PERBANAS JOURNAL OF ISLAMIC ECONOMICS & BUSINESS
Prodi Ekonomi Syariah – Fakultas Ekonomi & Bisnis (FEB) Perbanas Institute
Website: https://joieb.perbanas.id/index.php/Joieb/index

The Role of Islamic Principles in the Development of Accounting

Ai Netty Sumidartiny[1]*, Martina Safitry[2]

[1,2]Institut Ilmu sosial dan Manajemen STIAMI , Jl. Pangkalan Asem Raya,Cempaka Putih, 10530, Jakarta,Indonesia

*ai.netty08@gmail.com

Diterima: 09-12-2024 Direvisi: 26-01-2025 Disetujui: 27-01-2025

ABSTRAK

Perkembangan akuntansi modern telah dipengaruhi oleh berbagai sistem nilai dan tradisi, salah satunya adalah ajaran Islam yang memberikan kontribusi penting, terutama melalui prinsip-prinsip etika, transparansi, dan keadilan yang diambil dari Al-Qur'an dan Hadis. Prinsip-prinsip seperti kejujuran, tanggung jawab sosial, penghindaran *riba* (bunga), dan *gharar* (ketidakpastian) menjadi landasan dalam pencatatan dan pelaporan transaksi keuangan yang adil. Penelitian ini bertujuan untuk mengeksplorasi bagaimana kontribusi Islam dalam perkembangan ilmu akuntansi. Metode penelitian ini kualitatif yaitu menggunakan studi pustaka dengan database Google Scholar untuk mencari sumber-sumber yang relevan. Hasil penelitian menunjukan bahwa nilai Islam pada perkembangan akuntansi memiliki pengaruh tentunya terhadap prinsip yang menekankan pada akad atau transaksi yang bersesuaian dengan prinsip-prinsip syariah, yang hal ini tidak ditekankan pada akuntansi konvensional. Serta dalam akuntansi syariah menekankan terhadap semangat Islam terdapat pada surat Al Baqarah ayat 282, akuntansi dalam Islam memiliki prinsip keadilan, kebenaran, dan pertanggungjawaban. Terbentuknya organisasi yang bernama Ikatan Akuntansi Indonesia (IAI) pada tanggal 23 Desember 1957 serta terbentuknya Standar Akuntansi Keuangan Syariah (SAS) diimplementasikan sebagai regulasi dan standarisasi yang jelas dalam praktik lembaga keuangan syariah.

Kata kunci: *Kontribusi Islam; Nilai Islam; Perkembangan akuntansi; Akuntansi syariah*

ABSTRACT

The development of modern accounting has been influenced by various value systems and traditions, one of which is Islamic teachings. Islam makes an important contribution to the development of accounting, especially through the principles of ethics, transparency and justice taken from the Koran and Hadith. Principles such as honesty, social responsibility, avoidance of riba (interest), and gharar (uncertainty) are the basis for fair recording and reporting of financial transactions. This research aims to explore how Islam contributes to the development of accounting science. This research method uses qualitative, namely using library research using the Google Scholar database to search for relevant sources. The research results show that Islamic values in the development of accounting have a definite influence on principles that emphasize contracts or transactions that are in accordance with sharia principles, which are not emphasized in conventional accounting. And sharia accounting emphasizes the spirit of Islam in Al-Baqarah verse 282, accounting in Islam has the principles of justice, truth and accountability. The formation of an organization called the Indonesian Accounting Association (IAI) on December 23, 1957, and the formation of Sharia Financial Accounting Standards (SAS) were implemented as clear regulations and standardization in the practices of sharia financial institutions.

Keywords: *Islamic contribution; Islamic values; Accounting development; Sharia accounting*

INTRODUCTION

The history of sharia accounting emerged since the development of Islamic religious teachings brought by the prophet Muhammad SAW. The proof is in one of the verses in the Al-Qur'an which explains about recording which is done on credit/non-cash, namely "O you who believe. If you make debts and receivables (transactions) for the specified time, you should write them down (record and book them" (Quran 2:282). With the command from Allah SWT, the revelation of this verse has become a reference for recording every transaction. which is conducted.

In the development of Caliph Umar bin Khattab, the concept of recording began to be more structured with the introduction of "*Diwan*" (a kind of office or state financial record) which recorded income and expenditure from state assets, including *zakat*, *jizyah*, *kharaj*, and others. Accounting during this period developed to record state administration more transparently and fairly. Meanwhile, in the Abbasid Caliphate, accounting science began to develop more complexly. Many experts in the fields of finance and administration began to develop more sophisticated recording methods. At this time, the concept of double-entry bookkeeping, which is known in the Western world, also existed in the form of Islamic recording which separated income and expenditure. So, the accounting recording process is always developing, from the time of the prophet, friends, Caliph, up to modern times.

