International Journal of Advanced Engineering Research and Science (IJAERS)
Peer-Reviewed Journal
ISSN: 2349-6495(P) | 2456-1908(O)
Vol-13, Issue-7; July, 2026
Journal Home Page Available: https://ijaers.com/
Article DOI: https://dx.doi.org/10.22161/ijaers.137.6

A Meta-Synthesis of *Murabahah* Accounting Practices in Sharia-Compliant Entities Worldwide

Lince Bulutoding[1], Azizah Saban[2], St. Salmah Sharon[3], Faisal Abdullah[4], Nur Rahmah Sari[5], Muh. Yayat Ruchaidiat[6] Muh. Almahdi Ridwan[7]

[1,,5,6,7]Universitas Islam Negeri Alauddin Makassar, Indonesia
[2] University Malaya Wales,Kuala Lumpur, Malaysia
[3]Sekolah Tinggi Ilmu Ekonomi Ciputra Makassar, Indonesia
[4]Universitas Adelaide College, Adelaide
Email : lince.bulutoding@uin-alauddin.ac.id

Received: 19 June 2026,

Received in revised form: 18 July 2026,

Accepted: 23 July 2026,

Available online: 27 July 2026

***Keywords*— Murabahah, Accounting, Sharia Compliance, Akhlaq, Islamic Accounting.**

***Abstract*— *This study aims to explore global Murabahah accounting practices and develop a structured conceptual understanding of how these practices are implemented within Sharia entities. This study adopts a meta-synthesis approach by systematically reviewing qualitative studies related to Murabahah accounting practices. Relevant literature was identified through searches in the Scopus and Google Scholar databases. The study followed six analytical stages of meta-synthesis. From an initial pool of 105 articles, 20 studies that met the research criteria were selected for in-depth analysis. The findings indicate varying levels of Sharia compliance, with some institutions demonstrating partial or inconsistent adherence to Murabahah accounting standards. These variations reflect structural and ethical challenges in the implementation of Murabahah accounting. Drawing on Al-Ghazali's ethical framework, the study argues that Murabahah accounting practices should not only comply with technical accounting standards but must also incorporate Akhlaq (moral integrity) and ethical conduct consistent with Sharia principles. This research is limited to the analysis of existing qualitative studies in order to construct a conceptual framework of Murabahah accounting practices. Future research should employ qualitative field studies to explore the dimensions and indicators underlying Murabahah practices, followed by quantitative testing to evaluate the role of moral ethics (Akhlaq) and Sharia compliance in shaping Murabahah accounting practices. This study contributes to the Islamic accounting literature by highlighting the ethical dimension of Murabahah accounting. It introduces the integration of Akhlaq as a moral foundation to reduce deviations from Sharia principles in Murabahah contracts within Islamic financial institutions.*

I. INTRODUCTION

Islamic institutions have brought significant changes to the development of the global economy. Along with this development, several international standard-setting bodies have established Islamic accounting standards based on market needs. Some organizations that have pioneered the development of Islamic accounting and financial standards include the Accounting and Auditing Organization for Islamic Financial Institutions, the Islamic Financial Services Board, and the International Islamic Financial Market. These organizations aim to ensure that transactions in Islamic accounting comply with Sharia principles agreed upon by Islamic financial institutions worldwide. One of the contractual transactions regulated within these standards is *Murabahah* accounting.

In Indonesia, *Murabahah* accounting is regulated under the Sharia Accounting Standards issued by the Indonesian Institute of Accountants. Specifically, *Murabahah* accounting is governed by PSAK 402 within the framework of Sharia Financial Accounting Standards (Aisah et al., 2022; Hassan et al., 2019). Sharia-based financial transactions prioritize compliance with Islamic principles in recording transactions, emphasizing justice, honesty, and benevolence. Accounting practices that incorporate Islamic values can minimize intentions arising from conflicts of interest that often characterize capitalist-oriented conventional financial systems. Ideally, Islamic accounting theory integrates three fundamental dimensions: creed (aqidah), practical legal rules (sharia), and moral conduct (*Akhlaq*). The Shariah Enterprise Theory explains that organizational activities should reflect accountability not only to economic stakeholders but also to broader dimensions of responsibility. In this perspective, Sharia-compliant entities are accountable to three primary stakeholders: God, human beings, and the natural environment. Consequently, the governance of Sharia entities should embody several essential ethical principles, including monotheism (tawhid), trustworthiness (amanah), self-accountability (muhasabah), contentment (qana'ah), and the pursuit of divine blessing (barakah).

Therefore, economic transactions conducted by Islamic institutions are not solely intended to generate profit but must also consider the welfare and interests of all stakeholders involved (Hadi, 2018; Hidayah et al., n.d.); (Bulutoding & Sharon, 2023). *Murabahah* offers several advantages, including transparency and clarity in transactions, as both the profit margin and the selling price are disclosed to customers. *Murabahah* financing enables customers to obtain goods or assets through installment payments. The *Murabahah* contract plays a crucial role in Sharia entities because *Murabahah* financing contributes significantly to institutional profitability through returns and margins derived from these transactions(Hassan et al., 2019); (Bulutoding et al., 2021). *Murabahah* transactions do not involve interest (riba), as pricing is determined through mutual agreement between the buyer and the seller. Furthermore, the determination of *Murabahah* transaction prices is not based on the time value of money. Rather, *Murabahah* transactions represent a form of mutual cooperation between buyers and sellers, where customers seek to acquire goods offered by Sharia entities through a mutually agreed sale contract based on the *Murabahah* agreement (Early et al., 2023); (Fianto et al., 2018).

However, the management of *Murabahah* transactions in some institutions labeled as Sharia entities does not always reflect the principles outlined in Islamic accounting. Modifications in *Murabahah* accounting practices have been identified, particularly in profit calculation methods and violations of Sharia provisions. These issues arise due to several factors, including regulations that are not fully aligned with Sharia principles, limited human resources possessing expertise in both accounting and Sharia, and weak supervision by Sharia supervisory boards. In practice, some Sharia entities tend to focus primarily on sales transactions and apply relatively low profit-sharing principles. Consequently, institutions labeled as Sharia sometimes operate in ways that resemble conventional banking practices. In such cases, Sharia contractual transactions do not fully reflect the fundamental elements of Islamic jurisprudence, and accounting practices often prioritize pragmatic adaptations from conventional accounting systems (Abdurahim, 2013); (Siregar, 2016);(Iswanaji & Wahyudi, 2017). The concept of the time value of money is often considered not explicitly regulated within the pillars of *Murabahah* contracts and therefore is not always treated as an integral component of the transaction. Although certain components of *Murabahah* practices may appear inconsistent with Qur'anic principles, they are not always explicitly classified as halal or haram, as some scholars argue that annuity-based mechanisms may still provide economic benefits (Ananda et al., 2021).

