

Adoption of the AAOIFI International Code of Ethics for Indonesian Islamic Accountants

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ABSTRACT

Accounting scandals against standards still occur in Indonesia. The Indonesian Islamic accounting code of ethics needs to be formulated in line with the development of Islamic accounting practices in Indonesia. The preparation of the Islamic accounting code of ethics needs to adopt the AAOIFI International Islamic accounting organization code of ethics. This study aims to describe the recommendations of scholars regarding the adoption of the AAOIFI code of ethics for Indonesian Islamic accountants. This research uses a qualitative type prioritizing interview techniques in collecting data. The study used the AAOIFI code of ethics through interviews with ulama (scholar) from the Indonesian Ulema Council (MUI). The results of this study are the adoption of the AAOIFI code of ethics provides guidelines for the preparation of a code of ethics for Indonesian Islamic accountants. The preparation of the code of ethics for Islamic accountants applies Islamic law in order to provide solutions to contemporary modern problems. The adoption of the AAOIFI International Code of Ethics takes into account the Indonesian urf am so that it is in accordance with existing financial accounting practices.

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

A. INTRODUCTION

The accounting code of ethics (conventional) has a concept that is partial, not comprehensive and only focuses on human ethics and does not include ethics in God. Islamic law is perfect in teaching *hablumminallah* and *hablumminannas* so that the accountant's code of ethics must be comprehensive, covering ethics in Allah and then ethics in humans and other creatures. The Indonesian Institute of Accountants (IAI) has not yet compiled a code of ethics for the Indonesian Islamic

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Accountant. Various accounting scandals, unethical practices that violate standards still occur to date. The Indonesian Sharia accounting code of ethics needs to be formulated in line with the development of sharia accounting practices that are increasingly widespread in a dynamic business world with high complexity. The Islamic accounting code of ethics will provide ethical standards for Islamic accountants who work in various institutions in the financial sector so that there are no ethical problems that have a systematic impact on the national economy. The Indonesian sharia accounting code of ethics needs to adopt a code of ethics that has been prepared by experts in the international Islamic accounting professional organization AAOIFI (Accounting and Auditing Organization for Islamic Financial Institutions/Haiah Al-Muhasabah Wal-Murajaah Lil-Muwasasati Al-Maliyah Al-Islamiyyah).

The need to take the AAOIFI international code of ethics in the preparation of the code of ethics for Indonesian Islamic accountants because the development of the code of ethics can be in accordance with the standards that apply at the international level. The need to adopt the AAOIFI international code of ethics in order to produce a code of ethics for Indonesian Islamic accountants that is consistent, relevant and can develop properly in accordance with the growing global financial conditions. The need for the preparation of a code of ethics for Indonesian Islamic accountants by referring to the AAOIFI international code of ethics will provide guidance in the practice of applying the principles of an accounting code of ethics in accordance with global insights so that it is beneficial for Islamic accountants. The AAOIFI international code of ethics referred to in the preparation of the Indonesian accountant's code of ethics will provide benefits for improving the quality and reliability of accountants in the practice of preparing financial accounting reports in accordance with national and international standards.

The need to adopt the AAOIFI code of ethics for the preparation of the code of ethics for Indonesian Islamic accountants to produce a code of ethics that has high quality and is reliable and has a global perspective. The process of compiling the Indonesian Islamic accounting code of ethics needs to be carried out through a careful and thorough procedure stage by referring to various rules and standards as well as the AAOIFI International Islamic accountant code of ethics. The preparation of the code of ethics for Indonesian Islamic accountants will become a document that has the status of an official standard with a high level of authority for Indonesian accountants, so it is necessary to have a broad-minded concept with reference to the AAOIFI International code of ethics. Preparation of

the code of ethics for Islamic accountants by going through the process of evaluating problems at an early stage, conducting research and analysis, compiling and distributing discussion memorandums to interested parties, holding public hearings, analyzing and considering public responses to discussion memorandums, issuing initial drafts of the proposed standards, analyze and consider written responses, decide on the issuance and finally issue a statement of the code of ethics for Indonesian Islamic accountants.

