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## Adopsi Kode Etik Internasional AAOIFI Bagi Akuntan Syariah Indonesia

*ADOPTION OF AAOIFI INTERNATIONAL CODE OF ETHICS FOR INDONESIAN ISLAMIC ACCOUNTANTS*

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### ABSTRAK

Kode etik akuntansi syariah Islam Indonesia perlu mengadopsi kode etik yang disusun oleh pakar internasional di organisasi akuntan syariah global AAOIFI sebagai acuan penyusunan. Penelitian ini menggunakan tipe kualitatif interaktif yang mengedepankan teknik wawancara untuk mengumpulkan data dari para sarjana. Sumber utama penelitian menggunakan kode etik yang dikeluarkan oleh AAOIFI dan melalui wawancara dengan akuntan syariah IAI, praktisi akuntansi dan ulama di MUI. Prinsip-prinsip kode etik AAOIFI meliputi taqwa, tawakal, amanah, sidiq, quwwah dan tawasi bil haq. Penerapan kode etik bagi akuntan syariah Indonesia merupakan hal penting untuk menduplikasi keutamaan pada pelamar modern, yaitu menerapkan hukum Islam dalam rangka memberikan solusi dan pedoman dalam permasalahan modern kontemporer. Penyusunan kode etik akuntan syariah Indonesia menuntut profesi akuntan Islam di dunia modern yang kompleks perlu memperhatikan urf am dan urf khas sehingga akan memberikan manfaat yang besar karena sampai saat ini profesi akuntan syariah Indonesia belum memiliki kode etik profesi.

**Kata kunci:** Akuntansi Syariah, Kode Etik, Akuntansi

### ABSTRACT

*Indonesia's Islamic sharia accounting code of ethics needs to adopt a code of ethics compiled by international experts in the global Islamic accountant organization AAOIFI as a drafting reference. The research uses an interactive qualitative type that advances interview techniques to collect data from scholars. The primary source of research uses the code of ethics issued by AAOIFI and through interviews with IAI Islamic accountants, accounting practitioners and scholars in the MUI. The principles of the AAOIFI code of ethics include taqwa, tawakal, amanah, sidiq, quwwah and tawasi bil haq. The adoption of a code of ethics for Indonesian Islamic accountants is an important matter of duplicating the virtues in modern applicants, namely applying Islamic law in order to provide solutions and guidance in contemporary modern problems. The preparation of a code of ethics for Indonesian Islamic accountants requires the Islamic accountant profession in the complex modern world needs to pay attention to urf am and urf khas so that it will give great benefits because until now the Indonesian Islamic accountant profession does not have a professional code of ethics*

**Keywords:** *Islamic Accounting, Code of Ethics, Accountants*

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## INTRODUCTION

The conventional accounting code of ethics has a concept that is partial and not exhaustive and focuses only on human ethics and does not include ethics in God. Islamic law is perfect in teaching *hablumminallah* and *hablumminannas* so that the code of ethics of an accountant must be comprehensive to include ethics in God and then ethics in human beings and other beings. The Indonesian Association of Accountants has compiled a code of ethics for the Indonesian Association of Accountants (IAI), the Indonesian Association of Public Accountants (IAPI), the Indonesian Association of Management Accountants (IAMI) but has not yet been compiled for the Indonesian Islamic Accountants Association. Various accounting scandals, financial cases, money laundering, window dressing, financial statement manipulation, financial fraud, earning management, financial malpractice, financial collusion, overstated financial statements, corruption, balance sheet modifications, accounting fraud, unethical practices violating laws and standards still occur to this day.

The Indonesian Islamic accounting code of ethics needs to be formulated in line with the development of sharia accounting practices that are becoming more

widespread in the dynamic business world with high complexity. The Islamic accounting code of ethics will provide ethical standards for Islamic accountants who work in various institutions in the field of finance so that there are no ethical issues that have a systematic impact on the national economy. Indonesia's sharia accounting code of ethics needs to adopt a code of ethics that has been drafted by international experts in the global Islamic accounting profession organization AAOIFI (Accounting and Auditing Organization for Islamic Financial Institutions/*Haiah Al-Muhasabah Wal-Murajaah Lil-Muwasasati Al-Maliyah Al-Islamiyyah*) so that it is more efficient and effective. This international organization based in the middle east has formulated a code of ethics for sharia accounting that is beneficial to Islamic accountants and auditors around the world. The international Islamic accountancy professional organization has developed various standards related to Islamic accounting and codes of ethics. The international organization AAOIFI has members from countries around the world that have published accounting standards, auditing standards, codes of ethics and standards for governments. AAOIFI sets the principles of the code of ethics of the Islamic financial profession as a reference for the

preparation of codes of ethics for Islamic accountants in Islamic countries around the world. The principles of the AAOIFI code of ethics include taqwa, tawakal, amanah, sidiq, quwwah and tawasi bil haq.