Research on standards and contractual structures in Islamic accounting continues to evolve and has attracted considerable attention from scholars worldwide. Efforts by Islamic accounting standard-setting bodies to develop conceptual frameworks for managing Sharia entities in accordance with Islamic principles remain ongoing. Profit-sharing contracts such as Mudarabah are often less preferred than *Murabahah* contracts due to information asymmetry, which can lead to adverse selection and moral hazard problems (Birton et al., 2015). Islamic accounting standards are therefore expected to adopt accrual-based approaches for profit-sharing mechanisms. Non-interest income components have been shown to contribute positively to the profitability of Islamic entities. In addition, differences in contractual structures may result in varying levels of risk among Islamic financial institutions. Islamic banks have also been found to consistently record lower loan loss provisions compared to conventional banks. Unlike previous studies, this research seeks to explore *Murabahah* accounting practices by examining studies from various methodological perspectives (Siregar, 2016); (Paltrinieri et al., 2021); (Warninda et al., 2019); (Farook et al., 2013); (Azami-Aghdash, 2020); (Mangoting, 2018); (Olsen et al., 2019).

In addition, this study traces the development and practical implementation of *Murabahah* accounting practices in order to provide valuable insights for stakeholders who require a comprehensive understanding of these practices. This study also aims to assess the extent to which Sharia entities seriously adopt Islamic accounting standards issued by global standard-setting bodies. Furthermore, the findings provide an overview of the current condition of *Murabahah* accounting practices within Sharia entities and highlight the internalization of *Akhlaq* (moral ethics) in *Murabahah* accounting practices. The results of this study are expected to provide both national and global implications for the development of Islamic accounting, particularly in the implementation of *Murabahah* contracts.

II. LITERATURE REVIEW

2.1 Syariah Enterprise Theory

The management of sharia entities must rely on theories derived from the Qur'an and hadith. One of the theories that can explain the management of Sharia entities is the Shariah enterprise theory (SET). According to SET, three stakeholder groups are interested in an entity, namely God, humans and the universe. Sharia entities as a mandate given by the giver of the trust, namely Allah (God Almighty) to mankind as the recipient of the mandate, must be managed by Sharia laws. Sharia entities as organizations that carry out their duties must be accountable according to the SET concept and follow the sharia rules issued by the sharia accounting standards body. The theory of Sharia in the conceptual framework of accounting is a substance theory that is conceptualized according to the views of Sharia accounting standard-makers in Indonesia. This is the same as the Sharia process similar to the accounting auditing organization of the Islamic finance institution (AAOIFI), which decides on accounting standards for Islamic financial institutions. One of the contracts mentioned in AAOIFI and Islamic financial accounting standards is the *Murabahah* contract (Bulutoding & Sharon, 2023; Triyuwono, 2015;Triyuwono, 2001, 2006).

2.2 Murabahah Accounting Concept

Murabahah is a transaction contract within a Sharia entity that causes a lot of interpretation among the community. *Murabahah* accounting is one of the contracts that distinguishes it from conventional accounting. This is because the implementation of the *Murabahah* contract is more about the principle of helping, deliberating and being free from usury. If the *Murabahah* contract is carried out by the Sharia concept and without violating the rules of the Qur'an and Sunnah, it will benefit stakeholders. The recording of *Murabahah* contracts in Sharia accounting needs to be careful because this should not be the same as conventional accounting. The characteristics of *Murabahah* accounting are different from conventional accounting. The *Murabahah* contract is that the Sharia entity sells a product to the buyer plus the profit margin known by the buyer. The seller honestly must convey the components that form the selling price to the buyer, and this is the main characteristic of *Murabahah*, through installments made by the buyer (Azmat et al., 2015; Rahman, 2019; Yanikkaya et al., 2018;Mahomed, 2020;Farook et al., 2013).

The *Murabahah* accounting standard practices in Indonesia are regulated under the Statement of Sharia Financial Accounting Standards (PSAK) 402. PSAK 402 *Murabahah* aims to regulate the recognition, measurement, presentation, and disclosure of *Murabahah* transactions both from the seller and buyer sides. This means that *Murabahah* accounting identifies transactions related to the accounts incurred in the transaction and records according to the journal incurred. Including analyzing and distinguishing halal and non-halal transactions. Next, make measurements, namely how much currency value arises from the transaction. Then, it was continued with the presentation of the financial statements in which position. The last stage is to disclose the financial statements produced in the Sharia entity (Eliza, 2022).

III. RESEARCH DESIGN

Meta-synthetic is not a new method because it has been widely used in qualitative research. The results of qualitative research have an impact on the development of science and its use in various fields, which, of course, is based on previous research evidence. Therefore, it is important to make an effort to place qualitative research results to be "put together". The qualitative meta-synthetic approach is an approach that involves analyzing all qualitative research data to identify a specific research question and then searching, selecting, assessing, summarizing, and combining the qualitative evidence in answering the research question. Meta-synthesis is used to provide a deeper understanding of a problem or phenomenon. The result of meta-synthetic research is new knowledge, both in terms of theory, methodology, and data analysis(Mangoting, 2018).

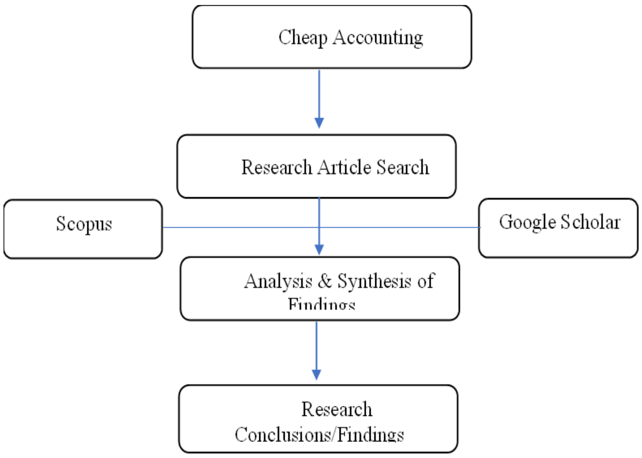
So, the meta-synthetic approach is an approach that departs from an effort to gain new knowledge and insights based on the results of previous research. Therefore, this approach can be called evidence-based. Meta-synthetics identifies patterns and common threads in a particular topic or problem to deepen an evidence-based understanding. Meta-synthesis is not literature study research, nor is it a secondary data analysis, but a study that accumulates and interprets other qualitative research findings. The purpose of this approach is interpretation so that it is not deductive to understand and explain various phenomena in qualitative research(Griffith et al., 2018;Azami-Aghdash, 2020; Mangoting, 2018; Olsen et al., 2019).

