

STRENGTHENING ACCOUNTABILITY MECHANISMS IN WAQF INSTITUTIONS: A SYSTEMATIC LITERATURE REVIEW

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ABSTRACT

Waqf institutions have faced several challenges in carrying out their functions and duties, including accountability issues that may hinder the growth and sustainability of waqf institutions. This study aims to conduct a methodical review of the being literature on strengthening responsibility or accountability mechanisms in waqf institutions. Designed as a systematic study, it reviews articles published on scopus and google scholar from 2014 to 2024. The result of this study can provide insights and suggestions for the strengthening of appropriate accountability mechanisms, and it is hoped that waqf institutions can contribute more effectively in fulfilling their social objectives and strengthening the presence of Islam in society. Based on the systematic literature review, the article identifies three main dimensions relating to waqf institutions, namely: processes, institutional framework, and reporting techniques. The literature analysis also highlights the importance of cooperation between internal and external parties in strengthening accountability mechanisms within waqf institutions.

Keywords: Accountability, Mechanisms of Accountability, Waqf Institutions, Systematic Literature Review.

ABSTRAK

Lembaga wakaf telah menghadapi beberapa tantangan dalam menjalankan fungsi dan tugasnya, termasuk masalah akuntabilitas yang dapat menghambat pertumbuhan dan keberlanjutan lembaga wakaf. Penelitian ini bertujuan untuk melakukan tinjauan sistematis terhadap literatur yang telah ada tentang penguatan mekanisme akuntabilitas pada lembaga wakaf. Didesain sebagai studi sistematis, paper ini melakukan tinjauan terhadap artikel yang dipublikasikan pada scopus dan google scholar dari tahun 2014 sampai 2024. Berdasarkan tinjauan literatur, artikel ini mengidentifikasi tiga dimensi utama yang berkaitan dengan lembaga wakaf, yaitu: proses, kerangka kelembagaan, dan teknik pelaporan. Analisis literatur juga menyoroti pentingnya kerjasama antara pihak internal dan eksternal dalam memperkuat mekanisme akuntabilitas dalam lembaga wakaf. Temuan penelitian ini dapat memberikan wawasan dan saran untuk penguatan mekanisme akuntabilitas yang tepat, dan diharapkan lembaga wakaf dapat berkontribusi lebih efektif dalam memenuhi tujuan sosialnya dan memperkuat kehadiran Islam dalam masyarakat.

Kata Kunci: Akuntabilitas, Mekanisme Akuntabilitas, Lembaga Wakaf, Tinjauan Literatur Sistematis.

INTRODUCTION

The institution of waqf has long been an integral part of the lives of Muslim communities in colorful corridor of the world. Since the time of the Prophet, waqf has been seen as an effective tool to distribute wealth and improve the welfare of the people.¹ Along with the times and the dynamics of society, there have been many changes in waqf practices and a robust mechanism is needed to ensure proper accountability and transparency in waqf management.² The waqf institution is an institution that has long existed in the Islamic financial system. Its main function is to handle and invest waqf finances for the advantage of society.³ Over the centuries, issues of transparency and accountability have often been highlighted in the management of waqf institutions. The absence of transparency and accountability in the operation of waqf finances has directed to low public trust in waqf institutions.⁴

This also increases the potential for mismanagement of waqf funds. To overcome these challenges, more serious efforts are needed to ameliorate transparency and responsibility or accountability in the operation of waqf finances. This can be done through the implementation of a more open and transparent management system, as well as an effective supervisory mechanism.⁵ In addition, timely and accurate reporting and accountability are also important in perfecting the transparency of waqf foundations to the public.⁶ In addition to internal factors, the part of the government and administrative institutions is also veritably important in addressing transparency and responsibility or accountability issues in the operation of waqf institutions. The government can issue regulations that strengthen the supervision of waqf institutions and provide incentives for waqf institutions that conduct good and transparent practices. Supervisory institutions can also conduct strict supervision of waqf institutions to ensure compliance with applicable regulations.⁷

¹ Arif Maftuhin, *Filantropi Islam: Fikih untuk Keadilan Sosial* (Yogyakarta: Magnum Pustaka Utama, 2017).

² Ahmad Zamri Osman and Gloria Agyemang, "Privileging Downward Accountability in Waqf Management," *Journal of Islamic Accounting and Business Research* 11, no. 3 (January 2, 2020): 533–54, <https://doi.org/10.1108/JIABR-05-2017-0064>.

³ Trisna Laila Yunita, *Kebijakan Negara terhadap Filantropi Islam: Studi Undang-Undang Wakaf* (Serang: A-Empat, 2016).

⁴ Putri Purwandari Hasan and Elvia R. Shauki, "Recommendations For Collection and Development Strategy of Waqf Funds: A Case Study on Waqf Institutions," *Jurnal Ekonomi & Keuangan Islam*, February 9, 2022, 137–51, <https://doi.org/10.20885/jeki.vol8.iss1.art10>.

⁵ A Zamakhsyari Baharuddin and Rifqi Qowiyul Iman, "Nazir Wakaf Profesional, Standarisasi Dan Problematikanya," *Li Falah: Jurnal Studi Ekonomi Dan Bisnis Islam* 3, no. 2 (December 31, 2018): 62, <https://doi.org/10.31332/lifalah.v3i2.1197>.

⁶ Norlaila Mazura Hj. Mohaiyadin et al., "Addressing Accountability and Transparency Challenges in Waqf Management Using Blockchain Technology," *Journal of Islamic Monetary Economics and Finance* 8 (December 29, 2022): 53–80, <https://doi.org/10.21098/jimf.v8i0.1413>.