Accounting plays an important role in building modern Islamic civilization (Pratama et al., 2017). Becomes the main tool for ensuring transparency, fairness and responsibility in economic transactions in accordance with sharia principles (Marlia et al., 2024). In this context, accounting is not only a financial recording system, but also a tool for maintaining moral and social integrity, which supports fair and sustainable economic and civilization development. Application of Sharia Economic Principles Sharia accounting allows Muslims to carry out economic activities in accordance with Islamic principles, such as the prohibition of *riba* (interest), *gharar* (uncertainty), and *maisir* (speculation) (Gani, 2022). With the existence of a sharia accounting system, financial institutions such as sharia banks, takaful insurance, and sharia capital markets can grow and develop rapidly in various Muslim countries (Kurnia et al., 2023). This forms the foundation of a fair economy, where profits and risks are shared in a more transparent and ethical way.

This is consistent with the findings of (Yuni et al., 2023), who stated that sharia-compliant bookkeeping is crucial as all aspects must be accountable to all parties. This is because it requires a thorough understanding of Islamic principles and the awareness that any mistakes could result in severe consequences. Furthermore, this aligns with the findings of (Andika & Olii, 2023), who highlighted that the implementation of sharia accounting can significantly enhance a company's value. By adhering to sharia principles, companies can build trust among stakeholders.

According to Haniffa & Hudaib (2011), the foundational principles serve as the most fundamental distinction between conventional accounting and sharia accounting. In sharia accounting, economic activities must adhere to Islamic principles and be integrated into the broader life of the Muslim community. Conversely, conventional accounting is based on human logic, which is flexible and may change depending on societal needs and cultural contexts.

Some previous studies have been discussed about the Islamic accounting and its history, but through this study the role of Islamic principles in the development of accounting is discussed more comprehensively. Therefore, the aim of this research is to discover the role of Islam in the development of accounting. Topics that will be discussed in this article are started with how Islam contributes to the development of accounting. Next topics are what Islamic values in accounting and the relevance of Islamic accounting in the modern context. After that, it will discuss the comparison with conventional accounting systems. Finally, the history of accounting from century to century in Indonesia is as the last discussion.

METHOD

This research used qualitative methods or central review, namely the process of identifying, assessing and interpreting all available research evidence with the aim of finding answers related to the research questions that have been created (Andriani, 2022); (Kitchenham et al., 2011); (Purnomo, 2021). The search process was carried out using the Google Scholar database to collect relevant literature sources which were analyzed in depth (Fauzi et al., 2019). A search was conducted through Google Scholar, resulting in ten articles published between 2017 and 2024 in the form of scholarly journals relevant to the research topic. The literature review was used to gain a deeper understanding of Islam's contribution to the development of accounting.

Data analysis in this qualitative approach was conducted using thematic analysis techniques. The collected qualitative data was analysed to identify patterns, themes, and emerging relationships, providing rich and in-depth insights into the role of Islam in the development of accounting.

RESULTS AND DISCUSSION

Islamic Contribution to The Development of Accounting

Sharia accounting has become an increasingly important topic in the context of the global business world. Sharia accounting principles are based on the principles of Islamic law governing finance and business transactions. Sharia accounting refers to accounting practices that are in accordance with Islamic sharia principles, such as the prohibition of *riba* (interest), *gharar* (uncertainty), *maysir* (gambling), and haram, which are examples of accounting methods that fall under the umbrella of sharia accounting. The use of Islamic sharia accounting reflects these ideas (Sela Srimaya et al., 2023).

The Principle of Avoiding Usury and *Gharar* is the main contribution of Islam to the development of accounting, namely the application of the principle of prohibiting usury (interest) and *gharar* (uncertainty or speculation). The concept emphasizes that the financial system must be free from detrimental and unfair elements, such as interest or transactions involving uncertainty. According to (Chapra, 1992). The Islamic accounting system influences the development of ethical accounting standards and practices in the Islamic banking and Islamic finance sectors in general. These practices also help promote a more stable and sustainable financial sector, which is relevant to modern accounting practices in risk management.

