



# Cultural Application of Accounting and Economic Systems: An Islamic Perspective

## Article History:

Received: 31-12-2022

Accepted: 03-04-2023

Publication: 05-06-2023

## Cite this article as:

Susilowati, E., Sulistyowati, E., Pujiati, D., Andayani, S., & Aliyyah, N., W. (2023). Cultural Application of Accounting and Economic Systems: An Islamic Perspective. *Journal of Intercultural Communication*, 23(2), 66-74.  
doi.org/10.36923/jicc.v23i2.139

©2023 by author(s). This is an Open Access article distributed under the terms of the Creative Commons Attribution License 4.0 International License.

## Correspondence:

### Endah Susilowati

Accounting Department,  
Universitas Pembangunan  
Nasional "Veteran", East Java,  
Indonesia  
Email:  
[endahs.ak@upnjatim.ac.id](mailto:endahs.ak@upnjatim.ac.id)

Endah Susilowati<sup>1</sup> , Erna Sulistyowati<sup>2</sup> , Diyah Pujiati<sup>3</sup> , Sari Andayani<sup>4</sup> , Wandah Nur Aliyyah<sup>5</sup> 

**Abstract:** The spirit of Islamic economics has recently developed in Indonesia, which is the context of this study evaluating the culture of using conventional accounting and economic systems. The objective of this study is to determine how the Islamic economy applies mainstream accounting and financial systems culturally. Our study explored the applicability of standard accounting and economic systems from an Islamic perspective. Initially, we gathered data on accounting information systems and Islamic Sharia from journals, conferences, books, and other relevant sources. Then, we used a comprehensive evaluation and interpretation coding system to acquire pertinent information to answer the project's concerns. We scoured Google Books, Taylor & Francis, Sage Publications, Elsevier, and other domestic scientific publications for information on the assessment and interpretation coding factors. The Islamic Sharia economic system is a system or mechanism that is regulated according to Islamic Sharia law, for example, in regulating business activities, classifying data, summarizing data, preparing reports, and analyzing finances and businesses using principles and rules that are derived from the Qur'an, hadith, and the understanding of scholars in order to realize a just and equitable society.

**Keywords:** Islamic Culture, Accounting System, Islamic Economics, Accounting Literacy, Cultural Sharia Implementation

## 1. Introduction

Recently, there have been more Islamic than conventional economic issues (Mukharom, Heryanti, Astanti, & Aravik, 2020). This is inseparable from data showing that the majority of Indonesia's population is Muslim, so along with the era and technological advances as well as the era of Muslim awakening both in Indonesia and globally, it is believed to have something to do with the motivation of Muslims to promote an economy based on Islamic law (Yasen, 2018). Moving to an economic system in which there is an accounting system has been the tendency of the Indonesian people to carry out economic activities that involve an Islamic accounting system starting with grouping categories (Otto & Otto, 2010) and a profit-sharing system and buying and selling, including pawn shops and other lending and borrowing systems (Said & Ali, 2016).

This study we run is the desire of the author to understand in depth what the understanding of an Islamic-based accounting system is because, so far, the economic system is mainly conventional or Western-based accounting (Widia Astuty, Si, & Ak, 2015). Now the financial system is increasingly unpopular among Muslims along with the progress and rise of Muslims themselves who want to live under the auspices of the economy in the nuances of Islamic teachings (Efendi, 2017), which is a source of living law and also an economy based on Islamic teachings, namely the source. The holy book of the Koran, the hadith, and the scholars' agreement (Majid, 2011).

Although many parties do not see any significant difference between the two economic systems, the general accounting system and Sharia accounting (Batubara, 2017), however, as Muslims who are increasingly aware and want to live Islamically, they are more likely to stick with the Islamic system so that the accounting system and counting and categorizing accounting and reporting data following Islam is an Islamic Sharia accounting system (Junery, 2019). Further research is needed to

<sup>1</sup> Accounting Department, Universitas Pembangunan Nasional "Veteran", East Java, Indonesia. Email: [endahs.ak@upnjatim.ac.id](mailto:endahs.ak@upnjatim.ac.id)

<sup>2</sup> Accounting Department, Universitas Pembangunan Nasional "Veteran", East Java, Indonesia. Email: [ernas.ak@upnjatim.ac.id](mailto:ernas.ak@upnjatim.ac.id)

<sup>3</sup> Accounting Department, Universitas Hayam Wuruk Perbanas Surabaya, East Java, Indonesia. Email: [diyah@perbanas.ac.id](mailto:diyah@perbanas.ac.id)

<sup>4</sup> Accounting Department, Universitas Pembangunan Nasional "Veteran", East Java, Indonesia. Email: [sariandayani.ak@upnjatim.ac.id](mailto:sariandayani.ak@upnjatim.ac.id)

<sup>5</sup> Accounting Department, Universitas Pembangunan Nasional "Veteran", East Java, Indonesia. Email: [1013010229@student.upnjatim.ac.id](mailto:1013010229@student.upnjatim.ac.id)

measure and educate public awareness in implementing health protocols (Cardiah, Andiyan, & Rahma, 2021). In particular, the accounting system in Islam is the category of Islamic accounting and the conventional accounting system; of course, there are differences and similarities even though the objectives are slightly different. We can categorize Islamic and traditional accounting systems into these categories (Junery, 2019). We need to describe the differences and similarities here so that later this study will provide a clear and firm understanding (Batubara, 2017).

