

ORIGINAL

Trustworthy Financial Responsibility Towards Quality Financial Performance

Responsabilidad Financiera Fiable Hacia Un Rendimiento Financiero De Calidad

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ABSTRACT

Quality financial performance is vital, reflecting an organization's financial health and fund utilization efficiency. While corporate governance principles enhance financial outcomes, they remain focused on material benefits and stakeholder obligations, overlooking human relationships and divine accountability as part of worship toward Allah SWT. This study introduces Islamic Corporate Governance, emphasizing amanah financial responsibility to address these gaps. Adopting an explanatory research approach, it investigates the roles of Islamic Financial Literacy, Amanah Codes of Conduct, Amanah Open Access, Amanah Value-Sensitive Design, and their impacts on Quality Financial Performance. Data were collected from 35 Heads of Badan Pendapatan, Pengelolaan Keuangan dan Aset Daerah in Central Java via questionnaires and Google Forms and analyzed using SEM mediation techniques. Results reveal significant positive relationships among Islamic Financial Literacy, Amanah principles, and Quality Financial Performance, offering a novel conceptual framework to enhance accountability and financial health within an Islamic governance perspective.

Keywords: Amanah Financial Responsibility; Islamic Financial Literacy; Quality Financial Performance.

RESUMEN

El rendimiento financiero de calidad es fundamental, ya que refleja la salud financiera de una organización y la eficiencia en la utilización de los fondos. Si bien los principios de gobierno corporativo mejoran los resultados financieros, siguen centrándose en los beneficios materiales y las obligaciones de las partes interesadas, pasando por alto las relaciones humanas y la responsabilidad divina como parte del culto a Alá SWT. Este estudio presenta el gobierno corporativo islámico, haciendo hincapié en la responsabilidad financiera amanah para abordar estas deficiencias. Adoptando un enfoque de investigación explicativo, investiga las funciones de la alfabetización financiera islámica, los códigos de conducta amanah, el acceso abierto amanah, el diseño sensible al valor amanah y sus repercusiones en el rendimiento financiero de calidad. Los datos se recopilaron de 35 directores de Badan Pendapatan, Pengelolaan Keuangan dan Aset Daerah en Java Central mediante cuestionarios y formularios de Google, y se analizaron utilizando técnicas de mediación SEM. Los resultados revelan relaciones positivas significativas entre la alfabetización financiera islámica, los principios amanah y el rendimiento financiero de calidad, lo que ofrece un marco conceptual novedoso para mejorar la responsabilidad y la salud financiera desde una perspectiva de gobernanza islámica.

Palabras clave: Responsabilidad Financiera Amanah; Conocimientos Financieros Islámicos; Rendimiento Financiero de Calidad.

INTRODUCTION

A government financial report audit is defined as an objective, systematic process for testing the accuracy and completeness of the information presented in a government financial report.⁽¹⁾ The outcome of a financial statement audit is expressed through an auditor's opinion. Referring to Law No. 15 of 2004 and the 2014 Guidelines for BPK Audit Implementation, government financial report examinations may result in four possible opinions: Unqualified Opinion, Qualified Opinion, Adverse Opinion, or a Disclaimer of Opinion.

One indicator of good and adequate government financial reporting is success in obtaining an Unqualified Opinion (WTP) from the Indonesian Financial Audit Agency (BPK).⁽²⁾ WTP opinion is a benchmark for the transparency of central and regional financial reports which are carried out fairly, free from material misstatement, and by financial regulations.⁽³⁾ Thus, it is necessary to believe in increasing regional government financial responsibility which focuses on regional government financial indicators.^(4,5) Thus, quality and comprehensive strengthening of the PAD sector has not been carried out according to aspects of management and quality of regional financial services.^(6,7,8,9) Responsibility for managing regional government financial resources to increase regional government financial responsibility.^(10,11) On the other hand, the new trend of financial responsibility requires the creation of religious values (EU2020 Strategy).