Statement of Shariah Financial Accounting Standards (PSAK) of the Indonesian Accounting Association (IAI) has undergone development to compile the product of PSAK 101 to PSAK 110, but until now there has been no draft standard code of ethics for the Indonesian Islamic Sharia accounting association. The sharia accounting committee of the financial accounting standards board (KAS DSAK) has issued PSAK Syariah 59 based on the fatwa of DSN MUI. The lack of a sharia accounting code of ethics provides an opportunity for various scandals that eventually become serious problems. Various financial accountant scandals show that good corporate governance is not working as it should. The biggest global accounting scandal of this century related to KAP Arthur Andersen (AA), the largest accounting firm internationally, unveiled the manipulation of financial statements for energy companies. Accountant ethics scandals involve the profession of accountancy that violates professional standards. Cases of financial malpractice, fraud, corruption and business ethics

scandals are on the rise around the world. Consensus balancing social prosperity and business profits is a concern among accountants. Institutions related to accounting need to introduce business ethics to improve the ethical behavior of business actors and accounting professionals. The ethics of the accounting profession continues to be developed after the revelation of a major scandal so as not to harm the public interest.

Theoretical thinking provides benefits related to a better accounting code of ethics so that the concept of a code of ethics is able to develop properly. The conventional accounting code of ethics has an imperfect concept because it only focuses on ethics towards human beings but does not practice ethics towards God. Islamic law is perfect in teaching *hablumminallah* and *hablumminannas* so that the concept of the accountant's code of ethics should include ethics to God and then ethics to man. Thought provides a scientific contribution in the code of ethics of accounting so that it has a more complete and comprehensive concept that covers various aspects better in accordance with Islamic law. Thoughts are expected to be a reference related to the improvement of the accounting code of ethics so that it becomes a useful study material, insights and knowledge that are important for

accountants. In practice, it is useful to improve the ability of accountants to practice in accordance with the correct code of ethics in accordance with the principles of Islamic law. The conventional accounting code of ethics is partially regulating only the ethics of the accountant towards human beings and the emptiness of ethics towards God causes the accountant to care only about human rules and not to care about God's rules. The conventional code of ethics of accountants causes accountants to focus only on human rules and disregard God's rules. The conventional code of ethics of accountants causes accountants to be only afraid of human supervision and never to feel supervised by God, thus legitimizing all means and circumventing systems and rules in their professional activities when human supervision is not within reach. The conventional accounting code of ethics only focuses on how accountants meet human rules that will never be perfect so that accountants try in various ways to circumvent the rules in various ways without ever disregarding the rules of Allah in perfect Islamic law.

Thought guides accountants in working professionally in accordance with the Islamic code of ethics of accounting that adheres to Islamic values. Thought provides a study related to the paradigm in the Islamic accountant's code of ethics in

conducting professional activities in accordance with the principles of *hablumminallah* and *hablumminannas*, Thought provides a guide to the code of ethics of accountants which includes ethics to God and then ethics to human beings. Thought enhances the ability of accountants in practicing ethically, actively, innovatively and creatively in accordance with the code of ethics of sharia accounting adhering to the rules of Islamic sharia. In terms of policy, this research provides a scientific philosophy related to the preparation of Indonesian professional accountant regulators in order to be able to formulate the correct rules in accordance with the principles of Islamic law. Thought gives the idea for policy makers to accommodate the concepts of *hablumminallah* and *hablumminannas* in the resulting regulations so that the rules related to accountants include ethics to God and then ethics to man. Thought is expected to provide philosophy in policies related to the ethical activities of professional accountants in order to follow the rules that have been set in Islamic law. Thought provides a reference for financial policy stakeholders in the preparation of policies related to accounting, financial management and various financial policies so that

they are guided by Islamic law which is perfect.

An earlier study by Hasan Alaidros entitled *The Accountants Ethical Code of Conduct from an Islamic Perspective: Case in Yemen* in an international journal presented that the code of ethics of accountants in an Islamic perspective in Yemen includes seven principles. Islamic accountants practice their profession by acting with integrity and maintaining objectivity and independence in attitude and behavior. Islamic accountants run the profession by always having a prudent nature in the profession so as to pay attention to the limitations of the scope in the nature of accounting services. Islamic accountants strive to adhere to the rules of *adel* (justice), *sabr* (patience) and *ihsan* (kindness). Oboh put forward ethical intentions, personal moral intensity, ethical recognition, moral idealism, moral relativism, ethical consequences and social consensus to be significant determinants in the ethical decision-making process of professional accountants in Nigeria. The main purpose of accountants is to produce financial statements for decision making by various parties, including stockholders and stakeholders. Therefore, the idealism of an accountant will affect the level of professionalism that impacts on important decisions. Adherence to

standards is positively influenced by independence. Ibrahim Elsayed Ebaid's research on ethics in accounting in Saudi Arabia reveals that the teaching of Islamic law enhances ethical perceptions in decision making. The ethical idealism of an accountant will be influenced by his level of understanding and commitment to Islamic law. Accountants with a good understanding of sharia will have ethical ideals to avoid unethical actions in managing finances and will produce good financial statements for stakeholder decision making.

