THE MEANING OF THE SIDDIQ VALUE IN FINANCIAL ACCOUNTABILITY AT THE UNIVERSITY OF MUSLIM NUSANTARA (UMN) AL WASHLIYAH MEDAN

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ABSTRACT
Ideally, Islamic organizations including educational institutions such as the Muslim Nusantara University (UMN) Al Washliyah Medan have implemented Islamic values, one of the Islamic values that should flow in the veins is the value of siddiq (honesty) including in carrying out financial activities so that financial accountability able to increase public trust in it. In reality, there are still many Islamic Higher Education Institutions that have not made the value of siddiq as the basis for financial management and have not received public trust that Islamic Higher Education Institutions will act honestly in carrying out economic activities. The purpose of this study is to find out how the meaning (interpretation and implementation) of the value of Siddiq in financial accountability at UMN Al Washliyah Medan. This research is a qualitative research with a phenomenological approach and an interpretive paradigm. The data collection method is interview Vice Chancellor II and Head of Finance UMN Al Washliyah Medan, observation and documentation. Data analysis techniques are data collection, data reduction and drawing conclusions. Techniques for guaranteeing the validity of the data are credibility test, transferability, dependability, confirmability, and the NVivo 12 Plus program. The results of this study concluded that the shiddiq value at UMN was interpreted as being right, planning and using it according to what was intended, true meaning in harmony between what was said and what was done in terms of use and financial reporting. The implementation of the shiddiq value is carried out in 3 (three) ways, namely shiddiq in financial planning, financial management, and financial reporting.

Keywords: educational institutions, financial use and reporting and financial planning

INTRODUCTION
Finance is an important component in various institutions, especially educational institutions, so that managers of Islamic educational institutions which are ideally run based on the values contained in Islamic teachings must be able to guarantee trust for the people in terms of financial management. The implementation of a public accountability system is a necessity in order to realize the trust of the people/public in the financial management of the educational institution. Public accountability has a very important function for the progress of an institution, including educational institutions. Accountability requires the obligation of the holder of the trust (agent) to provide accountability, present, report and disclose all activities and activities that are their responsibility to the party giving the trust (principal) who has the right and obligation to demand such accountability.

Accountability is a very important discussion considering the most worrying problem today is low confidence in the economy. One of the fundamental problems faced by the Indonesian government after the economic crisis was the decline in public confidence in the
government system and its performance. In the economic field, the cause of poor economic performance in various countries is also related to low levels of trust, which is combined with weakening of legal institutions in protecting property rights and investors and poor contract enforcement. The poor economic performance in Muslim countries is also stated to be due to the low adherence to rules, norms, and values Islamic. The current low economic performance of the Muslim community is attributed to a low level of trust, the cause of which is historical erosion and the loss of important Islamic values, norms and rules.

In educational institutions, financial accountability is also of course very important in order to maintain public trust in it. Article 48 of Law Number 20 of 2003 states that the management of education funds is based on the principles of justice, efficiency, transparency, and accountability. In addition to being mandated by law, educational institutions that prioritize the principles of accountability and transparency in their financial management will also gain high trust from the public, and public trust is one of the main keys to the progress or failure of an educational institution. The problem faced is that currently there are still many educational institutions that have not been able to implement good financial management so that it has an impact on not creating accountability.

The main task of decision makers is to regain the public's trust while proving that all policy makers that occur will benefit all elements of the people. In other words, accountability will be a crucial point towards the development of democracy in Indonesia in the near future. The realization of accountability and transparency in managed institutions really requires good and sound accounting information. Financial statements are a form of accountability that must be accounted for. Financial accountability can be done to uphold Islamic values including siddiq or also called honesty is one of the cores in Islamic business ethics which is also capital for life. Honest behavior is followed by an attitude of being responsible for what is done (integrity), so honesty and responsibility are like two sides of a coin.

As far as the research that researchers have done, there are several previous studies that have relevance to the research conducted, including the following:

1. Masiyah Kholmia, Iwan Triyuwono, Bambang Purnomosidhi, Eko Ganis Sukoharsono, 2015. Title: Phenomenology Study: Accountability of a Political Party in the Context of Local Election, 2nd Global Conference on Business and Social Science -2015, GCBSS-2015, 17-18 September 2015, Bali-Indonesia. This study aims to understand the forms and practices of political party accountability in the perspective of the Regional Leadership Council (DPD) in Jombang City. Data was collected through interviews with informants. By using the phenomenology of the interpretive paradigm as a research design, the results show that the accountability of political parties in the practice of the Pilkada of Jombang City is categorized into three forms, namely accountability for the quality of political candidates, legal accountability, and accountability for campaign funds.

2. Kiet Tumiwa, Title: “THE CHRISTIAN MEANING OF ACCOUNTING AND CHURCH ACCOUNTABILITY”, Scientific Research Journal (SCIRJ), Vol. V, Issue IX, September 2017. This study aims to determine the meaning of accounting and accountability that is not conveyed in front of the church. This study uses an interpretive paradigm with Husserl's transcendental phenomenology as an analytical tool. The object of this research is a pentecostal church in Denpasar, where the researcher uses five church organization administrators as informants. In the process of collecting data, researchers used two techniques, namely interviews and observation. The results show that the meaning of Christianity empowers church bookkeeping and accountability, namely Christianity makes God's word a guide for behavior, does not commit dark deeds in church
bookkeeping practices, and as a manifestation of church accountability can educate its people, to practice the truth, to please God, and bring peace. for many people.

