



Pengembangan Akuntansi Islam dan Profesi Akuntan Islami Merujuk kepada Perkembangan Internasional

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ISLAMIC
ACCOUNTING

Pengembangan Akuntansi Islam

- ✓ “The term “Islamic accounting” was first introduced by [Hayashi \(1989\)](#), and defined by [Ibrahim \(2012\)](#) as the “accounting process” which provides appropriate information (not necessarily limited to financial data) to stakeholders of an entity which will enable them to ensure that the entity is continuously operating within the bounds of the Islamic Shari’a and delivering on its socioeconomic objectives.
- ✓ Islamic accounting is also a tool, which enables Muslims to evaluate their own accountabilities to God (in respect of inter-human/environmental transactions).

Pengembangan Akuntansi Islam

- ✓ The term can also have a temporal and spatial implication. It can be a form of shorthand meaning “accounting in parts of the world where Islam is the majority religion during periods when Islam has been dominant”.
- ✓ Geographically, “Islamic accounting” would cover North Africa and a large part of sub-Saharan Africa, the Middle East, the territories of the Ottoman Empire, the Indian sub-continent, much of South-East Asia and Indonesia, as well as large parts of the former Soviet Union.” [Napier, 2009](#)).

Teori ke Praktik

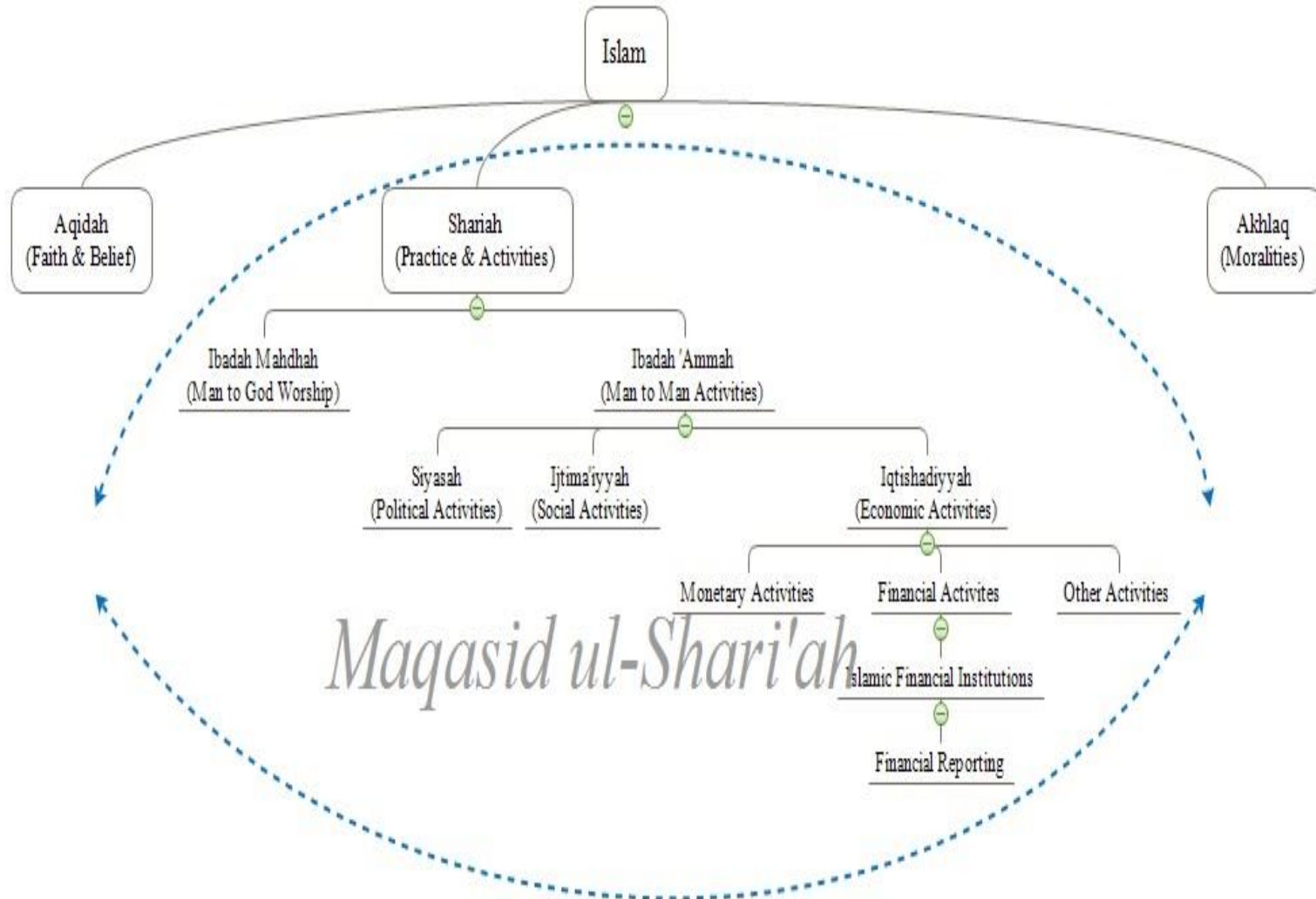
- ✓ Dari definisinya, ranah akuntansi menjadi lebih kompleks, bukan hanya soal debit kredit tapi memastikan entitas untuk patuh syariah serta berhasil mencapai tujuan sosial dan ekonomi yang tentunya harus juga berada dalam koridor syariah.
- ✓ Maka dari itu diperlukan suatu standar akuntansi yang dapat menjadi rujukan untuk memastikan aktifitas entitas syariah senantiasa berada dalam koridor syariah (contohnya: memenuhi tujuan – tujuan syariah/Maqāsid ul-Shari'āh).