There are six stages of data analysis that a researcher can perform if using the. This research goes through six stages(Azami-Aghdash, 2020; Mangoting, 2018; Olsen et al., 2019). (1) The first stage is the formulation of research problems related to the implementation of *Murabahah* accounting. (2) The second stage is to search for research articles related to *Murabahah* accounting practices through Scopus and Google Scholar accounts. (3) The third stage is the analysis and synthesis of findings in the article that is used as data. (4) The fourth stage is to control the quality of the results of analysis and synthesis and group the final research results. (5) the fifth stage of conclusion, summary and reporting of results, (6) The sixth stage is practical recommendations related to *Murabahah* accounting practices

Qualitative meta-synthesis has become an increasingly significant approach in research due to its ability to synthesize various qualitative research results to provide deeper insights into specific phenomena. Meta-synthesis not only generates new knowledge but also helps to strengthen theoretical and methodological understanding. This process involves translating the findings of various studies into thematic statements and building categories that go beyond the initial research. This process is known as "third-order interpretation," in which meta-synthetic researchers interpret the participants' experiences and previous qualitative study authors' views. The main advantages of meta-synthetics are the management of abundant information from disseminated qualitative research, as well as its potential to stimulate debate and innovation in theory and practice(Pigott & Polanine, 2020;Urran & Hill, 2019; Anonymous et al., 2022;Curran & Hill, 2019; Anonymous et al., 2022).

This approach is important to explore how qualitative research results can be integrated to support the development of more comprehensive theories as well as more effective practical applications, in education, health, and social fields. Thus, qualitative meta-synthetics not only help answer research questions in depth but also drive progress in various evidence-based disciplines (Thomann et al., 2022;Hanckel et al., 2021).

Fugure 1 The research flow that the research described as follows



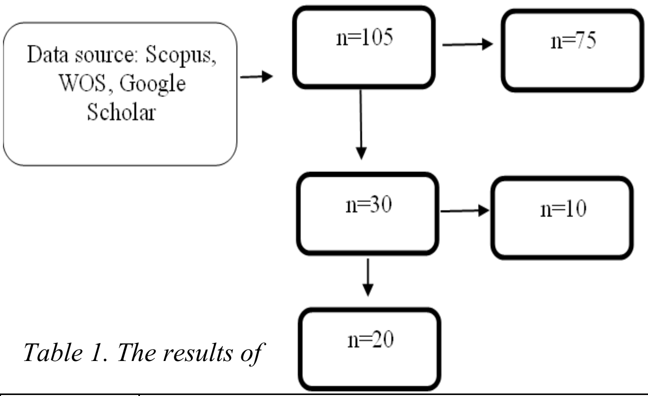
The first to third stages of this study focus on planning and data collection. The process begins with the formulation of research problems to determine the main focus, such as issues in the implementation of *Murabahah* accounting. After that, a literature search was carried out using trusted databases such as Scopus and Google Scholar, with predetermined inclusion criteria. This stage ensures that only relevant, high-quality articles are used as data sources. Furthermore, analysis and synthesis are carried out to identify the pattern of findings from various studies. This process includes organizing the data into coherent themes that support the research objectives.

Stages four to six focus on processing, reporting, and applying findings. In the quality control stage, each finding is evaluated to ensure the validity and accuracy of the research results, with the grouping of findings based on specific categories. After that, conclusions and reports are compiled to provide a comprehensive overview of the findings and their implications. Finally, practical recommendations are prepared based on the results of the research, providing suggestions that can be implemented to improve or develop the implementation of *Murabahah* accounting, such as strengthening regulations or accounting training. This flow creates a systematic research framework to produce relevant and practical findings.

IV. EMPIRICAL RESULTS

After the *Murabahah* accounting research questions are formulated, the next stage is the search or screening of data (articles) related to the topic being researched. It is not easy to search for data related to *Murabahah* accounting sourced from Scopus journals and qualitative research designs with various approaches. Article search is carried out through the Google Scholar page with the keywords *Murabahah* accounting or *Murabahah* accounting, Scopus, and qualitative. Furthermore, the researcher issued research that was not conceptually by the theme of *Murabahah* accounting. This study conducted a screening so that 20 significant research results were obtained with the theme of *Murabahah* accounting.

Fugure 2 Data Screening Process



Based on the analysis using meta-synthetic methods, the results of the study show that there are variations in the implementation of *Murabahah* accounting which are influenced by regulations, accountants' understanding, and local market conditions. The synthesized articles reflect that the practice of *Murabahah* is not yet completely uniform in various Islamic financial institutions. Some studies have found that the main challenge in implementation is a lack of understanding of Sharia accounting standards, such as PSAK 402. This has an impact on inconsistencies in transaction reporting, which can reduce transparency and accountability. The thematic analysis also shows the importance of continuous training for accountants to thoroughly understand the sharia and technical aspects of financial reporting. The results of the study are presented in the following Table 1:

Table 1. The results of the study in step 1

No.	Research Topics	Researcher Name
1.	Identify and evaluate sharia issues in the *Murabahah* Agreement as one of the products of Sharia Banks, as well as analysis of the *Murabahah* Product Standards issued by the Financial Services Authority (OJK).	Ilhami, Hartini, and Nugraheni (2021)
2.	Analyze the application of *Murabahah* accounting in business capital financing in Sharia Banks in accordance with PSAK No. 402.	Chatib, Iuliarti, Dan Nastiti (2024)
3.	Analyze the process of applying for and implementing the *Murabahah* financing accounting system in Sharia Banks.	Putri, Halim, and Nastiti (2021)
4.	Mapping of research topics regarding *Murabahah* contracts in the context of Sharia Financial Inclusion.	Qudratullah, Budianto, and Dewi (2023)
5.	Research development regarding the implementation of Financial Accounting Standards Statement (PSAK) in Sharia Financial Institutions	Rohmah, Dewi, and Budianto
6.	Evaluating the practice of financing using *Murabahah* contracts by Islamic banks in Indonesia	Kurniawan, et al. (2024)
7.	The relationship between accounting theory and *Murabahah* practice in the context of Islamic banking.	Pratiwi, Dewi, and Pradana (2022)
8.	Implementation of PSAK 402 related to *Murabahah* in Sharia Banks	Hadju, Tanriono, and Hiola (2023)
9.	Application of *Murabahah* Accounting in Sharia Banking in accordance with PSAK No. 10	Abdullah, Tumanggor, and Siregar (2022)
10.	*Murabahah* financing procedures and accounting systems implemented in Sharia Banks	Qadri from Mukhzarudfa (2020)
11.	Analyzing the application of *Murabahah* accounting of Sharia Banks	Menne, Idris, and Erni (2018)
12.	The Application of *Murabahah* Financing Accounting at PT. Sharia Banks and Their Compliance with PSAK 402	Putriadi and Wirman (2022)