⁷ Agung Abdullah, "Nazir Dalam Perspektif Kelembagaan Wakaf Di Indonesia," *Jurnal Ilmiah Ekonomi Islam* 6, no. 3 (October 22, 2020): 403, <https://doi.org/10.29040/jiei.v6i3.1216>.

The current social, political, and economic changes have affected the context of waqf practices in various countries.⁸ This poses new challenges for waqf institutions in maintaining the principles of transparency, accuracy, and responsibility or accountability in waqf operation. In this environment, a number of studies have been conducted to explore and understand responsibility or accountability practices in waqf foundations. One of them is through a systematic literature review that aims to systematically analyze and integrate previous studies. This is important as it will provide a more comprehensive picture of the developments and challenges in improving accountability mechanisms in waqf institutions.

Maintaining integrity and public trust in waqf institutions is a very important aspect.⁹ Weak accountability mechanisms can raise doubts and tarnish the image of waqf institutions in society.¹⁰ Along with the development of information technology, waqf institutions are also increasingly experiencing changes in their management and governance. The application of information technology can increase effectiveness in the perpetration of accountability in waqf institutions.¹¹ Furthermore, the differences in waqf practices between countries are also a factor that affects the accountability mechanism in waqf institutions. Countries with a majority Muslim population and an economic system based on Islam, such as countries in the Middle East and Asia, have different waqf practices from Western countries.¹² In addition, internal factors of waqf institutions can also affect the strength of the accountability mechanism. The quality of human resources, institutional governance, and supervisory systems are some of the internal factors that can affect accountability in waqf institutions.¹³

Another challenge faced by waqf institutions in strengthening accountability mechanisms is the lack of understanding and mindfulness of the significance of responsibility or accountability among practitioners and decision-makers.¹⁴ This can lead to weak supervisory systems and a lack of efforts to improve accountability. To strengthen accountability in waqf

⁸ Ahmad Mujahidin, *Hukum Wakaf di Indonesia dan Proses Penanganan Sengketanya*, 1st ed. (Jakarta: Kencana, 2021).

⁹ Syadiyah Abdul Shukor et al., “Muslim Attitude Towards Participation In Cash Waqf: Antecedents And Consequences,” *International Journal of Business and Society* 18 (2017): 193–204.

¹⁰ Hamid Harasani, *Toward the Reform of Private Waqfs* (Leiden: Koninklijke Brill, 2015).

¹¹ Nazrul Hazizi Noordin, Siti Nurah Haron, and Salina Kassim, “Developing a Comprehensive Performance Measurement System for Waqf Institutions,” *International Journal of Social Economics* 44, no. 7 (July 10, 2017): 921–36, <https://doi.org/10.1108/IJSE-09-2015-0257>.

¹² Fitria and Rusdi Hamka Lubis, “Implementasi Faktor Sosiologis-Psikologis Dan Faktor Institusional Pada Pengelolaan Ziswaf Di Indonesia,” *Al-Tasyree: Jurnal Bisnis, Keuangan Dan Ekonomi Syariah* 14, no. 01 (July 19, 2022): 55–68, <https://doi.org/10.59833/altasyree.v14i01.714>.

¹³ Noordin, Haron, and Kassim, “Developing a Comprehensive Performance Measurement System for Waqf Institutions.”

¹⁴ Amelia Fauzia et al., *Fenomena Wakaf di Indonesia Tantangan menuju Wakaf Produktif* (Jakarta: Badan Wakaf Indonesia (BWI), 2016).

institutions, several solutions can be proposed. First, efforts are needed to improve a comprehensive and integrated understanding of the conception of responsibility or accountability in waqf institutions. This can be done through the provision of clear regulations on accountability standards that must be followed and socialized to all parties involved in waqf management. In addition, there is a need for training and education for human resources in waqf institutions who are responsible for implementing accountability. In addition, motivation from the management must also be increased by providing awards or incentives for waqf institutions that are able to apply the principles of accountability effectively. Thus, it is hoped that accountability in waqf institutions can be strengthened and provide benefits to the people who participate in waqf activities.¹⁵

This study is an appropriate reaction to the need to strengthen waqf institutions. In recent years, there has been an intense debate within society about the importance of building a better and more trustworthy waqf system. This discussion has been triggered by cases of misuse and falsification of waqf funds that threaten public trust in the institutions responsible for managing these funds. By supporting initiatives to improve transparency and responsibility or accountability in the operation of waqf finances, this exploration will make a significant contribution to the policies that will be taken by the stakeholders. By providing recommendations based on valid and verified evidence, this research has the potential to change people's mindset about the concept of waqf and increase their trust in the institutions involved in waqf fund management. It has great potential to create sustainable change for communities that rely on waqf funds to fulfill their needs. As such, this literature review is a crucial step in improving good governance and accountability in waqf institutions. It will provide a strong foundation for future research on waqf accountability and potentially have a eloquent bump on the process of developing and maintaining waqf system globally.

METHODS

The exploration system used is methodical literature review and PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) with the help of Publish or Perish, Covidence, and Zotero applications. Systematic literature review originated from the medical profession / field which requires evidence-based research that is more structured, more organized, and then spreads throughout other social sciences. In this study, there are several stages in searching for research

¹⁵ Khalifah Muhamad Ali et al., "Aspek-Aspek Prioritas Manajemen Wakaf Di Indonesia," *AL-FALAH: Journal of Islamic Economics* 3, no. 1 (July 17, 2018): 1, <https://doi.org/10.29240/jie.v3i1.345>.

results, namely: 1) Identification; 2) Screening, Eligibility, & Included; 3) and Data Abstraction and Analysis.¹⁶

Identification

The identification phase of our research involves identifying relevant literature. We utilize the Publish or Perish (PoP) application to conduct a comprehensive data search. To ensure we capture the most pertinent studies, the first step is to develop a robust set of keywords. These keywords should accurately reflect the key concept of our research and may include synonyms or related terms identified from encyclopedias, dictionaries, or existing research on the topic. Once the keywords are finalized, we proceed to search for them within the PoP application. The specific keywords used for this search can be found in either Table 1 or Figure 1.