Research by Namazi entitled *A Mixed Content Analysis Model of Ethics in The Accounting Profession* suggests that ethics in professional accounting is supported by four main constructions namely personal, social, economic, organizational and environmental factors. The four model constructs mentioned are interrelated and affect the professional ethics of accountants. Accountants who own these four constructs will avoid abuse and be ethically responsible. Ethical accountants will maintain accountability, prevent immoral acts and promote morality in their environment. Islamic accountants are responsible for maintaining full disclosure even if the legal system is found to have no significant relationship with the voluntary

adoption of disclosure standards. Research by Baud Accounting Ethics and The Fragmentation of Value reveals that there are six categories of justification of unethical actions that dominate accountants, namely personal commitment, utility, goal perfectionism, public duty, special obligation and personal interest. The obligation of accountants to perform specialized work is the reason most accountants commit unethical actions. The conflict between idealism and the practice of an accountant being an accountant faces the dilemma of professionalism and commercialism in his work. Research by Kiradoo entitled Ethics in Accounting: Analysis of Current Financial Failures and the Role of Accountants suggests that the accountant profession is required to uphold the principles of trustworthiness, transparency and accuracy in financial reporting. Accountants who have ethical behavior will be able to perform professionally and effectively thus reducing potential problems in practice. Accountants who understand the concept of ethics will avoid various moral dilemmas that can affect the quality of accounting reports. Accountants who have adherence to ethical principles and standards will ensure the quality of work so as to increase public confidence in the results of accounting reports made.

Accountants who understand ethical principles will avoid deliberate accounting misconceptions and various financial frauds so that various financial crises in the last decade do not happen again. Ethical accountants will avoid all fraud, ethical issues, ethical dilemmas, poor quality and unprofessional work so as to reduce ethical issues in accounting that can lead to a decline in the reputation of the accounting profession.

## **LITERATURE REVIEW**

### **Philosophy of Ethical Theory**

Deontological ethics evaluates actions based on good and bad so as to emphasize strong motivation, will and character in ethics. Teleological ethical theory assesses the good and bad of an action based on the goal to be achieved or consequences so that the action will be worth good if it has a goal to achieve something good. The ethics of teleology evaluates action through its usefulness and the good consequences it brings out so the more beneficial the action the more it will have good implications. The ethics of psychological egoism explains that human actions are influenced by motivation so that a system is needed that is able to provide the awakening of motivation in doing good. The ethical theory of egoism explains that actions will be based on self-interest. Therefore, there is a need for a code of ethics to

control selfish actions from within human beings. The ethics of utilitarianism explains that good actions will provide usefulness to the public at large so that the good and bad actions are judged from the benefits generated. The ethical theory of deontology explains that ethics is not an action based on well-executed obligations. The ethical theory of rights explains that an act is considered good if it has given the right according to its extent. The theory of virtue ethics (virtue theory) explains ethical actions according to the main human nature. Ethical virtue theory seeks to avoid traits that give a personal image that does not have ethics and virtue. The theonomical ethical theory provides a picture of the nature of moral ethics that corresponds to the essential nature of truth.

The ethical theory of utilitarianism explains that efforts in decisions will provide broad benefits and reduce adverse effects. The theory of utilitarianism is divided into the theory of ethical act utilitarianism and ethical rule utilitarianism. The ethical theory of act utilitarianism gives a picture of good deeds when they can be beneficial to many people. The theory of ethical rule utilitarianism provides a guide to good moral ethical rules that can be accepted in society. The ethical theory of deontology explains that individuals are obliged to give rights

to those who are entitled so that the benchmark in judging good and bad is based on obligation and not on the results of deeds. The ethical theory of deontology emphasizes that deeds cannot be judged by the results alone but by the existence of obligations in the deeds performed. The theory of ethical virtue explains the mindset of good behavior based on moral rules such as honesty, justice, tenacity, trust, loyalty, friendliness, honor and shame. Ethics refers to the values of good and bad of human behavior which is a basic assessment of good and bad so that it becomes a reference for decision making before performing a series of activities. Ethics displays the command to do good and forbids on the normative evils that instruct human intelligence. Ethics gives direction to human practice in relation to responsibilities and obligations. Ethics gives the order of life both to oneself and society in relation to values, way of life, rules of life and habits inherited by the next generation. Ethics gives influence on life, orientation to live it, helps to take attitudes, act appropriately to make decisions in various aspects. Ethics sets standard limits in social interaction. Practical ethics gives meaning direction in morality, customs, habits, values and norms that apply in society. Ethics gives meaning to the thinking of moral values and ethics.

## **Sharia Accounting**

Sharia accounting practices with principles derived from Islamic law so as to use universal logical opinion in accordance with the nature of the truth. Islamic accounting uses a practical paradigm derived from the principles of Islamic law so that it is able to create accountability in the business process. Islamic accounting uses a practical paradigm derived from the principles of Islamic law so that the business results of business activities meet the value of justice (fairness fully) in order to achieve the prosperity of mankind. Sharia accounting is based on practice guided by Islamic law so as not to use the primary principles of capitalist economics. The basic principles of Islamic accounting in practice are based on the principles of Islamic law which are different from conventional accounting which is based on the circular flow of economic activity with market competition. Sharia accounting uses Islamic sharia principles that protect the weak so that there is no monopoly of detrimental assets.