3. Yuliana Sari, Agnemas Yusoep Islami, Isni Andriana 2018. Research Title: *Sharia Supervisory Board Religious Compliance in the Islamic Banks: An Interpretive Approach, In Proceedings of the 4th Sriwijaya Economics, Accounting, and Business Conference (SEABC 2018)* . The concept of DPS religious compliance comes from Sharia law as the basic rules and principles in Islamic banks. SSB's concept of religious obedience is shaped by the role of religious, normative and moral values. The purpose of this paper is to explore how DPS articulates the notion of religious compliance in the context of the Sharia compliance process in Islamic banks. This paper is conceptual based on previous research to adopt in examining how DPS constructs the meaning of religious compliance in Islamic banks. This paper is considered to provide the richest literature review and analysis using an interpretive approach to describe the meaning of DPS religious compliance in Islamic banks. This paper shows that SSB constructs the meaning of religious obedience in appearance and fact through social interaction at three levels: micro or personal self-reflection through ethical reasoning and SSB's individual image; institutional or organizational culture through various business activities and reputation; and macro or regulatory and governance structures. This paper contributes to the Islamic banking literature by providing an understanding in the construction of the meaning of DPS religious compliance from an interpretive approach.

4. Siti Rodliyah, Aji Dedi Mulawarman, 2018. Title: "Intuition: in the process of realizing divine accounting", in the IMANENSI Journal (Journal of Islamic Economics, Management, and Accounting, Vol. III, No. 2, September 2018). The purpose of this study is to find out how thinking about submission to Allah SWT can bring Islamic accounting to actual, God-oriented accounting. The method used is a literature review, secondary data to be used as an interpretation of the formulation of the research problem. The result of the research is that the theories and concepts of sharia accounting cannot be practiced by humans who are far from divine values so that humans need spiritual practice in creating individuals who are physically and mentally involved with God.

5. Zulfahmi Alwi, Rika Dwi Ayu Parmitasari, Alim Syariati. Title: *An assessment on Islamic banking ethics through some salient points in the prophetic tradition. Journal Heliyon*, 2021. Indonesia is experiencing a stable and rapid Islamic economic process since the emergence of Islamic banking. In addition to developments, some scholars argue that Islamic banking does not fully fulfill the main obligations of Islam, such as ethics. The use of Islamic banking is preferred in Indonesia, even though it only upholds one foundation in Islamic teachings. Therefore, it is very important to present the ethical foundation of Islamic banking with strong support from the initial teachings and test it empirically. This study presents several original concepts of Islamic ethics in the form of the treatise and teachings of the Prophet Muhammad SAW, namely Iman (faith), Niyyah (intention), Amanah (amanah), and 'Adalah (justice). Confirmatory composite analysis (CCA) was used to assess four terms for 411 Islamic banking employees in the Indonesian context. The results show that an important point in measuring employee ethics is to be ethical in all situations. This movement tends to positively provide a multiplier effect in banking management and has the potential to serve as an educational function to the public.

Based on the above background, the researchers are interested in conducting research related to financial accountability in Islamic universities, especially about how the finance department at the institution interprets the value of *siddiq* both in the form of interpretation
and implementation of values. *siddiq* in the financial accountability system at the Muslim Nusantara University (UMN) Al Washliyah Medan.

**RESEARCH METHOD**

This study uses a qualitative method. This method is used to explore in-depth data and explore the meaning behind the data related to financial accountability. This research is a phenomenological study, phenomenology describes the general meaning of a number of individuals on their various life experiences related to concepts or phenomena. The purpose of this study is to find out how the interpretation and implementation of *siddiq* values in financial accountability at the Muslim Nusantara University (UMN) Al Washliyah Medan.

This research was carried out at the Muslim Nusantara University (UMN) Al Washliyah which is located at Jalan Garu II, Harjosari II Village, Medan Ampras District, Medan City, Postal code 20147. The sources of research data are primary data and secondary data. The primary data sources referred to in this study are data that will be extracted through interviews with various parties who are informants on the object of research, such as the Vice Chancellor/Chairman II (Finance and Personnel Section). The secondary data referred to in this study are data that will be extracted from several other informants who are considered capable of providing additional information such as PB implementing financial management at Al Washliyah colleges, leaders (Rectors/Chairmen) of Al Washliyah universities in North Sumatra, Head of Finance, Financial Officer/Staff, and several other informants.

In addition, it will use other secondary data sources, such as Al Washliyah financial management system and procedure manuals, PT Al Washliyah financial reports, literature books on accountability, accounting for educational services, books discussing Islamic economics business ethics, sharia management, and the Prophet's economy. The data were collected using various data collection techniques such as interviews, observation and documentation studies. Data analysis using the NVivo 12 plus application.

