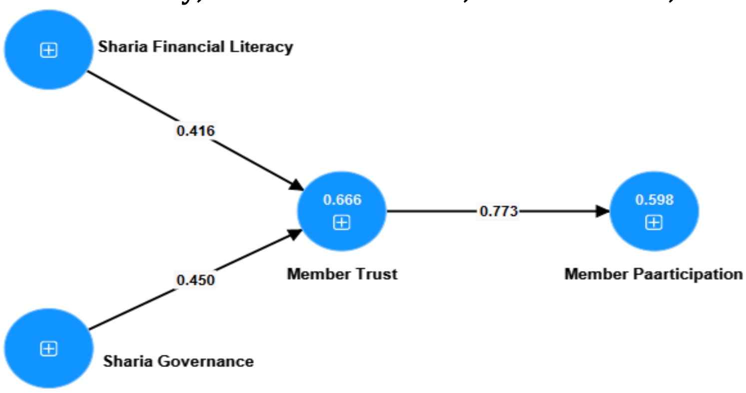
Data analysis was conducted using SEM-PLS with the assistance of SmartPLS software. The analysis stages included testing the measurement model (validity and reliability) and testing the structural model to assess the relationships among variables and mediating effects. The SEM-PLS approach was selected because it is capable of accommodating predictive research models and does not require normally distributed data

HASIL DAN PEMBAHASAN

Result

Hasil pengujian model struktural menggunakan pendekatan Structural Equation Modeling Partial Least Squares (SEM-PLS) menunjukkan bahwa kepercayaan anggota memiliki peran yang sangat kuat dalam mendorong partisipasi anggota Baitul Maal wat Tamwil (BMT). Secara empiris, hubungan langsung antara kepercayaan anggota dan partisipasi anggota menunjukkan koefisien jalur sebesar 0,773 dengan nilai *t-statistics* sebesar 22,936 dan *p-values* 0,000. Nilai ini mengindikasikan pengaruh positif yang sangat signifikan, sekaligus menegaskan bahwa kepercayaan merupakan determinan utama partisipasi anggota. Temuan ini menunjukkan bahwa semakin tinggi tingkat kepercayaan anggota terhadap BMT, semakin besar kecenderungan mereka untuk berpartisipasi secara aktif, baik dalam penggunaan produk, penyaluran dana sosial Islam, maupun keterlibatan kelembagaan lainnya.

Figure 2. SEM-PLS Structural Model of the Relationship between Sharia Financial Literacy, Sharia Governance, Member Trust, and BMT



Member Participation

The research findings also indicate that sharia financial literacy has a positive and significant effect on member trust, with a coefficient of 0.416, a t-statistic value of 5.041, and a p-value of 0.000. This result suggests that members' understanding of sharia principles, products,

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and financial mechanisms plays an important role in shaping their confidence in the integrity and professionalism of BMTs. Members 99who understand the halal–haram aspects of transactions, profit-sharing systems, and the social objectives of Islamic financial institutions tend to have more positive perceptions and a higher sense of security regarding fund management in BMTs. Thus, sharia financial literacy functions not only as cognitive knowledge but also as a foundation for building institutional trust.

Table 2. Results of Direct Effect Testing among Variables in the Structural Model (SEM-PLS)

	Origina l sample (O)	Sampl e mean (M)	Standard deviation (STDEV)	T statistics (|O/STDEV|)	P values
Member Trust -> Member Paarticipation	0,773	0,772	0,034	22,936	0,000
Sharia Financial Literacy -> Member Trust	0,416	0,416	0,082	5,041	0,000
Sharia Governance -> Member Trust	0,450	0,448	0,086	5,245	0,000

Source: Processed data by the authors, 2026

Table 3. Results of Indirect Effect Testing (Member Trust Mediation Effect) in the Structural Model (SEM-PLS)

	Origina l sampl e (O)	Sampl e mea n (M)	Standard deviation (STDEV)	T statistics (|O/STDEV|)	P val ues
Sharia Financial Literacy ->					
Member Trust -> Member					0,0
Paarticipation	0,321	0,321	0,064	5,008	00
Sharia Governance -> Member					0,0

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Trust -> Member Paarticipation	0,348	0,347	0,071	4,910	00

Source: Processed data by the authors, 2026

The test results also show that sharia governance has a positive and significant effect on member trust, with a path coefficient of 0.450, a t-statistic value of 5.245, and a p-value of 0.000. This finding indicates that the quality of sharia governance implemented by BMTs—including aspects of transparency, accountability, responsibility, independence, fairness, and compliance with sharia principles—is an important factor in building member trust. Good governance sends a signal that BMTs are managed in a trustworthy and professional manner, thereby reducing uncertainty and perceived risk among members.