Sharia accounting reflects the nature to create justice for Muslims. Islamic accounting emphasizes the nature of unity (unity), balance (equilibrium), freedom (freewill) and responsibility (responsibility). Islamic accounting provides harmony for life and fulfillment of

needs in accordance with Islamic law. Islamic accounting seeks to maintain objectivity, giving birth to a dynamic and progressive attitude based on Islamic law. Sharia accounting based on the Qur'an, hadith, Islamic law jurisprudence (ijtihad) and the dynamics of civilization. Islamic accounting displays a system based on Islamic values. Islamic accounting is different from the conventional capitalist system. Islamic accounting describes the application in accordance with the guidelines of Islamic law so as to fulfill its obligations to God. Islamic accounting provides the principle that property must be managed in accordance with Islamic law as an integral part of comprehensive Islamic teachings. Islamic accounting aims for the good of the afterlife to create a balance of individual and public interests by providing prosperity with optimal use of resources. Islamic accounting describes the accounting system according to contemplation (contemplation), sensation (sensation), tafaquh (perception) and reflection (reasoning) based on Islamic law.

## **Code of Ethics for Shariah Accountants**

The code of ethics of sharia accountants is formulated based on the perspectives derived from Islamic sharia presenting a



comprehensive framework. The Islamic code of ethics provides the basis for accountants to act in their professional activities with justice, virtue, honesty, responsibility and trustworthiness, and thoroughness. The sharia accounting code of ethics is based on the ethics of accountants with the principles of integrity, caliphate, sincerity, piety, truthfulness and working with trust, fearing God in all things and being accountable before God. The Islamic code of ethics guides accountants to work reliably, have legitimacy, emphasize objectivity, maintain professional competence and diligence, conduct faith-driven behavior, be professional by maintaining technical standards and emphasize objective attitudes.

The sharia accounting code of ethics guides accountants to serve the public with competence, professional prudence, accuracy, have high skill set for their profession through knowledge and experience. The Sharia Accounting Code of Ethics provides guidelines for professional accountants to be virtuous, honest, obey the rules and diligently follow standards. The code of ethics for sharia accounting provides guidelines for the conduct of accountants who are guided in accordance with Islamic law. The Islamic code of ethics seeks to improve the conduct of accountants on the basis of Islamic sharia. The

Islamic code of ethics recommends accountants to be objective, keep secrets, not to disgrace, have a helpful attitude, work with trust, be trustworthy and carry out professional activities without violating sharia principles.

## **RESEARCH METHODS**

The research uses an interactive qualitative type that advances interview techniques to collect data from experts and scholars with non-statistical procedures. The research uses in-depth studies to collect data from respondents in the research setting. Interactive research explains the context of the study by illustrating perspectives on phenomena through questions to experts with their expertise, experience and expertise. Research using interactive qualitative is expected to produce more in-depth results. The research uses a case study type qualitative research with empirical investigation of a contemporary phenomenon. This case study research conducts specific case identification aimed at illustrating in detail with in-depth understanding so as to obtain useful results. Qualitative research with this case study model conducts a review of the phenomenon in depth, detail and intensively contains meaning to produce useful research results.

Sources of research data were obtained by using primary and

secondary data. The primary data source is the data source that directly provides the data to the data collector. The primary source of research uses a code of ethics issued by AAOIFI or Haiah Al-Muhasabah Wal-Murajaah Lil-Muwasati Al-Maliyah Al-Islamiyyah International institution that develops sharia accounting standards that include conceptual framework, illustrative violations and illustrative ideals. Other primary data sources were obtained through interviews with scholars and accountants. Interviews of ulama research subjects were taken from Islamic accountants and ulama whose fatwas gave significant influence for Indonesian Muslims in general and for Islamic accountants in particular. The researcher tried to interview Islamic accountants from IAI and scholars who are members of the Indonesian Ulema Council (MUI) as the primary data source. Secondary data sources for this study use supporting data appropriate to the study. Secondary data sources in this study used documents. Secondary data sources also used books related to the research. Secondary data sources also use journals of scientific papers and various related policies that have been published.

Data collection used are interview methods, documentation and observation. Interviews are conducted by exchanging ideas

through a process of questions and answers so that they can be arranged into the meaning needed in accordance with the topic in the research. The research uses in-depth interviews with informants directed at the research theme. Research uses documentation data collection techniques to draw valid conclusions related to research problems derived from writings, scientific works and others. The research uses interviews with respondents to get thoughts related to the research topic. Data collection instruments use people, the researchers themselves, as instruments so that research can develop well. Research uses observation so that the data obtained is sharper, more complete and meaningful.

Analytical techniques use qualitative analysis interactively and continuously during the research stage until thorough. Qualitative data analysis using data reduction measures, display and inference and verification. Reduction of research data by selecting, focusing on data and abstracting data by selecting the main thing and creating a resume. The data reduction process simplifies the field notes of the data collection results then presented in the narrative as a conclusion. The data display organizes the data narratively for drawing conclusions. The three components work by interacting with each other. The process of data

analysis using case study types with situational analysis. Situational analysis data analysis techniques provide a comprehensive description of the research context. This type of research with situational analysis seeks to provide a complete interpretation of problems and situations. Situational analysis research provides a perspective related to the core and problem situation.