Table 1. The Search String

Scopus	Accountability AND waqf*
Google Scholar	Accountability AND waqf*

Figure 1. Search Display in the Publish or Perish Application

Search terms	Source	Papers	Cites	Cites/year	h	g	hI,norm	hI,annual	hA	acc10	Search date	Cache date
✓ accountability AND waqf* from ...	Google Sch...	50	583	116.60	12	23	9	1.80	7	5	10/01/2024	10/01/2024
✓ accountability AND waqf*	Scopus	43	322	24.77	10	16	10	0.77	4	0	09/01/2024	09/01/2024

The initial identification stage yielded a total of 93 research papers. Of these, 43 were retrieved from the Scopus database, while the remaining 50 were identified through Google Scholar. To facilitate further analysis, all 93 papers were compiled into a single file for the next stage of the research process.

Screening, Eligibility, and Included

After the identification stage, the next step is screening as well as eligibility. At this stage using an application called covidence by entering criteria to eliminate which papers are not in accordance with what is needed. Initially, the papers obtained at the identification stage were 93 papers, eliminated 10 because duplication was detected, finally becoming 83 papers. Furthermore, 47 papers were eliminated again because they had entered the title, abstract, and keyword review stage. Finally, at the eligibility stage, 36 papers passed and it can be said that the paper is feasible. During this phase, careful checks were repeated to ensure compliance with the inclusion criteria

¹⁶ Nur Rasyidah Kamaruzaman and Muhammad Shahrul Ifwat Ishak, “Waqf Institutions: a Systematic Literature Review on Governance, Financial Models, and Socio-Economic Impact in Islamic Social Finance,” *Advanced International Journal of Business, Entrepreneurship and SMEs* 5, no. 18 (December 12, 2023): 134–51, <https://doi.org/10.35631/AIJBES.518014>.

with the research objectives. After reviewing, there were 16 papers that were excluded. Finally, 20 papers were included and 20 papers were kept for further review.

Table 2. Screening Criteria

Criteria	Inclusion	Exclusion
Language	<i>English</i>	<i>Non-English</i>
Time	2014-2024	<2014
Review Type	<i>Journal (Artikel)</i>	<i>Book, Review, Conference, dll.</i>
Country	<i>All Country</i>	-
Keyword	<i>Accountability, Waqf Institutions, dan Accounting for Waqf</i>	<i>Selain: Accountability, Waqf Institutions, dan Accounting for Waqf</i>

Source: Processed in the Coviedence Application (2024).

Data Abstractions and Analysis

This research uses integrative analysis among assessment methods to comprehensively review and synthesize various exploration designs, which include quantitative, qualitative, and mixed methods style. The end is to determine which subtopics and motifs are within the compass of the exploration, providing a comprehensive and systematic analysis of the existing literature on accountability mechanisms in waqf foundations. Through a comprehensive review of applicable literature, this section explores the colorful abstractions and interpretations of data used in former exploration to understand the concept of accountability in the context of waqf foundations. This includes a detailed examination of the exploration methods, including the data collection ways, data sources, and data analysis techniques used. In addition, this section also presents a critical analysis and synthesis of the findings and key themes emerging from the literature, providing a clear and full agreement of the current state of knowledge in this area.

RESULTS AND DISCUSSION

Results

The issue of accountability in waqf institutions has been widely recognized as a key concern in research. In this paper, the author conducts a thorough analysis of 20 papers on the management of accountability in waqf institutions, highlighting crucial areas such as transparency, risk management, governance, and financial audit. This analysis aims to identify best practices and potential challenges in ensuring effective accountability. As waqf foundations play a vital role in both profitable and social development in Islamic finance, their accountability and impact are essential in maintaining ethical norms and promoting growth in the fiscal system. By using the SLR

methodology, this study provides valuable insights that can aid waqf institutions in improving their financial operations and ultimately contribute to the growth of the Islamic financial sector.