Makna Maqāsid ul-Shari'āh

- ✓ The objectives of Shariah are principally known as Maqāsid ul-Shari'āh, pronounced by Al-Ghazali (1058-1111).
- ✓ The primary needs (dharūriyyah) approach suggests the preservation and safeguarding of five principles: protection of religion (dīn), protection of life (nafs), protection of intellect ('aql), protection of wealth (māl) and protection of lineage (ansab) (Chapra, 2008a, Abdullah and Furqani, 2012).

Posisi Maqāsid ul-Shari'āh



Maqāsid ul-Shari'āhdalam standar akuntansi

- ✓ The Previous scholars such as Al-Ghazali, Al-Shatibi, and Al-Qurtubi emphasised the five principles considered as supplementary dimensions (Abdullah and Furqani, 2012), but did not suggest any quantitative or qualitative measures to proxy for these necessities (Bedoui and Mansour, 2015).
- ✓ Abu Zaharah identified three classes: tahzib al-fard (educating individuals), iqāmah al-'adl (establishing justice) and jalb al-mashalah (ensuring the welfare of society) (Abu Zaharah, 1997, p. 364).
- ✓ See the following example:



A	B	C	D
A : Educating individual	References	Total	%
1 : IFRS Conceptual Framework	53		
2 : IAS 1 Presentation and Disclosure	311	364	36%
3 : AAOIFI Conceptual Framework	124		
4 : AAOIFI FAS 1 Presentation and Disclosure	236	360	35%
5 : PSAK Syariah Framework	57		
6 : PSAK 101	243	300	29%
Total	1,024	1,024	100%
B : Establishing justice	References	Total	%
1 : IFRS Conceptual Framework	9		
2 : IAS 1 Presentation and Disclosure	8	17	19%
3 : AAOIFI Conceptual Framework	20		
4 : AAOIFI FAS 1 Presentation and Disclosure	6	26	29%
5 : PSAK Syariah Framework	37		
6 : PSAK 101	11	48	53%
Total	91	91	100%
C : Promoting public interest	References	Total	%
1 : IFRS Conceptual Framework	122		
2 : IAS 1 Presentation and Disclosure	102	224	43%
3 : AAOIFI Conceptual Framework	83		
4 : AAOIFI FAS 1 Presentation and Disclosure	43	126	24%
5 : PSAK Syariah Framework	100		
6 : PSAK 101	74	174	33%
Total	524	524	100%
IFRS	97%	32%	
AAOIFI	88%	29%	
PSAK Syariah	115%	38%	
Total	300%	100%	

What the research tells us?