Corporate management should strive to maximize stakeholder well-being. Despite this, managers often place their own objectives first, while the rights and interests of owners, employees, suppliers, state authorities, and the community are overlooked. Agency relationships have the potential to cause conflict, so corporate governance is needed.^(12,13) According to Jensen et al.⁽¹⁴⁾, to ensure that management can manage the company in the interests of the owners, a corporate governance mechanism is needed. Apart from that, corporate governance has become a critical aspect of creating corporate competitiveness⁽¹⁵⁾ and enabling better access for companies in capital markets globally.⁽¹⁶⁾

In the concept and strategy of improving quality financial performance, the company owner takes methods and tactics including a holistic approach to quality management, which includes interconnected practices such as top management leadership, employee management, customer focus, supplier management, process management, and data and quality reporting can significantly improve quality financial performance.⁽¹⁷⁾ Thus, the corporate governance (governance concept) of a company can be viewed from the problem of separation between ownership and management within the company, which is then modeled as Agency Theory.⁽¹⁸⁾ Agency theory highlights that the separation of ownership and decision-making authority in a firm provides insight into the emergence of risk-sharing dilemmas, which becomes one of its strategic strengths. The problem of risk sharing is a problem that arises when parties collaborating (associating) in a company have different attitudes towards risk.⁽¹⁹⁾ In association, there is a tendency to create moral hazard, which means that the party authorized to manage the company acts only in its interests, while the other party (principal) is harmed.⁽²⁰⁾

The principles of corporate governance include responsibility, accountability, transparency, independence and fairness.^(21,22,23) Corporate governance principles have the advantage that if a company applies these principles, it will improve the quality of financial performance.^(24,25,26) However, the principles of corporate governance are still material, only to obtain financial profits and fulfill obligations to business partners (stakeholders), so it has weaknesses and shortcomings, namely that it still separates the values of human relations and the relationship between humans and Allah SWT, meaning that it is not yet part of the worship of Allah SWT.⁽²⁷⁾ Therefore, an additional new concept is needed to be developed in this research which is derived from corporate governance from an Islamic perspective or Islamic Corporate Governance.

Islamic Corporate Governance (ICG) is defined as a management system that places spiritual responsibility, with the basic principles of transparency, responsibility, accountability, morality, and reliability only as material measuring tools, while the most important and essential is as a creature's worship towards a path that is pleasing to Allah (mardhatillah).⁽²⁸⁾ Islamic Corporate Governance represents a framework of principles and mechanisms rooted in Islamic teachings, which govern the interactions among parties within a company. Its aim is to ensure that rights and responsibilities are properly fulfilled, thereby enhancing stakeholder welfare while orienting business activities toward worship and the pursuit of Allah's pleasure (mardhatillah).⁽²⁷⁾

ICG principles include shiddiq, amanah, tabligh, fathanah, istiqamah and qana'ah.⁽²⁸⁾ These principles are modeled on the characteristics of the Prophet Muhammad SAW, as stated by Allah SWT in Surah Al-Ahzab (33) verse 21, which means "Indeed, there is in (the person of) the Messenger of Allah a good role model for you (namely) for people who hope for (the mercy of) Allah and (the arrival of) the Day of Judgment and he mentions Allah a lot".⁽²⁷⁾ Financial activities within the framework of Islamic Corporate Governance will improve financial performance. The application of the principles of integrity (shiddiq), responsibility (amanah), transparency (tabligh), competence (fathanah), consistency (istiqamah), and efficiency and effectiveness (qana'ah) has been proven to significantly influence company performance and stakeholder welfare.⁽²⁷⁾

Responsibility, which is one of the ICG principles, is the principle of ethical behavior, accountability, and fulfilling obligations in business with a materialistic-secular worldview that prioritizes economic profits over Islamic spiritual ethical considerations⁽²⁹⁾. The responsibility referred to here is accountability for the company/

organization's finances. Therefore, this research will develop the principle of financial responsibility with the intervention of Amanah Islamic values, as a novelty. Amanah Financial Responsibility (AFR) is not only towards fellow humans but also towards Allah SWT.

To bridge Islamic Financial Literacy (IFL) with quality financial performance, the Islamic Corporate Governance (ICG) model is used in this research. Because this theory can be applied to any corporate governance. In this research, trustworthiness in financial responsibility is positioned as a mediator linking Islamic Financial Literacy (IFL) with financial performance quality. The consideration arises from the fact that literacy itself does not invariably guarantee effective performance. Individuals may be financially literate yet fail to achieve sound financial performance when the factor of trustworthiness is lacking.