**RESULT AND DISCUSSION**

UMN Al Washliyah Medan

a. Profile

UMN Al Washliyah was founded by PB. Al Washliyah with the status of a Legal Entity, based on the SP Minister of Justice of the Republic of Indonesia No. JA 57425, dated October 17, 1956, Jo Deed of Notary Adlan Yulizar, SH No. 69, September 23, 1989.

UMN Al Washliyah was originally one of the faculties at Al Washliyah University (UMN) Medan, namely the Faculty of Teacher Training and Education (FKIP) UMN Medan, based on the Decree of the Department of Higher Education and Science No. 25/B-SWT/1952 dated January 26, 1963.

Based on the Decree of the Minister of Education and Culture of the Republic of Indonesia Number: 017/0/1981 dated January 22, 1981, FKIP UMN Medan became the Al Washliyah College of Teacher Training and Education (STKIP) Medan.

Furthermore, in 1983 STKIP Al Washliyah Medan was developed into IKIP Al Washliyah, with the Decree of the Minister of Education and Culture of the Republic of Indonesia Number: 042/0/1983, dated September 24, 1983; And in 1990 the Academy of Mathematics and Natural Sciences (A-MIPA) Al Washliyah was established based on the Decree of the Minister of Education and Culture No. 01/11/0/1990, March 11, 1990.

In 1996, in accordance with Government policy and at the suggestion of PB. Al Washliyah, IKIP Al Washliyah and A-MIPA Al Washliyah Medan were merged into

Finally, based on the Notary Deed of Drs. H. Hasbullah Hadi, SH, M.Kn Number: 19 dated February 8, 2002, the name of Universitas Muslim Nusantara (UMN) was changed to Universitas Muslim Nusantara Al Washliyah (UMN Al Washliyah) and the Decree of the Director General of Higher Education No. 181/DIKTI/Kep.2002 dated August 15, 2002, the name of Universitas Muslim Nusantara (UMN) in Medan became Universitas Muslim Nusantara (UMN) Al Washliyah.

b. Vision

UMN Al Washliyah has a vision:
"To be a superior university in providing quality human resources with Islamic characteristics in 2035".

c. Mission

UMN Al Washliyah has a mission:
1. Organizing quality education and teaching with Islamic characteristics by using an effective, interactive, collaborative and student-centred learning approach in order to be able to meet the demands of society.
2. Organizing research in the context of developing science and technology, as well as cultural arts to realize the benefit of the people.
3. Organizing community service by upholding Islamic values to encourage and elevate the dignity of the community.
4. Organizing mutually beneficial cooperation with various parties provided that it does not violate religious teachings, laws, norms and ethics.

d. Destination

The objectives of UMN Al Washliyah are as follows:
1. Produce quality graduates who uphold the nobility of culture and Islamic values and are able to work together in team work.
2. Produce quality research and scientific publications in the context of developing and disseminating knowledge, arts, culture and technology to realize the benefit of the people.
3. Produce works of community service to improve the welfare and benefit of the people by upholding Islamic values.
4. Generate mutually beneficial cooperation with various parties provided that they do not violate religious teachings, laws, norms, and ethics.

Interpretation of Islamic Values in Financial Accountability at the Muslim Nusantara University Al Washliyah.

The results of the research on the interpretation of Islamic values in financial accountability based on the results of data collection that UMN believes that telling the truth will lead to the truth with the reward of heaven, while lying will only lead to evil which will later be recorded as a liar with a hell punishment. This is in accordance with the words of Deputy Chancellor II for Finance UMN Al Washliyah:
“Get in the habit of speaking the truth, because truth leads to goodness, and goodness leads to heaven. One should always speak the truth and try to keep it right, so that it is recorded with Allah as a siddiq person. And beware of lying because it leads us to cheat, and cheating leads to hell. A person who always cheats will be recorded with Allah as a liar.”

Financial accountability at Al Washliyah universities emphasizes the importance of applying Islamic values. The application of Islamic values in financial accountability in all Al Washliyah universities, including those in North Sumatra, has actually been regulated in standard guidelines on systems and procedures for financial management of Al Washliyah Colleges issued by the Education Council of the Great Management (MP-PB). Al Jam'iyyatul Washliyah but not explained in detail the meaning of these Islamic values.

Shiddiq is honesty that will produce goodness, and vice versa is one of the very important values which is understood as a value that requires all aspects in the implementation of financial accountability in universities, starting from financial planning (budgeting), absorption or use of the budget, and reporting on financial use is carried out on the principles of truth and honesty. Several studies have been conducted in the field of Islamic accounting both at the conceptual and practical levels. Islamic accounting experts have recommended entrepreneurial theory as a theoretical concept of sharia accounting because it is considered that the theory contains the values of justice, honesty, truth, trust and responsibility (Mubtadi, 2017).