Departing from calculating Islamic accounting, it uses a cash payment system at the time of the transaction; sometimes, the conventional accounting system uses a conventionally recorded transaction system for each transaction; perhaps here lies the difference. The following is a little understanding of the accounting system for commercial banks, both in calculating and recording, in concluding clarifying the accounting management system to how the transaction was made. This system is already running in Indonesia, especially in banking companies and financial business activities (Riyansyah, 2020). While the Islamic or Sharia accounting system, in its understanding, is a glorified system according to the fundamental equations of accounting and standard Islamic policies following general financial accounting standards, which makes this a Sharia system, namely a governance system, all of which are nuanced in Islam (Apriyanti, 2017).

Namely, by following Islamic accounting standards, making this shari'a system a definitive statement that explains the presence of, for example, reports in Shariah accounting, accounting for salam, there are concepts and policies (Zainuldin et al., 2018). For plantation management and palm oil management mills, the highest weight is in the percentage of water use per ton of FFB in PPKS 60.7%, while in waste management, the highest percentage lies in the standardized wastewater Biological Oxygen Demand (BOD) of 38.8% (Rosyidah et al., 2022). For plantation management and palm oil management mills, the highest weight is in the percentage of water use per ton of FFB in PPKS 60.7%, while in waste management, the most increased percentage lies in the standardized wastewater Biological Oxygen Demand (BOD) of 38.8% (Rosyidah et al., 2022). With this discussion, later, there will be Islamic-based bookkeeping of financial statements, so the public will be able to see a difference with the financial accounting system that has been in Indonesia so far so that readers will see transactions transparently, whether carried out by Islamic or Sharia accounting transaction systems, the difference with the method practised by the general accounting economic system (Mulawarman & Kamayanti, 2018).

When viewed from the point of view of the purpose of the Islamic accounting system to look at how to maintain and maintain money, it requires proof of recording when transactions occur, both debit and credit, so that these methods provide a decision to determine how much income and how much zakat should be given (Efendi, 2017). As for accounting, this financial information is information obtained from how financial transactions are carried out by business entity activities such as banking. The extension is an active procedure requiring contact between the extension worker and the individual to establish a behaviour change process (Sulandjari et al., 2022). All customers or the wider community need to understand general and essential financial information. Information cannot be uniquely measured or related to finance (Noy, 2011).

Another goal of Islamic accounting is to provide convenience to its customers who prefer to choose Sharia accounting economics which will later lead to people who are comfortable in doing business not feeling guilty, maybe because of the benefits they get and also not giving doubts every time, they make transactions and invest in the Islamic banking environment (Halimatusa'diyah, 2015). Understanding the Sharia accounting system for Muslim life is necessary for the Islamic awakening now in Indonesia. Based on the conventional accounting system that used to apply in Indonesia because, at that time, people still considered the bank as the traditional system of accounting was free from specific interest (Harrison et al., 2010). Then after Indonesia entered the reform era in all fields, including the sociocultural and economic fields, Islamic accounting education received extraordinary attention, which was considered more neutral and turned Islamic (Ergeç & Arslan, 2013).

When viewed more deeply, the public will find irregularities in the accounting system carried out by modern accounting management. The abnormalities included, for example, modern accounting, which is very tied to the company (Nigrini, 2020). This research was conducted in one construction company in Indonesia. The company was facing several problems. Many projects that had already ended had delays (Andiyan Andiyan, Putra, Rembulan, & Tannady, 2021). Parties designed it with interests, concerns, and desires on the profit principle, which interests companies and banks. However, Sharia accounting came quickly at a time when Muslims wanted to find an economic system with a modern ideology, but the accounting system they wanted to be contributed as a business tool and a medium through which Muslims found the essence of purpose in Islam (Wilson, 2009).

Along with the increasing awareness of Muslims in Indonesia with their life goals and expectations placed on the economic order and laws they get in Islamic teachings, ensuring an Islamic-based accounting system is an undoubted choice (Karim, 2010). In this context, because the Islamic accounting system also follows the development of technology and information, through an association of Indonesian accountants who are accounting professional bodies in the country, they have tried to balance their minds by realizing an accounting system that is more profitable for Muslims, primarily business entities such as charity zakat infaq, and sadaqah as well as banks that run the Islamic legal system (Sakai, 2010).

## 2. Literature Review

Accounting is often faced with various problems involving transactions that require special interpretation or analysis, such as economic, social, legal, statistical and political analysis (Ikhsan et al. 2015, 55). The objective conditions, such as religious norms, the contribution of Muslims in the past, the current prevailing capitalist economic system, and the development of thought, are very influential in the birth process of the Islamic

accounting paradigm. Accounting is essential in business; every business decision-making emphasizes this based on information obtained from accounting. The existence of information is so important in every stage of decision-making, both from the start of the process of identifying problems, as well as monitoring every implementation of decisions (Ikhsan et al. 2015).

Rapid developments are occurring in Sharia-based business activities and financial institutions (banks, insurance, capital markets, pension funds and so on). Financial institutions have increased the volume and value of Sharia-based transactions in the last three decades, which certainly increases the need for Sharia accounting. Furthermore, the development of thinking about Islamic accounting is also growing; this is characterized by the increasing acceptance of the principles of Islamic transactions in the international world (Nurhayati and Wasilah, 2019).

Accounting standards for preparing financial statements in one country will differ from those in other countries. This difference is influenced by each country's environmental, legal, social, political, and economic conditions. The problem of financial statement comparability, reliability, and the possibility of uncertainty is caused by differences in accounting standards (Cahyono, 201).