The results of measuring the performance of the Central Java Province BPKP Representative on 37 performance indicators targeted in 2023, show that 33 performance indicators (89,19 %) have achieved the target and in terms of ratio they are good, but there are 4 performance indicators (10,81 %) that have not yet been achieved. achieving the target which is an important point of this research gap phenomenon. In 2023, the BPK Representative for Central Java Province reported that its performance outcomes had not yet reached the predetermined targets. Consequently, an Unqualified Opinion (WTP) could not be obtained. Such an opinion denotes that the financial statements of the audited body present fairly, in all material respects, the entity's financial position, results of operations, and cash flows under Indonesia's generally accepted accounting principles.

The research results of Unceta et al.⁽³⁰⁾ the mainstream of government is still focused on public policy, with the lowest governance index of 12 % on financial governance, 16 % on social network governance, and 15 % on organizational governance. Thus, consideration is needed to improve the quality of regional government financial performance, which focuses on regional government financial indicators.^(4,5) An important factor that shapes financial performance is financial literacy. Financial responsibility can mediate the influence of Islamic financial literacy on quality financial performance.^(31,32) Based on the description above, the research to improve quality financial performance through trustworthy financial responsibility and Islamic financial literacy is expected can fill in research that gap.

Based on research gaps studies learning to quality financial performance; limitations studies quality financial performance and limitations studies financial responsibility; and recommendations for future research on the role of mandates to improve quality financial performance, furthermore phenomenon gaps which There is in Badan Pendapatan, Pengelolaan Keuangan dan Aset Daerah in Central Java. Therefore, the role of the mandate of financial responsibility in efforts towards quality financial performance is formulated the problem of this study is "How to the role of the mandate of financial responsibility towards quality financial performance". The purpose of this research was to reframe and articulate the mandate of financial responsibility, alongside formulating a novel conceptual model. This model is designed to overcome the shortcomings of earlier studies on quality financial performance by grounding the analysis in the principle of trustworthy financial responsibility.

METHOD

Type of Research

The design of this study falls within explanatory research, which seeks to clarify the causal relationships between research variables through hypothesis verification. Descriptive explanations are present, yet the central orientation lies in investigating the variable-to-variable relationships.⁽³³⁾ Variables include Islamic Financial Literacy, Amanah Codes of Conduct, Amanah Open-Access, Amanah Value-Sensitive Design, and Quality Financial Performance.

Variable Measurement

The empirical study in this research includes the variables Islamic Financial Literacy, Amanah Codes of Conduct, Amanah Open Access, Amanah Value-Sensitive Design, and Quality Financial Performance.

Data Source

Data sources in this study include:

Primary data

Primary data is data obtained directly from respondents⁽³³⁾, that is the Heads of Badan Pendapatan, Pengelolaan Keuangan dan Aset Daerah in Central Java are 35 respondents. The primary data in this research are respondents' responses to the research variables Islamic Financial Literacy, Amanah Codes of Conduct, Amanah Open Access, Amanah Value Sensitive Design, and Quality Financial Performance.

Secondary Data

Secondary data is data that has been processed by other people or institutions and has been published.

⁽³³⁾ The data was obtained from the Regional Original Revenue Management Badan Pendapatan, Pengelolaan Keuangan dan Aset Daerah office in Central Java from literature related to this study. For data collection, this research employed a questionnaire method, whereby a series of questions were administered to the Heads of the Regional Revenue, Financial Management, and Asset Offices in the Central Java Province.

Data Collection Methods

Data collection was conducted through the distribution of questionnaires using Google Forms, which contained a structured list of questions for the respondents. The questionnaires were delivered both directly and indirectly to the Heads of the Regional Revenue, Financial Management, and Asset Agencies in Central Java, including distribution via the WhatsApp application. The instrument comprised both open-ended and closed-ended items. Open-ended questions allowed respondents to provide answers freely based on their own perspectives, while closed-ended questions restricted responses according to the established relationships between independent and dependent constructs as well as the measurement model linking indicators to constructs.⁽³⁴⁾

Data Analysis Techniques

The analytical technique employed in this study is Structural Equation Modeling (SEM) with mediation effects. As explained by Baron et al.⁽³⁵⁾ and Henseler & Fassott,^(36,37) mediation essentially illustrates the interaction between exogenous or predictor variables. Mediation analysis is often applied in multiple regression frameworks by incorporating a third variable, formed as the product of two independent variables, to function as a moderator. However, this approach tends to generate non-linear relationships, which in turn may cause estimation errors of mediation coefficients when latent variables are used, leading to bias and inconsistency. To address this issue, SEM is utilized, since it allows for the correction of measurement errors by explicitly including interaction effects in the model.⁽³⁸⁾