Public accountant ethics scandals occur because there are many cases involving the accounting profession that violate the code of ethics and professional standards. Cases of financial malpractice and business ethics scandals are on the rise worldwide. The consensus on balancing social prosperity and business profit is of concern to accountants. Institutions related to accounting need to introduce business ethics to improve the ethical behavior of business people and accounting professionals. The ethics of the accounting profession became an important study to be developed after a major scandal was revealed so that other scandals would not arise that harm the public interest. Islamic accounting has a foundation of Islamic law with comprehensive characteristics governing all aspects. Accounting activities cannot be separated from the guidance of Islamic law. The Islamic accounting profession must follow Islamic law both explicitly in the Al-Quran and As-Sunnah as well as in the form of ijihad scholars interpreted in ijma and qiyash. Perfect Islamic Shari'a provides complete instructions for the accounting profession. Islamic law explains ushul and furu cases in cases needed by accountants. Islamic teachings carry a mission of mercy for the universe, eliminating damage which is very important as a reference principle for accountants in their professional activities. Modern accounting disciplines with complex characteristics are designed in such a way as to realize transparent financial accountability and must refer to Islamic law.

Bank Indonesia, as the central bank, is the regulatory authority for Islamic banking, which deals with Islamic accounting and the principles of the Islamic accounting code of ethics following the legitimacy of the fatwa from the National Sharia Council of the Indonesian Ulema Council (MUI). The application of a product related to Islamic banking must follow the fatwa from the Indonesian Ulema Council as a determining condition for the implementation of Islamic banking operations as mandated by law in Law number 21 of 2008 concerning Islamic banking in Indonesia so that the existence of a fatwa is binding. The Ulama's fatwa from the Indonesian Ulema Council (MUI) is very important

because it is in accordance with the applicable laws in Indonesia, one of the legal determinants of product requirements related to operations in Islamic banking is the code of ethics for Islamic accountants so that the opinion of MUI scholars is needed to obtain the best philosophy and concept in the preparation of the code of ethics for Indonesian Islamic accountants which will be implemented by Islamic accountants working in Indonesian Islamic banking institutions as well as other institutions. This study attempts to analyze the paradigm and philosophical views of MUI scholars regarding the adoption of the AAOIFI international code of ethics for the preparation of the code of ethics for Indonesian Islamic accountants because based on Indonesian law, the MUI decision as a determinant of the operational legality of Islamic banking products is included in the code of ethics for sharia accountants.

B. THEORITICAL

Philosophy of Ethical Theory

Deontological ethics assesses actions based on good and bad so that it emphasizes motivation, will and strong character in ethics. The theory of teleological ethics measures good and bad actions based on the goals to be achieved or the consequences so that actions are considered good if they aim to achieve something good. Teleological ethics assesses action through its usefulness and the good consequences it causes are good, the more useful the action will have the better implications. Psychological egoism explains that human actions are influenced by motivation, so a system that is able to provide motivation to do good is needed. The theory of ethical egoism explains that actions will be based on self-interest. Therefore it is necessary to have a code of ethics to control selfish actions from within humans.

Ethical utilitarianism explains that good actions bring benefits to as many people as possible so that the measure of good actions is seen from the consequences of benefit. Deontological ethical theory explains that whether or not an action is ethical is based on a well-executed obligation. The theory of rights ethics explains that an act is considered good if it has given rights according to the level. The theory of virtue ethics (virtue theory) explains ethical actions according to the main human nature. Virtue ethical avoids character traits that reflect bad human beings. The theory of theonomic ethics says that human moral character is determined by its intrinsic nature. Ethical utilitarianism explains about maximizing the decisions that have been made in order to provide benefits and minimize negative impacts. The

theory of utilitarianism is divided into ethical act utilitarianism and ethical rule utilitarianism. Need for shariah governance practice (Alam et al., 2021). Ethics act utilitarianism suggests actions that benefit many people. The ethics of rule utilitarianism describes good moral rules that are generally accepted by society. Deontological ethics explains that individuals are obliged to give rights to those who are entitled so that the benchmark in judging good and bad is based on obligations not from the results of actions. Deontological ethical theory emphasizes that actions cannot be judged from the results alone but by the existence of obligations in the actions taken. Need for AAOIFI accounting standards in reporting financial (Mohammed et al., 2015). The virtue ethical theory explains the mindset of behaving well based on moral rules such as honesty, justice, tenacity, trust, loyalty, friendliness, honor and shame.