## **RESULTS AND DISCUSSION**

### **Taqwa (Allah Consciousness)**

Prophet Muhammad sallallaahu 'alaihi wassalam was sent in order to perform the perfection of noble morals and give the teachings of piety. The pious Islamic accountant will get the good of this world and the hereafter so that he makes the Qur'an Assunnah as a guide in all activities of his life. Islamic accountants carry out professional financial accounting activities based on the principles of Islamic law so that they are able to perform well and be adorned with ethics. The code of ethics of Islamic accountants is compiled based on the principles of Islamic law will provide guidance for accountants to carry out their main functions in the world of contemporary modern finance well so as to give a positive impact to the general public. The adoption of the AAOIFI code of ethics in order to prepare the code of ethics for

Indonesian Islamic accountants needs to be done in the form of a legal opinion through *ijtihad* with experts because it will be generally applicable to the public. The Indonesian code of ethics of Islamic accountants solves modern problems based on Islamic law. The Islamic code of ethics of accountants is formulated to be able to solve such complex contemporary modern problems. The code of ethics of Islamic accountants is compiled to be a reference for Islamic accountants who are firmly pious to God, carry out God's commands and avoid His prohibitions in professional activities that are complex in the demands of accounting modernity. The code of ethics of *taqwa* is one of the important codes of ethics in the code of ethics of Islamic accountants which means maintaining or maintaining the commandments of God in all aspects of life.

The code of ethics of Indonesian Islamic accountants is as important as other professions have a code of ethics that governs the profession. The code of ethics of Islamic accountants will provide guidance for Islamic accountants to always be pious to carry out God's commands, maintain a good relationship with God by carrying out His commands, stay away from disobedience and do not fall into acts that are not pleasing to Him. Islamic accountants are pious for fear

of falling into sin and have a high responsibility to fulfill the obligations in Islamic law that they must carry with full trust. The pious Islamic accountant has a valuable supply of life without which life is meaningless and the fact is that it will be difficult to get happiness in this world and the hereafter. The pious Islamic accountant has a fear of committing the biggest sins of shirk permanently in hell, major sins as well as various kinds of minor sins. A pious Muslim accountant speaks and does good deeds for the sake of Allah alone so that he is sincere in all good deeds. The pious Muslim accountant does not have a love for lust that plunges into various evils so that his piety will give great influence in the heart as well as the whole body to do good. Indonesian Islamic accounting standards have been well compiled but until now the Indonesian Islamic accounting code of ethics has not been compiled. The compilation of the code of ethics for Islamic accountants provides guidance, warnings and motivation for Islamic accountants to always fear Allah. Pious Islamic accountants have the ability to solve various problems of life and the problems of modern accounting professionals that are full of challenges so that they are able to be a problem solver instead of being a problem maker. Pious Islamic accountants are able to provide solutions to various problems so that

they are not part of the problem itself. A pious Islamic accountant will achieve happiness in this world and the hereafter so that he will enter heaven and be protected from the torment of hell. A pious Islamic accountant implements the teachings of Islamic law in all aspects of his life so as to make taqwa as a paradigm of life that consistently maintains good deeds and stays away from all forms of His prohibitions.

### **Tawakkal (Reliance on Allah)**

The code of ethics of Islamic accountants needs to be compiled in accordance with the teachings of the Prophet who was sent to perfect human morality. The code of ethics of Islamic accountants is compiled to provide guidance on various noble morals by paying attention to *urf maruf*. The code of ethics provides guidelines for accountants to practice the morality of trust in God in all professional activities. Islamic accountants trust to rely on Allah in all matters by exerting their best efforts. Islamic accountants trust as a form of deeds of the heart not verbal practices or limbs. Islamic accountants depend their hearts only on Allah in all activities performed by using various resources to achieve goals. Islamic accountants trust in satisfying all the needs of Allah with pleasure to all his destinies by exerting all efforts. Islamic accountants trust to follow the course of life according to the

will of Allah and are satisfied with what happens and satisfied with what Allah has given. Islamic accountants trust by sticking to Allah in all situations. Islamic accountants trust in surrendering everything to Him, attachment to God, peace of mind and feeling enough. Islamic accountants trust with attachment of heart to Allah, serenity in the determination of His destiny, feeling enough, gratitude when given and patience when not given.

### **Sidiq (Integrity)**

Islam teaches to do the right thing by not violating the principles of sharia so the need for a code of ethics for Islamic accountants as a form of self-protection from things that are not right. The preparation of the code of ethics of Islamic accountants as a form of practicing the hadith of the Prophet *antum a'lamu bi umuri dunyakmu* you better understand in the affairs of your world so that it can be a guide for fair policy. The preparation of the Indonesian Islamic code of ethics is included in the application of Islamic law to solve contemporary problems. The code of ethics of Islamic accountants is formulated to be able to applicatively solve today's problems that are so dynamic and complex. The code of ethics of Islamic accountants teaches that Islamic accountants are firm and honest in carrying out their profession in the demands of the

changing times. The Islamic code of ethics teaches honesty as the key to goodness. Islamic accountants are steadfast in their honesty in the various problematic dialectics of modernity in the myriad of interests that pervade the profession. Islamic accountants practice honesty (*shiddiq*) which is in harmony between words and deeds so that Allah will judge him as an honest person. Islamic accountants are honest before Allah, honest to themselves and honest to others so that honesty becomes the moral behavior of his life. Islamic accountants practice honesty which is a praiseworthy character and is a characteristic of faith. Islamic accountants do honesty so as to be lucky in this life and the hereafter. Islamic accountants spread *akhlakul karimah* through the example of honesty in speech and deeds. Islamic accountants behave honestly so as to execute various virtues and in the end will feel the beauty of honesty.