RESULTS

From the distribution of questionnaires via Google Forms, 35 responses were collected and deemed valid for further analysis. The profile of respondents can be summarized as follows. Table 1 shows that the majority of participants were male, with 28 individuals (80,0 %), while the number of female respondents was 7 (20,0 %). This indicates that the sample is dominated by male human resources, which, in the context of the Badan Pendapatan, Pengelolaan Keuangan dan Aset Daerah (BPPKAD) in Central Java, may reflect advantages in terms of higher mobility and stronger work discipline. In terms of age, most respondents were between 55-59 years old, amounting to 18 individuals (51,4 %), followed by 15 respondents (42,9 %) in the 50-54 years group, and 2 respondents (5,7 %) aged 45-49 years. This distribution demonstrates that the majority of respondents belong to the upper range of productive age, where maturity, professional experience, and enthusiasm for work are likely to be at their peak. Regarding educational background, almost all respondents held a master's degree (34 people or 97,1 %), with only 1 respondent (2,9 %) reporting a bachelor's degree. None of the respondents had completed doctoral-level education. These findings suggest that the leadership of BPPKAD in Central Java is predominantly composed of individuals with postgraduate education, which is expected to strengthen scientific competence and enhance organizational performance. Finally, all respondents reported work tenure within the institution (100,0 %). However, when categorized, the majority of them had served between 1 and 5 years. This tenure distribution implies that respondents are still in the early stages of their leadership period, a phase often associated with high motivation and minimal risk of emotional fatigue despite demanding workloads.

Table 1. Respondent Profile		
Profiles	Frequency	Percentage
Gender		
Male	28	80,0
Female	7	20,0
Age		
45-49 years	2	5,7
50-54 years	15	42,9
55-59 years	18	51,4
Education		
Bachelor	1	2,9
Magister	34	97,1
Doctoral	0	0,0

Period of Service		
1-5 years	0	40,4
6-10 years	0	21,9
>10 years	35	37,7
Total	35	100,0

SEM Evaluation

Confirmatory Factor Analysis

The initial stage in applying Structural Equation Modeling (SEM) involves conducting a Confirmatory Factor Analysis (CFA). The assessment of CFA is carried out by examining the loading factor values for each construct. As presented in table 2, all constructs display loading factor scores exceeding the threshold of 0,5, indicating acceptable validity. In addition, Table 2 reports the reliability test results, where the Cronbach's alpha for the composite constructs reached a value of 9,26, suggesting a high level of internal consistency.

Table 2. Correlations, Measures of Reliability, and Validity					
Constructs	Items	Loadings	Cronbach's Alpha	CR	AVE
Islamic Financial Literacy (IFL)	IFL1	0,960	0,973	0,973	0,903
	IFL2	0,957			
	IFL3	0,952			
	IFL4	0,941			
	IFL5	0,940			
Amanah Code of Conduct (ACC)	ACC1	0,762	0,902	0,912	0,722
	ACC2	0,913			
	ACC3	0,892			
	ACC4	0,770			
	ACC5	0,897			
Amanah Open-Access (AOA)	AOA1	0,782	0,880	0,896	0,675
	AOA2	0,868			
	AOA3	0,888			
	AOA4	0,808			
	AOA5	0,757			
Amanah Value-Sensitive Design (AVSD)	AVSD1	0,810	0,864	0,876	0,708
	AVSD2	0,799			
	AVSD3	0,868			
	AVSD4	0,884			
Quality Financial Performance (QFP)	QFP1	0,769	0,903	0,914	0,677
	QFP2	0,902			
	QFP3	0,933			
	QFP4	0,850			
	QFP5	0,726			
	QFP6	0,732			

Structural Model Evaluation

Table 3 presents the outcomes of the structural model analysis, highlighting the effects among the studied variables. The results reveal a positive and significant relationship between Islamic Financial Literacy and the Amanah Codes of Conduct, thereby supporting H1. Likewise, a significant positive association is found between Islamic Financial Literacy and Amanah Open-Access, leading to the acceptance of H2. Furthermore, Islamic Financial Literacy shows a favorable effect on Amanah Value-Sensitive Design, confirming H3. In addition, the Amanah Codes of Conduct exert a significant positive influence on Quality Financial Performance, thus validating H4. The variable Amanah Open-Access also demonstrates a positive and significant effect on Quality Financial Performance, supporting H5. Finally, the analysis indicates a positive and significant linkage between Amanah Value-Sensitive Design and Quality Financial Performance, resulting in the acceptance of H6.