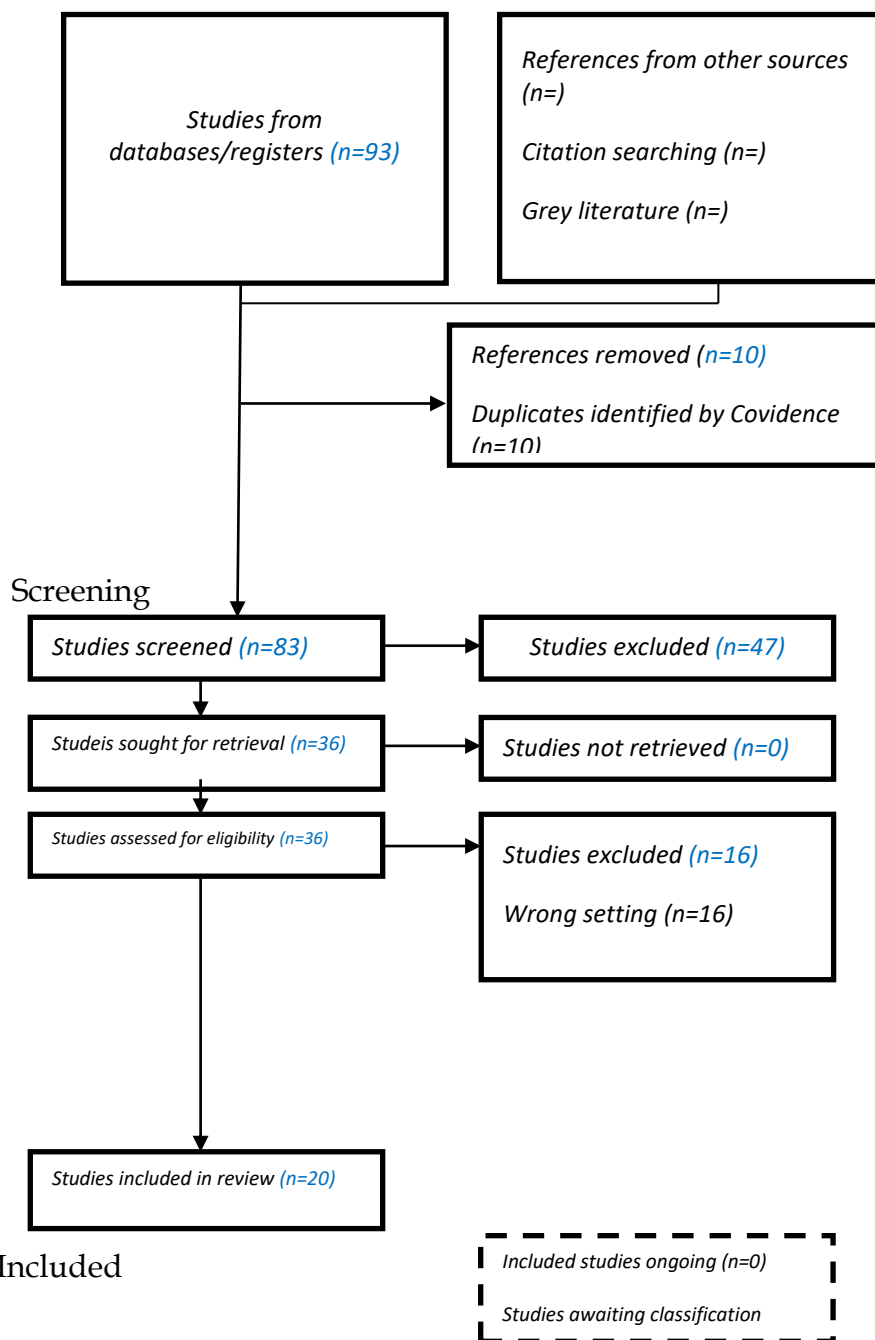
This study sheds light on the pressing issue of accountability in waqf institutions and the crucial role it plays in the sustainability and development of the Islamic fiscal system. The author's systematic analysis of 20 relevant research papers serves as a valuable resource for both academics and waqf institutions, highlighting key areas that require attention and improvement. With the aid of the SLR methodology, this study provides a comprehensive overview of the topic and offers practical recommendations to enhance the quality of financial operations in waqf institutions and promote growth in the Islamic financial sector. The inclusion of a PRISMA table further strengthens the study's transparency by visually depicting the selection process of the analyzed research.

The PRISMA table functions as a transparent and structured representation of the literature selection process. This article provides a clear and concise overview of the steps taken to identify, screen, and include relevant research papers, ensuring that the research methodology is transparent. Then, the inclusion of PRISMA tables demonstrates our adherence as researchers to a rigorous and systematic literature review approach. Adherence to these standard guidelines strengthens the credibility of research findings and allows readers to assess the validity of research conclusions.

The PRISMA table also presents the selection process in an attractive and easy to understand visual format. This visual representation can assist readers in understanding the rationale behind the selection of particular articles and allows for easier comparison with other studies using similar methodology. Furthermore, the use of the PRISMA table reflects our commitment as researchers to conducting quality research. This demonstrates attention to detail, adherence to established standards, and a commitment to ensuring transparency and reproducibility of research. The inclusion of the PRISMA table is in line with open science principles, which emphasize transparency, collaboration, and reproducibility in research. This alignment demonstrates researcher's commitment to open and accessible research practices. The PRISMA table in this research is as follows:

Table 3. PRISMA

Identification



Source: Processed in Covidence Application (2024).

Table 4. Summary

Author and Year	Title	Journal	Methodology
Zulfikar Ali Ahmad & Rusdianto (2020)	<i>Impact of Transparency and Accountability on Trust and Intention to Donate Cash</i>	<i>Shirkah: Journal of Economics and Business.</i>	Using survey methods in the form of questionnaires and SEM PLS data analysis techniques