13.	Highlights the need for separate accounting for Islamic banks with a focus on *Murabahah* regulation as well as an evaluation of the differences between international financial reporting standards (IFRS) and AAOIFI standards in the context of Islamic financial transactions	Ibrahima and Linga (2016)
14.	The implementation model of *Murabahah* financing in Islamic banks that go public in Indonesia.	Muda, et al. (2018)
15.	Accounting treatment of refinancing and takeover transactions in *Murabahah* contracts and analysis of their sharia compliance	Kunaifi, Handayati, and Bahri (2022)
16.	Analyze the development of modern accounting standards for Islamic banks, particularly related to Murabaha contracts	Moosa (2023)
17.	Accounting concepts in the pandemic of a trading company with a *Murabahah* approach	Latifah and Abdullah (2022)
18.	Dispute Resolution in *Murabahah* Financing Contracts at Mitra Sejati Cooperatives	Anwar, Yaswirman, and Ulfanora (2019)
19.	Evaluation of sharia compliance in *Murabahah* financing practices in Sharia Banks	Hamsin, et al. (2022)
20.	Analyzing the implementation of *Murabahah* contracts in Baitul Maal Wa Tamwil (BMT)	Malikahani, et al. (2022)

Source: Researcher, data processed (2025).

Based on the findings of the research, topics related to the application of *Murabahah* accounting show variations in focus on sharia issues, compliance with PSAK No. 402, and the development of sharia accounting standards. For example, the research of Ilhami, Hartini, and Nugraheni (2021) evaluates sharia issues in *Murabahah* contracts and an analysis of standards issued by the OJK. Their findings highlight the importance of regulatory harmonization to increase transparency and accountability in the implementation of *Murabahah*. Another study by Chotib, Yuliarti, and Nastiti (2024) identified that the implementation of PSAK No. 402 in business capital financing has provided good technical guidance, but often implementation in the field faces obstacles such as limited human resources and infrastructure.

In comparison with previous research, Moosa (2023) emphasizes the need to develop modern accounting standards for Islamic banks that are more flexible in facing global changes. The findings are in line with the research of Pratiwi, Dewi, and Pradana (2022) which explored the relationship between accounting theory and *Murabahah* practice, emphasizing the importance of integrating theory and practice to create an efficient and sharia-compliant reporting system. Overall, these studies underscore the need for a holistic approach involving regulatory updates, human resource training, and technology adoption to ensure the sustainability of shah-compliant *Murabahah* accounting practices.

Table 2. Results of Synthesis and Initial Category Formation

No.	**Research Findings**	**Initial Category Results**
1.	Development of product standardization in Islamic Banks	The existence of sharia entities encourages the emergence of special accounting standards.
2.	The tax system used in Islamic countries was the beginning of creating the need for accounting systems and processes.	
3.	Sharia Accounting Standards are pragmatically adapted from conventional accounting standards	
4.	Wakalah contracts are still made at the same time as *Murabahah* contracts, and the existence of *Murabahah* objects is not always ensured by Islamic banks	The application of *Murabahah* accounting is not perfect because it is caused by behavioral
5.	There are still Islamic banks that do not fully implement PSAK No. 402	
6.	The recognition, measurement, presentation, and disclosure of *Murabahah* are	

	inconsistent with the Sharia Financial Accounting Report Standard (PSAK) 402	aspects.
7.	Sharia banks only apply one type of contract, namely the *Murabahah* contract type which uses a binding order method.	
8.	There are refinancing and takeover transactions with the obligation to acknowledge the existence of margin in both transactions.	
9.	The application of *Murabahah* accounting is not applied when there is a delay in payment and receipt of outstanding installments	
10.	Meanwhile, in fiqh, there is actually a deviation from compliance with sharia applied in PSAK 402	
11.	IFRS tends to deviate from what should be the financial reporting practice for the *Murabahah* facility as a sales-based trade contract	IFRS rules are not in line with *Murabahah* accounting
12.	During the pandemic crisis, when many customers were unable to settle their debts, banks were forced to postpone debts. However, some features, especially the implementation of the *Murabahah* contract which begins with the wakalah contract, are considered to be contrary to the DSN-MUI fatwa on *Murabahah*	The pandemic crisis triggered the emergence of problems that in the end *Murabahah* contracts were no longer used as they should.
13.	The selling price that has been agreed at the beginning of the contract has changed during the financing period.	
14.	The general procedure for applying for *Murabahah* financing to Bank Syariah Mandiri is in four ways, the first is to propose a letter of intent to use *Murabahah* financing products, the second is to analyze the ability to pay installments, good faith and guarantees, the third is to approve the proposal and the fourth is to execute the *Murabahah* contract, while the sharia accounting system uses a sigma system which is useful for recording *Murabahah* financing	*Murabahah* Accounting has used a digitization system in the input of financial statements.
15.	*Murabahah* Accounting Treatment has implemented financing whose operations are in accordance with applicable provisions, namely the Statement of Financial Accounting Standards (PSAK) Number 402	*Murabahah* accounting in accordance with the provisions of PSAK 402
16.	The implementation of *Murabahah* accounting in Business Capital Financing can be ensured that the whole has complied with the provisions of PSAK 402	
17.	*Murabahah* financing has the advantage of no riba or interest	

Source: processed data (2025).

The findings in Table 2 show the dynamics and challenges in the implementation of *Murabahah* accounting in Islamic banks. The development of product standardization in Islamic banks is an important step to create a special accounting system that is in line with sharia principles. This underscores the importance of the existence of relevant standards, such as PSAK No. 402, which are designed to provide guidance in the recognition, measurement, presentation and disclosure of *Murabahah* transactions (support this view by emphasizing that the sharia accounting system needs to integrate Islamic values into its practice to promote fairness and transparency(Apriyanti & Hani, 2018)

However, there is a gap in the implementation of PSAK No. 402 in Islamic banks. Some banks have not fully complied with these standards, especially regarding the recognition of margin refinancing, takeovers, and handling late payments. This condition reflects behavioural and technical challenges, as explained by Bulutoding et al. (2021), who highlights that one of the factors affecting *Murabahah* financing is the limited competence of human resources and the operational complexity of Islamic banks. The research also supports the importance of strengthening training to increase understanding of Sharia standards (Muhamat et al., 2013) and optimize digitalization technology as a consistent implementation solution.

In the context of the pandemic, new challenges such as the implementation of wakalah contracts in *Murabahah* show that there is a discrepancy between field practice and sharia fatwas. This is in line with Bulutoding and Sharon

(2023), who stated that the dynamics of the Sharia economy must remain based on moral principles and Qur'anic values, despite facing the pressure of external situations. This research supports the need for flexibility in adaptation without leaving the essence of sharia, as also explained by Curran and Hill (2019) regarding the trend of increasing standards that need to be managed wisely so as not to create additional burdens for industry players.