Constructs	B	T statistics	P values	Results
IFL -> ACC	0,826	12,503	0,000	Accepted
IFL -> AOA	0,908	37,324	0,000	Accepted
IFL -> AVSD	0,791	13,486	0,000	Accepted
ACC -> QFP	0,276	2,034	0,042	Accepted
AOA -> QFP	0,369	2,785	0,005	Accepted
AVSD -> QFP	0,368	3,965	0,000	Accepted

Figure 1 provides a visual representation of the relationships, showing how the latent variables are connected to their observed indicators and how the variables interact with one another.

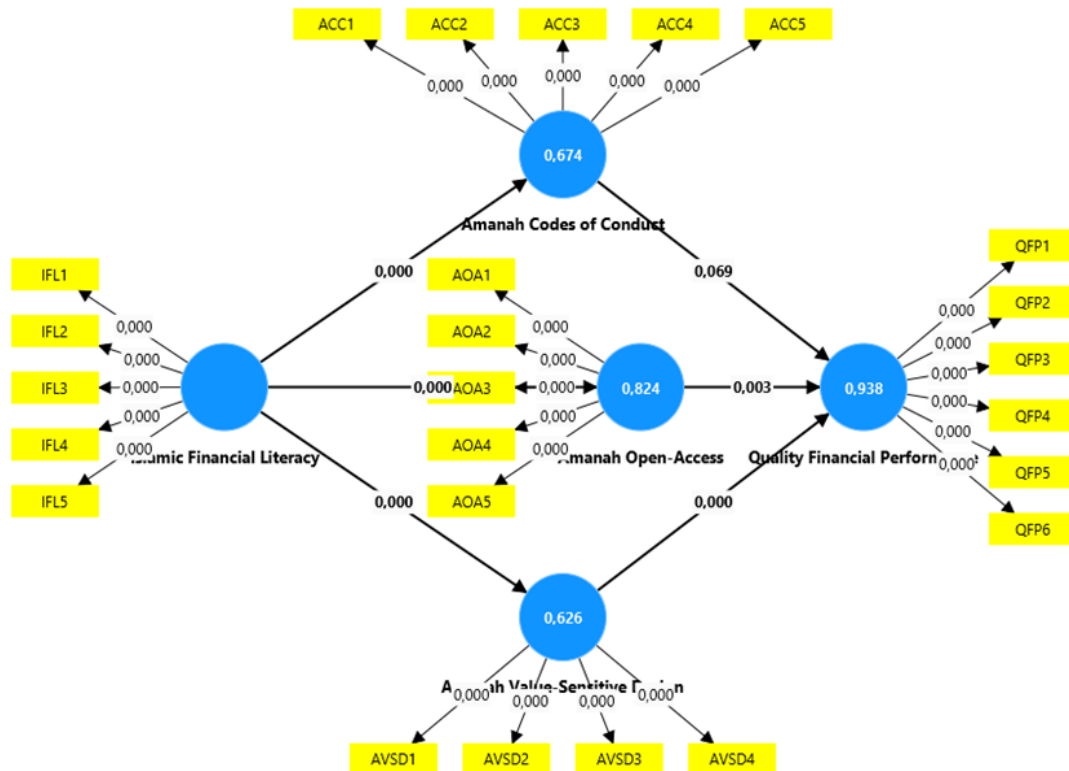


Figure 1. Structural Model

DISCUSSION

Rahim et al.⁽³⁹⁾ conceptualize Islamic financial literacy as the set of abilities, skills, and attitudes that enable individuals to comprehend and critically analyze financial information provided by Islamic financial institutions. Similarly, Islamic financial literacy has also been described as the degree to which individuals possess the knowledge, awareness, and competence to understand fundamental Islamic financial information and services, which subsequently shape their attitudes in making sound financing decisions in line with Islamic principles.⁽⁴⁰⁾ Another perspective emphasizes that Islamic financial literacy reflects one's ability to comprehend and interpret the information contained in Islamic financial contracts.⁽⁴¹⁾ More broadly, it is linked to an individual's familiarity with various Sharia-based financial products, such as wadiah savings, mudharabah savings, profit-and-loss-sharing (PLS) contracts, and non-PLS arrangements including murabahah, ijarah, salam, and istishna'.⁽⁴²⁾