Islamic accounting is an effort to deconstruct modern accounting in a humanist and value-laden form. The purpose of establishing Islamic accounting is the creation of a business civilization with humanist, emancipatory, transcendental and theological insights. Thus, through Sharia accounting, social reality will be contoured through content ranging from tawhid and submission to divine power networks, all of which are carried out from the perspective of Khalifatullah fil ardh. The objectives of Sharia accounting are comprehensive. However, the emphasis is on efforts to realize the establishment of Sharia in economic activities carried out by humans. At the ideal level, the purpose of Shariah accounting is in accordance with the role of humans on earth and the nature of the owner of everything, so it should be the ideal goal of financial statements is the accountability of muamalah to God the Ultimate Owner, Allah SWT (Arwani 2016, 128).

The philosophy of accounting is that accounting follows the business. In this context, the development of accounting is a response and evaluation of business development. In this context, accounting develops in accordance with and is influenced by environmental (business) developments (Alim 2011, 154)

### 3. Method and Materials

In this method section, the authors would like to present the procedure for carrying out this study, starting from the formulation of the problem and then looking for research data, followed by the analyzing the data using a phenomenological approach until we get an answer as the findings of the study to completion (Faiz, 2020). So the next step is to look for data electronically in several economic publications, especially general and Sharia accounting. Then we analyze the data to understand accounting and its system (Said & Ali, 2016). After analyzing the data, we then take an understanding in the form of conclusions to obtain valid and reliable findings or answer the question of the study of this Sharia accounting business review (Otto, 2010).

In data analysis, several ways are used; for instance, we code the data by assigning a descriptive name to a characteristic of the data, allowing the researcher to identify comparable material across the data. Next, examine the data to determine whether or not it helps solve the issue (Boudt, Raza, & Wauters, 2019). This study, with the reinforcement of in-depth interpretation, will get answers. This study requires a high level of comprehension and interpretation because, according to the phenomenological approach theory, qualitative secondary data studies necessitate the author's ability to interpret the data thoroughly to obtain the data via the broadest possible data exploration (Glaser & Strauss, 2017). This study uses secondary data that has been published in well-known journals such as Taylor and Francis publication, Google books, Elsevier publications, and several national database journals because Indonesia is one of the countries with a Muslim population and is also supported by several Islamic religious universities that actively voice their opinions in studying and reviewing issues related to Islamic economics, particularly accounting in accordance with Islamic law (Alshenqeeti, 2014).

In constructing this erroneous research, the author attempts to examine several available models of database review studies so that he or she may determine how to create this Sharia accounting business format in the form of a secondary data literature review. (Gregory & Radovinsky, 2012). When this research was conducted in Indonesia, there were still limits on public social movements, making it impossible to get data directly from other sources. Thus, we used our data to satisfy the requirements of this kingdom. Existing data is evidence from prior research pertinent to reevaluating the Islamic or Sharia accounting system (Boudt et al., 2019).

## 4. Result

### 4.1. Islamic Accounting

Islamic business booking system is the basis of Islamic financial transactions. Islamic Sharia economy is understood as an accounting operation which is an effort to provide financial information to parties who have an interest in the business activity so that the accounting can explain how the organization is run in a context following Islamic law and socio-economic society because Islamic economics adheres to a community system and community (Kieso, Weygandt, Warfield, Wiecek, & McConomy, 2019). Other than accounting in the Islamic system, transactions are strictly prohibited in religious accounting, which implies usury, gambling, and lying (Remund, 2010).

So, every transaction in the information provides unclear information, which is full of monopoly and engineering. This kind of transaction is strictly prohibited in Islam following the provisions of the basic accounting principles of the Islamic system itself (Iqbal & Mirakhor, 2011). Because, in principle, the Islamic accounting

system covers an extensive range of things against the religious values of humanity and the people's economy, say the prohibition of usury but justifies buying and selling here. Further research is needed to measure and educate public awareness in implementing health protocols (Cardiah et al., 2021). Speculatively because anything like that will not be holy with the basic assumption that the Islamic economic system is recognized, transactions occur, and profit-sharing uses a cash basis in business continuity which must be clear (Noy, 2011).

So, the Islamic accounting-based reporting system here regulates the owner of the funds as a place to deposit and pay, including infaq, alms, waqf, and the rights of Sharia management itself (Khan, 2013). In addition, Islamic economic instruments are often subdivided into a number of categories, such as Sharia investment contracts, the purchase and sale of shares, greetings, and other contracts such as those with (Jayaprawira, 2019). While the Islamic financial reporting system sees the intensity of Sharia, which is run as a financial position report, Sharia information is presented in a detailed income statement, and financial information is entirely based on the Sharia accounting bookkeeping system (Hani, 2019).

Next, as a business and other banking information reporting system, a Sharia-based accounting system is an effort to help evaluate how the bank's responsibility to customers is good in maintaining funds (Mulawarman & Kamayanti, 2018). Also, in learning to spend and report profits or losses, the information is a recording and calculation of both capital and fund owners and efforts to fulfil the obligations of the social functions of business management in a Shariah way, all of which are carried out following the demands and beliefs that exist in Islam (Zainuldin, Lui, & Yii, 2018).