Islamic accountants have the nature of honesty that will lead to goodness. Islamic accountants do good deeds that will lead to heaven. Islamic accountants have always been honest so that they are recorded in the sight of Allah as honest people. Islamic accountants stay away from lying because in fact lies will lead to crime. Islamic accountants stay away that evil will lead to hell. Islamic accountants do

not lie because they will be recorded in the sight of Allah as liars. The Indonesian Islamic Accountant Code of Ethics is included in the perspective of Islamic law in the form of fatwas that need to be formulated jointly by experts. The Indonesian code of ethics for Islamic accountants is formulated jointly by experts because it will give a wide influence for Islamic accountants in their professional performance. The formulated code of ethics of Islamic accountants will keep accountants away from detrimental deceptive behavior. Islamic accountants stay away from saying something that is not true with the intention of deceiving others. Islamic accountants stay away from lies because lies will only lead people astray and misguidance will plunge them into hell. Islamic accountants avoid lies so as not to be recorded in the sight of Allah as liars.

#### **Amanah/Trustworthiness**

The Islamic code of ethics provides guidance for accountants to always do the right thing in all professional activities in accordance with the rules of Islamic law. The Islamic code of ethics provides guidelines for doing the right thing by fulfilling the trust to those who are entitled to receive it. The code of ethics of Islamic accountants needs to be compiled as guidance for Islamic accountants in carrying out the obligations of their professional

activities. The preparation of the Islamic accounting code of ethics is the basis for Islamic accountants to carry out the duties of their profession well. The code of ethics of Islamic accountants provides guidance for carrying out a charged trust to the best of one's ability by not committing treason. A trustworthy Islamic accountant can be trusted in fulfilling the duties, authorities, and responsibilities related to a given position. Islamic accountants fulfill their promises if they ever promise to fulfill their mandates. Islamic accountants fulfill the trust of those who entrust them. Islamic accountants avoid betraying the mandate of Islamic accountants avoid the sign of hypocrisy in lying. Islamic accountants avoid making promises but deny and disobey mandates. Islamic accountants stay away from hypocrisy which if they tell a lie, if they promise to disobey and if they are given a trust then they will disobey. Islamic accountants stay away from hypocritical behavior that reveals something different from what is hidden in his heart. Muslim Islamic accountants fulfill the trust in general, including all things that are obligatory for the servant in the rights of God and the rights of fellow human beings. Islamic accountants carry out the trusts that are carried and ordered to be fulfilled. Islamic accountants fulfill the burden of the mandate by taking good care of it

because it is legally obligatory. Islamic accountants maintain power with trust. Islamic accountants avoid humiliation and remorse on the Day of Judgment by betraying power. Islamic accountants perform their duties in their power.

Islamic accountants are aware of the weight of the mandate that is imposed so they must take it seriously. Islamic accountants fulfill their mandates in secret or openly. Islamic accountants realize that large beings such as the sky, earth and mountains are reluctant to accept trust because of their weight. Islamic accountants need to be serious in fulfilling the trust so as to obtain a large reward. Islamic accountants realize that if the trust is violated then they will be punished. Islamic accountants need to be afraid when given the burden of trust so that they take it seriously. Islamic accountants realize that if the trust is not exercised then it is included in disobedience to the Rabb and will incur sin. Islamic accountants need to realize that human beings will find it difficult to carry out the mandate that God has imposed, so it is necessary to be serious and focused. Islamic accountants fulfill their trust so that they do not include oppressors. Islamic accountants need to seriously add knowledge in order to fulfill the trust when it is needed. Islamic accountants realize that trusts are deposits and trusts

that must be fulfilled. Islamic accountants exercise trust in Allah by fulfilling obedience, obligations, sharia orders and maintaining the various limitations of Islamic law so as not to include disregarding the trust.

### **Quwwah (Professional)**

The Islamic code of ethics instructs the accountant to always duplicate goodness in his life. Islamic accountants need to constantly improve their skills and knowledge that will be able to increase professionalism in the work of their profession. The Islamic code of ethics will provide principles for accountants to improve their professionalism so that they can do their job well. Islamic accountants continuously increase their capacity, intellectuality, professionalism to the level required for the performance of duties. Islamic accountants perform their professional duties professionally, on time, and with discipline, are not lazy, do not procrastinate and always increase their faith. Islamic accountants do professional deeds by thinking positively and multiply goodness in their work and always return to God in every activity. Islamic accountants become strong believers so that they are more loved by Allah. Islamic accountants have a strong determination, the nature of honesty, the spirit of non-surrender, the desire to achieve good that is

strong and intelligent in acting. Islamic accountants have strong spiritual, intellectual and physical strength so that a perfect human being is formed who is loved by Allah. Islamic accountants have a spirit that is obedient to God and stay away from sin so that it becomes a life full of goodness. Islamic accountants have a healthy and strong spirit who is diligent in worship. Islamic accountants have a common sense that motivates them to optimize their ability to think positively and constantly add knowledge. Islamic accountants have a healthy physique because the body also has rights that you must fulfill so it is necessary to maintain balance in life.