	<i>Waqf in Islamic Microfinance Institutions.</i>		with measurement models and structural models.
A.W. Ainol Basirah & A.K. Siti Nabihah (2022)	<i>Accountability in Waqf Institutions: A Meta Narrative Review.</i>	<i>Journal of Islamic Accounting and Business Research</i>	Menggunakan metode meta naratif review. Using the meta-narrative review method.
Ahmad Syihan Ali, Heru Fahlevi, & Mulia Saputra (2019)	<i>Accountability and Management of Waqf: An Analysis of Waqf Practice in Banda Aceh, Indonesia.</i>	<i>Journal of Accounting Research</i>	Using descriptive qualitative methods with data collection techniques of observation, interview, and documentation.
Ah. Ali Arifin, Abu Azzam al-Hadi, dan Mohammad Syaiful Suib (2022)	<i>Self Waqf (Muharrar): Accountability of Islamic Pillantrophy at PP Nurul Jadid.</i>	<i>IJFBS: Finance & Banking Studies</i>	Using interpretive and naturalistic methods with a case study approach.
Henik Hari Astuti & Hendri Tanjung (2019)	<i>Analysis of Nazhir Accountability Implementation in Empowerment of Productive Waqf in Indonesia.</i>	<i>TIFBR: Tazkia Islamic Finance and Business Review</i>	Using the ANP (Analytical Network Process) method.
Abdullah Ayedh, Abdelghani Echchabi, dan Hidayatul Ihsan (2018)	<i>Waqf Accountability in The Republic of Yemen: An Empirical Analysis.</i>	<i>QIJIS: Qudus International Journal of Islamic Studies</i>	Using quantitative methods by distributing questionnaires.
Mohammed M, Ahmed Ayedh, Nurul Nazlia Binti Jamil, dan Mohammad Tahir bin Zainuddin (2021)	<i>The Impact of Internal Control System on the Accountability Practices in Waqf Institutions: Evidence from Al Rahma International Waqf.</i>	<i>IISTE: International Knowledge Sharing Platform</i>	Using quantitative methods by distributing questionnaires.

Cici Wulantini, Sri Handayani, dan Zainal Abidin (2023)	<i>Accountability Analysis with the Application of PSAK 112 in the Financial Statements of Cash Waqf in Madura.</i>	<i>Perisai: Islamic Banking and Finance Journal</i>	Using descriptive qualitative methods.
Hidayatul Ihsan, Eliyanora, dan Yossi Septriani (2017)	<i>Accountability Mechanisms for Awaqf Institutions: Lessons Learnt from the History.</i>	<i>Journal of King Abdulaziz University: Islamic Economics.</i>	Using qualitative methods.
Hidayatul Ihsan, Maliah Sulaiman, Norhayati Mohd Alwi, dan Muhammad Akhyar Adnan (2017)	<i>A Study of Accountability Practice in Dompot Dhuafa Waqf of Indonesia.</i>	<i>Journal of King Abdulaziz University: Islamic Economics.</i>	Using qualitative methods.
Aimi Fadzirul Kamarubahrin, Abdullah Mohammed Ahmed Ayedh, dan Khairil Faizal Khairi (2019)	<i>Accountability Practices of Waqf Institutions in Selected States in Malaysia: A Critical Analysis.</i>	<i>International Journal of Economics, Management and Accounting.</i>	Using a comparative case study approach of positivism.
Ahmad Azam bin Mohd Sharif, Nasrullah, Muhammad Hatta, dan Hidayatullah (2023)	<i>Accountability of Nazir in the Waqf Legal System of Indonesia.</i>	<i>Al-Adl: Jurnal Hukum</i>	Using normative legal research with three legal materials, and a statutory approach
Ahmad Zamri Osman dan Gloria Agyemang (2020)	<i>Privileging Downward Accountability in Waqf Management.</i>	<i>Journal of Islamic Accounting</i>	Using qualitative methods.
Unggul Priyadi, Siti Achiriaa, Mochmad ali Imron, dan Gholam Reza Zandi (2023)	<i>Waqf Management and Accountability: Waqf Land Fianancing Models for Economic Wellbeing.</i>	<i>Asia Economic and Financial Review</i>	Using qualitative methods.

Ria Anisatus Sholihah, Agus Arwani, dan Siti Zulfa (2023)	<i>Accountability of Micro Waqf Banks in the Perspective of SET.</i>	JAKIS: Jurnal Akuntansi dan Keuangan Islam.	Using the type of field research using a descriptive qualitative approach.
Dodik Siswanto (2020)	<i>The Online Accountability of Small Cash Waqf (Endowment) Institutions in Indonesia.</i>	SCITEPRESS: Science and Technology Publications	Using qualitative methods with in-depth interviews.
Dodik Siswanto, Haula Rosdiana, dan Heri Fathurahman (2018)	<i>Reconstructing Accountability of the Cash Waqf (Endowment) Institution in Indonesia</i>	Keuangan Manajerial	Using qualitative methods with constructivist paradigms.
Hisham Yaacob, Saerah Petra, Azimah Sumandri, dan Hairul Suhaimi Nahar (2015)	<i>Accountability Through Accounting and Reporting Lenses Lessons from an Awqaf Institution in a Southeast Asia Country</i>	<i>Humanomics</i>	Using a qualitative method with a single case study approach involving semi-structured interviews, review, and documentation analysis.
Hisham Yaacob dan Hairul Suaimi Nahar (2017)	<i>Investigating Awqaf Management Accounting and Investment Practices in Malaysia: The Case of a State Religious Institution</i>	<i>Global Journal Al-Thaqafah</i>	Adopting a qualitative approach in inquiry research using a single case study method, data was collected through interviews and documentation review.
Ani Yumarni, Endeh Suhartini, dan Mulyadi (2019)	<i>Optimizing the Role and Function of Nazhir as the Embodiment of Accountability Principle of Waqf Regulation in Indonesia</i>	<i>Journal of Islamic Studies and Culture</i>	Using qualitative methods with a literature approach. Where the research results are descriptive.

Source: Processed (2024).

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Discussion

The findings of this study help to find the best mechanism for accountability of waqf institutions. Astuti & Tanjung¹⁷ study, they are don't provide a single, definitive solution but propose a problem mapping approach to strengthen the accountability mechanism for waqf in Indonesia. This approach would involve: identifying the root causes of the current issues and mapping stakeholders involved. Because, Astuti & Tanjung find several challenges in carrying out accountability measures such as lack of awareness among the public regarding waqf, unskilled trustees, insufficient systems, and lack of transparency in the management of waqf by both trustees and relevant organizations like BWI and the Ministry of Religion. By addressing the accountability gap, Astuti & Tanjung believe waqf can play a more significant role in Indonesian society.