#### **4.2. Islamic Accounting in a Context**

The American National Accounting Association once said that the purpose of accounting is to convey financial and business information for shared information welfare (Amernic & Craig, 2010). So, accounting must follow the social welfare function of fellow business people and their members, including their customers, in this case, if banking means between the financial management of banks and their customers (Yiu, Grant, & Edgar, 2007). So here, if we look at the route of the accounting system, especially for the common welfare, it starts from an understanding of the accounting system itself so that all stakeholders in an organization, say banking, all members have understood the basic understanding of what is called an accounting system in the context of Islamic accounting based on Islam or in short—the Islamic accounting system (Baydoun, Sulaiman, Willett, & Ibrahim, 2018).

Furthermore, in general, and in Sharia, accounting is as accurate, precise, and efficient information. All parties can understand the function of delivering financial and business information owned by the organizations they build (Harrison, Bosse, & Phillips, 2010). Furthermore, the route from the import system of the accounting information system itself is related to the welfare of its members, which is helpful for better economic decision-making, so with the existence of an accounting system that is both Sharia and conventional (Ayyub, 2014). This allows decision-making by both the company management and customers, so with this accounting, both parties will make it easier for decision-making to solve the problems they face (Zainuddin & Sulaiman, 2016).

The next step in developing an efficient accounting system is to allocate all existing resources so that they can function properly (Golkarifard, Chiasserini, Malandrino, & Movaghar, 2021). This is due to the fact that every company or financial institution has an accounting system that can be accounted for by all eligible individuals, including internal company management as well as clients or customers (Chui, Manyika, & Bughin, 2012). Assume that all of the preceding steps and routes worked properly and on target, taking into account the principles of efficiency in making the right decisions and properly utilising the available resources. In that case, social welfare can be realised without it; both the Sharia accounting system and the modern accounting system will find it challenging to achieve the accounting goal (Muda & Ade Afrina, 2019).

#### **4.3. The Current Accountancy System**

After Indonesia entered the reform era, there were often very significant changes in all sectors, not only the politics of government admissions but also in the financial system, one of which was the accounting system which was divided into two Sharia accounting systems and conventional or modern accounting systems (Kasim, Sanusi, Mutamimah, & Handoyo, 2013). Along with technological openness and reform in Indonesia, the tendency to use an Islamic-based accounting system to emerge and proliferate, along with the willingness and awareness of the Indonesian people to have an Islamic financial and transaction system that avoids the principles of usury and speculation (Muscat, 2015). This Sharia accounting system is used in Indonesia, but several countries in the Middle East practice Sharia financial accounting and transactions, such as Dubai, Malaysia, Pakistan, and Saudi Arabia. In contrast, Africa and Syria, all of the countries mentioned above, have used accounting for accounting purposes. Islamic financial transactions have been proven to have received support and recognition from many parties (Wilson, 2009).

#### **4.4. Indonesian Islamic Accounting**

Returning to Indonesia, historically, Islamic banking in Indonesia began in 1992 when several Islamic banks were launched under the term bank for mutual profit (Ledhem, 2021). At that time, Bank Muamalat Indonesia was immediately established, followed by other conventional banks that agreed to merge to become a Sharia Bank (Iqbal & Mirakhor, 2011). According to the Indonesian central bank, there were around 20 commercial banks at that time, including a department that took care of Islamic business, even though the bank was not a Sharia bank. However, some departments began to practice an Islamic-based accounting system in transactions and other financial products (Nurdin & Yusuf, 2020).

Then in the year 2000, Bank Indonesia prepared Islamic-based accounting standards by issuing a new regulation by the governor of Bank Indonesia which said Bank Indonesia, Bank Muamalat Indonesia, and the Ministry of Finance agreed to create a working team to establish Islamic banking and followed by the implementation of an Islamic-based accounting system (Majid, 2011). If we look at the current conditions, the growth rate of Bank Indonesia Islamic Banks seems to be proliferating so that a Sharia accounting committee was formed, namely in 2005, which was part of the department, namely with the seat of preparing Islamic accounting standards in 2010 there will continue to be more committees that will take care of the standards. Islamic accounting (Darmadi, 2013). Islamic banks have a strong position with national banking banks, so until now, Indonesia has two strengths in the banking system, namely conventional banks and Islamic banks, both of which have a framework, namely preparing financial friends in an Islamic way (Abdullah, 2017).

#### 4.5. Islamic Trust in Accountancy Practice

The holy book of the Qur'an and al-hadith gives a lot of the mandate that comes from Allah, who instructs humans in many contexts from both the Qur'an and the hadith (Ali, 2017). Islam is one that emphasises the importance of trust in general, but trust in the context of accounting, or economics is an elaboration that Muslims must apply in business practice (Sumaedi, Juniarti, & Bakti, 2015). So, in accordance with God's command of trust, one must obey, carry Him, and fear Him if he violates an order or mandate from God that is conveyed through various words and is also justified by economic studies written by scholars (Kettell, 2011), which are currently in effect by private and public financial administrators (Venardos, 2012).

It is not surprising that Indonesia, like the rise of Muslims in general, is incredibly slow, based on the guidelines of a mandate from God that this Islamic-based accounting system is applied. The financial system is still being converted from the old conventional system to a new system, namely an accounting system like the Sharia mandate (Rammal & Parker, 2013). As a form of maintaining the religious mandate, which includes determination and voluntary commitment from Muslims or the government that guides its people to make all forms of activities and socioeconomic relations between people (Halimatusa'diyah, 2015).