The basic value of siddiq is personal integrity, always telling the truth, not lying, clear mind. The values contained in siddiq are always honest behavior both in word and deed, guaranteed, emotional balance, peace of mind (Alma, 2014:175) . The values contained in siddiq are in line with what was stated by the Chair of the PB Al Washliyah Education Council, namely Ridwan Nazar, that the value of honesty is very important in financial management, including in planning. According to him, the value of honesty requires that everything related to the financial system at Al Washliyah College must adhere to openness. Therefore, according to him, honesty must be reflected in the form of transparency and openness, starting from planning higher education budgets to reporting. The stimulation of the value of honesty in financial planning, according to him, has been regulated and stipulated in the book on the financial management system of Al Washliyah College article 2 which reads as follows:

Section 2
Source of funds
Sources of obtaining higher education funds and assets include:

1. Tuition fees, DPP, UP and student donations are determined by the leadership of PT. AW after obtaining MP's approval. PB. AW in the ratification of the Revenue and Expenditure Budget Plan (RAPB)
2. Other legal and halal business results from higher education institutions such as building rentals, house rentals, canteens, fostered schools, cooperatives, workshops, production units, and others.
3. Entrance examination fees and undergraduate graduation fees
4. The results of the work contract in accordance with the role and function of the university
5. Proceeds from the sale of products and services obtained from the organization of education and the use of the name Al Washliyah
6. Waqf, Zakat, Infaq, Sadaqah, Grants, Charity, Donations, Gifts, and other aids sourced from the community and government which are legal and not binding.
In the article above, it has been explained that the tuition fees, DPP, UP and student contributions are determined by the university after obtaining the approval of MP PB Al Washliyah in the ratification of the Income and Expenditure Budget Plan (RAPB). This was also emphasized by Ridwan Nazar that every Al Washliyah College must obtain approval from the Education Council (MP) of the Al Washliyah Executive Board in setting the revenue and expenditure budget plan (RAPB). Thus, financial planning in every Al Washliyah College adopts Islamic values, in this case, the value of honesty.

The meaning of siddiq value is synonymous with honesty, truth, and a strong belief that honesty will lead to goodness and goodness will lead to heaven, while dishonesty will lead to bad things that lead to hell. Honesty keeps people away from prejudice, away from suspicion, without any burden at the beginning or in the future. This is in accordance with the hadith of the Prophet Muhammad narrated by Tirmizi which means: "You should always tell the truth. Verily honesty leads to goodness and kindness will lead to heaven. A person who always tries to be honest will be recorded by Allah as an honest person and stay away from lying deeds, because lying will lead to evil. And evil will lead to hell. Someone who always lies will be recorded by Allah as a liar" (HR. Tirmizi no. 2067) (Sakdiah, 2016:39).

In addition to honesty, the value of siddiq is interpreted to always base words, beliefs and deeds on the basis of the truth values taught in Islam. In the dimension of financial accountability, honesty is shown by every word that is proven by behavior, based on the truth and according to existing facts. Consistent in faith and good values, must face challenges (Ully, 2018:168). Honesty in financial management is a manifestation of conformity between what is written in the financial statements and the truth of events in the field. The meaning of the principle of truth with the compatibility between what is written in the financial statements with what is happening in the field.

As stated by Kholis Tohir that seems to have been in line with the principles of Islamic accounting science. This is in line with accounting principles that require documents as proof of transactions. If it is then linked with the correspondence theory, such financial statements already contain a truth value, namely because of the compatibility between the numbers listed in the financial statements and the evidence of the underlying transactions (Yusuf, 2018: 23). Because it is known that the preparation of a financial report has no usefulness and validity value if it is not in accordance with the evidence of the transaction. All transactions will be recorded through an accounting process which ultimately determines the condition of the university's financial statements. Thus the transaction document becomes an important part to reveal honesty in financial accountability as presented in the accounting cycle (Harahap, 1997:38):

**Figure 2. Sharia Accounting Cycle**

![Sharia Accounting Cycle Diagram](image-url)
The value of truth that is used as a principle in managing the financial system is also based on the attitude of *ihsan*. According to Beekun, *benovelence is a principle that exists in Islamic economics*, or a more familiar term is *ihsan*. Ihsan is the will to do kindness and put the business on the goal to do good as a form of worship to Allah SWT. Truth in this context, besides containing the meaning of truth, also contains two elements, namely virtue and honesty (Ully, 2018:159). The principle is the awareness of every employee and staff that nothing humans do can escape the sight and supervision of Allah SWT. It is this kind of *ihsan* awareness that must be built, so all staff/employees as well as financial actors in universities realize that nothing is done, whether it is big or small, whether it's overt, even minor things, hidden that escapes Allah's knowledge and judgment and all that will get its reckoning later in the hereafter.

According to UMN, the value of siddiq has a priority, namely the value of piety. Honesty is a sign of a pious person, financial management with honesty and truth will get the pleasure and love of Allah SWT, the virtue and glory of honesty are strengthened and explained in QS Al Baqarah verse 177 (Raihanah, 2018:163):

كلاً ليس لبر تنولوا لمشروق لمغرب لكل نهر أن تؤمن أمان الله لقومين ليس千米 لمكلفين ل נדרين لرقياب إلمعلواتي لا لزكوة لمؤقة إذا أصلونين لفاساء لعزمائ ل ل 177. It is not a virtue to turn your face towards the east and west, but actually it is a virtue to believe in Allah, the Last Day, angels, books, prophets and to give what he loves to his relatives, orphans, the poor, travelers (who need help) and those who beg; and (liberating) slaves, establishing prayers, and paying zakat; and those who keep their promises when they promise, and those who are patient in adversity, suffering and in war. They are the righteous (the faith); and they are the righteous.