Sharia Accounting

Islamic accounting recognizes universal logical opinions according to the nature of truth that comes from Islamic law with business process accountability, business results from business activities and full of justice values (fairness fully) for the prosperity of mankind. Sharia accounting is not based on capitalist and socialist ideas with primary principles, accounting equations and sharia-based financial statements. The basic principles of Islamic accounting and finance are based on the basic principles of the Islamic economic system. The conventional economic system is based on the circular flow of economic activity by means of market competition so that it does not protect the weak and does not care about the strong economy monopolizing. Islamic ethics is thought to provide a framework for professional accounting practice (Khajavi et al., 2020).

Sharia accounting reflects the nature of realizing justice for Muslims. Islamic accounting emphasizes the nature of unity, balance (equilibrium), freedom (freewill) and responsibility. Islamic accounting provides harmony for life and fulfillment of needs according to Islamic law. Islamic accounting tries to maintain objectivity, giving birth to a dynamic and progressive attitude based on Islamic law. Sharia accounting based on the Alquran, hadith, Islamic jurisprudence (ijtihad) and the dynamics of civilization. Islamic accounting describes a system based on Islamic values. Islamic accounting is different from the conventional capitalist system. Islamic accounting describes applications in accordance with the instructions of Islamic law so as to fulfill obligations to Allah. Islamic accounting provides the principle that assets must be managed according to Islamic law as an integral part

of comprehensive Islamic teachings. Islam as a source of ethics for the Islamic accounting system (Czerny, 2021) Islamic accounting aims for the good of the hereafter to create a balance of individual and public interests by providing welfare with optimal use of resources. Islamic accounting describes the accounting system according to contemplation, sensing (sensation), tafaquh (perception) and reflection (reasoning) based on Islamic law.

Code of Ethics for Sharia Accountants

The code of ethics for sharia accountants based on an Islamic perspective presents an ethical framework for accountants which is formulated from the principles of Islamic law. The code of ethics for sharia accountants provides an ethical basis for accountants to act in their professional activities with justice, benevolence, honesty, responsibility and trustworthiness, and conscientiousness. The sharia accounting code of ethics underlies the ethics of accountants with the principles of integrity, caliphate, sincerity, piety, truth and working with trust, fearing God in all things and being responsible before God. Islamization of accounting policies as a solution to the ethical problem in accounting (Gassama et al., 2021). The Islamic accountant code of ethics provides guidance for accountants to work reliably, to have legitimacy, to emphasize objectivity, to maintain professional competence and to be diligent, to behave in a faith-driven manner, to be professional by maintaining technical standards and to emphasize an objective attitude. Islamic ethics is thought to have a positive influence in practice (Musa et al., 2020).

The AAOIFI Code of Ethics for Indonesian Islamic Accountants

The AAOIFI International code of ethics to help the Islamic finance industry and Islamic finance professionals achieve barakah, assist Islamic finance professionals in understanding the demands of ethical conduct and choosing the right course of action in an ethical dilemma or a difficulty, encourage Islamic finance professionals to pursue ethics voluntarily, stand up for truth and ethical practices, and become role models of ethical behavior for others, enhance the confidence of the general public and other stakeholders in the Islamic finance industry. Accounting theory serves to provide information that becomes the strategic basis in the preparation of a code of ethics. Accounting theory has a set of logical principles and is closely related to form a general framework in formulating policies for accounting codes of ethics. The concept of sharia accounting which

seeks to explain the phenomenon logically and universally the nature of truth that comes from Islamic law. Islamic accounting tries to give birth to a dynamic, modern, multidimensional and progressive mindset and action based on the principles of Islamic law. The theory of ethics emphasizes motivation in ethics, emphasizes ethics on the value of benefits and emphasizes the main human nature according to Islamic law which is applied through the code of ethics of Indonesian Islamic accountants. Indicators in measuring AAOIFI International Code of Ethics for Indonesian Islamic Accountants is the philosophy of the ulama + accounting theory + ethical theory + sharia accounting theory = adoption of an AAOIFI international code of ethics for Indonesian Islamic accountants.