As a result, the Indonesian government sends a very positive signal, namely the birth of a law or regulation that regulates how to regulate all business practises, particularly those implemented in the language of the accounting mechanism system (Farook, Hassan, & Lanis, 2011). So the understanding and principle of trust can be interpreted as taking part in maintaining and maintaining not only their own goods but also the property of others, which is conceptualised and applied in how financial institutions use deposits from customers, as well as how customers maintain and maintain with a high commitment to agreements with third parties. All financial management arrangements include a binding system mechanism and Islamic accounting (Iqbal & Mirakhor, 2011).

### 5. Discussion

This qualitative research on the cultural application of accounting information systems in Indonesia's Islamic economic contexts is repeated. Islamic Sharia economy is an accounting operation that provides financial information to parties with interest in the business activity in order to explain how the organisation operates in accordance with Islamic law and socioeconomic society. Transactions other than accounting are strictly prohibited in the Islamic system due to usury, gambling, and lying. The Islamic accounting system addresses a wide range of issues in relation to the religious values of humanity and the people's economy. Islamic accounting-based reporting systems govern the owner of funds as a deposit and payment location, as well as Sharia management rights and Islamic economic instruments. They are broken down into Sharia investment contracts, buying and selling shares, greetings, and other contracts, and are detailed in an income statement. They are used to assess the bank's responsibility to its customers, to learn how to spend and report profits and losses, and to fulfil Sharia-compliant business management obligations (Khairi & Baridwan, 2015).

Accounting's purpose is to communicate financial and business information for the benefit of all. It begins with an understanding of the accounting system itself so that all stakeholders in an organisation, say, banking, understand the fundamentals of what is referred to as an accounting system in the context of Islamic accounting based on Islam. The path from the accounting information system's import system to the welfare of its members is related to the welfare of its members, which aids in better economic decision-making. An efficient accounting system allocates all existing resources to function efficiently, allowing both company management and customers to make decisions (Bellucci & Manetti, 2017).

Indonesia entered the reform era, ushering in an Islamic-based accounting system free of usury and speculation. This system is used not only in Indonesia but also in Dubai, Malaysia, Pakistan, and Saudi Arabia. Islamic banking in Indonesia began in 1992 with the establishment of Bank Muamalat Indonesia, which was followed by other conventional banks merging to form a Sharia bank. Bank Indonesia issued a new regulation in 2000 to prepare Islamic-based accounting standards. A Sharia accounting committee was formed in 2005 with the goal of developing Islamic accounting standards in 2010. Islamic banks have a strong position alongside national banking institutions, and Indonesia has two banking system strengths: conventional banks and Islamic Islamic banks (Erwindiawan et al., 2022).

The holy book of the Qur'an and al-hadith commands humans to obey, carry, and fear God if they violate an order or mandate from God. In Indonesia, economic administrators, both private and public, have implemented this Islamic-based accounting system. It is a method of upholding the religious mandate, which includes the determination and voluntary commitment of Muslims or the government to carry out all forms of activities and

socioeconomic relations between people. The understanding and principle of trust can be interpreted as participating in the maintenance and upkeep of not only their own goods but also the property of others (Faishol & Mashuri, 2022).

## 6. Conclusion

At the end of this section, we explain how the summary of our study aims to understand how Islamic-based accounting systems are currently becoming a hot topic in Indonesia, in particular, and globally in general. We have gained an understanding of what is meant by an Islamic accounting system used in financial organisations and other companies through a review of a series of publications from journals, proceedings, books, and other databases, allowing us to conclude that the data presented here have answered the questions and problems of our study. We can summarise the kingdom's results and discussion. We describe accounting in the context of the Islamic religion, as well as what we mean when we say that we understand how business transactions and accounting operations conform to the existing system or instructions in the Islamic economic system. Furthermore, how is Sharia accounting applied in Indonesia at both the global and local levels so that accounting is an underlined social responsibility underlined by the existing rules in the Islamic law? sector, the point being that it is becoming increasingly popular among both the government and the private sector to use a -based accounting system.

Similarly, from the beginning of Islamic-based banking or accounting in 1992 until now, there have been various developments and progress, where the existence of Islamic accounting is increasingly showing very progress. Next, how does accounting become a tool used to fulfil a religious mandate to create an accounting system that adheres to the guidance of the Qur'an and hadith, as well as instructions from scholars? These are the conclusions that can be reached with the expectation that these new discoveries will be used to produce comparable research in Islamic or Sharia-based accounting systems, both in academia and in practice.

## 7. Recommendation

Based on the findings of our research on the theme "Implementation of Accounting Information System Culture in the Context of the Indonesian Islamic Economy," we can make the following recommendations to help with the implementation of the new system: This Islamic-based accounting information system has met banking needs in administrative governance, giving the consumer party who uses it an advantage in terms of administration governance management oversight and information accuracy. This Islamic-based accounting information system can be refined to the stage of financial reporting in accordance with accepted accounting standards in accordance with Islamic Sharia law and principles for further research.

## Acknowledgement

The author wishes to express gratitude to all parties who provided feedback and academic guidance in order for this study to proceed as planned. We realised that without the academic and financial assistance of the Directorate of Higher Education and Research, we would have been greatly aided. On that basis, we would like to thank you once more for the success of this project.