On the other hand, digital transformation in *Murabahah* accounting shows great potential to improve financial reporting systems in the future. Bulutoding et al. (2020) confirmed that the application of technology based on Islamic moral values can strengthen the commitment of Islamic banks to the implementation of Sharia as a whole. This not only increases efficiency but also strengthens public trust in Islamic bank services. Thus, the application of technology and the strengthening of regulations are the two main pillars in supporting a more effective implementation of PSAK No. 402.

5.1 Synthesis Result One: Identification of obstacles in the implementation of *Murabahah* contracts and accounting in Sharia entities.

Based on the findings in the previous study that was used as data in this study, it can be explained that *Murabahah* accounting that is practised today still varies in Sharia entities both in Indonesia and internationally. This is because the implementation of *Murabahah* accounting in each country is still different. Sharia accounting standards practised in a country's Sharia entities are regulated by the government and scholars in the country, so there is a tendency for their implementation to still vary. The causes of the implementation of *Murabahah* accounting that vary in each country are also due to the sudden development of sharia entities, while the standards on *Murabahah* accounting are still not widely understood by the managers of *Murabahah* contracts in each sharia entity. In addition, the management of *Murabahah* accounting is still dominated by conventional accounting management methods, so there is no fundamental difference between *Murabahah* accounting applied in sharia entities and conventional accounting. *Murabahah* accounting should be regulated by a global accounting standards body so that there is uniformity of implementation in various countries.

Six categories are formed from the results of the synthesis of research results contained in table 2, namely the existence of Sharia entities encourages the emergence of new standards, IFRS is not in line with *Murabahah* accounting, the pandemic crisis triggered the emergence of problems that in the end *Murabahah* contracts are no longer used as they should, the application of *Murabahah* accounting is not perfect, *Murabahah* accounting is by the provisions of PSAK 402 and *Murabahah* Accounting has used the system digitalization in the input of financial statements. The six categories describe the condition of *Murabahah* accounting management in sharia entities both in Indonesia and in the world. The results of the research findings indicate that there are inconsistencies, inconsistencies and violations of *Murabahah* accounting standards in the management of *Murabahah* contracts in various countries.

The existence of *Murabahah* accounting standards should be a reference for sharia entities. For the implementation of *Murabahah* accounting, not use standards other than *Murabahah* accounting standards, it is necessary to be firm that Sharia accounting standards are different from international financial reporting standards (IFRS). In addition, there should be one world organization in the field of Sharia accounting that must make standards that must be used by all countries in the world so that the implementation of *Murabahah* accounting does not experience differences. The reason is that the foundation of *Murabahah* accounting certainly comes from one source, namely the Qur'an, the hadith of Muhammad Saw and the agreement of the scholars. Furthermore, each country is obliged to socialize these standards and take firm steps in the implementation of *Murabahah* accounting both from the perspective of Sharia compliance and in terms of audit and supervision.

Furthermore, another problem in the implementation of *Murabahah* accounting is the pandemic crisis, which is one of the triggers for *Murabahah* contracts to no longer be operated as they should. Previous research explained that due to the COVID-19 pandemic, *Murabahah* contracts are no longer operationalized by the rules of the contract. Many irregularities carried out by bank management are not only *Murabahah* contracts during the covid 19 pandemic. If the *Murabahah* contract deviates from the rules of the contract according to the opinion of the scholars, then of course, this will affect the chronology of the transaction, which will have an impact on the implementation of *Murabahah* accounting. The results of previous research explain that although it is contrary to fiqh and the Qur'an, if it brings benefits, it can be applied in Islamic banks. Shariah transaction agreements, including *Murabahah*, have not fully reflected the foundation of jurisprudence. Pragmatic Sharia accounting still prioritizes adaptation from conventional accounting. Rules such as (Iswanaji & Wahyudi, 2017.)The time value of money is considered not explained in the rukun *Murabahah* so they are not considered part of the transaction. Although several components in it are contrary to the Qur'an, it cannot be punished as haram or halal because it is believed that annuities provide benefits.

Based on the explanation above, this will create a gap in the implementation of *Murabahah* accounting, which will involve usury, which will arise from (Ananda et al., 2021)the time value of money.

5.2 Synthesis Result Two: Deviations in *Murabahah* Accounting Practice in Sharia Entities.

The researcher concluded in the first stage that the deviation of *Murabahah* accounting practices as a representation of the compliance of Sharia entities with *Murabahah* standards has many obstacles and many problems. After identifying obstacles in the implementation of *Murabahah* contracts and accounting in sharia entities both in Indonesia and in the world, the synthesis in the second stage of the research is to make a more in-depth categorization related to irregularities and supporting conditions so that deviations arise in *Murabahah* accounting practices. As explained below.

5.3 Conditions that support Sharia entities have varying *Murabahah* accounting practices.

The causes of non-compliance of Sharia entities in *Murabahah* accounting standards are the lack of legal infirmity and sanctions for entities that violate Sharia rules, transparency in the results of supervision of Sharia entities, the lack of the role of the Sharia supervisory board (DPS), and the lack of experts in the field of accounting as well as sharia rules. The four conditions above are factors that inhibit sharia entities in *Murabahah* accounting. As a result of the above conditions, *Murabahah* accounting will not run according to the sharia accounting standards applicable in Indonesia, the rules of the ulama and the financial services authority (OJK). As an impact, Sharia entities are no different from conventional entities, and their management is not based on the concept of Sharia, which will certainly have an impact on Sharia maqasidu.

Several studies explain that instability in the management of sharia entities, both in terms of law and rules will cause these entities to operate without considering sharia compliance. This condition will cause the protected meanings behind the application of sharia laws to be ignored. Sharia compliance of an entity will always lead to five components in the sharia maqasidu (Andini et al., 2025). Maqasidu sharia always prioritizes the protection of Diin or the religion of Allah, the protection of the soul, the protection of mind or knowledge, the protection of descendants and the protection of property (Briando et al., 2020; Bulutoding & Sharon, 2023; Mulawarman, 2020; Permatasari et al., 2021).

In addition to the instability of management in the form of transparency, some problems will have an impact on sharia non-compliance. If an entity does not adhere to the principle of transparency, the accountability of the management of the entity will be questioned. The logic is that when a Sharia entity is not transparent in carrying out management, it means that something is covered in terms of accountability. There are reports, or there are sharia elements that are not accounted for. As explained in Sharia enterprise theory (SET), a Sharia entity is an entity that should account for all its activities to three groups of stakeholders, namely the God Almighty as the owner, humans as the recipient of the mandate and the universe where the mandate is carried out. In addition, the lack of involvement of the Sharia supervisory board (DPS) is one of the problems in Sharia banking. There is a tendency for sharia supervisory boards in Indonesia to be based only on black and white, but DPS tends not to work according to its main duties and functions. This is because the tendency to appoint DPS of Islamic banks in Indonesia is still influenced by political elements. The placement of DPS should consider the competence possessed by the person. Then it is very difficult to find people who are experts in the field of sharia and at the same time master accounting. People who sit in the DPS of Islamic banks should be people who understand the rules of Sharia and are experts in the field of accounting so that in supervising the DPS carry out their duties by the main tasks given. (Sharon & Paranoan, 2020;Amaliah & Mattoasi, 2020; Sharon & Paranoan, 2020; Triyuwono, 1997, 2015;Abdurahim, 2013).