C. METHODOLOGY

This study uses interactive qualitative research that puts forward interview techniques to collect data from experts including scholars with non-statistical procedures. This research uses an in-depth study to collect data from respondents in the research setting. Interactive research explains the context of the study by illustrating perspectives on phenomena through questions to experts with their expertise and experience. Sources of research data obtained through primary data and secondary data. Primary data sources are data sources that directly provide data to data collectors. The primary data source of this research uses a code of ethics issued by the Accounting and Auditing Organization for Islamic Financial Institutions (Haiah Al-Muhasabah Wal-Murajaah Lil-Muwasasati Al-Maliyah Al-Islamiyyah) an international institution. Another primary data source was obtained through interviews with scholars (ulama).

Interview subjects of the research were taken from scholars in the Indonesian Ulema Council (MUI). Source of primary data interview interview Secondary data source of this study uses supporting data that does not directly provide data to data collectors. Sources of secondary data in this study using documents. Secondary data sources also use books related to research. Secondary data sources also use scientific journals and various related policies that have been published. Data collection techniques used in this study were interviews, documentation, questionnaires and observations. Interviews were conducted to exchange information and ideas through question and answer so that meaning could be constructed in the research topic. The research uses interviews (interviews) conducted in depth to the informants who are directed to the research theme. The steps taken in processing the results of the interview by conducting an interactive qualitative analysis continuously to

completion. Qualitative data analysis uses data reduction, display and conclusion and verification steps. Reduction of research data by selecting, focusing the data and abstracting the data by selecting the main points and making a summary. The process of reducing data by simplifying the results of the interview is then presented in a narrative as a conclusion by organizing the data in a narrative.

D. RESULT AND DISCUSSION

Allah Consciousness (Taqwa)

Prophet Muhammad *sallallahu 'alaihi wa sallam* was sent to perfect noble character and teach piety to Allah so that humans are able to carry out Allah's commands and stay away from all His prohibitions. The pious Islamic accountant will get the goodness of the world and the hereafter so as to make the Assunnah Qur'an as a guide in all his life activities. Islamic accountants carry out professional financial accounting activities based on Islamic sharia principles so that they are able to perform well and perform ethically. The idealism of syariah audit for Islamic financial (Mulyany et al., 2021). The Islamic accountant's code of ethics compiled based on Islamic sharia principles will provide guidance for accountants to carry out their main duties and functions in the contemporary modern financial world properly so that they have a positive impact on the wider public.

The code of ethics for Indonesian Islamic accountants solves modern problems by referring to Islamic law. The code of ethics for Islamic accountants is formulated to be able to solve complex contemporary modern problems. The code of ethics for Islamic accountants is structured to be a reference for Islamic accountants to be steadfast in fear of Allah, carry out Allah's commands and stay away from His prohibitions in professional activities that are complex in the demands of accounting modernity. The taqwa code of ethics is one of the important ethical codes in the Islamic accountant code of ethics, which means to maintain or maintain Allah's commands in all aspects of life. The code of ethics for Indonesian Islamic accountants is important as other professions have a code of ethics that regulates their profession. Islamic Accountants need for the role of AAOIFI standards implementation (Jaffar et al., 2021). The code of ethics for Islamic accountants will provide guidance so that Islamic accountants are always devoted to carrying out Allah's commands, maintain good relations with Allah by carrying out His orders, stay away from disobedience and do not fall into actions that are not pleasing to Him.

The pious Islamic accountant maintains all His commands and stays away from all His prohibitions which in a broad sense means fear of falling into sin and has a high responsibility to fulfill obligations in Islamic law that must be carried out with full trust. The pious Islamic accountant has the provision of a valuable life without which life is meaningless and the essence of it will be difficult to get the happiness of the life of the world and the hereafter. Faithful Islamic accountants have a fear of committing the biggest major sins, eternal shirk in hell, major sins and various kinds of minor sins. A pious Muslim accountant says and acts for the sake of Allah alone so that he is sincere in all righteous deeds. A pious Muslim accountant does not have a love for lust that can lead to various evils so that his piety will have a great influence on the heart and the whole body to do good. Need for corporate governance disclosure compliance (AbdulBasith et al., 2020). Indonesian Islamic accounting standards have been prepared well, but until now there has not been a code of ethics for Indonesian Islamic accounting.