## References

- Abdullah, A. (2017). A comparison between Malaysia and Indonesia in the Islamic banking industry. *Research Journal of Business and Management*, 4(3), 276–286. <https://doi.org/10.17261/Pressacademia.2017.705>
- Ali, S. N. (2017). Building trust in Islamic finance products and services. *Society and Business Review*, 12(3), 356-372. <https://doi.org/10.1108/SBR-03-2017-0017>
- Alim, Mohammad Nizarul. (2011). "Akuntansi Syariah, Esensi, Konsep, Epistemologi dan Metodologi". *InFestasi: Jurnal Bisnis dan Akuntansi* 7 (2): 154-161.
- Alshenqeeti, H. (2014). Interviewing as a data collection method: A critical review. *English Linguistics Research*, 3(1), 39–45. <https://doi.org/10.5430/elr.v3n1p39>
- Amernic, J. H., & Craig, R. J. (2010). Accounting as a facilitator of extreme narcissism. *Journal of Business Ethics*, 96(1), 79–93. <https://doi.org/10.1007/s10551-010-0450-0>
- Andiyan A., Putra, R. M., Rembulan, G. D., & Tannady, H. (2021). Construction Project Evaluation Using CPM-Crashing, CPM-PERT, and CCPM for Minimize Project Delays. *Journal of Physics: Conference Series*, 1933(1), 12096. <https://doi.org/10.1088/1742-6596/1933/1/012096>
- Apriyanti, H. W. (2017). Islamic accounting: a review between theory and practice. *Indonesian Accounting Journal*, 6(2), 131–140. <https://doi.org/10.30659/jai.6.2.131-140>
- Arwani, Agus. (2016). "Konstruksi Hukum Ekonomi Syariah Dalam Fiqh Anggaran Yang Bebas Akuntansi Syariah". *Al-Hakam: Jurnal Ilmu Syari'ah Dan Hukum* 1 (2): 115-132. <https://doi.org/10.22515/al-ahkam.v2i2.279>.
- Ayyub, B. M. (2014). Systems resilience for multihazard environments: Definition, metrics, and valuation for decision making. *Risk Analysis*, 34(2), 340–355. <https://doi.org/10.1111/risa.12093>
- Baydoun, N., Sulaiman, M., Willett, R. J., & Ibrahim, S. (2018). *Principles of Islamic Accounting*. John Wiley & Sons.
- Bellucci, M., & Manetti, G. (2017). Facebook as a tool for supporting dialogic accounting? Evidence from large philanthropic foundations in the United States. *Accounting, Auditing & Accountability Journal*.

- Boudt, K., Raza, M. W., & Wauters, M. (2019). Evaluating the Shariah-compliance of equity portfolios: The weighting method matters. *International Review of Financial Analysis*, 63, 406–417. <https://doi.org/10.1016/j.irfa.2017.12.003>
- Cardiah, T., Andiyan, A., & Rahma, A. (2021). Implementation of Health Protocols at Mosques during the Covid-19 Pandemic in the city of Bukittinggi. *Review Of International Geographical Education*, 11(5), 3765–3771. <https://doi.org/10.48047/rigeo.11.05.260>
- Cahyono, Aris Tri. (2011). “Meta Teori Standar Akuntansi Keuangan Di Indonesia- Menuju Konvergensi SAK di Masa Globalisasi”. *Jurnal Eksis* 7 (2): 1884-1897.
- Chui, M., Manyika, J., & Bughin, J. (2012). *The social economy: Unlocking value and productivity through social technologies*. McKinsey Global Institute.
- Darmadi, S. (2013). Corporate governance disclosure in the annual report: An exploratory study on Indonesian Islamic banks. *Humanomics*, 29(1), 4-23. <https://doi.org/10.1108/08288661311299295>
- Efendi, M. (2017). Management of productive zakat with the insight of social entrepreneurship in poverty alleviation in Indonesia. *Al-Ahkam Jurnal Ilmu Syari'ah Dan Hukum*, 2(1), 22-38. <https://doi.org/10.22515/alahkam.v2i1.679>
- Ergeç, E. H., & Arslan, B. G. (2013). Impact of interest rates on Islamic and conventional banks: the case of Turkey. *Applied Economics*, 45(17), 2381–2388. <https://doi.org/10.1080/00036846.2012.665598>
- Erwindiawan, E., Liestyowati, L., Sari, V. B. M., Temalagi, S., & Leon, H. (2022). Understanding of Sharia-based Financial Accounting. *Enrichment: Journal of Management*, 12(4), 2582-2591.
- Faishol, R., & Mashuri, I. (2022). The Concept of Learning Media in the Perspective of the Qur'an and Al-Hadith. *Journal of Islamic Education Research*, 3(2), 129-148.
- Faiz, I. A. (2020). *Basic Framework of Sharia-Based Accounting*. Yogyakarta: UGM Press.
- Farook, S., Hassan, M. K., & Lanis, R. (2011). Determinants of corporate social responsibility disclosure: the case of Islamic banks. *Journal of Islamic Accounting and Business Research*, 3, 1-33. <https://doi.org/10.2139/ssrn.1828624>
- Glaser, B. G., & Strauss, A. L. (2017). *Discovery of grounded theory: Strategies for qualitative research*. Routledge.
- Golkarifard, M., Chiasserini, C. F., Malandrino, F., & Movaghar, A. (2021). Dynamic VNF placement, resource allocation, and traffic routing in 5G. *Computer Networks*, 188, 107830. <https://doi.org/10.1016/j.comnet.2021.107830>
- Gregory, K. E., & Radovinsky, L. (2012). Research strategies that result in optimal data collection from the patient medical record. *Applied Nursing Research*, 25(2), 108–116. <https://doi.org/10.1016/j.apnr.2010.02.004>
- Halimatusa'diyah, I. (2015). Zakat and social protection: the relationship between socio-religious CSOs and the government in Indonesia. *Journal of Civil Society*, 11(1), 79–99. <https://doi.org/10.1080/17448689.2015.1019181>
- Hani, S. (2019). Entrepreneur's Understanding on MSME (micro Small Medium Enterprises) on Concept on Sharia Financial Statement. *IOSR Journal of Humanities and Social Science*, 23(7), 59-65. <https://doi.org/10.31227/osf.io/hr92x>
- Harrison, J. S., Bosse, D. A., & Phillips, R. A. (2010). Managing for stakeholders, stakeholder utility functions, and competitive advantage. *Strategic Management Journal*, 31(1), 58–74. <https://doi.org/10.1002/smj.801>
- Ikhsan, Arfan, Sukma Lesmana and Atma Hayat. (2015). Teori Akuntansi, Bandung: Citapustaka Media.
- Iqbal, Z., & Mirakhor, A. (2011). *An introduction to Islamic finance: Theory and practice (Vol. 687)*. John Wiley & Sons.
- Jayaprawira, A. R. (2019). Analysis of the Implementation of the Islamic Contract Principle on Hajj Fund Management By Hajj Fund Management Agency (BPKH). *KnE Social Sciences*, 628–661. <https://doi.org/10.18502/kss.v3i26.5405>
- Junery, M. F. (2019). Paradigm of Development of Islamic Accounting. *Sharia Accounting Journal*, 3(1), 78–86. <https://doi.org/10.46367/jas.v3i1.164>
- Karim, W. J. (2010). The economic crisis, capitalism, and Islam: The making of a new economic order?. *Globalizations*, 7(1–2), 105–125. <https://doi.org/10.1080/14747731003593315>
- Kasim, N., Sanusi, Z. M., Mutamimah, T., & Handoyo, S. (2013). Assessing the current practice of Auditing in Islamic Financial Institutions in Malaysia and Indonesia. *International Journal of Trade, Economics, and Finance*, 4(6), 414. <https://doi.org/10.7763/IJTEF.2013.V4.328>
- Kettell, B. (2011). *Introduction to Islamic banking and finance (Vol. 551)*. John Wiley & Sons.
- Khairi, M. S., & Baridwan, Z. (2015). An empirical study on organizational acceptance accounting information systems in Sharia banking. *The international journal of accounting and business society*, 23(1), 97-122.
- Khan, M. A. (2013). *What is wrong with Islamic economics?: analysing the present state and future agenda*. Edward Elgar Publishing.
- Kieso, D. E., Weygandt, J. J., Warfield, T. D., Wiecek, I. M., & McConomy, B. J. (2019). *Intermediate Accounting, Volume 2*. John Wiley & Sons.