5.4 Lack of *Akhlaq* (moral) aspects in the management of *Murabahah* accounting.

In the management of *Murabahah*, accounting practices in Sharia entities must be accompanied by aspects of morality and behaviour in compliance with Sharia rules. *Akhlaq* (Morals) play a very important role in all actions to realise Sharia compliance behaviour. If morality in a behaviour does not exist, then sharia compliance will not be realized. *Akhlaq* (Morals) are built from the component of faith or closeness to Allah, the God Almighty. According to Al-Ghazali's view, four components form *Akhlaq* (morality) in a Muslim, namely: (1) there is the power of knowledge in the components of *Murabahah* accounting behaviour. This means that people who apply *Murabahah* accounting must have management knowledge based on standards that have been agreed upon by the authorities (2) there is a controlling power possessed by people who apply *Murabahah* accounting so that they do not try to manipulate the contract and remain consistent in carrying out the *Murabahah* contract as it should be (3) there is a component of faith education, namely creed, sharia and ihsan when the sharia accounting manager experiences a dilemma. (4) the balance condition of the three elements above (Bulutoding, et al., 2019, 2020).

The implementation of *Akhlaq* (morals) in *Murabahah* accounting will be seen in the mastery of the sciences and standards related to *Murabahah* accounting. When the accountant masters the knowledge related to the behaviour or activities to be carried out, the accountant will try to use the knowledge he has to implement his behaviour. Bandura explained a cognitive social theory that cognitive factors or knowledge will be able to shape individual behaviour in activities. Furthermore, when a Sharia accountant faces a dilemma in *Murabahah* accounting activities related to Sharia compliance, he immediately exercises self-control to educate the soul with faith, namely faith, Sharia and Ikhsan. To achieve perfect morality, the power of knowledge, control and upbringing of faith must be balanced so that an accountant can balance the power of knowledge and logic with the power of faith in Allah the God Almighty so that a balance of life is achieved in every one of his behaviours and actions(Parmitasari et al., 2019; Wang et al., 2019).

5.5. Theme Formation: Committed *Murabahah* Accounting Practice according to standards

Murabahah Accounting practices that are *Akhlaq* (moral) according to standards must be applied in the world of work both globally and nationally. Some of the conditions of *Murabahah* practice that occur in Islamic banking entities today in the world. Based on the results of the second phase of data synthesis, the synthesis of these four conditions is produced, namely (1) The existence of sharia entities encourages the emergence of new transactions because the IFRS standards that apply in the world need to be adapted to *Murabahah* accounting standards, (2) Applying *Murabahah* accounting in several sharia entities is not by *Murabahah* accounting standards. (3) The application of *Murabahah* accounting in Indonesia is by the statement of sharia accounting standards and has used a digitalization system. (4) The COVID-19 pandemic crisis caused the application of *Murabahah* accounting not by the contract, which had an impact on the recording of *Murabahah* accounting.

Furthermore, the four synthesis results above are examined again in depth from the moral aspect by producing four synthesis results in the third stage, namely: (1) infirmity of the law when there is a violation in the Sharia entity. This may be due to political influences in a country, (2) the lack of role of the Sharia Supervisory Board (DPS) in Islamic banking institutions. This is due to placements that are not by their competencies but only meet the formalities of Islamic banks or are influenced by political elements. (3) DPS has limited knowledge in one field. DPS members should be experts in the field of accounting as well as sharia so that they know the problems in the field of accounting as well as sharia aspects. (4) Lack of supervision of Sharia entities in the field of Sharia accounting standards so that Sharia financial entities carry out management not based on standards. In building a *Akhlaq* (moral) *Murabahah* Accounting according to standards, the practice of *Murabahah* accounting in Sharia entities must be accompanied by aspects of morality and behaviour of compliance with Sharia rules (Kurnia Rahayu et al., 2024).

Akhlaq (Morals) play a very important role in all actions to realise Sharia compliance behaviour. If morality in behaviour does not exist, then Sharia compliance will not be realized. *Akhlaq* (Morals) are built from the component of faith or closeness to Allah, the God Almighty.

V. CONCLUSION

According to Al-Ghazali's view, four components form morality in a Muslim, namely: (1) there is the power of knowledge in the components of *Murabahah* accounting behaviour. This means that people who apply *Murabahah* accounting must have management knowledge based on standards that have been agreed upon by the competent body (2) there is a controlling power possessed by the person who applies *Murabahah* accounting so that they do not try to manipulate the contract and remain consistent in carrying out the *Murabahah* contract as it should be (3) there is a component of faith education, namely faith, sharia and ihsan when the sharia accounting manager experiences conditions dilemma. (4) and the balance of the three elements above so that an accountant can balance between the power of knowledge and logic with the strength of faith in Allah, the God Almighty so that a balance of life is achieved in every one of his behaviours and actions.

Murabahah Accounting practices in the world are still varied. This raises many questions and studies to find out the components that cause non-uniform practices in Sharia entities. There are various findings synthesized from twenty studies that are used as data in this research, into six groups of *Murabahah* accounting practices in the world, namely the existence of Sharia entities encourages the emergence of new standards, IFRS is not in line with *Murabahah* accounting, the pandemic crisis triggered the emergence of problems that in the end *Murabahah* contracts are no longer used as they should, The application of *Murabahah* accounting is not perfect, *Murabahah* Accounting is by the provisions of PSAK 402 and *Murabahah* Accounting has used a digitization system in the input of financial statements. Based on these six conditions, it gives the impression that Sharia entities have Sharia compliance that is still varying and even has Sharia non-compliance.

The causes of non-compliance of Sharia entities with *Murabahah* accounting standards are the lack of legal infirmity and sanctions for entities that violate Sharia rules, transparency in the results of supervision of Sharia entities, the lack of role of the Sharia supervisory board (DPS), and the lack of experts in the field of accounting as well as sharia rules. The four conditions above are factors that inhibit sharia entities in *Murabahah* accounting. The practice of *Murabahah* accounting in Sharia entities must be accompanied by aspects of morality and behaviour of compliance with Sharia rules. *Akhlaq* (Morals)play a very important role in all actions to realise Sharia compliance behaviour. If morality in a behaviour does not exist, then Sharia compliance will not be realized. *Akhlaq* (Morals) are built from the component of faith or closeness to Allah, the God Almighty. According to Al-Ghazali's view, four components form morality in a Muslim, namely: (1) there is the power of knowledge in the components of *Murabahah* accounting behaviour. This means that people who apply *Murabahah* accounting must have management knowledge based on standards that have been agreed upon by the competent body (2) there is a controlling power possessed by the person who applies *Murabahah* accounting so that they do not try to manipulate the contract and remain consistent in carrying out the *Murabahah* contract as it should be (3) there is a component of faith education, namely faith, sharia and ihsan when the sharia accounting manager experiences conditions dilemma. (4) and the balance of the three elements above so that an accountant can balance between the power of knowledge and logic with the strength of faith in Allah, the God Almighty, so that a balance of life is achieved in every one of his behaviours and actions.