The financial sector also suggests that honesty also has the meaning of being upright, does not like to lie, does not cheat, and is a positive energy. Interpreting the value of siddiq as a commendable action, if in daily life you have applied this value both in saying and doing, you will automatically get used to applying honesty and truth to financial practices on campus. Conformity between the demand for goods or funds for an activity with the realization of activities, or the suitability between those reported and the activities or operations that occur.

As stated by PB Al Washliyah’s finance sector, the value of honesty also seems to be interpreted in an attitude of no doubt. The financial management of Al Washliyah College is also seen in the determination of the amount and type of student deposit at each Al Washliyah College which may not be determined unilaterally by Al Washliyah College but every decision must first obtain approval and validation from the MP Al Washliyah Executive Board.

The relationship between honesty and public trust and various parties (stakeholders) is indeed very close and will be very influential. As emphasized by Ma'ruf Abdullah that a leader or person in charge of a job must have an honest attitude so that he is trusted by the people he leads and his stakeholders. If a leader loses the trust of the people he leads or an officer loses the trust of his stakeholders because he is dishonest, then the obedience and attitude of the people or stakeholders he leads will no longer be sincere, but will be filled with irritability, not willing to follow orders and instructions, and has an impact on disappointment, and in the end sooner or later he will be abandoned by the people he leads and his stakeholders (Abdullah, 2011:86).
Honesty in the use of finance in college is a manifestation of faith in Allah. Faith is the basis of honesty, and people who believe must be honest and will not dare to commit fraud. The faith that a person has will make him feel and realize that he is being watched by Allah SWT so that it is impossible to dare to do things that are not right, including manipulating. Honesty based on faith like this is based on the hadith of the Prophet Muhammad which reads "lā yasyriqu as-syâriqu hîna yasyriq wa huwa believer" which means he will not steal a thief if he still has faith. People who are honest about what they promise are people who always act honestly because they arise from the bottom of an honest soul, and will definitely get a reward from Allah SWT, as stated in QS Al Ahzab verse 23:

لَمَّا اَلْمُؤۡمِنِينَ
لَعَلَّهُمَا لَيۡدَىٰ مَّن قَضَىَٰ الرَّعۡبَ يَوْمَ يُتۡرِجُونَ
لَيَسَ أَكۡثَرُ مِّنَ الۡمُؤۡمِنِينَ أَوۡ أَبۡيَضَ أَلۡبَابُ

23. Among the believers there are those who keep what they have promised Allah; then some of them fall. And among them there are (also) those who are waiting and they do not change (their promise).

The Head of the UMN Finance Subdivision himself explained that honesty in university financial accountability is manifested in the obligation of universities to report their finances at the end of each year. This has become a provision that applies to all universities under the auspices of the Al Washliyah organization and has been recorded in the standard book of Systems and Procedures for financial management of Al Washliyah College. The obligation to submit campus financial reports has even been stated in the statutes of each campus. The highest leadership or Chancellor must report financial accountability every year, this is in accordance with what is stated in the University Statutes:

**Article 35**

**FUNCTIONS AND RESPONSIBILITIES OF THE RECTOR**

The Chancellor has the main duties and responsibilities
(1) Outlining the vision and carrying out the mission of UMN Medan
(2) Formulate and implement general policies, regulations/norms, and quality standards for administering UMN Medan in accordance with applicable laws and regulations
(3) Leading and carrying out the activities of the Tri Dharma of Higher Education and Da’wah Islamiyah
(4) Fostering and developing educational staff, administrative staff and other academic support staff
(5) Prepare the Revenue and Expenditure Budget Plan (RAPB) of UMN Medan and submit it to the Education Council (MP) every academic year to be discussed together
(6) Coordinate and consult with the Al Washliyah Executive Board of Education in formulating and implementing policies.
(7) Fostering and developing the management and administration system of UMN Medan
(8) Cooperating with government agencies/institutions, the private sector and other communities, both at home and abroad
(9) Provide annual financial accountability report and end of term financial report to PB. Al Washliyah, whether requested or not asked
(10) Develop procedures and establish Academic and non-academic Quality Standards at UMN Medan,
(11) Responsible to the Executive Board of Al Washliyah as a Legal Entity for UMN Medan
Inaugurate the Dean and Deputy Dean after the Dean and Deputy Dean receive a Decree (SK) of Appointment from the Al Washliyah Executive Board.

Lifting and dismissing:
- a. Elements of academic implementation
- b. Elements of administrative implementation
- c. Supporting elements

From the results of the discussion on the interpretation of the siddiq value in financial accountability, it can be concluded that the interpretation results are in the table below. The results of this interpretation are compiled after conducting a study, analysis, and review, as well as an evaluation of the various literatures that have been compiled and the theories put forward by experts.