Islam also introduced the concepts of *zakat* and *waqf* which have direct implications for accounting practices. *Zakat* is an obligation for Muslims to give part of their wealth to the needy, and this requires an accurate accounting of assets. Accounting information is useful for decision making, especially to assist managers in making *zakat* allocations. Accounting information can be used to assist in selecting effective and targeted programs. Choosing a program that is right on target, effective and economical will really help in the process of allocating the *zakat, infaq*, alms, grants and *waqf* funds received. *Zakat* accounting information can also be used as a tool to measure the performance of *zakat* management institutions. Accounting in this case is needed primarily to determine performance indicators as a basis for performance assessment (Batubara, 2017).

Islam also introduced the concepts of *zakat* and *waqf* which have direct implications for accounting practices. *Zakat* is an obligation for Muslims to give part of their wealth to the needy, and this requires an accurate accounting of assets. Accounting information is useful for decision making, especially to assist managers in making *zakat* allocations. Accounting information can be used to assist in selecting effective and targeted programs. Choosing a program that is right on target, effective and economical will really help in the process of allocating the *zakat*, *infaq*, alms, grants and *waqf* funds received. *Zakat* accounting information can also be used as a tool to measure the performance of *zakat* management institutions. Accounting in this case is needed primarily to determine performance indicators as a basis for performance assessment (Batubara, 2017).

Waqf also involves sustainable asset management, and in the context of modern accounting, this has contributed to the development of accounting systems that record social assets and social contributions in a more structured manner. The main objective of *waqf* reporting and accounting, apart from providing information regarding the financial circulation of *waqf* institutions that is beneficial to society, also has other, more comprehensive objectives, namely first, provide information to help evaluate the fulfillment of the *nazhir's* responsibilities towards the mandate of managing and developing *waqf* assets as well as maintaining and distributing the results. Secondly, provide information on the compliance of *nazhir* and *waqf* institutions with sharia principles. Thirdly, increase the efficiency and effectiveness of the work of *nazhir* and *waqf* institutions. Fourthly, protect *waqf* assets. And finally, evaluation of what the *nazhir* or *waqf* institution (stewardship) has done regarding the *waqf* resources it handles (Badan Wakaf Indonesia, 2021).

Islamic Values in Accounting

Harahap (1992) stated that Islamic accounting uses a comparative method between Islamic sharia concepts that are relevant to accounting. So that Islamic values in accounting are found in the legal structure, *muamalat*, and Islamic history. Both refer to the truth even though the level of quality and dimensions and weight of responsibility can be different. The emphasis on aspects of responsibility and aspects of decision making is different. Islam protects all stakeholders, while capitalist accounting fulfills the interests of capital owners and secular capitalist ideology. According to Harahap (1992) who stated two things, first, Islam as a religion has special rules in the financial economic system (for example, free interest banking system) and definitely requires a special accounting theory that can accommodate sharia provisions. And then, if various studies conclude that local cultural aspects (national boundaries) greatly influence the development of accounting, then Islam as a religion that transcends national boundaries should not be ignored. Islam can encourage internationalization and harmonization of accounting.

The main thing related to accounting is recording financial transactions, recognition, assessment, and disclosure in financial reports. Sharia accounting is a prophetic social science; all rules relating to sharia accounting are obtained normatively from the commands in the Al-Quran which are used as a direction for accounting practice. The direction of accounting practices will of course be in accordance with sharia. In sharia accounting, recording accounting transactions is associated with the spirit of Islam, in accordance with Surah Al-Baqarah: 282 (Fajarwati & Sambodo, 2010). In accordance with Surah Al-Baqarah: 282, accounting in Islam has the principles of justice, truth and accountability.

Principle of Accountability

Arifin (2006) states that responsibility in Islamic accounting includes responsibility to Allah, to society and to other stakeholders. This includes financial reporting that is in accordance with sharia values and has a positive impact on society. The principle of accountability is a familiar concept among Muslim communities. Accountability is always related to the concept of trust. For Muslims, the issue of trust is the result of human transactions with the Creator starting from the human womb, burdened by Allah to carry out the function of caliphate on earth. The essence of the caliphate is to carry out or fulfill the mandate. There are many verses in the Qur'an that explain the process of human accountability as perpetrators of God's trust on earth. The implication in business and accounting is that individuals involved in business practices must always be accountable for what has been mandated and done to the parties involved.