ACKNOWLEDGEMENTS

An acknowledgement section may be presented after the conclusion, if desired.

REFERENCES

[1] Abdurahim, A. (2013). Oksidentalisme dalam Perbankan Syariah. Jurnal Akuntansi Multiparadigma, 4(1), 14–25. https://doi.org/10.18202/jamal.2013.04.7179

[2] Muhamat, A. A., Jaafar, N., Emrie Rosly, H., & Abdul Manan, H. (2013). An appraisal on the business success of entrepreneurial asnaf . Journal of Financial Reporting and Accounting, 11(1), 51–63. https://doi.org/10.1108/jfra-03-2013-0012

[3] Aisah, N., Sholahuddin, M., & Rahmawati, S. D. R. (2022). Sharia and Conventional Stock Investment. Journal of Business and Management Studies, 4(2), 464–476. https://doi.org/10.32996/jbms.2022.4.2.34

[4] Amaliah, T. H., & Mattoasi, M. (2020). Refleksi Nilai Di Balik Penetapan Harga Umoonu. Jurnal Akuntansi Multiparadigma, 11(2), 402–419. https://doi.org/10.21776/ub.jamal.2020.11.2.24

[5] Ananda, M. R., Irianto, G., & Adib, N. (2021). Dilema Penerimaan Time Value of Money Dalam Praktik Akuntansi Syariah. Jurnal Akuntansi Multiparadigma, 12(1), 59–80. https://doi.org/10.21776/ub.jamal.2021.12.1.04

[6] Andini, S., Nurkholis, Rosidi, & Iqbal, S. (2025). Exploring Sharia Compliance and Intellectual Capital for a New Approach to Maqasid Performance. AABFJ Volume 19, Issue 3

[7] Apriyanti, Hani, W. (2018). Teori Akuntansi Berdasarkan Pendekatan Syariah (Pertama). Deepublish Publisher.

[8] Azami-Aghdash, S. (2020). Meta-synthesis of qualitative evidence in road traffic injury prevention: a scoping review of qualitative studies (2000 to 2019). Archives of Public Health, 78(1), 1–27. https://doi.org/10.1186/s13690-020-00493-0

[9] Azmat, S., Skully, M., & Brown, K. (2015). The (little) difference that makes all the difference between Islamic and conventional bonds. Pacific Basin Finance Journal, 42, 46–59. https://doi.org/10.1016/j.pacfin.2015.12.010

[10] Birton, M. N. A., Triyuwono, I., Mulawarman, A. D., & Rahman, A. F. (2015). Theory of Shariahization on Conceptual Accounting Framework: A Substantive Theory. Procedia - Social and Behavioral Sciences, 211, 723–730. https://doi.org/10.1016/j.sbspro.2015.11.093

[11] Briando, B., Embi, M. A., Triyuwono, I., & Irianto, G. (2020). Tuah Sebagai Sarana Pengembangan Etika Pengelolaan Keuangan Negara. Jurnal Akuntansi Multiparadigma JAMAL, 11(2), 227–245.

[12] Bulutoding, L., Alwi, Z., & Dwiayuparmitasari, R. (2020). *Akhlaq* of Zakat Behavior among Determinant Factors of Intention in Malaysia: A Perspective of Prophet Muhammad Tradition. Journal of Advanced Research in Dynamical and Control Systems, 12(6), 902–912. https://doi.org/10.5373/JARDCS/V12I6/S20201109

[13] Bulutoding, L., Bidin, C. R. K., Syariati, A., & Qarina, Q. (2021). Antecedents and Consequence of Murabaha Funding in Islamic Banks of Indonesia. Journal of Asian Finance, Economics and Business, 8(3), 487–495. https://doi.org/10.13106/jafeb.2021.vol8.no3.0487

[14] Bulutoding, L., Parmitasari, R. D. A., & Suhartono. (2019). Perilaku Kepatuhan Para Wajib Zakat Di Provinsi Sulawesi Selatan. Laa Maisyir, 6(2), 191–210.

[15] Bulutoding, L., & Sharon, S. S. (2023). Manifestasi Surah Al-Kahfi Pada Praktik Akuntansi Manajemen Perkebunan Syariah. Jurnal Akuntansi Multiparadigma, 14(1), 165–181. https://doi.org/10.21776/ub.jamal.2023.14.1.12

[16] Curran, T., & Hill, A. P. (2019). Perfectionism is increasing over time: A meta-analysis of birth cohort differences from 1989 to 2016. Psychological Bulletin, 145(4). https://doi.org/10.1037/bul0000138

[17] Early, R. K., Tania, A. S., Iskandar, & Bahri, M. I. (2023). Interconnection of Inflation, Bi Rate, and Exchange Rate on Mudharabah and *Murabahah* Financing. Jurnal

Ekonomi Dan Bisnis Islam (Journal of Islamic Economics and Business), 9(1), 118–148. https://doi.org/10.20473/jebis.v9i1.39202

[18] Eliza, A. (2022). Tinjauan Atas Psak 102 (Revisi 2019) Dan Psak 102 (Revisi 2016) Tentang Akuntansi *Murabahah*. Jurnal Ilmiah Ekonomi Islam, 8(03), 2882–2892. https://doi.org/10.29040/jiei.v8i3.5891

[19] Farook, S., Hassan, M. K., & Clinch, G. (2013). Islamic bank incentives and discretionary loan loss provisions. Pacific Basin Finance Journal, 28, 152–174. https://doi.org/10.1016/j.pacfin.2013.12.006

[20] Fianto, B. A., Gan, C., Hu, B., & Roudaki, J. (2018). Equity financing and debt-based financing: Evidence from Islamic microfinance institutions in Indonesia. Pacific Basin Finance Journal, 52, 163–172. https://doi.org/10.1016/j.pacfin.2017.09.010

[21] Griffith, E. E., Nolder, C. J., & Petty, R. E. (2018). The elaboration likelihood model: A meta-theory for synthesizing auditor judgment and decision-making research. Auditing, 37(4), 169–186. https://doi.org/10.2308/AJPT-52018

[22] Hadi, D. A. (2018). Pengembangan teori akuntansi syariah di indonesia. Jurnal Akuntansi Multi Paradigma, 9(1), 106–123.