Strengthened by Ahmad & Rusdianto¹⁸ and Mohammed M et al.¹⁹ although don't directly measure the results of strengthening accountability mechanisms in waqf institutions. However, they provide strong evidence that transparency and strong internal controls are crucial for building trust and encouraging donations. Ahmad & Rusdianto found a significant positive effect of transparency on trust and intention to donate to waqf institutions. This suggests that when waqf foundations clearly communicate their activities, financial statements, and how donations are used, it builds trust with potential donors. Increased trust likely leads to more donations, which strengthens waqf institutions financially.

Mohammed M discovered a positive impact of internal control systems on accountability practices in waqf institutions. Strong internal controls ensure proper financial management, minimize misuse of funds, and promote adherence to regulations. This fosters confidence that donations are used effectively, further enhancing trust and potentially attracting more contributions. Overall, Ahmad & Rusdianto and Mohammed M studies highlight that strengthening accountability mechanisms through transparency and robust internal controls is key to building trust with the public. Increased trust translates to more donations and a stronger financial foundation for waqf institutions, ultimately allowing them to fulfill their social objectives more effectively.

¹⁷ Henik Hari Astuti and Hendri Tanjung, "Analysis of Nazhir Accountability Implementation in Empowerment of Productive Waqf in Indonesia," *Tazkia Islamic Finance and Business Review* 13, no. 1 (December 17, 2019), <https://doi.org/10.30993/tifbr.v13i1.199>.

¹⁸ Zulfikar Ali Ahmad and Rusdianto Rusdianto, "Impact of Transparency and Accountability on Trust and Intention to Donate Cash Waqf in Islamic Microfinance Institutions," *Shirkah: Journal of Economics and Business* 5, no. 2 (August 31, 2020): 197, <https://doi.org/10.22515/shirkah.v5i2.317>.

¹⁹ Mohammed M et al., "The Impact of Internal Control System on the Accountability Practices in Waqf Institutions: Evidence from Al Rahma International Waqf," *Research Journal of Finance and Accounting*, August 2021, <https://doi.org/10.7176/RJFA/12-16-04>.

Not only that, Ayedh et al.²⁰ the mutawalli, who manages the waqf, is primarily responsible for being accountable to government waqf foundations and secondary responsible to the waqif (donor). This belief is shaped by the associatin's beliefs and the regulations governing waqf. The main way to ensure accountability is through regular publication of financial reports or periodic fiscal reports, as well as compliance with government inspection requirements, waqif request, and client satisfactory surveys.

In addition, according to Basirah & Nabiha²¹, the number of research articles that have researched accountability issues of waqf institutions is very limited compared to the growing literature on waqf institutions themselves. The process of exploring beings differs greatly, as it involves understanding accountability methods through the lens of accountability practices, reporting and performance views, overall responsibility, and examining different elements that come before achieving accountability, including governance, measuring success, and intellectual resources.

Therefore, research by Arifin et al.²²; Ihsan et al.²³; and Kamarubahrin et al.²⁴ criticized accountability in waqf institutions. According to the results, the mutawalli's perception of the importance of being accountable and responsible has been reinforced by their belief in being accountable to both God and society. Moreover, in demonstrating the accountability of waqf management to stakeholders, mutawalli use various mechanisms. In addition, mutawalli are also responsible for holding themselves accountable. This not only includes fulfilling overhead and over accountability, but also involves a commitment to maintaining foundations values. Here are some ways mutawalli's can demonstrate accountability to stakeholders:

First, financial reporting. Prepare and distribute regular financial reports detailing income, expenditure, and asset allocation related to the waqf. This could be done through annual reports, website postings, or presentations at stakeholder meeting. Second, program updates. Provide regular updates on the progress and impact of the waqf's programs. This could involve sharing reports, case studies, or testimonials from beneficiaries.

²⁰ Abdullah Ayedh, Abdelghani Echchabi, and Hidayatul Ihsan, "Waqf Accountability in The Republic of Yemen: An Empirical Analysis," *QIJIS (Qudus International Journal of Islamic Studies)* 6, no. 2 (August 24, 2018): 161, <https://doi.org/10.21043/qijis.v6i2.4030>.

²¹ A.W. Ainol-Basirah and A.K. Siti-Nabiha, "Accountability in Waqf Institutions: A Meta-Narrative Review," *Journal of Islamic Accounting and Business Research* 14, no. 1 (January 2, 2023): 181–201, <https://doi.org/10.1108/JIABR-12-2021-0326>.

²² Ah. Ali Arifin, Abu Azzam Al-Hadi, and Mohammad Syaiful Suib, "Self Waqf (Muharrar): Accountability of Islamic Pillantrophy at PP Nurul Jadid," *International Journal of Finance & Banking Studies (2147-4486)* 11, no. 3 (September 28, 2022): 34–41, <https://doi.org/10.20525/ijfbs.v11i3.1706>.

²³ Hidayatul Ihsan et al., "A Study of Accountability Practice in Dompot Dhuafa Waqf of Indonesia," *Journal of King Abdulaziz University: Islamic Economics* 30. No. 2 (2017): 20.

²⁴ Aimi F Kamarubahrin, Abdullah Ayedh, and Khairil F Khairi, "Accountability Practices of Waqf Institution in Selected States in Malaysia: A Critical Analysis," *International Journal of Economics, Management, and Accounting* 27 No. 2 (2019): 331–52.