- ✓ It shows that IFRS obtained the highest scores in Educating Individuals and Promoting Public Interest (36% and 43% respectively) and has the lowest score on Establishing Justice (19%). AAOIFI earned almost equal score with IFRS for its Educating Individual (35%) and achieved 29% and 24% for its Establishing Justice and Promoting Public Interest respectively.
- ✓ PSAK Syariah on the other hand, achieved the highest score on Establishing Justice (53%) but has the lowest score on Education Individual (29%) while its score on Promoting Public Interes is recorded at 33%

What the research tells us?

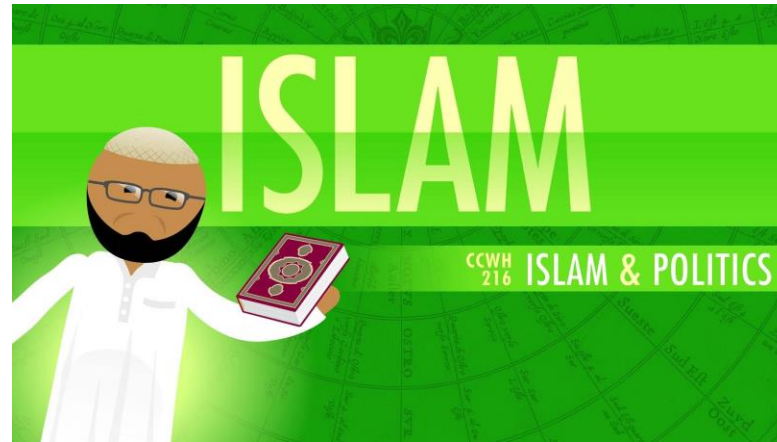
- ✓ For all three combined categories, IFRS recorded 32%, AAOIFI 29% and PSAK Syariah 38% respectively.
- ✓ In other words, AAOIFI ranks the lowest in terms of Maqāsid ul-Shari'āh indicators in its standards, while IFRS is in the second place.



IFRS®



Politics and Accounting



- ✓ 'Islamic Political Economy of Accounting' is defined as the critical approach grounded on permissible (Mubāhāt - مباحات) public policy and Shariah rulings aimed at examining the interplay between key stakeholders and the socio-political apparatus involved in developing how accounting is to produce and communicate relevant economic information for decision making (Mukhlisin and Hudaib, 2015, Mukhlisin et al., 2015).

Definition of Islamic...

- ✓ This definition is tentative because it narrows it down to a specific level of the political economy related to accounting.
- ✓ It goes beyond identification of the types of isomorphism that influence the organizations' involvement in the standardization projects and embarks to different theory of political economy that stems from Islamic political dimension, termed as 'Islamic Political Economy of Accounting' theory.



Socio and Political Variables in Development

- ✓ Chapra suggests socio and political variables in development, $G = f(S, N, W, j \text{ and } g)$.
- ✓ This model may be appropriate to conduct research on how Islamic based financial reporting can be implemented with the spirit to uphold mutual concept and fulfil the aspiration of Islamic moral economy in the society.



Socio and Political...

Combined with Islamic Political Economy of Accounting perspective, this model of development will be able to critically examine the future of Islamic finance not only in the financial reporting area but in other emerging studies such as taxation, governance and risk management.