[23] Hanckel, B., Petticrew, M., Thomas, J., & Green, J. (2021). The use of Qualitative Comparative Analysis (QCA) to address causality in complex systems: a systematic review of research on public health interventions. BMC Public Health, 21(1). https://doi.org/10.1186/s12889-021-10926-2

[24] Hassan, M. K., Aliyu, S., Huda, M., & Rashid, M. (2019). A survey on Islamic Finance and accounting standards. Borsa Istanbul Review, 19, S1–S13. https://doi.org/10.1016/j.bir.2019.07.006

[25] Hidayah, N. N., Lowe, A., & Woods, M. (n.d.). Accounting and Pseudo Spirituality in Islamic Financial Institutions Institutions. 7823–7830.

[26] IAI. (2019). Standar Akuntansi Keuangan Syariah (Pertama). Ikatan Akuntans Indonesia.

[27] Iswanaji, M. C., & Wahyudi, M. (2017). Formalitas Fikih Dalam Penerapan Akuntansi Syariah Aliran Pragmatis. Akuntansi Multiparadigma, 8(3), 427–611.

[28] Jayadi, K., Abduh, A., & Basri, M. (2022). A meta-analysis of multicultural education paradigm in Indonesia. Heliyon, 8(1). https://doi.org/10.1016/j.heliyon.2022.e08828

[29] Kurnia Rahayu, S., Ratna Komala, A., Norzehan, S., & Syed Yusuf, B. T. (2024). Enhancing Islamic Banking through Accounting and Taxation Harmonization: A Comparative Study of Indonesia and Malaysia. In AABFJ (Vol. 18). AABFJ Volume 18 Edisi 5

[30] Mahomed, Z. (2020). Islamic Finance Instruments-*Murabahah*, bai Istijrar and Bai ul-Wafa'. In International Centre for Education in Islamic Finance: Vol. Unit 1 (pp. 1–57).

[31] Mangoting, Y. (2018). Quo Vadis Kepatuhan Pajak. In Jurnal Akuntansi Multiparadigma (pp. 451–470). https://doi.org/http://dx.doi.org/10.18202/jamal.2018.04.9027

[32] Mulawarman, A. D. (2020). Accounting, Agriculture, and War. Jurnal Akuntansi Multiparadigma, 11(1), 1–22. https://doi.org/10.21776/ub.jamal.2020.11.1.01

[33] Olsen, C. F., Bergland, A., Debesay, J., Bye, A., & Langaas, A. G. (2019). Striking a balance: Health care providers' experiences with home-based, patient-centered care for older people—A meta-synthesis of qualitative studies. Patient Education and Counseling, 102(11), 1991–2000. https://doi.org/10.1016/j.pec.2019.05.017

[34] Paltrinieri, A., Dreassi, A., Rossi, S., & Khan, A. (2021). Risk-adjusted profitability and stability of Islamic and conventional banks: Does revenue diversification matter? Global Finance Journal, 50(February), 1–15. https://doi.org/10.1016/j.gfj.2020.100517

[35] Parmitasari, R., Bulutoding, L., & Alwi, Z. (2019). Financial Satisfaction of Islamic Investing: The Role of Religiosity and Financial Knowledge. Proceedings of the 19th Annual International Conference on Islamic Studies. https://doi.org/10.4108/eai.1-10-2019.2291738

[36] Permatasari, M. P., Triyuwono, I., & Mulawarman, A. D. (2021). Islamic Value in Accounting Information Governcane of Third-Sector Organisation. Jurnal Akuntansi Multiparadigma, 12(1), 1–26. https://doi.org/https://doi. org/10.21776/ub.ja-mal.2021.12.1.01

[37] Pigott, T. D., & Polanin, J. R. (2020). Methodological Guidance Paper: High-Quality Meta-Analysis in a Systematic Review. In Review of Educational Research (Vol. 90, Issue 1). https://doi.org/10.3102/0034654319877153

[38] Rahman, M. (2019). Islamic banks with mutuality and neutrality: A balance-sheet-based theoretical framework. Quarterly Review of Economics and Finance, 74, 3–8. https://doi.org/10.1016/j.qref.2018.02.001

[39] Sapuan, N. M. (2016). An Evolution of Mudarabah Contract: A Viewpoint From Classical and Contemporary Islamic Scholars. Procedia Economics and Finance, 35(October 2015), 349–358. https://doi.org/10.1016/s2212-5671(16)00043-5

[40] Sharon, S., & Paranoan, S. (2020). Refleksi rumah adat Ammatoa dalam akuntabilitas organisasi. Jurnal Akuntansi Multiparadigma, 11(1), 59–76. https://doi.org//10.21776/ub.jamal.2020.11.1.04

[41] Siregar, S. (2016). Apakah Distribusi Bagi Hasil Cash Basis Adil Bagi Deposan Bank Syariah ? Jurnal Akuntansi Multiparadigma, 7(1), 81–90. https://doi.org/10.18202/jamal.2016.04.7007

[42] Thomann, E., Ege, J., & Paustyan, E. (2022). Approaches to Qualitative Comparative Analysis and good practices: A systematic review. Swiss Political Science Review, 28(3). https://doi.org/10.1111/spsr.12503

[43] Triyuwono, I. (1997). "Akuntansi Syari'ah" dan koperasi mencari bentuk dalam metafora amanah. Jurnal Akuntansi Dan Auditing Indonesia, 1(1), 1–46.

[44] Triyuwono, I. (2001). Metafora Zakatdanshari'Ah Enterprise Theory Sebagai Konsep Dasar Dalam Membentuk Akuntansi Syari'Ah. Jaai Volume, 5(2), 131–145.

[45] Triyuwono, I. (2006). Manunggaling Kawulo-Gusti : Puncak, Menuju Ketuhanan, Kesadaran. September, 1–24.

[46] Triyuwono, I. (2015). Akuntansi Malangan: Salam Satu Jiwa dan Konsep Kinerja Klub Sepak Bola. Jurnal Akuntansi Multiparadigma, 6(2), 290–303. https://doi.org/10.18202/jamal.2015.08.6023

[47] Wang, S., Hung, K., & Huang, W. J. (2019). Motivations for entrepreneurship in the tourism and hospitality sector: A social cognitive theory perspective. International Journal of Hospitality Management, 78(December 2017), 78–88. https://doi.org/10.1016/j.ijhm.2018.11.018

[48] Warninda, T. D., Ekaputra, I. A., & Rokhim, R. (2019). Do Mudarabah and Musharakah financing impact Islamic Bank credit risk differently? Research in International Business and Finance, 49(March), 166–175. https://doi.org/10.1016/j.ribaf.2019.03.002

[49] Yanikkaya, H., Gumus, N., & Pabuccu, Y. U. (2018). How profitability differs between conventional and Islamic banks: A dynamic panel data approach. Pacific Basin Finance Journal, 48(January), 99–111. https://doi.org/10.1016/j.pacfin.2018.01.006