Principle of Justice

According to (Harahap, 1992) Islamic accounting must reflect justice, where all stakeholders obtain their rights in accordance with sharia provisions. In financial reporting, fairness is realized by ensuring that no party is harmed or receives incomplete information. If interpreted further, Surah Al-Baqarah:282 contains the principle of fairness in carrying out transactions. This principle of justice is not only an important value in the ethics of social and business life but is also an inherent value inherent in human nature. This means that humans basically have the capacity and energy to do justice in every aspect of their lives. In the accounting context, the word fair in paragraph 282 of Surah Al-Baqarah can simply mean that every transaction carried out by the company must be recorded correctly. For example, if the transaction value is IDR 100 million, then the accounting (company) must record the same amount. In other words, there is no window dressing in company accounting practices.

Principle of Truth

Hameed (2001) states that the principle of truth in sharia accounting does not only include honesty in recording, but also transparency in reporting. Hiding relevant information or distorting financial data is considered contrary to Islamic values. This principle cannot be separated from the principle of justice, for example, in accounting we are always faced with the problem of recognition and measurement of reports. This activity can be carried out well if it is based on the value of truth. This truth can create the value of justice in recognizing, measuring and reporting transactions in the economy. Thus, in the development of Islamic accounting, the values of truth, honesty and justice must be actualized in accounting practice. In general, the truth values that form sharia accounting can be explained as follows: Muslim accountants must believe that Islam is a way of life (Quran 3:85); Accountants must have good character, be honest, fair and trustworthy (Quran 4:135); Accountants are responsible for reporting all transactions that occur (*muamalah*) correctly, honestly and thoroughly, in accordance with Islamic sharia (Quran 2:7-8); In assessing wealth (assets), market price or cost price can be used. The accuracy of the assessment must be witnessed by a competent and independent party (Quran 2:282); Generally accepted accounting standards can be implemented as long as they do not conflict with Islamic sharia; transactions that do not comply with sharia provisions must be avoided, because every business activity must be assessed as halal and haram. Economic factors are not the sole reason for determining the continuity of business activities.

The view of Islamic accounting according to Hayashi (1989) is that in Islamic accounting there are "meta rules" which originate outside the accounting concept which must be obeyed, namely sharia law which comes from God and is not a human creation. Islamic accounting is in accordance with human tendencies, namely *hanif*, which demands that companies also have ethics and social responsibility. Hayashi (1989) explains that Islamic accounting concepts have existed in Islamic history which are very different from conventional accounting concepts. Showing that the term "*muhtasib*" is someone who is given great power in society to ensure that he is a "*muhasabah*". He even explained that in the Islamic concept there is accountability in the afterlife, where everyone will be responsible for their actions before God.

The Relevance of Islamic Accounting in The Modern Context

The relevance of Islamic accounting in the modern context continues to increase along with the development of the sharia economic sector and the need for ethical accounting practices. According to experts, Islamic accounting has several significant relevance in the modern era, including:

Ethics and Integrity in Accounting

Islamic accounting is based on strong moral principles, such as justice, honesty and responsibility. According to Antonio (2001), modern accounting systems often face ethical problems, such as manipulation of financial reports or fraud. In this case, Islamic accounting could be an alternative that prioritizes moral integrity, by referring to sharia values which prohibit fraud and manipulation.

Avoidance of Financial Crisis

According to Chapra (1992), a financial system based on usury (interest) and speculation (*gharar*) has been the main cause of many financial crises in the modern world. In this case, Islamic accounting offers a solution through the principles of avoiding usury and *gharar*, as well as implementing fairer profit sharing. This system is considered more stable because it does not encourage excessive speculation and uncertainty.

Social Balance and Economic Justice

Khan & Mirakhor, (1989) stated that Islamic accounting is relevant in supporting a more just and equitable economic system. By emphasizing social responsibility and fair distribution of profits, Islamic accounting helps create social balance in the distribution of wealth, thereby reducing economic inequality that often occurs in the modern capitalist system.

Transparent and Responsible Financial Reporting

Hameed (2001) emphasizes that Islamic accounting promotes transparency and accountability in financial reporting. In the modern context, where financial reporting is often a tool of manipulation, Islamic accounting offers a more transparent and responsible system with accountability not only to shareholders but also to Allah and society.

Application in the Sharia Finance Industry

The sharia financial industry that continues to grow, such as sharia banking, sharia insurance (takaful), and sukuk (sharia bonds), relies heavily on Islamic accounting. According to Khan (1998), Islamic accounting has a crucial role in ensuring that transactions in the Islamic finance industry comply with sharia principles. This adds to the relevance of Islamic accounting in the modern context which is witnessing the growth of sharia-based economies in various countries. The development of financial technology also has an influence with the existence of sharia concepts such as Link Aja Syariah.