- Ledhem, M. A. (2021). Data mining techniques for predicting the financial performance of Islamic banking in Indonesia. *Journal of Modelling in Management*, 17(3), 896-915. <https://doi.org/10.1108/JM2-10-2020-0286>
- Majid, M. N. (2011). Conventional nuances in Islamic banking. *Nalar Fiqh*, 4(1), 220424. <https://doi.org/10.30631/nf.v3i1.1256>
- Muda, I., & Ade Afrina, E. (2019). Influence of human resources to the effect of system quality and information quality on the user satisfaction of accrual-based accounting system. *Contaduría y Administración*, 64(2), 1-25. <https://doi.org/10.22201/fca.24488410e.2019.1667>
- Mukharom, M., Heryanti, B. R., Astanti, D. I., & Aravik, H. (2020). Sharia economic legal contribution of economic development in Indonesia. *Journal of Islamic Economics Perspectives*, 1(2), 43–50. <https://doi.org/10.35719/jiep.v1i2.21>
- Mulawarman, A. D., & Kamayanti, A. (2018). Towards Islamic Accounting Anthropology: how secular anthropology reshaped accounting in Indonesia. *Journal of Islamic Accounting and Business Research*, 9(4), 629-647. <https://doi.org/10.1108/JIABR-02-2015-0004>
- Muscat, M. (2015). *Banking on the divine: everyday Islamic banking practices in Malaysia*. The London School of Economics and Political Science (LSE).
- Nigrini, M. J. (2020). *Forensic analytics: Methods and techniques for forensic accounting investigations*. John Wiley & Sons.
- Noy, D. (2011). Thailand's sufficiency economy: Origins and comparisons with other systems of religious economics. *Social Compass*, 58(4), 593–610. <https://doi.org/10.1177/0037768611423463>
- Nurdin, N., & Yusuf, K. (2020). Knowledge management lifecycle in Islamic bank: the case of syariah banks in Indonesia. *International Journal of Knowledge Management Studies*, 11(1), 59–80. <https://doi.org/10.1504/IJKMS.2020.105073>
- Nurhayati, Sri and Wasilah. (2019). *Akuntansi Syariah di Indonesia*. Jakarta: Salemba Empat.
- Otto, J. M. (2010). *Sharia and national law in Indonesia*. Leiden University Press.
- Rammal, H. G., & Parker, L. D. (2013). Islamic banking in Pakistan: A history of emergent accountability and regulation. *Accounting History*, 18(1), 5–29. <https://doi.org/10.1177/1032373212463269>
- Remund, D. L. (2010). Financial literacy explicated: The case for a clearer definition in an increasingly complex economy. *Journal of Consumer Affairs*, 44(2), 276–295. <https://doi.org/10.1111/j.1745-6606.2010.01169.x>
- Riyansyah, A. (2020). Comparison of Conventional Accounting and Sharia Accounting. *At-Tawassuth*, 5(2), 291–314. <https://doi.org/10.30829/ajei.v5i2.8250>
- Rosyidah, M., Khoirunnisa, N., Rofiatin, U., Asnah, A., Andiyan, A., & Sari, D. (2022). Measurement of key performance indicator Green Supply Chain Management (GSCM) in palm industry with green SCOR model. *Materials Today: Proceedings*, 63(1), 326-332. <https://doi.org/10.1016/j.matpr.2022.03.158>
- Said, M., & Ali, H. (2016). An analysis on the factors affecting profitability level of Sharia banking in Indonesia. *Banks & Bank Systems*, 11(3), 28–36. [https://doi.org/10.21511/bbs.11\(3\).2016.03](https://doi.org/10.21511/bbs.11(3).2016.03)
- Sakai, M. (2010). Growing together in partnership: Women's views of the business practices of an Islamic Savings and Credit Cooperative (Baitul Maal wat Tamwil) in Central Java, Indonesia. *Women's Studies International Forum*, 33(4), 412–421. <https://doi.org/10.1016/j.wsif.2010.02.015>
- Sulandjari, K., Putra, A., Sulaminingsih, S., Adi Cakranegara, P., Yusroni, N., & Andiyan, A. (2022). Agricultural extension in the context of the Covid-19 pandemic: Issues and challenges in the field. *Caspian Journal of Environmental Sciences*, 20(1), 137–143. <https://doi.org/10.22124/cjes.2022.5408>
- Sumaedi, S., Juniarti, R. P., & Bakti, I. G. M. Y. (2015). Understanding trust & commitment of individual saving customers in Islamic banking: The role of ego involvement. *Journal of Islamic Marketing*, 6(3), 406-428. <https://doi.org/10.1108/JIMA-06-2013-0045>
- Venardos, A. M. (2012). *Islamic banking & finance in South-East Asia: Its development & future (Vol. 6)*. World Scientific.
- Widia Astuty, S. E., Si, M., & Ak, Q. I. A. (2015). The extraordinary solution for Indonesia economic crisis: Shariah capital market. *Journal of Finance*, 3(2), 47–56. <https://doi.org/10.15640/jibf.v3n2a5>
- Wilson, R. (2009). *The development of Islamic finance in the GCC*. UK: Durham University.
- Yasen, S. (2018). Internalization Of Balance And Justice Value Sharia Economic System In Indonesia. *Jurnal Hukum Ekonomi Syariah*, 2(2), 80–94. <https://doi.org/10.26618/j-hes.v2i2.1617>
- Yiu, C. S., Grant, K., & Edgar, D. (2007). Factors affecting the adoption of Internet Banking in Hong Kong—implications for the banking sector. *International Journal of Information Management*, 27(5), 336–351. <https://doi.org/10.1016/j.ijinfomgt.2007.03.002>
- Zainuddin, Z. N., & Sulaiman, S. (2016). Challenges faced by management accountants in the 21st century. *Procedia Economics and Finance*, 37, 466–470. [https://doi.org/10.1016/S2212-5671\(16\)30153-8](https://doi.org/10.1016/S2212-5671(16)30153-8)
- Zainuldin, M. H., Lui, T. K., & Yii, K. J. (2018). Principal-agent relationship issues in Islamic banks: a view of Islamic ethical system. *International Journal of Islamic and Middle Eastern Finance and Management*, 11(2), 297-311. <https://doi.org/10.1108/IMEFM-08-2017-0212>