Islamic accountants are eager to be strong believers more so that they are more loved by Allah than weak believers. Islamic accountants have the spirit to do useful things and always ask God for help in all matters. Islamic accountants do not feel weak in the face of various tests or disasters. Islamic accountants are always enthusiastic with full force to carry out all good deeds. Islamic accountants believe that all of God's destinies will bring good. Islamic accountants are eager to do deeds that bring benefits as well as stay away from deeds that pose a danger. Islamic accountants are passionate about doing good deeds with the intention of reaching the hereafter.

Islamic accountants unite the determination and desire to achieve the good of the hereafter. Islamic accountants try to achieve something useful with the spirit of non-surrender. The Islamic code of ethics provides a ta'awun paradigm so that it places cooperation in goodness and piety as important principles in life activities as well as professionalism. Islamic accountants continuously work together in goodness and piety as well as correct deficiencies, evaluate and improve the necessary capabilities. Islamic accountants perform continuously to correct the lack of knowledge, skills or abilities necessary to perform the task entrusted to them. Islamic accountants always evaluate, correct and improve the skills in the activities involved. Islamic accountants are eager to improve themselves to be active in obtaining God's blessings by continuing to rely on their hearts and pray to Him. Islamic accountants improve their hearts by continuously sincerely, sincerely, doing good deeds intended for Allah, performing ibadah as best they can, living a good life, trying their best to improve their abilities seriously and constantly repenting. Islamic accountants improve themselves and do good so as to get a happy life in this world and the hereafter. An Islamic accountant relies himself and his



soul in all endeavors on Allah in his professional activities and life.

### **Tawasi bil Haq (Exhorting Truth)**

The Islamic code of ethics of accountants instructs accountants to have an ethical awareness to be human beings who are steadfast with the truth and advise others to practice the truth. Islamic accountants have a high motivation to encourage the public to do good so that bad actions do not develop and can be prevented continuously. Islamic accountants increase their knowledge of Islamic law so that they are able to act positively and wisely in spreading goodness. Islamic accountants have the awareness that every human being has the potential to make mistakes, has the nature of forgetfulness so as to violate the truth intentionally or unintentionally so that the habit of advising each other the truth needs to be built. Islamic accountants realize that every Muslim is not immune from various problems that have the potential to commit crimes, so they need constant advice. Islamic accountants need to build a system that is able to prevent evil and encourage the public to do good. Islamic accountants realize that truth and patience need to be conveyed so that evil does not arise. Islamic accountants realize that not everyone has good knowledge so advice needs to be continuously developed and those who already

know their knowledge are reminded not to forget. Islamic accountants give advice with the aim of wanting good in others not to demean or blame. Islamic accountants must be aware that Islam emphasizes giving advice to each other. Islamic accountants advise Muslims to fear Allah, follow the rules in the Qur'an, follow the teachings of His messenger, follow the rules of the Muslim government in goodness. The Islamic accountant proves to love his brother as he loves himself actively and enthusiastically in advising in piety and truth. Islamic accountants want good for society by showing the truth as a form of love for fellow Muslims.

Islamic accountants provide benefits by showing various things that are good for Muslims in matters of this world and the hereafter. Akutnan Islam teaches good things to those who do not know and helps Muslim brothers with words and deeds. Islamic accountants are passionate about spreading goodness by eliminating harm for Muslims and giving them benefits. Muslim accountants advise without exposing shame and insulting Muslim brothers so as to try to save others from the loss of the hereafter with advice. Islamic accountants use the blessings of age given to worship Allah so that human beings become noble who always spread the truth. Islamic accountants strive to

continuously reap the benefits of the hereafter with faith, good deeds, advising each other in truth and patience. Islamic accountants advise in truth, by motivating believers and doing pious deeds. Islamic accountants advise to be patient in obedience to God, stay away from immorality, face God's destiny that is both pleasant and painful. Islamic accountants give advice based on sincere intentions and carried out in accordance with the instructions of the Prophet because deeds depend on intentions and a person is rewarded according to his intentions. Islamic accountants have the motivation to spread knowledge to various parties by showing kindness. Islamic accountants believe that by teaching others will get a reward like the reward of the perpetrator. Islamic accountants teach others with goodness in general so that others get the goodness of this world and the hereafter. Islamic accountants teach virtue in various forms through words and deeds. Islamic accountants teach others with the belief that every Muslim as a nation is born to teach goodness. Islamic accountants teach others good things so that goodness can be spread and felt by the community. Islamic accountants teach others what is good and good so that evil does not dominate with goodness continues to be shown. Islamic

accountants believe in teaching others goodness by setting an example of goodness so that they become role models.