More Sustainable Risk Management

According to Arifin (2006), Islamic accounting principles such as the prohibition of speculation and *gharar* create a more sustainable risk management mechanism. This accounting system supports long-term stability and avoids excessive risk that could lead to market crashes, something that is relevant to modern economic conditions that often experience high volatility.

Contribution to the Development of Global Accounting Standards

Haniffa & Hudaib (2011) show that Islamic accounting has influenced the development of global accounting standards. Organizations such as the Accounting and Auditing Organization for Islamic Financial Institutions (AAOIFI) have developed internationally recognized sharia accounting standards. This shows that Islamic accounting can contribute to creating an accounting framework that is more inclusive and adaptive to ethical and religious values.

Comparison With Conventional Accounting Systems

The difference between sharia and conventional accounting lies in: First, the sources used, conventional accounting comes from research by experts while sharia accounting comes from the Quran and hadith. Second, the philosophical foundation that underlies it, for conventional accounting the philosophical foundation is based on a rationality perspective, while sharia accounting is based on a rationality perspective taking religion into account. Third, the focus of the discussion, the discussion of conventional accounting is limited to the specific role of accounting, while the discussion of sharia accounting covers all aspects of human life (Putri & Wirman, 2022).

The foundation or principle of activity is certainly the most basic comparison of conventional accounting and sharia accounting. In sharia accounting, economic activities must be based on Islamic rules and sharia which are integrated into the life of Muslim society in general (Muthaher, 2019). Meanwhile, conventional accounting is based on human logic which can change depending on the needs and culture of the local community. Sharia accounting is very closely related to the values of justice, truth and accountability (Muthaher, 2019). All matters related to justice, truth and accountability must also be in accordance with the teachings of Islam and the Prophet. Moreover, in Islam, these three things are very important because they have an influence on a person's decisions and actions and can influence other people. Meanwhile, in conventional accounting, the values of justice, truth and accountability certainly also apply but it really depends on the values adhered to by each organizational group (Apriyanti, 2017); (Anggadini, 2011).

History of Accounting from Century to Century in Indonesia

The influence of political policies from the first president, Soekarno, to the Joko Widodo era on the development of sharia accounting in Indonesia reflects how the political, economic and social context in each era shaped the direction of development of accounting based on sharia principles. Sharia accounting developed along with the emergence of Islamic economics in Indonesia and the role of government policy in supporting it.

Soekarno Era (1945–1967)

President Soekarno's leadership period was more focused on developing the newly independent national economy, and economic policies tended to be socialist and nationalist. There is no special attention to formal sharia accounting or Islamic economics. Accounting that developed at this time was still dominated by conventional systems influenced by Dutch heritage. Nevertheless, the background of Indonesian society, which is predominantly Muslim, creates the basic potential for the emergence of a sharia-based economic and accounting system in the future.

After Indonesia's independence, there was only one native accountant, namely Dr. Abutari while Prof. Soemardjo graduated as an accountant in the Netherlands in 1956. Then Prof. Soemardjo and four other accountants, namely Basuki Siddharta, Hendra Darmawan, Tan Tong Djoe, and Go TIe Siem, on December 23, 1957, formed an organization called the Indonesian Accounting Association (IAI) with two objectives first Guiding the development of accounting and improving the quality of accountant education and improving the quality of accountants' work. Second, IAI is responsible for holding the professional accountant certification exam (Chartered Acountant-CA Indonesia exam), maintaining competence through the implementation of continuing professional education (PPL), compiling and establishing a Code of Ethics, Professional Standards and Accounting Standards, implementing member discipline enforcement, and developing the profession Indonesian accountant (Indonesian Accounting Association, 2024)

As time went by, another accountant named Utomo Josodirdjo appeared and entered the Economics department at the Nederlandsche Economiche Hogeschool. It is now called Erasmus University. Utomo Josodirdjo was an important figure in the change from the Dutch model bookkeeping system to a modern accounting system in Indonesia (Agung Adiprasetyo, 2020).

Soeharto era (1967–1998)

President Suharto's leadership, Indonesia experienced rapid economic growth by opening the door to foreign investment and industrialization (Shaleha et al., 2024). Sharia accounting did not receive attention in that era, because the government focused on a free market economic system. However, at the end of Suharto's leadership, initial signs of the development of sharia economics emerged. President Suharto's government seemed to have an anti-Islam attitude which was reflected in its behavior.