<table>
<thead>
<tr>
<th>Identify the Meaning of Values</th>
<th>Interpretation of Siddiq's Value in Financial Accountability</th>
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<tbody>
<tr>
<td>- Honest, true, not lying</td>
<td>- Saying the truth and in harmony between words and deeds</td>
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<td>- Honesty, integrity and</td>
<td>- Honesty and truth are the conditions for achieving the</td>
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<td>responsibility</td>
<td>love and pleasure of Allah SWT in managing finances</td>
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<tr>
<td>- Transparency, openness,</td>
<td>- Honest and must match the demand and allocation and</td>
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<tr>
<td>correctness, conformity</td>
<td>reporting</td>
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<tr>
<td>- Manifestations of Ihsan</td>
<td>- Honesty in financial reporting</td>
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<tr>
<td>- Be firm and firm in what you</td>
<td>- Integrity, honesty and responsibility</td>
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<tr>
<td>aspire to (Surah Al Ahzab 23)</td>
<td>- Upholding the principles of transparency and openness</td>
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<tr>
<td>- Have a strong commitment to</td>
<td>- Honesty generates public trust (society)</td>
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<td>Islam</td>
<td>- Honesty is a manifestation of faith</td>
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<tr>
<td>- True to the principle (</td>
<td>- Have a strong principle of honesty</td>
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<td>istiqamah, tawadhu)</td>
<td>- Don't deny the agreement</td>
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<td>- Straight hearted, not cheating, clear mind.</td>
<td>- Honesty brings good</td>
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<td>- Honesty reflects the value of piety</td>
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</table>

Implementation of Islamic Values in Financial Accountability Universitas Muslim Nusantara Al Washliyah.

UMN also believes that in managing the campus, especially campus financial management, honesty is needed so that the campus can run well, students have their rights fulfilled and parents are happy and calm to see various campus activities that are commensurate with the tuition costs incurred. This is in accordance with the words of Deputy Chancellor II for Finance UMN Al Washliyah:

“Honesty is the main capital for life, both as individuals, including in organizations. With honesty everyone will be happy, as well as in managing a campus, if the finances are run with honesty the community will be happy, and parents can see for themselves that the money they spend to pay for their children's college is not in vain, because the money is true. - truly commensurate with the various activities and student rights fulfilled by the campus”.

The implementation of siddiq values is carried out in three financial aspects, namely shiddiq in financial planning, shiddiq in financial management, and siddiq in financial reporting in financial statements. The main principles that govern all economies are justice and honesty, which means being fair to all parties, maintaining balance and upholding
honesty and nobility. Good economic activities/practices stem from the principles of fairness and overall honesty (Ayub, 2009:102-103).

The application of the value of siddiq or truth can be seen in the process of requests for goods and services on campus. This is as determined through the book of systems and procedures for financial management of Al Washliyah higher education which applies to all universities under the auspices of the Al Washliyah organization throughout Indonesia as follows:

**Article 9**

**Request for Goods and Services**

1. Each part or unit that requires goods (users) must fill out the goods request form (PB-05) and submit it to the supervisor concerned.
2. The goods request form that has been validated by the superior who needs the goods is forwarded to the Warek II/Puket II/Waketi II.
3. If the request is approved by the Vice Rector II/Puket II/Waketi II, it will be forwarded to the Dean/Leadership of Higher Education/Chairman of Higher Education for validation. If the request is not approved, form PB-05 is returned to the part or unit that requested the goods.
4. If the request has been validated and approved by the Management as referred to in paragraph 3 of this article, then the form is forwarded to the Equipment Section or the Section that carries out the procurement.
5. Equipment department checks inventory
   a. If the requested item is available, the item is handed over to the part or unit requesting the item and filling out the item receipt form (PB-06)
   b. If the requested item is not available, the equipment section proposes a purchase request (PB-07)

The value of shiddiq (truth) in the financial system of Al Washliyah is also seen from the necessity of validation from superiors, be it the Dean, Chair, or Chancellor for every request for goods and services. This is confirmed in article 9. The flow of the procedure for requesting goods and services at Al Washliyah College can be seen in the following chart (PB Al Washliyah, 2019):

**Figure 3. Goods and Services Request Procedure**

<table>
<thead>
<tr>
<th>WORK UNIT</th>
<th>DEAN (PR2)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Tidak</td>
</tr>
<tr>
<td>Permintaan</td>
<td>Verifikasi</td>
</tr>
<tr>
<td></td>
<td>Disetujui</td>
</tr>
<tr>
<td></td>
<td>Proses Pengadaan</td>
</tr>
<tr>
<td></td>
<td>Penerimaan Barang</td>
</tr>
<tr>
<td></td>
<td>Tanda Terima</td>
</tr>
</tbody>
</table>

To ensure that the shiddiq (truth) value in the management of the University's financial system is also required to have an inspection by the competent authorities in every
procurement of goods and services, these inspections can be carried out periodically and repeatedly, or carried out by competent people in the field. inspection (auditing).

The guarantee of correctness in the use of finances at the University is also reflected in the rules set out in the Al Washliyah College financial procedure book that every purchase of ATK whose value/price is above 5,000,000 (five million rupiah) from all existing units must first seek approval. leader. If the value/price of the purchased ATK is more than 100,000,000 (one hundred million rupiah), then the purchase must involve the Tender/Procurement of Goods and Services committee, where the unit concerned must forward the application to the tender committee (PB Al Washliyah, 2019).