The preparation of the Islamic accountant code of ethics provides guidance, warning and motivation for Islamic accountants to always fear Allah. The pious Islamic accountant has the ability to solve various life problems and modern accounting professional problems which are full of challenges so that they are able to become problem solvers instead of being problem makers. The pious Islamic accountant is able to provide solutions to various problems so that they are not part of the problem itself. Islamic distribution management for role of corporate governance. (Kiran ShahzadiI et al., 2021). An Islamic accountant who is pious and keeps all His commands and stays away from all His prohibitions will achieve happiness in this world and the hereafter so that they will enter heaven and be protected from the torments of hell. An Islamic accountant who is pious implements the teachings of Islamic law in all aspects of his life so that piety becomes a paradigm of life that consistently maintains good deeds and stays away from all forms of His prohibitions.

Stay Away from Sin (Ithm)

The code of ethics for Islamic accountants is useful as a reference for acting in general so that they are able to carry out various good deeds and stay away from various sins of disobedience that are prohibited intentionally or unintentionally. Islamic accountants stay away from various major and minor sins. Islamic accountants stay away from major sins whose violations result in the perpetrators being tortured and grievous threats as stated in the Al-Quran and Assunnah and

causing the imposition of had sanctions in Islamic law. Islamic accountants stay away from major sins that are visible and invisible, dzahir and mental whose levels of sin are dangerous and even confirmed in the textual arguments that will be difficult to forgive. The Islamic work ethic is thought to be able to reduce stress in the work of accountants so that it can minimize the intention to stop working (Amilin, 2016).

The code of ethics for Islamic accountants provides motivation for accountants to avoid major sins that are invisible, which are many in number, in various forms and the first rank is associating partners with Allah. Islamic accountants stay away from major sins that are visible to the naked eye related to fiqh law concerning worship and muamalah in various forms. Islamic accountants do not underestimate small sins that will lead to various major sins that cause the wrath of Allah. Islamic accountants avoid small sins that can attract perpetrators to major sins that can destroy the essence of faith. Need for Moving to governance of Islamic finance institutions (Ayub, 2021). Islamic accountants stay away from major sins that are prohibited so that small sins will be erased and will be included in heaven as stated in the arguments of the Qur'an and Sunnah.

The proposition has a great meaning in giving promises, namely the verse about Allah will provide a way out for those who are pious. Allah expands goodness for a Muslim who is faithful and pious and makes it easy for him to get good from various directions. Allah gives blessings to believing and pious Muslims who do it continuously. A believing Muslim will be opened to blessings and pleasures in the life of the hereafter so that they use all the pleasures to firmly do righteous deeds on the path of goodness, make improvements by not doing damage so that they get a reward from Allah with various pleasures and good rewards in the hereafter. The pious Islamic accountant will get al-barakaat, namely pure goodness in the afterlife as the best favors.

Avoiding Violations/Transgression (Udwan)

Islamic accountants do not violate the rules of Islamic law, which is a system of rules based on the revelations of the Qur'an and Sunnah for the Muslim converts who are burdened with obligations. Islamic accountants carry out comprehensively Islamic Shari'a in the law ordered by Allah related to aqidah and amaliyah to go to Allah. Islamic accountants carry out Islamic law which teaches worship to Allah and the muamalah of human relations with each other in accordance with the rules in the Qur'an and Sunnah. Islamic accountants carry out Islamic law in theory and

practice in all aspects of life. Islamic accountants carry out the first source of Islamic law, the Koran with noble character. Islamic accountants carry out the Assunnah sources of Islamic law which are based on the words, behavior, provisions and approval of the Apostle which are made into Islamic law provisions. Islamic accountants study masadir al-ahkam, al-adillah al-syariyyah covering the Qur'an, Hadith, Ijma, Qiyas and the ijtihaad method so that they are able to apply Islamic law in modern accounting professional activities.