University of Essex

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ISLAMIC ACCOUNTANT/AKUNTAN ISLAMI

Islamic Accountant

- ✓ Corporate scandals of HIH & Harris Scarfe in Australia, Enron & Worldcom in the US, and Parmalat in Europe and financial scandal of corporate houses in USA – question on the present ethical code of the accounting profession (Hossain et al., 2007).
- ✓ 9 failures: self interest; failure to maintain objectivity and independence; inappropriate professional judgment; lack of ethical sensitivity; improper leadership and ill-culture; failure to withstand advocacy threats; lack of competence; lack of organizational and peer support; and lack of support of professional body (Jacling et al., 2007).





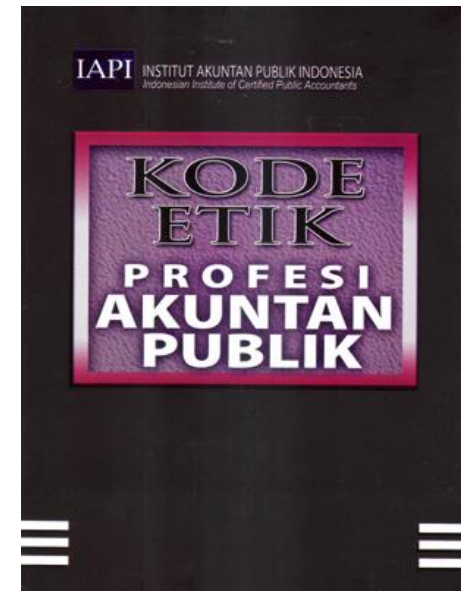
Islamic Accountant

- ✓ Islamic Accountant is a professional person who performs accounting functions such as bookkeeping and in preparation, reporting, auditing and analysis of accounts who observes Islamic values at all times (Mukhlisin, 2016).

International Ethics Standards Board for Accountants

The IESBA Code of Ethics require accountants to adhere to five fundamental principles:

- Integrity
- Objectivity
- Professional Competence and Due Care
- Confidentiality
- Professional Behavior



Islamic Accountant

- ✓ Within an Islamic context, the term most closely related to ethics in the Qur'an is khuluq (Rizk, 2008).
- ✓ The Qur'an, however, also uses a whole array of terms to describe the concepts of morals or positive values: khayr (goodness), birr (righteousness), qist (equity), 'adl (equilibrium and justice), haqq (truth and right), ma'ruf (known, approved), and taqwa (piety) (Beekun, 1997).
- ✓ See AAOIFI Code of Ethics: Integrity, Vicegerency, Sincerity, Piety, Righteousness & Allah Fearing.