## About The Author

**Endah Susilowati:** Endah is a lecturer in the Accounting Study Program at the Veteran National Development University of East Java. Formal Education S1 Veteran National Development University of East Java, S2 Gadjah Mada University and S3 Airlangga University. Her research focuses on the field of Accounting Management.

**Erna Sulistyowati:** Erna is a lecturer in the Accounting Study Program at the Veteran National Development University of East Java. Formal Education S1 Veteran National Development University of East Java, S2 Gadjah Mada University and S3 Airlangga University. Her research focuses on the field of Financial accounting and MSMEs.

**Diyah Pujiati:** Diyah is a lecturer in the Accounting Study Program at Hayam Wuruk Perbanas University. Formal Education S1 Muhammadiyah University Malang, S2 Diponegoro University and S3 Airlangga University. Her research focuses on the fields of Financial Accounting and Management Accounting.

**Sari Andayani:** Sari is a lecturer in the Accounting Study Program at the Veteran National Development University of East Java. Formal Education S1 Veteran National Development the University of East Java, S2 Veteran the National Development University of East Java. Her research focuses on the field of Financial Accounting.

**Wandah Nur Aliyyah:** Wandah is a Student at Department of Accounting, UPN "Veteran" National Development University Jatim. She is actively involved in several research, especially in Financial Accounting.



### Publish With Us

Journal of Intercultural Communication (JICC) (ISSN 1404-1634) is an international, peer review, and open-access journal. The goal of the journal is to encourage scholars to publish their experimental and theoretical research and promote research but also Communication, Cultural Studies, Strategy and Management, Education, Linguistics and Language, Gender Studies, Public Administration the area of intercultural communication. The submission system is completely online and includes a very quick and fair peer-review system.