The preparation of the code of ethics for Indonesian Islamic accountants is used as a guide to avoid harm. Islamic accountants avoid all activities that cause harm in professional and life activities and hasten to do good. Muslim accountants do not depend on the world and do not feel as a permanent residence, do not need the world except as foreigners who need something when in a place outside their origin. Islamic ethics has a very important influence on quality accounting practices (Ahmad et al., 2017). Islamic accountants stay away from violating Islamic law and try to continue to be human beings who do good. Islamic accountants realize that after death, charity will be cut off except infaq flowing, useful knowledge and pious children who pray for their parents. Muslim accountants hasten to do good because life is actually breath for breath which if it is stopped it will cut off the charity that is being done. Islamic accountants realize that the world will pass away while the hereafter will come. The life of this world is used for charity, while the hereafter is a time of reckoning in which there is no opportunity for charity. Islamic accountants stay away from various visible and hidden disobedience because if the sin of immorality spreads, the punishment will be leveled. Need for AAOIFI governance disclosure (Elgattani & Hussainey, 2020). Muslim accountants stay away from all kinds of Allah's prohibitions that will cause damage to the mind and heart. Islamic accountants stay away from all sins, things that are vague in law, a vain life and a hard heart. Islamic accountants are not hindered in seeking Islamic knowledge so as not to fall into disgrace. Islamic accountants always improve their condition, stay away from disobedience. Disobedience is like the burning heat of a flame.

Avoiding Negligence (Ghafla/Heedlessness)

The code of ethics for Islamic accountants needs to be developed to assess the actions of members of the profession. The Islamic accountant's code of ethics provides guidance for professionals so that there are no actions that violate the rules or negligence. The basic principles of the code of ethics for Islamic financial

accountants will help accountants to continue with positive things. The code of ethics for Islamic accountants provides a reference for Islamic accountants to carry out positive good deeds so that they do not neglect to carry out their obligations according to Islamic law. Islamic accountants are not negligent in remembering Allah and fulfilling their obligations to Him because neglecting Allah will make one forget the essence of one's life. Islamic accountants stay away from neglecting Allah which causes ignoring Allah's rules which will lead to the destruction of the hereafter. Accountants must always remember so that they do not lose their focus of worship to Allah. Islamic accountants avoid drowning in the love of the world which causes negligence in preparing to meet Allah.

Islamic accountants stay away from the biggest cause of neglect from Allah and the hereafter, namely sins that have a terrible bad influence on the soul, make the heart dark and neglect to remember life after death. Islamic accountants stay away from neglecting Allah by making friends with sinners and bad friends who lead to immorality. Islamic accountants stay away from neglecting Allah because it is a malignant heart disease that turns away from obedience to Allah Ta'ala. Islamic accountants stay away from neglecting from studying religion. A pious Muslim accountant begs Allah to keep him away from major sins, minor sins and various evils. Model of ethics in the accounting profession is needed (Namazi & Rajabdorri, 2020). Islamic accountants should always pray a lot to be given the convenience of carrying out various good and leaving various evils. Islamic accountants are eager to do good and stay away from small and big sins that will cause anxiety in the soul. The servant's heart that always stays away from goodness will be darker so that it is difficult to recognize the clues of the truth. Those who commit major sins are threatened with hell, cursed, wrathful or punished. Islamic accountants are always busy with goodness that will calm the soul and reassure the heart. Actions that are calming show a good deed, but if they make the heart restless then it is a sin or haram. Islamic accountants use their lives to do good so that day by day more and more good is done. Islamic accountants are monotheistic, live life with sincerity and stay away from various sins of shirk, lies, and riya that cause fear and sadness, anxiety and a sense of narrowness in worldly life. The perpetrators of the major sin of shirk will get continuous torment in the afterlife in hell.

Strive for Higher Levels of Spirituality

The code of ethics for Indonesian Islamic accountants provides a reference and motivation to carry out various virtues that will be beneficial for professionals.