The notion of Amanah is deeply rooted in Islamic theology and jurisprudence. It is perceived as a covenant between Allah SWT and humankind, as reflected in the Qur'anic verse that highlights how the heavens, earth, and mountains declined the divine mandate out of fear of its immense weight, which was then borne by humans (QS. Al-Ahzab 72). Furthermore, believers are explicitly reminded not to betray the entrusted mandate (QS. Al-Anfal 27).⁽⁴³⁾ From a socioreligious standpoint, the principle of trust determines the quality of human relations within society, where an authentic understanding of Amanah enables the proper alignment of rights and responsibilities.⁽⁴⁴⁾ The Qur'an also frames trust within the context of stewardship, stating that all resources belong to Allah SWT, while humans serve merely as trustees or managers (QS. Asy-Shura 38).⁽⁴⁵⁾ In financial terms, Amanah is manifested in the principles of prudence and honesty when managing funds on behalf of the fund

owners (shahibul maal), thereby fostering mutual trust between them and the fund managers (mudharib).⁽⁴⁶⁾

The principle of responsibility is the principle that a company complies with statutory regulations and carries out responsibilities towards the environment so that it can run its business well.^(47,48,49) In this research, the meaning of responsibility is directed at financial management activities (financial responsibility).⁽⁵⁰⁾ The concept of financial responsibility is that responsibility must be built on the understanding that science and technology are not only technical but also social, political, and financial.⁽⁵¹⁾ Dimensions of financial responsibility according to Stilgoe et al.^(51,52) is composed of three dimensions, namely: codes of conduct, value-sensitive design, and open access. Codes of conduct serve as ethical guidelines that regulate expected behavior and practices within organizations or communities, functioning as a mechanism to safeguard integrity, ethics, and shared values.⁽⁵¹⁾ Value-Sensitive Design (VSD), originally rooted in information systems and human-computer interaction, provides a theoretically grounded approach to embedding human values into technological design processes, with an emphasis on incorporating the ethical perspectives of all stakeholders.⁽⁵¹⁾ Open Access represents the effort to democratize knowledge by ensuring unrestricted access to publications and data. A resource qualifies as open access when financial, legal, and technical barriers to accessibility are removed, enabling individuals to read, download, copy, distribute, and utilize the information freely.⁽⁵¹⁾

Trustworthy means trustworthy, professional, disciplined, responsible, independent, skilled, tough, persistent, loyal, unyielding, and self-confident. Trust is defined as the loyalty and commitment of company managers to the implementation of the duties and responsibilities given to them. The principle of trust is very important for business because it is difficult to develop without employees who can be trusted. Companies must carefully select employees who can be relied upon to execute their responsibilities with integrity. Indeed, the greater the responsibility assigned, the stronger an individual's trustworthiness is expected to be.⁽²⁷⁾

In Islamic thought, amanah denotes the essence of being trustworthy, keeping promises, and fulfilling responsibilities. The trust granted by external stakeholders to a company often yields positive impacts, particularly when the firm consistently upholds its commitments. Commitment, however, is more demanding than mere verbal assurance, as it requires integrity and loyalty in practice. A trustworthy disposition is believed to bring blessings, as others develop confidence in the company's credibility.⁽⁵³⁾ Amanah signifies a sacred contract between Allah SWT and humankind, as reflected in the Qur'an. Allah SWT entrusted this mandate to humans, while the heavens, the earth, and the mountains declined to bear it out of fear of its immense burden (QS. Al-Ahzab, 33:72). Furthermore, the Qur'an admonishes believers not to betray the trust that has been placed upon them (QS. Al-Anfal, 8:27).⁽⁴³⁾ The principle of trust, therefore, plays a decisive role in shaping an individual's relationship with society. A deep understanding of this principle enables individuals to address issues related to rights and responsibilities with integrity and fairness.⁽⁴⁴⁾ Moreover, the concept of trust emphasizes that all resources in this world ultimately belong to Allah SWT, while humans serve merely as stewards responsible for managing them (QS. Asy-Shura, 42:38).⁽⁴⁵⁾