Third, audits. Conduct regular independent audits of the waqf's financial statement to ensure transparency and adherence to regulations. Fourth, stakeholder communication. Establish clear communication channels with stakeholders, such as donors, beneficiaries, and oversight bodies. This could involve regular meetings, online forums, or hotlines for inquiries.

Fifth, compliance with regulations. Ensure adherence to all relevant laws and regulations governing waqf management. Sixth, ethical practices. Implement ethical codes of conduct and conflict of interest policies to ensure responsible decision making. Seventh, disclosure of information. Be transparent about the waqf's activities, policies, and decision making processes. Eighth, technology utilization. Utilize technology platforms to make information about the waqf's activities and finances readily accessible to stakeholders. The specific methods used will depend on the size and complexity of the waqf institutions.

The importance of accountability was mentioned by Priyadi et al.²⁵, it is crucial for waqf foundations to take into consideration financial accountability in order to minimize potential losses when selecting a financing model. The main goal of waqf operations is to efficiently manage and increase the value of waqf properties, while also fostering a culture of waqf for the betterment of society. In many Muslim countries, the government has a certain level of responsibility in overseeing the management of waqf properties. However, communities also have their own interests in matters that impact them. Therefore, in every activity including waqf management, everything is for the sake of Allah Swt. That is, accountability is not only to humans but also to Allah SWT.

Another finding is found in the research of Ali et al.²⁶ and Wilantini et al.²⁷ that existing regulations for accountability issues are not fully optimized. Whereas the importance of accountability to revive waqf institutions is needed. As found by Ihsan et al.²⁸ who emphasized the importance of accountability in waqf institutions. By emphasizing the importance of accountability, Ihsan et al. research might highlight areas where there's a lack of robust research or existing mechanisms might be insufficient. Their

²⁵ Unggul Priyadi et al., "Waqf Management and Accountability: Waqf Land Financing Models for Economic Wellbeing," *Asian Economic and Financial Review* 13, no. 1 (December 27, 2022): 202, <https://doi.org/10.55493/5002.v13i1.4696>.

²⁶ Ahmad Syihan Ali, Heru Fahlevi, and Mulia Saputra, "Accountability and Management of Waqf: An Analysis of Waqf Practice in Banda Aceh, Indonesia," *Journal of Accounting Research, Organization and Economics* 2, no. 1 (June 1, 2019): 11–19, <https://doi.org/10.24815/jaroe.v2i1.12866>.

²⁷ Cici Wilantini, Sri Handayani, and Zainal Abidin, "Accountability Analysis With The Application Of Psak 112 In The Financial Statements Of Cash Waqf In Madura," *Perisai : Islamic Banking and Finance Journal* 7, no. 1 (March 10, 2023): 17–35, <https://doi.org/10.21070/perisai.v7i1.1641>.

²⁸ Hidayatul Ihsan, Eliyanora Eliyanora, and Yossi Septriani, "Accountability Mechanisms for Awaqf Institutions: Lessons Learnt from the History," *Journal of King Abdulaziz University-Islamic Economics* 29, no. 1 (2016), <https://doi.org/10.4197/Islec.29-1.3>.

emphasis on the importance of accountability strengthens the overall argument for the need for robust accountability mechanisms in waqf institutions.

As a solution, there is research by Sharif et al.²⁹ which says that the statement suggests that the nazir has the obligation to fulfill their role, duties, tasks, and authority, which is one of their bundens. If the nazhir makes mistakes in managing waqf, it can result in legal consequences. Despite the significant responsibilities of the nazhir, they do not have the support of a favorable Indonesian waqf legal system. To strengthen the position and responsibility of the nazhir, the waqf law in Indonesia should be amended or rebuilt to recognize the nazhir as a key component of waqf.

As Osman & Agyemang³⁰ argue, the arrangement of the waqf establishment and the principles of its employees play a crucial role in determining beneficiaries in accordance with Islamic benefits. The personal values of the appointed officer are integral in ensuring the fulfillment of accountability. The strong relationship and understanding between employees and beneficiaries are essential for the effective implementation of accountability.

To optimize the performance of a waqf nazir and in order to realize the principle of accountability in a nazir, research by Sholihah et al.³¹ states that the parameters of a professional nazir are: 1) Amanah (secure), 2) Shidiq (honest), 3) Fathanah (intelligent), and 4) Tabligh (transparent). In terms of appointing a waqf nazir, immaculately the waqif should prioritize the capability and ability of a nazir. It can be assumed that the appointment of some waqf nazirs isn't grounded on particular professionalism, but grounded on particular close association or association connections that develop in the community, or because of the factor of nazir numbers in the community. Moreover, Yumarni & Suhartini³² set up that perpendicular accountability or responsibility to Allah SWT and horizontal accountability/responsibility are largely recommended in waqf foundations.

The findings of Siswantoro³³ and Siswantoro et al.³⁴ suggest that so far the low accountability may be due to the low economies of scale of

²⁹ Ahmad 'Azam Bin Mohd Sharif et al., "Accountability of Nazir in the Waqf Legal System of Indonesia," *Al-Adl: Jurnal Hukum* 15, no. 1 (January 31, 2023): 1, <https://doi.org/10.31602/al-adl.v15i1.9800>.

³⁰ Osman and Agyemang, "Privileging Downward Accountability in Waqf Management."

³¹ Ria Anisatus Sholihah et al., "Accountability of Micro Waqf Banks in The Perspective of Sharia Enterprise Theory," *Jurnal Akuntansi Dan Keuangan Islam* 11, no. 1 (April 16, 2023): 202, <https://doi.org/10.35836/jakis.v11i1.373>.