Mr. Soeharto glared at a female student and when asked about the action to destroy the Indonesian Communist Party (PKI), which was asked by Subchan ZE, who was a member of the Nahdlatul Ulama (NU) in 1965, he said "God willing." However, in the last 10 years of his tenure, Suharto began to get closer to Muslims with various policies that supported the role of Muslims in various aspects, one of which was in the field of sharia-based banking economics. In 1991, Bank Muamalat Indonesia, the first sharia bank, was founded, which marked the first formal step in the application of Islamic economic principles in Indonesia (Malik, 2022). Sharia accounting began to develop along with the emergence of sharia financial institutions, but no specific accounting standards have been developed to meet the needs of these institutions. Bank Muamalat and several other Islamic financial institutions use accounting standards that are adapted to limited sharia requirements.

Reform Era (1998–2014)

After the fall of Suharto, the reform era brought greater political and economic freedom, including in terms of implementing Islamic economics. During this time, the government began to provide more support for the development of the sharia financial sector. B.J. Reign Habibie, Gus Dur, and Megawati introduced various regulations that were more accommodating to the development of sharia banking, although the main focus was still on economic restructuring after the 1998 crisis.

In the era of president Susilo Bambang Yudhoyono (SBY), the sharia economic sector grew significantly. The government is increasingly encouraging the development of sharia finance, with the issuance of Law no. 21 of 2008 concerning Sharia Banking. Sharia accounting standards began to be formulated more systematically in 2005. The Indonesian Accountants Association (IAI) formed the Sharia Accounting Committee (KAS) and PSAK 101 was first issued by the Financial Accounting Standards Board of the Indonesian Accountants Association (DSAK IAI) on June 27, 2007. This PSAK replaced provisions related to the presentation of sharia financial reports in PSAK 59: Sharia Banking Accounting which was issued on May 1, 2002. So, it has begun to be implemented, which regulates how financial reports based on sharia principles must be prepared. With clearer regulations and standardization in the practices of sharia financial institutions.

Joko Widodo Era (2014–Present)

In the era of President Joko Widodo, sharia economics became an important focus of government policy, in line with efforts to make Indonesia the center of the world's sharia economy and finance (Jokowi Widodo, 2021). The policies issued by President Joko Widodo are as first, Indonesia has very high aspirations regarding the sharia economy, especially to become one of the focuses of the world's sharia economy. So, the government formed the National Sharia Economic and Financial Committee (KNKES) chaired by President Joko Widodo. Second, Increased Regulation in the Sharia Financial Sector. Several new regulations have been implemented to strengthen the sharia financial sector, including banking, sharia insurance and sharia capital markets. Financial Services Authority (OJK) and Bank Indonesia (BI). Third, the development of the capital market and sharia sukuk encourages the development of the sharia capital market, including sukuk (sharia bonds), which require more specific sharia accounting standards. The sharia capital market developed rapidly during the Jokowi era, with an increase in the issuance of sukuk and other sharia financial instruments. Fourth, Digitalization of sharia finance digitalization of the financial sector, namely sharia fintech which requires accounting regulations and standards that are relevant to new technology. Innovations in the field of sharia fintech create new challenges in recording and reporting technology-based transactions, thus encouraging updates and adaptations of sharia accounting standards. Examples of sharia fintech, namely PT Alami Fintek Sharia, Danasyariah and Papitupi Syariah, operate in the field of information technology-based lending and borrowing services with sharia principles or are Peer-to-Peer (P2P) companies.

In that era, Sharia Financial Accounting Standards (SAS) were refined in 2016 by the Sharia Accounting Standards Board of the Indonesian Accountants Association (DSAS IAI), by referring to international standards, such as those issued by the Accounting and Auditing Organization for Islamic Financial Institutions (AAOIFI). However, even though the ecosystem design has been determined, the most difficult thing is how to develop your own Islamic paradigm after breaking away from the conventional capitalistic financial accounting paradigm and way of thinking (Mulyana Fitri et al., 2023).

CONCLUSION

Islamic values in the development of accounting carry the principles of Islamic sharia, such as the prohibition of *riba* (interest), *gharar* (uncertainty), *maysir* (gambling), and haram. And Islam introduced the concept of *zakat* and *wakaf* in accounting practice. The main difference is that sharia accounting emphasizes contracts or transactions that are in accordance with sharia principles, which is not emphasized in conventional accounting.