The Islamic code of ethics motivates accountants to avoid impatience in all matters because it will give bad consequences. Islamic accountants cultivate patience by avoiding anger. Islamic accountants instill patience in carrying out the truth by behaving ethically and acting in accordance with applicable good law. Islamic accountants are patient by believing that the world was created as a trial of grief so that patience is very important in undergoing various tests. Islamic accountants maintain the nature of patience in obedience to God by believing that God loves those who are patient. Islamic accountants practice patience as a form of worship that earns unlimited rewards and is recorded as a pious deed before Allah. The Islamic code of ethics provides guidelines for accountants to have the concern to help fellow Muslims in useful matters as well as take a position in meeting Muslims who need help. Islamic accountants believe that the principles of Islamic law have provided perfect rules for human beings in detail in all aspects of life. Islamic accountants have a sense of concern for fellow Muslims in the social relations of society. Islamic accountants have a responsibility in

a good Muslim social life. Islamic accountants maintain the Islamic brotherhood so that they love and cherish their Muslim brothers. Islamic accountants have the nature of mutual respect and help with their Muslim brothers. Islamic accountants have an attitude of unity and not hostility to fellow Muslims. Islamic accountants have good solidarity and even in some parts prioritize (itsar) in worldly affairs not the hereafter. Islamic accountants have a concern to maintain a good life by maintaining the solidarity of the Muslim brotherhood.

Islamic accountants have concern by teaching each other and giving advice to their Muslim brothers, Islamic accountants actively teach good advice in order to improve the people based on good intentions, Islamic accountants have concern by having good prejudices in all circumstances and avoid having prejudices which is bad. Islamic accountants stay away from bad prejudice because prejudice is included in the most false words. Islamic accountants avoid the nature of complaining about sheep (namimah) in the form of tahrisy (provocation) between people and scattering the hearts of the believers whose law is haram according to the scholars. The Islamic code of ethics provides direction in responding to actions that violate the ethics of morality that are detrimental to the

order of social life. Islamic accountants need to be firm and proportionate in the event of finding unethical actions by giving advice. Islamic accountants hold firm priorities by avoiding unethical behavior. Islamic accountants hold fast to virtue by striving to be a ummah that prevents unethical actions. Islamic accountants respond to moral actions by enjoining on goodness with a method of good advice and proportion.

## CONCLUSION

The adoption of the code of ethics of the Accounting and Auditing Organization for Islamic Financial Institutions (Haiah Al-Muhasabah Wal-Murajaah Lil-Muwasasati Al-Maliyah Al-Islamiyyah) for Indonesian Islamic accountants is an important matter that is included in the duplication of goodness and included in the modern applicative of applying Islamic law. in order to provide solutions and guidance in contemporary modern problems. The preparation of a code of ethics for Indonesian Islamic accountants is required by the Islamic accountant profession in the complex modern world, so it will provide great benefits because until now, the Islamic accountancy profession does not have a professional code of ethics. The modern world requires every profession to have a code of ethics as a guide to act professionally

and used as a guide to do good and avoid harm as the Islamic principle of *la dharara wala dhirara* so that it does not pose a danger and does not endanger the continuity of a good life according to Islamic law. The Indonesian Islamic Accountant Code of Ethics needs to be compiled by experts from various fields in a multidimensional manner related to accounting ethics so as to produce a comprehensive and useful code of ethics for the Islamic accounting profession and have clear measurement parameters so that it can be used as a comprehensive guide and can be applied in professional activity.

Indonesian Islamic accountant code of ethics needs to be compiled through adoption in the form of legal opinion that is generally valid so that it is formulated jointly in *ijtihad jamai* by experts related to the Islamic accountancy profession because the code of ethics is needed for the Islamic accountancy profession along with the profession that has the scope of work, which is becoming more widespread. The Indonesian Islamic Accountant Code of Ethics is compiled as a form of Islamic legal perspective in the form of a *fatwa* that needs to be formulated properly and carefully jointly by experts and experts in the field because it will provide a broad influence for Islamic accountants in their professional performance in

Indonesia. The adoption of the AAOIFI code of ethics for the preparation of the Islamic accountant's code of ethics is based on the basic principles of Islamic law that will help accountants to continue with positive things so it needs to be formulated by experts to be able to applicatively solve current problems that are so dynamic and complex. The Islamic code of ethics teaches Islamic accountants to be honest in carrying out their profession in the demands of modernity and globalization in an era of disruption with such rapid changes in various aspects of life that it needs to be formulated in order to improve the professional performance of Islamic accountants. The Indonesian Islamic Accountant Code of Ethics is compiled as a form of *fatwa* that needs to be formulated jointly by scholars with the views of Islamic accounting experts by referring to various codes of ethics and national and international rules that are important and relevant so that it can produce a useful code of ethics and more appropriate in its application. The code of ethics of Islamic accountants is compiled in the form of legal opinion or perspective of Islamic law, so it needs to be compiled in a joint decision by experts, academics, practitioners and scholars who understand the field of profession well because as a legal opinion that will affect the general

public so it needs to be formulated in *ijtihad jamai* is not *ijtihad fardhi* by making the AAOIFI code of ethics and various other relevant rules as reference. The adoption of the AAOIFI code of ethics for the preparation of the code of ethics for Indonesian Islamic accountants needs to pay attention to the typical *urf wa urf am* in the Indonesian context so as to produce a code of ethics that is appropriate and in accordance with the conditions and not contrary to Islamic law. The code of ethics of Islamic accountants is compiled with reference to the code of ethics of AAOIFI, although it is not equally important, it does not contradict the principles of Islamic law and refers to the principle of *aladah almuhakamah*.

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