³² Ani Yumarni and Endeh Suhartini, "Optimizing the Role and Function of Nazhir as the Embodiment of Accountability Principle of Waqf Regulation in Indonesia," *JOURNAL OF ISLAMIC STUDIES AND CULTURE* 7, no. 2 (2019), <https://doi.org/10.15640/jisc.v7n2a2>.

³³ Dodik Siswantoro, "The Online Accountability of Small Cash Waqf (Endowment) Institutions in Indonesia:," *Proceedings of the 1st Unimed International Conference on Economics Education and Social Science*, 2018, 1336–40, <https://doi.org/10.5220/0009499713361340>.

endowment funds in waqf institutions to support accountability in addition to limited resources. These institutions must use profitable tools to improve accountability/responsibility. It can be observed that cash waqf foundations in Indonesia possess distinct and diverse logical traits that are neither uniform nor diverse.

Furthermore, research by Yaacob et al.³⁵ and Hisham et al.³⁶ found that the administration and management of waqf institutions should be carried out as effectively as possible with comprehensive rules, guidelines, and procedures. Reporting and operation of waqf finances is essential as annual financial reports or periodic fiscal reports are made public online. Furthermore, while there remains a considerable amount of research on accounting, reporting, and investment related to waqf activities, specifically on waqf assets, this study presents fresh findings on the accountability, modern accounting and reporting, as well as investment approaches adopted by religious organizations responsible for administering waqf funds in developing nations.

Therefore, it is crucial to have mechanisms for accountability and responsibility in waqf foundations to guarantee transparency and accountability in the management of waqf funds and finances within the institution. Waqf institutions should have clear and transparent policies regarding the process of managing waqf funds, including the process of receiving, utilizing, and reporting. In addition, waqf foundations should have a well-organized accounting system, as well as engage an independent auditor to conduct periodic audits of the financial statements.

In addition, waqf foundations should also involve stakeholders, similar as benefactors, and the general public in the decision-making process and monitoring in an open manner. Furthermore, horizontal and vertical accountability are expected. Horizontal accountability/responsibility in waqf foundations refers to the relationship between the various parties involved in waqf operation and governance. This includes, among others, the relationship between the waqf foundation's board and the government, other institutions involved in waqf management, and the community who are the beneficiaries of the waqf.

To maintain good horizontal accountability, waqf institutions must ensure transparency and provide each other with relevant information related to waqf management. In addition, waqf institutions must also comply

³⁴ Dodik Siswanto, Haula Rosdiana, and Heri Fathurahman, "Reconstructing Accountability of the Cash Waqf (Endowment) Institution in Indonesia," *Managerial Finance* 44, no. 5 (May 14, 2018): 624–44, <https://doi.org/10.1108/MF-05-2017-0188>.

³⁵ Hisham Yaacob et al., "Accountability Through Accounting and Reporting Lenses: Lessons from an Awqaf Institution in a Southeast Asia Country," *Humanomics* 31, no. 3 (August 10, 2015): 299–313, <https://doi.org/10.1108/H-07-2013-0049>.

³⁶ Yaacob Hisham et al., "Investigating Awqaf Management, Accounting and Investment Practices in Malaysia: The Case of a State Religious Institution," *Global Journal Al Thaqafah* 7, no. 1 (June 1, 2017): 59–70, <https://doi.org/10.7187/GJAT12720170701>.

with applicable rules and regulations and establish good cooperation with related parties. Meanwhile, vertical accountability in waqf institutions covers the relationship between the waqf institution's board and its donors and shareholders.

A good and proper waqf institution should be able to provide transparent and accurate reports to donors and shareholders regarding the use and growth of waqf assets. In addition, waqf institutions must also be able to account for every decision made for the benefit of the waqf clearly and openly. This will build trust and avoid conflicts that could harm the waqf institution and the parties involved. By maintaining good horizontal and vertical accountability, waqf institutions can run smoothly and provide quality benefits to society. Thus, waqf institutions can ensure a good accountability mechanism in the management of waqf funds.

CONCLUSION

Grounded on the results of the methodical literature review, it can be concluded that accountability is one of the important aspects that affect the performance and sustainability of waqf foundations. Good accountability can increase stakeholder trust, and influence an effective and efficient waqf operation system. However, there are several factors that affect accountability in waqf foundations, similar as the lack of clear rules and regulations, lack of transparency in the operation of waqf funds/finances, and the lack of strong accountability mechanisms. There are several suggestions to improve accountability in waqf institutions, among others: a) the need for clear and harmonious rules and regulations in the operation of waqf finances. This will produce a clear frame that can be used as a reference in carrying out conditioning at the institution; b) Improving transparency in waqf fund operations. Waqf foundations need to ensure that information on the operation of waqf finances is open and easily accessible to stakeholders. This will produce a advanced sense of trust and accountability; c) Borrow strong and effective accountability mechanisms. Waqf foundations need to develop good supervision and control systems, similar as independent audits and regular reporting. This will make it easier to cover and estimate the use of waqf finances, and ensure good accountability; d) Conduct more training and understanding of accountability and the significance of maintaining good accountability in the institution. This can be done through training and education for directors and administrative boards in waqf foundations, as well as training to increase public understanding of the significance of accountability in waqf. Through the suggestions above, it's hoped that waqf foundations can improve their accountability, which in turn will have a positive impact on the performance and sustainability of waqf foundations. In addition, further exploration should also be conducted to explore other

factors that impact accountability in waqf foundations. Thus, the knowledge and understanding of accountability in waqf foundations can continue to be amended, so that it can make a greater donation to waqf development and community empowerment.

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