The value of shiddiq (truth) in Al Washliyah universities is also implemented with the obligation to make monthly financial reports for all Al Washliyah universities. This is as stipulated in article 19 paragraph 4 of the book on financial systems and procedures (sisdur) of the following Al Washliyah college (PB Al Washliyah, 2019):

a. The university's annual financial report is prepared every year and submitted to the PB Education Council. Al Washliyah through BPH; specifically the tax financial statements are prepared on December 31.

b. Monthly financial reports and financial accountability are submitted to superiors based on hierarchical channels:

1) The faculty was sent to the leadership of the Al Washliyah College and the Al Washliyah Executive Board of Education.

2) PT. Al Washliyah to the Al Washliyah Executive Board Education Council through BPH.

The relationship between the obligation to make monthly financial reports and the siddiq/truth value is that with the obligation to make financial reports every month, every financial expenditure is always carried out more carefully and must be correct, because if it is not true it will definitely be detected by BPH and other parties. Executive Board of Al Washliyah. For this reason, he emphasized that specifically at UMN Labuhan Batu, any use or expenditure of money must be proven by valid and clear proof of purchase, so that at the time of monthly reporting the evidence can be correctly stated. Financial Statements become information material for users as one of the ingredients in the decision-making process or as an accountability report to the Al Washliyah Executive Board. Thus the Financial Report is a medium for financial managers to describe financial conditions to parties with an interest in university information. The financial condition includes the financial position and the results that have been achieved by the university.

Implementation of siddiq value can be seen in financial reporting. The financial statements that have been prepared are in accordance with financial management systems and procedures, this can be seen from the cash disbursement report in the cash flow report, namely every transaction related to expenditures using both petty cash and large cash must
have reporting evidence. Proof of spending money is very important, not only as proof of recording that must be accounted for but also as proof of the honesty of an action, namely issuing funds or money as requested and proven by documents.

**Figure 4. Cash Flow Document Evidence**

As in the findings above, shiddiq is also interpreted as being honest. The value of honesty is implemented in almost all stages of financial management of Al Washliyah Higher Education. At UMN Medan, for example, the implementation of the value of honesty was carried out in terms of the preparation of the University's Revenue and Expenditure Budget Plan (RAPB), where the RAPB of UMN Medan was prepared by involving all university senates. To plan the allocation of the existing budget/finance in accordance with its designation, all the senate is involved in the planning. Thus, the financial budgeting of UMN Medan is not carried out internally only but involves the senate so that honesty will be guaranteed in the planning of financial allocations.

The value of honesty in the financial management of Al Washliyah Higher Education is also carried out with the existence of a higher education financial supervision system. The monitoring process consists of internal and external. Internal supervision is carried out by the Chancellor/Chairman, while external supervision is carried out by the management of Al Washliyah using the services of a professional accountant. This applies to all universities under the auspices of Al Washliyah. For example, at UMN Medan, at the end of each year, an external audit will be held by MP PB Al Washliyah. All faculties will be audited on how the finances planned for the APB are used.

On the other hand, the value of honesty is implemented in management with supervision from the university or high school senate. The value of honesty in financial management is applied by the existence of a mechanism of checks and balances with the oversight role carried out by the senate, both the senate at the university level and the senate at the faculty level. The university senate and faculty senate each act to carry out their functions to control all policies of the chancellor and dean, including policies related to the use of funds.

Honesty in financial management, from planning (RAPB) to reporting where the stages of preparing such RAPB have indeed become obligations that have been set for all universities under the auspices of the Al Washliyah organization. These rules are explicitly stated in the book of systems and procedures (sisdur) of financial management of Al Washliyah Higher Education, in article 13, paragraph 10, point d as follows:

1. The Faculty RAPB must go through the discussion of the faculty senate and then be submitted to the leadership of PT. Al Washliyah to be included in the RAPB-Al Washliyah College.

2. The RAPB of the Al Washliyah College must go through a meeting of the PT leadership, the senate, together with the Daily Management Board (BPH) of the Al Washliyah College concerned.

At UMN Al Washliyah Medan, the university senate carries out its supervisory function by carrying out formal activities such as holding an event to hear input and aspirations of lecturers related to the use of funds or budgets, and these inputs or aspirations will be forwarded by the senate to the Dean and other suggestions. delivered by the senate is used as a material for consideration in making decisions when using the budget or funds at the faculty level.

The Chancellor also emphasized that at Al Washliyah University (UMN) Medan, the function of the senate in supervising the use of budget funds has even been emphasized in the university statutes. In Article 41 paragraph 2 it is emphasized “The university Senate has the
main task of providing consideration and approval of the UMN Medan revenue and expenditure budget plan submitted by the rector in each fiscal year and assessing the rector's responsibility at the end of the term of office to the Al Washliyah Executive Board".

The Senate was directly involved in the meeting forum where there was an opportunity to provide input and views on how efforts and strategies to advance UMN Medan in a better direction. The senate is also always invited by the rector to provide suggestions for the UMN RAPB draft which has been prepared by the rectorate with the dean. The meeting is usually held before the start of the new academic year, therefore this is usually done for improvements in the upcoming academic year.