Ell & Pavelka⁽⁵⁴⁾ argue that a code of conduct functions as a form of social capital capable of creating a service system that is both productive and constructive across formal, informal, and non-formal contexts. Such services, governed by written and unwritten rules as well as coordination mechanisms, require a form of obedience that is neither coercive nor suffocating, but rather continuous, consistent, and without exception. The benefits of this obedience are significant, as it reduces transaction costs and minimizes negative externalities such as supervision expenses, contractual ambiguities, compliance failures, and inefficiencies in the drafting, ratification, and enforcement of formal agreements. In this regard, the code of conduct serves as a set of written norms and rules that provide guidance for collective action among market actors, while also reinforcing individual ethical values. For this system to be effective, the code of conduct must be internalized within the market environment so that it can replace unproductive, non-constructive, and detrimental behaviors, which often arise from the growing influence of capitalistic and individualistic tendencies.

The professional code of conduct has a close relationship with the profession. Modern professional codes of conduct have now replaced ancient oaths, and many countries have unique codes of conduct for professionals, which reflect societal differences but serve similar functions.⁽⁵⁵⁾ A professional code of conduct communicates to the public the behavior expected of those who practice in that profession.⁽⁵⁶⁾ This code of conduct is designed to serve as a compass for ethical decision-making, guiding both individual and collective actions within society so that they remain aligned with the shared values of a given profession. In this sense, it not only delineates acceptable behavior but also reinforces a culture of accountability and moral responsibility. Such professional codes are often referred to by various terms, including ethical codes, professional codes, codes of ethics, codes of conduct, and codes of ethical practice. Regardless of nomenclature, their central function remains the same: to provide a normative framework that ensures professional integrity while fostering trust between practitioners and the wider community they serve.⁽⁵⁷⁾

Under certain conditions, a code of conduct can transcend its regulatory function and instead serve as a catalyst for innovation, creativity, and productivity within the business sphere. Rather than being perceived merely as a set of restrictive rules, it can foster a climate of trust, fairness, and accountability conditions

under which individuals and organizations feel secure enough to experiment, collaborate, and generate novel solutions. In this sense, a well-internalized code of conduct not only mitigates risks and negative externalities but also unlocks the potential for more sustainable and value-driven business practices. On the other hand, a code of conduct is a necessary condition and contains values regarding harmony, suitability, and balance in the structure, namely 'responsible freedom, justice, equality, security or guarantees, peace, economic prosperity.^(58,59) The importance of a code of conduct in government life can make the process of government activities a broader human cooperation order, both biographically, interactionally, and organizationally. The values juxtaposed with written norms and/or rules in the formulation of a code of conduct exist as a form of new institutions to regulate social interactions and the exchange of employee interests so that government processes become more effective and efficient, which benefits all parties even though initially they still require additional transaction costs and face certain trade-offs.⁽⁵⁹⁾

The code of conduct is not confined merely to the exchange of tangible and factual materials; rather, it extends to the negotiation of interests manifested through logical and productive patterns of thought. In this sense, it embodies ethical etiquette in the exchange of moral commitments, including the assurance of halal business practices imbued with religious transcendence. When positioned as a framework for social transactions, the code of conduct enhances the scope and quality of interactions, surpassing the limited efficiency of ordinary, routine exchanges. At its core, the code of conduct is reciprocal, reflecting the equilibrium of rights and obligations among all parties involved. This reciprocity ensures the realization of win-win solutions through collective action, thereby reinforcing not only transactional efficiency but also ethical harmony in the socio-economic sphere.⁽⁶⁰⁾

The government, as a regulator, must assume a proactive role in addressing failures that arise from violations of the code of conduct, which inherently embodies moral and ethical principles. What must be avoided, above all, is regulatory failure, as this would only exacerbate inequality in social justice through poorly designed or selectively enforced policies. For regulation to be effective, policies must be consciously crafted and anchored in both rational and ethical considerations. Such policies gain legitimacy and durability when institutionalized within an open space that allows for general assessment—a form of societal evaluation often referred to as a social audit. This participatory mechanism resonates with the notion of moral dialogue, through which communities collectively construct new moral understandings. Since every normative statement ultimately requires moral justification, this dialogical process not only strengthens the ethical foundation of governance but also fosters social cohesion.^(61,62)