Sharia accounting, recording accounting transactions is associated with the spirit of Islam, in accordance with Al-Baqarah:282. In accordance with Al-Baqarah:282, accounting in Islam has the principles of justice, truth and accountability. The principle of accountability is a familiar concept among Muslim communities. Accountability is always related to the concept of trust. The principle of justice is realized by ensuring that no party is harmed or receives incomplete information. The principle of truth in sharia accounting does not only include honesty in recording, but also transparency in reporting. Along with the development of the sharia accounting era, it also has an influence on the modern era, namely sharia banking, sharia insurance (*takaful*), and *sukuk* (sharia bonds), the development of sharia-based financial technology. Sharia accounting is not much different from conventional accounting.

The development of accounting from the era of the first presidential leadership to the seventh, the formation of an organization called the Indonesian Accounting Association (IAI) on December 23, 1957. The development of the Dutch model bookkeeping accounting system changed to a modern accounting system pioneered by Mr. Utomo Josodirdjo. In 1991 Bank Muamalat Indonesia, the first sharia bank, was established, which marked the first formal step in the application of Islamic economic principles in Indonesia. Furthermore, the formation of Sharia Financial Accounting Standards (SAS) was implemented as clear regulations and standardization in the practices of sharia financial institutions. Until the era of Jokowi Widodo, Indonesia became the center of the world's sharia economy and finance.

This research faces limitations regarding its literature sources, as they are exclusively obtained from Google Scholar. Consequently, the study could be further enhanced by including references from additional sources, such as international journal platforms. Future research is advised to broaden the scope of literature by utilizing references from international journal databases or other relevant sources to provide a more comprehensive and nuanced understanding.

REFERENCES

Agung Adiprasetyo, M. H. (2020). *A Journey Through Time: The Memoir of Utomo Josodirdjo*. Gramedia Pustaka Utama.

Andika, I. W. A., & Olii, N. (2023). Dampak Penerapan Akuntansi Syariah Terhadap Nilai Perusahaan Menurut Perkembangan Akuntansi Syariah Terkini. *JAMAK Jurnal Mahasiswa Akuntansi*, *2*(2), 270–281.

Andriani, W. (2022). Penggunaan Metode Sistematik Literatur Review dalam Penelitian Ilmu Sosiologi. *Jurnal PTK Dan Pendidikan*, *7*(2).

Anggadini, S. R. I. D. (2011). Perlunya Akuntansi Syariah di Lembaga Bisnis (Keuangan)Syariah. *Majalah Ilmiah UNIKOM*, *8*(2), 133–142.

Antonio, M. S. (2001). *Bank Syariah: dari teori ke praktik*. Gema Insani. https://books.google.co.id/books/about/Bank_syariah.html?id=r3yFiZMvgdAC&redir_esc=y

Apriyanti, H. W. (2017). Akuntansi Syariah: Sebuah Tinjauan Antara Teori Dan Praktik. *Jurnal Akuntansi Indonesia*, *6*(2), 131. https://doi.org/10.30659/jai.6.2.131-140

Arifin, Z. (2006). *Dasar-Dasar Manajemen Bank Syariah*. Pustaka Alvabet.

Badan Wakaf Indonesia. (2021, January 21). Mengenal Wakaf Uang. *Badan Wakaf Indonesia*.

Batubara, O. Z. (2017). *(Baz) Dan Lembaga Amil Zakat (Laz)*. *38*, 231–237.

Chapra, M. U. (1992). Islam and The Economic System. Review of Islamic Economics. *Islam and The Economic System. Review of Islamic Economics*, *2*(1).

Fajarwati, D., & Sambodo, s djoko. (2010). Pengkajian tentang Penyusunan dan Penyajian Laporan Keuangan pada Lembaga Keuangan Syariah. *Agusutus*, *2*, 15–31.

Fauzi, A. H., Rizal, M., & Arifianti, R. (2019). Corporate Entrepreneurship In SMEs : A Systematic Mapping Study. *Jurnal Manajemen Pelayanan Publik*, *2*(1), 55. https://doi.org/10.24198/jmpp.v2i1.21575

Gani, A. A. (2022). Penerapan Prinsip Ekonomi Syariah Dalam Industri Keuangan Global: Sebuah

Kajian Literatur. *Jurnal Ilmu Akuntansi Dan Bisnis Syariah*, *4*(1), 203–214.

Hameed, S. (2001). Islamic Accounting - Accounting for the New Millennium? Asia Pacific Conference 1. In *Accounting in the New Millennium*.