In addition, as stated by the Deputy Chancellor for Finance at UMN Al Washliyah Medan, Ridwanto that the value of honesty is also automatically implemented in the management of the financial system in almost all Al Washliyah universities because of the provisions of financial audits that are carried out routinely, inspections are usually carried out regularly, routinely at least 1 (one) time in 1 (one) fiscal year, financial audits are also carried out 3 (three) months before the leadership term ends, or financial audits are also often carried out if deemed necessary by PB Al Washliyah under the leadership of the Educational Council of the Executive Board Al Washliyah and also through the Daily Examination Board.

The rules regarding the financial audit system for all Al Washliyah universities have indeed been set out in the book of financial systems and procedures (sisdur) of the PB Education Council. Al Washliyah, in article 20 as follows:

**Article 20**

Audit

1. Financial examination of Al Washliyah college is carried out;
   a. Regularly at least 1 (one) time in 1 (one) fiscal year.
   b. At 3 (three) months before the term of office of the faculty leader and the head of Al Washliyah College ends.
   c. If necessary, the financial examination of each unit of higher education that receives the budget can be carried out by the Al Washliyah Executive Board of Education.

The existence of this routine financial check makes every Al Washliyah college more honest in planning to financial reporting. This is as stated by the Vice Chancellor for Finance that it is not uncommon for the PB Al Washliyah Education Council to carry out audits or financial audits on a sudden, so that we learn from this, especially at UMN Medan, to be more careful in the use of finance. Based on experience in dealing with audits, if all financial reports are done honestly then there is no problem and everything is going well.

In relation to the accounting of the recording cycle, the steps used in data management are:
Through these recording steps, all accounting activities will be able to provide data that is relevant to what is needed by decision makers. The stages above are the stages that are passed in the transaction. Transaction results are recorded, then clarified. The collection of transactions is referred to as data or information. Then the data or information is processed to obtain information that is reported and used as the basis for making decisions (Muhammad, 2002:46).

The table below presents the conclusions from the discussion of the implementation of the siddiq value in the dimensions of financial accountability:

<table>
<thead>
<tr>
<th>Interpretation of Siddiq’s Value in Financial Accountability</th>
<th>Implementation of Siddiq Value in Financial Accountability</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saying the truth and in harmony between words and deeds</td>
<td>The application of honesty in requesting the budget, money and in preparing the college income and expenditure budget</td>
</tr>
<tr>
<td>Honest and truth are the conditions for achieving the love and pleasure of Allah SWT in managing finances</td>
<td>Every transaction that is directly related to cash disbursements must be accompanied by validation from superiors</td>
</tr>
<tr>
<td>Honest and must match the demand and allocation and reporting</td>
<td>Inspection of the authorized party in every procurement of goods and services</td>
</tr>
<tr>
<td>Honesty in financial reporting</td>
<td>Examination by experts to guarantee the correctness and validity of finances</td>
</tr>
<tr>
<td>Integrity, honesty and responsibility</td>
<td>The obligation to make monthly financial reports at each faculty and institution and the obligation to make annual financial reports at each PT</td>
</tr>
<tr>
<td>Upholding the principles of transparency and openness</td>
<td>Spend funds and budgets according to actual events or the truth</td>
</tr>
<tr>
<td>Honesty generates public trust (society)</td>
<td>Documents of cash receipts and disbursements must be correct in accordance with the system guidelines</td>
</tr>
<tr>
<td>Honesty is a manifestation of faith</td>
<td>Financial statements must be prepared in accordance with the sysdur rules</td>
</tr>
<tr>
<td>Have a strong principle of honesty</td>
<td>Obligation to report finances to BPH (Daily Management Board)</td>
</tr>
<tr>
<td>Don't deny the agreement</td>
<td>Always and always honest in the use and financial reporting accompanied by valid evidence</td>
</tr>
<tr>
<td>Honesty brings goodness</td>
<td>Trusted recording and reporting system</td>
</tr>
<tr>
<td>Honesty reflects the value of piety</td>
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</tr>
</tbody>
</table>

CONCLUSION
The value of shiddiq in general at the Muslim Nusantara University of Al Washliyah is understood as being right, in the sense that it is not only correct in words, but is correct in using finances according to the allocation that has been budgeted in planning. Right means aligning what is said and what is done in terms of financial use and reporting. The implementation of the shiddiq value is carried out in 3 (three) ways, namely shiddiq in financial planning, financial management, and financial reporting. The application of the truth value can be seen in the process of requesting goods and services at UMN Al Washliyah. The value of shiddiq (truth) in the financial system is also seen from the necessity of validation from superiors, be it the Dean, Chair, or Chancellor for every request for goods and services.

The value of shiddiq is also implemented in the form of honesty in the financial management of UMN Al Washliyah, namely the existence of a higher education financial supervision system. The monitoring process consists of internal and external. Internal supervision is carried out by the Chancellor, while external supervision is carried out by the UMN Al Washliyah management using the services of a professional accountant. This applies to all universities under the auspices of Al Washliyah. The management of higher education, both in general, especially Islamic-based campuses, should be able to make the UMN Al Washliyah financial management model based on Islamic values as a reference in financial management, in order to achieve a campus financial management system that is truly honest and accountable for the sake of progress of managed higher education institutions.
REFERENCES