Value-sensitive design (VSD) can be thought of as a perspective for exploring the relationship between humans and technology, a design theory, a methodology, a set of design tools, a community of practice, and a field of research of course, it is a design framework.⁽⁶³⁾ When using VSD in projects, designers bring together conceptual, empirical, and technical investigations.^(64,65,66) This process unfolds in a manner that is highly responsive to the design situation, adapting dynamically to contextual needs, constraints, and emerging opportunities. By systematically integrating human values into the design process, tools and technologies can be crafted to maximize benefits while minimizing potential harm (for a thorough discussion of the key motivating propositions of value-sensitive design.⁽⁶⁷⁾ Within this dynamic, the framework envisioned by Value-Sensitive Design (VSD) serves two primary purposes. First, it seeks to clarify the possibilities for adopting, utilizing, and extending VSD across diverse domains. Second, it aims to develop a critical vocabulary that enables a nuanced examination of the interrelationships among technology, human values, and design approaches.

Value-Sensitive Design (VSD) is positioned as a formative framework, one that both constrains and guides design processes.⁽⁶³⁾ Such a framework provides a structure that encourages designers to engage with the value-oriented dimensions of a design situation and to pursue particular types of inquiry. In practice, applying VSD involves integrating conceptual, empirical, and technical investigations within a project.⁽⁶⁸⁾ Importantly, VSD has exerted a distinctive influence on design practice by shaping how designers approach the interplay between human values and technological systems. Formative frameworks differ fundamentally in purpose from prescriptive frameworks, which dictate specific steps to frame a design problem and reach a predetermined solution.⁽⁶⁹⁾ They also diverge from descriptive frameworks, which focus on capturing the ongoing dynamics of the design process, including the practices, skills, and roles of designers and stakeholders involved. A notable example of a descriptive framework is the concept of value levers.⁽⁷⁰⁾ which documents and reflects general aspects of a design situation while making explicit the ethical values and issues embedded within it.

Beyond the rise of open and collaborative science platforms, there is increasing enthusiasm for open-access initiatives dedicated to the wide dissemination of knowledge. The advent of the Internet has accelerated the development of open access, transforming it into a model of public service designed to promote and safeguard collective welfare.⁽⁷¹⁾ Open access removes traditional barriers to knowledge, fostering educational enrichment in a more egalitarian and inclusive manner.⁽⁷²⁾ Among its most significant advantages is the ease with which knowledge can be accessed from diverse sources, eliminating the need for extensive data collection prior to experimentation. Moreover, open-access platforms facilitate the rapid and broad circulation of knowledge,

thereby amplifying organizational achievements and contributing to greater societal progress.⁽⁷³⁾

Researchers engaged in the open-access process—including those with limited financial resources—can benefit significantly from the accessibility of knowledge and gain awareness of emerging findings and innovations. Within the sphere of financial management, company owners may also leverage information obtained through open-access platforms to enrich their analyses and deepen their studies.⁽⁷⁴⁾ Experts and professional figures can take advantage of open-access platforms by being able to analyze problems more easily and further strengthening their relationship with science.⁽⁷⁵⁾ In particular, open access directs the interests of the scientific community and business companies towards the interests of society and thus lays the foundations for placing science and innovation at the service of society.⁽⁷⁶⁾

CONCLUSIONS

The findings of this study confirm a significant positive relationship between Islamic Financial Literacy and the Amanah Codes of Conduct, Amanah Open-Access, and Amanah Value-Sensitive Design. Furthermore, the Amanah Codes of Conduct were found to exert a strong and favorable influence on Quality Financial Performance. Similarly, Amanah Open-Access demonstrated a positive and significant effect on Quality Financial Performance. In addition, the analysis also revealed that Amanah Value-Sensitive Design contributes positively and significantly to enhancing Quality Financial Performance.

RECOMMENDATIONS

This study offers several policy recommendations for the Badan Pendapatan, Pengelolaan Keuangan dan Aset Daerah (BPPKAD) in Central Java, particularly in the development of UPTD Pengelola Pendapatan Asli Daerah. First, for the government and regulators, it is important to encourage Islamic financial institutions to expand their services to the Heads of BPPKAD in Central Java. To support this effort, the government could introduce incentive schemes for Islamic financial institutions that actively serve this segment. One example is the design of liquidity policies that specifically strengthen Islamic Financial Literacy programs. Second, for the Heads of BPPKAD in Central Java, there is a need to design and implement strategies tailored to achieving Quality Financial Performance. Given their unique socioeconomic conditions and organizational characteristics, such strategies should be context-specific rather than adopting a generalized approach.

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CONFLICT OF INTEREST

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