Islamic accountants improve the quality of their capabilities. Islamic accountants increase the dedication of the profession well. Islamic accountants increase their knowledge. Islamic accountants continuously improve knowledge of Islamic law. Islamic accountants improve Islamic knowledge by learning from competent scholars. Islamic accountants increase faith by increasing Islamic knowledge. Islamic accountants embody monotheism correctly in life. Islamic accountants improve their knowledge by emulating the Koran. Islamic accountants improve their knowledge by trying to contemplate the verses of the Alquran. Islamic accountants improve the knowledge of Islamic law to perform various righteous practices. Islamic accountants increase obedience with various practices sincerely. Islamic accountants carry out various practices of worship on an ongoing basis with full sincerity. Accountants increase faith by busy doing obedience deeds. Islamic accountants increase good deeds, worship and obedience in life. Islamic accountants carry out worship sincerely for Allah and follow the Prophet. Islamic accountants carry out obligatory acts of worship and supplement them with sunnah practices so that there will be more obedience in life. Islamic accountants study in order to understand Islamic law well so that they do good deeds wherever and whenever they are. Islamic accountants accompany bad deeds with good deeds so that bad deeds are erased. Islamic accountants do istigfar and do a lot of repentance so that evil is removed. Islamic accountants interact with ornate noble character.

Islamic accountants increase their knowledge of the Islamic religion so that their scientific capabilities continue to grow. Islamic accountants stay away from various sins of disobedience. Islamic accountants stay away from major sins which are strictly prohibited. Islamic accountants carry out worship in the hope that they will enter paradise in which there are various pleasures. Islamic accountants improve Islamic knowledge as a basis for carrying out obligations. Islamic accountants stay away from big sins and small sins that bring harm to the hereafter. Islamic accountants increase the dedication of religious scholarship for guidance in worship and stay away from evil that damages the heart. Need for compliance of the AAOIFI financial standards (Bechihi et al., 2021). Islamic accountants make mistakes, so they hasten to repent, leave, regret and ask Allah for forgiveness so that their hearts are cleansed. Islamic accountants leave ugliness because it will cover the heart. Islamic accountants stay away from piles of immorality that make the heart dark and even die. Islamic accountants understand various kinds of Islamic law by learning from the experts. Islamic accountants increase their study of Islamic Shari'a so that they know how to clean their hearts according to Shari'a. Islamic ethics

provides a role in producing accounting practices that maintain ethical values. (Wahyuni-TD et al., 2018). Islamic accountants stay away from various acts of hypocrisy that endanger the world and the hereafter. Islamic accountants are passionate about increasing knowledge of Islamic Shari'a so that they are able to avoid various sins that will close the heart.

E. CONCLUSION

The adoption of a code of ethics for the Accounting and Auditing Organization for Islamic Financial Institutions (Haiah Al-Muhasabah Wal-Murajaah Lil-Muwasasati Al-Maliyah Al-Islamiyyah) for Indonesian Islamic accountants is needed by the accounting profession in a complex modern world so that it will provide great benefits. The adoption of this code of ethics needs to be carried out in the context of compiling a code of ethics for Indonesian Islamic accountants, which until now do not have a code of ethics for the Indonesian Islamic accounting profession. The modern world requires every profession to have a code of ethics as a guide for professional activities. Adoption of a code of ethics for the Accounting and Auditing Organization for Islamic Financial Institutions (Haiah Al-Muhasabah Wal-Murajaah Lil-Muwasasati Al-Maliyah Al-Islamiyyah) for Indonesian Islamic accountants to be used as a guide to do good and avoid harm. The adoption of the AAOIFI code of ethics provides guidelines for the preparation of a code of ethics for Indonesian Islamic accountants.

The preparation of the code of ethics for Islamic accountants applies Islamic law in order to provide solutions to contemporary modern problems. The adoption of the AAOIFI International Code of Ethics takes into account the Indonesian *urf am* so that it is in accordance with existing financial accounting practices. The accounting code of ethics refers to national rules related to the preparation of the Indonesian Islamic accountant's code of ethics so that it is more appropriate in its application for Islamic accountants. Adoption of a code of ethics for the Accounting and Auditing Organization for Islamic Financial Institutions (Haiah Al-Muhasabah Wal-Murajaah Lil-Muwasasati Al-Maliyah Al-Islamiyyah) for Indonesian Islamic accountants needs to pay attention to the typical *urf am* in the Indonesian context so as to produce an appropriate code of ethics and according to conditions.

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