Haniffa, R. M., & Hudaib, M. A. (2011). *A THEORETICAL FRAMEWORK FOR THE DEVELOPMENT OF THE ISLAMIC PERSPECTIVE OF ACCOUNTING*. file:///C:/Users/Putri/Downloads/IPA.pdf

Harahap, S. S. (1992). *Akuntansi pengawasan & manajemen dalam perspektif Islam*. Fakultas Ekonomi Universitas Trisakti. Fakultas Ekonomi Universitas Trisakti

Hayashi, T. (1989). On Islamic Accounting: Its Future Impact on Western Accounting. *The Institute of Middle Eastern Studies, International University of Japan, Minami Uonuma.*, 120–121.

Khan, M. S. (1998). Theoretical Studies in Islamic Banking and Finance. In *Sustainability (Switzerland)* (Vol. 11, Issue 1). Inst for Research&Islamic Stds. http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484_SISTEM_PEMBETUNGAN_TERPUSAT_STRATEGI_MELESTARI

Khan, M. S., & Mirakhor, A. (1989). The Financial System and Monetary Policy in an Islamic Economy. *Journal of King Abdulaziz University-Islamic Economics*, *3*(1), 85–93.

Kitchenham, B., Brereton, P., Li, Z., Budgen, D., & Burn, A. (2011). Repeatability of systematic literature reviews. *IET Seminar Digest*, *2011*(1), 46–55.

Kurnia, E., Parmitasari, R. D. A., & Abdullah, M. W. (2023). Tinjauan Mendalam Terhadap Dinamika Lembaga Keuangan Syariah: Masa Depan, Tantangan, Dan Inovasi. *Jurnal Ekonomi, Manajemen Dan Akuntansi Sekolah Tinggi Ilmu Ekonomi Enam-Enam Kendari*, *1*(5), 292–303.

Malik, A. N. N. (2022). Peran dan kebijakan Soeharto dalam berdirinya Bank Muamalat Indonesia (BMI) tahun 1991. *UIN Sunan Gunung Djati Bandung.*

Marlia, M., Hendra, J., Syariah, P., Syariah, I. K., & Syariah, L. K. (2024). *Sistem keuangan syariah*. *28*(5), 127–135.

Mulyana Fitri, Sirait, F. Y., & Nurlaila. (2023). Prospects Of The Digitalization Of Sharia Accounting In Indonesia. *Maro: Jurnal Ekonomi Syariah Dan Bisnis*, *6*(2), 271–280.

Muthaher, O. (2019). Sejarah Perkembangan Akuntansi Syariah dan Perkembangan Bank Syariah. *Pustaka.Ut.Ac.Id*, 1–60.

Pratama, B. C., Setiawiani, I. G., Fatimah, S., & Felani, H. (2017). Penerapan Praktek Dan Teori Akuntansi Syariah Berdasarkan Prinsip Syariah. *Akuisisi: Jurnal Akuntansi*, *13*(2).

Purnomo, M. (2021). Sebuah Studi Pemetaan Sistematis (State Of The Art Of “Entrepreneur + Suffixes”: A Systematic Mapping Study). *Sawerigading*, *27*(1), 107–116.

Putri, Z. A. N., & Wirman, W. (2022). Analisis Perbedaan-Perbedaan Atas Akuntansi Konvensional Dengan Akuntansi Syariah. *Jurnal Riset Akuntansi Dan Manajemen*

Sela Srimaya, L., Amalia, E., Ekonomi dan Bisnis, F., Airlangga, U., Ekonomika dan Bisnis, F., & Gadjah Mada, U. (2023). Penerapan Tata Kelola Islam dalam Perbankan Syariah di Indonesia: Sebuah Studi Kepustakaan. *Jurnal Ilmiah Ekonomi Islam*, *9*(01), 199–206.

Shaleha, P. U., Selviana, A., & Muharman, I. (2024). Sejarah Perkembangan Kebijakan Ekonomi Pada Masa Orde Baru dan Pengaruh Krisis Moneter terhadap Perekonomian Indonesia. *Analisis Sejarah: Mencari Jalan Sejarah*, *14*(2), 41.

Widodo, J. (2021). *Presiden Tegaskan Komitmen Indonesia Jadi Pusat Ekonomi Syariah di 2024*. Presidenri.

Yuni, I. D., Insani, F., & Nurlaila, N. (2023). Pentingnya Akuntansi Syariah Di Era Modern. *AKSY Jurnal Ilmu Akuntansi Dan Bisnis Syariah*, *5*(2), 19–36.