AAOIFI

ACCOUNTING AND AUDITING ORGANIZATION
FOR ISLAMIC FINANCIAL INSTITUTIONS

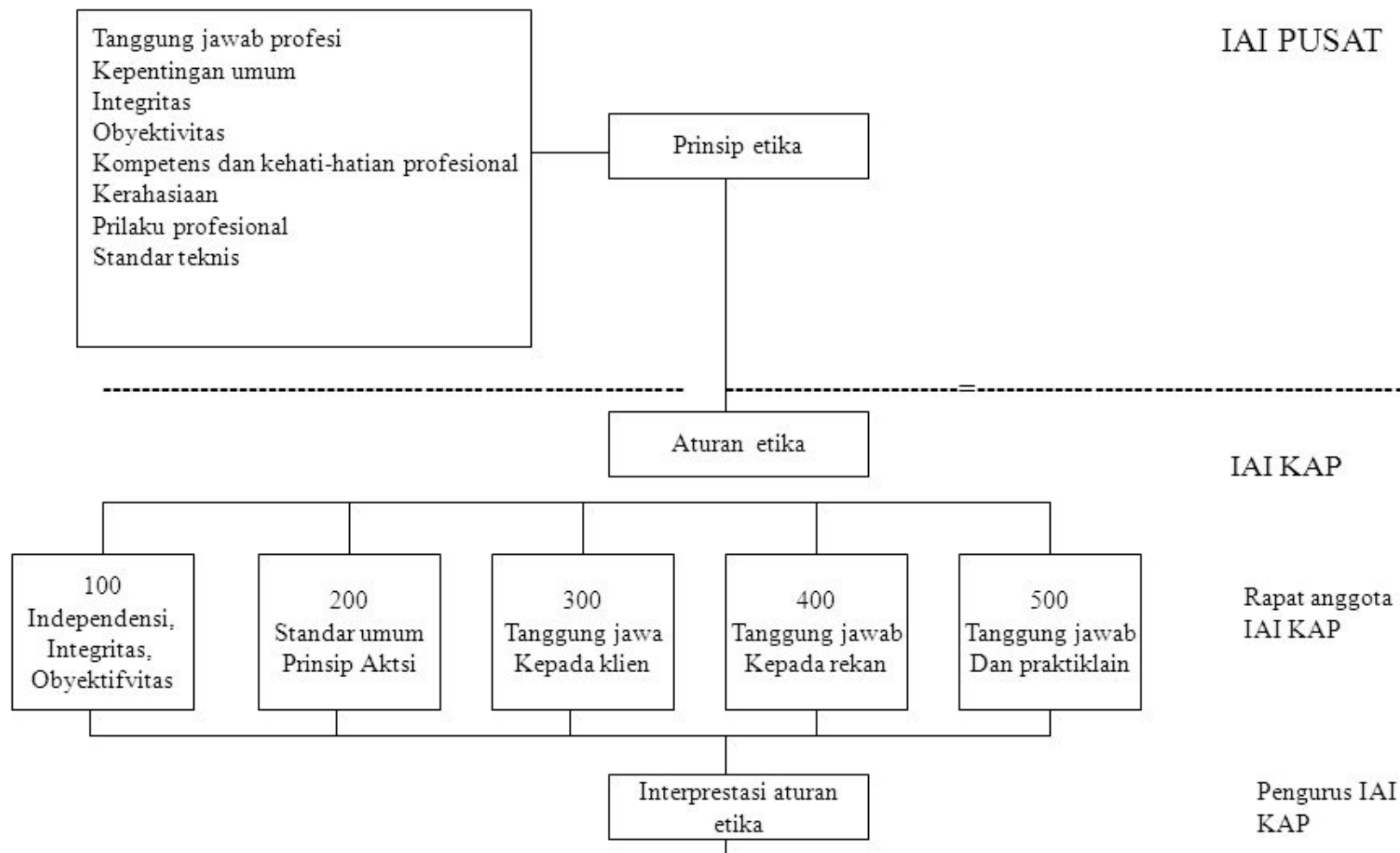


Kode Etik Akuntan Islami

Kode Etik Profesi Akuntan

- Kode Etik Profesi Akuntan (sebelumnya disebut Aturan Etika Kompartemen Akuntan Publik) adalah aturan etika yang harus diterapkan oleh anggota Institut Akuntan Publik Indonesia atau IAPI (sebelumnya Ikatan Akuntan Indonesia – Kompartemen Akuntan Publik atau IAI-KAP) dan staf profesional (baik yang anggota IAPI maupun yang bukan anggota IAPI) yang bekerja pada satu Kantor Akuntan Publik (KAP)