Furthermore, the indirect effect testing demonstrates that member trust significantly mediates the relationship between sharia financial literacy and member participation. The indirect effect coefficient of 0.321, with a t-statistic of 5.008 and a p-value of 0.000, indicates that sharia financial literacy enhances member participation through increased trust. This finding suggests that members' understanding of sharia finance does not necessarily lead directly to higher participation unless it is accompanied by confidence in the institution's credibility. Trust serves as a psychological mechanism that links knowledge to actual behavior.

Similarly, member trust is found to mediate the effect of sharia governance on member participation, with a coefficient of 0.348, a t-statistic of 4.910, and a p-value of 0.000. This result confirms that the implementation of good sharia governance does not automatically increase member participation but first builds trust as a key prerequisite. Members who believe that BMTs are managed transparently and in compliance with sharia principles are more willing to engage actively and sustainably.

Overall, the findings of this study confirm that member trust plays a central role as a mediating variable in the relationship between sharia financial literacy, sharia governance, and BMT member participation. These results provide a more comprehensive understanding of member behavioral mechanisms in the context of Islamic microfinance institutions and emphasize that enhancing member participation requires not only education or improvements in governance but also systematic strategies to build and maintain member trust.

Discussion

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The findings of this study confirm that member trust is a central factor in encouraging member participation in Baitul Maal wat Tamwil (BMT). Empirical evidence shows that member trust has a very strong and significant influence on participation. This indicates that member participation in Islamic microfinance institutions is not determined solely by economic benefits, but is highly dependent on members' confidence in the integrity, competence, and credibility of the institution. In the context of BMTs, which are grounded in the values of *amanah* (trustworthiness) and sharia compliance, trust becomes a key form of social capital that drives sustainable participatory behavior.The

significant influence of sharia financial literacy on member trust demonstrates that understanding Islamic financial principles plays an important role in building institutional confidence. Members who understand profit-sharing systems, the prohibition of *riba*, and the social objectives of Islamic financial institutions tend to hold more positive perceptions of BMTs. This finding is consistent with recent studies showing that sharia financial literacy not only enhances cognitive capability but also shapes attitudes and trust toward Islamic financial institutions (Abdullah & Chong, 2019; Fuady, 2021; Muninggar, 2025). Thus, sharia financial literacy serves as an initial foundation that reduces information asymmetry and uncertainty in the relationship between members and BMT management.

Beyond literacy, the results also highlight the importance of sharia governance in building member trust. Transparent, accountable, and sharia-compliant governance has been shown to strengthen members' confidence in the professionalism and trustworthiness of BMT management. This finding supports the view that sharia governance is not merely an instrument of normative compliance, but also an institutional mechanism that builds legitimacy and stakeholder trust (Grassa, 2016; Nomran & Haron, 2020; IFSB, 2021). In the BMT context, sound governance serves as an important signal that members' funds and Islamic social funds are managed responsibly.

Furthermore, the results of the mediation test indicate that member trust significantly mediates the effect of Islamic financial literacy and Islamic governance on member participation. This finding provides empirical evidence that literacy and governance do not directly drive participation without trust. In other words, trust functions as a psychological mechanism that translates institutional

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knowledge and perceptions into concrete actions. These results reinforce the findings of contemporary studies that position trust as a key variable in explaining participatory behavior and loyalty in Islamic financial institutions (Suhartanto et al., 2020; Ali et al., 2021).

Theoretical Implications

Theoretically, this study contributes to the development of Islamic microfinance literature by strengthening the role of trust as a mediating variable. These findings expand the theories of Islamic financial literacy and Islamic governance by demonstrating that both variables operate indirectly through the mechanism of trust. Thus, this study enriches the integration of financial literacy theory, Islamic governance theory, and trust theory in explaining the participatory behavior of Islamic financial institution members.

Practical Implications

From a practical perspective, the results of this study provide important implications for BMT managers. First, programs to increase member participation should begin with strengthening Sharia financial literacy through ongoing education that is easily understood by members. Second, BMTs need to consistently strengthen the implementation of Sharia governance, particularly in aspects of reporting transparency, accountability for fund management, and the active role of the Sharia Supervisory Board. Third, all these efforts must be directed at building and maintaining member trust as a long-term strategic asset. With increased trust, member participation is expected to grow naturally and sustainably.

KESIMPULAN

This study concludes that the participation of Baitul Maal wat Tamwil (BMT) members is largely determined by their level of trust in the institution. In the current environment, Islamic financial literacy and Islamic governance have proven important, but neither directly drives participation without first building trust. Trust serves as the primary mechanism that bridges the influence of knowledge and governance quality on members' participatory behavior.

These findings emphasize that increasing BMT member participation requires an integrated approach, namely strengthening Islamic financial literacy and implementing transparent, accountable, and Sharia-compliant Islamic governance, with a primary focus on building member trust. This framework can be practically

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implemented by BMT managers as a sustainable institutional development strategy.

For future research, it is recommended that this model be expanded by incorporating additional variables such as religiosity, service quality, and digitalization, as well as using a longitudinal or comparative study design to deepen understanding of the dynamics of member trust and participation over time

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