Kode Etik Akuntan - IAI



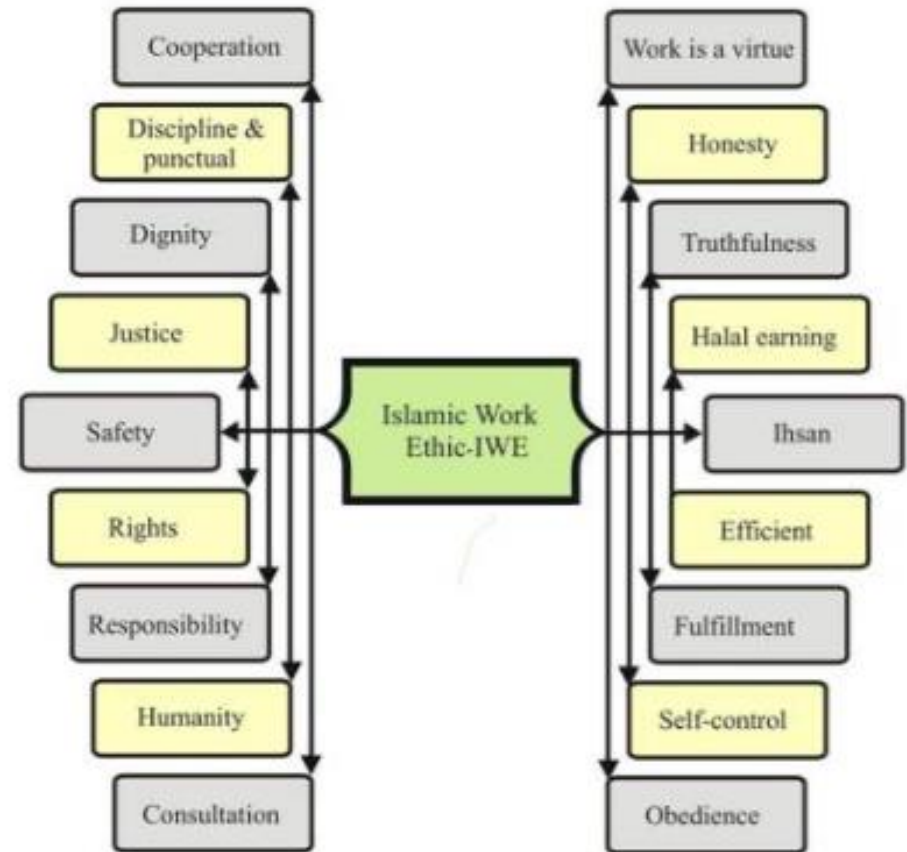
Certified Islamic Professional Accountant

CIPA program is designed to equip candidates with the requisite technical understanding and professional skills on accountancy for international Islamic banks and financial institutions. Through the CIPA program, candidates will gain advanced knowledge on:

- ✓ Objectives and concepts of financial accounting for international Islamic banks and financial institutions.
- ✓ Accounting rules and treatments for international Islamic banking and finance transactions.
- ✓ General presentation and disclosure for financial statements of international Islamic banks and financial institutions.
- ✓ Application of Shari'ah for international Islamic banking and finance products and services.
- ✓ Effective governance and Shari'ah compliance structures in international Islamic banks and financial institutions

Islamic Work Ethics for Accountants

- ✓ Ethics are defined as actions accepted as norms that do not contradict Islamic rules.
- ✓ Theoretical Framework of Islamic Work Ethics Dimension (Aldulaimi, 2016)
- ✓ Can it be measured?
How?



The best mankind (Ali Imran (3): 110)

110. Kamu (wahai umat Muhammad) adalah sebaik-baik umat yang dilahirkan bagi (faedah) umat manusia, (kerana) kamu menyuruh berbuat segala perkara yang baik dan melarang daripada segala perkara yang salah (buruk dan keji) serta kamu pula beriman kepada Allah (dengan sebenar-benar iman) dan kalaulah Ahli Kitab (Yahudi dan Nasrani) itu beriman (sebagaimana yang semestinya), tentulah (iman) itu menjadi baik bagi mereka. (Tetapi) di antara mereka ada yang beriman dan kebanyakan mereka orang-orang yang fasik.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَأَمَّنَ أَهْلُ الْكِتَابِ
لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ
وَأَكْثَرُهُمْ أَفْوَاسِقُونَ ﴿١١٠﴾

IWE in Practise

T – Tauhid
A – Amanah
Z – Zero Defect and Quality Oriented
K – Knowledge-based and Competence
I – Innovation
A – Achievement through Teamwork





جَزَاكُمُ اللهُ خَيْرًا

