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Islamic Green Accounting Concepts for Safeguarding Sustainable Growth in the Islamic Management Institutions

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Abstract

The Islamic accounting concepts circulate within the social contexts and social welfare bounded by the Islamic Shariah Law. The realisation of social contexts is based on the relationship to Allah SWT and relationship to mankind, which revolves within the social accountability relations between interested parties. The Islamic green accounting conception derives from the Islamic values of business transactions particularly in understanding the waqf management and zakat accounting in undertaking its social welfare. Therefore, the paper discusses on the fundamental features of Islamic green accounting conception to the public spheres in attaining sustainable growth and financial stability. Consequently, this paper aims to investigate the Islamic green accounting concepts within the Islamic philosophical perspectives and examine the requirements within the Islamic accounting spectrum for documenting Islamic transactions particularly waqf and zakat transactions. The interpretive qualitative research is employed by conducting five interviews for contemplating its procedures and routines in addressing the research objectives. The documentary review was conducted related to interpretive inquiry of the texts mainly from the al-Quran, Hadiths and other specific literatures. Content analysis has been undertaken to investigate the Islamic green accounting concepts and scrutinise on the possible ways to securing sustainable growth and financial stability in the public spheres. The findings reflect the appropriate management of Islamic accounting in delineating the contribution of waqf and allocation of zakat are essential in ensuring the distribution of wealth to people in need. The Islamic green accounting consists on the operationalization, management and implementation of waqf and zakat strategies to accommodate social needs and social welfare. In summary, the

paper suggests a thorough future research to be conducted in extending the accounting for waqf and zakat transactions. The development will accommodate social welfare through appropriate distribution of wealth that indirectly reduced the poverty level within the social community and retaining for sustainable growth.

Keywords: Islamic Green Accounting, Islamic Accounting Principles, Conceptual Framework, Islamic Perspective Accounting.

Introduction

Islamic Accounting concepts can be delineated from the fundamental accounting concepts, which revolves within the sustainable green accounting that emphasis the economic, social and environment welfare in the society.

In general, financial reporting from an Islamic perspective can be regarded as a process through which appropriate information is communicated to users and assisted them to assess whether an entity is operating within the *Shariah* boundary and fulfilling its responsibilities to society and the environment, and for users to make decisions that would persuade the entity to fulfil or to continue to fulfil those responsibilities (Hamid, Craig, & Clarke, 1993, Haniffa, 2002, Lewis, 2006, Hameed, 2001).

In this paper, the term Islamic Green Accounting was derived from the review of past literature that concerns with the economic and social welfare of the society. The contemplation of securing sustainable growth and financial stability can be referred to the fair-distribution of the Islamic economic wealth through the waqf and zakat for the deprived Islamic society. This can be deliberated from the development of the waqf and zakat conceptual framework, which highlights the core economic society for the strength of Islamic community.

The Islamic Green Accounting is a sub-division of the Islamic sustainable green accounting that deliberates within the pillars of "*hablunminnallah, hablunminnas*". This relationship between man and Allah SWT and man with other mankind can be reflected in the verse of the al-Quran as stated below:

"Shame is pitched over them (Like a tent) wherever they are found, except when under a covenant (of protection) from Allah and from men; they draw on themselves wrath from Allah, and pitched over them is (the tent of) destitution."
(ali'Imraan, 3:112)

The discussion on the waqf and zakat are becoming broader especially related to the effectiveness of the institutional management for securing sustainable growth and financial stability within the Islamic perspective continuum. The distribution of waqf and zakat to the qualified people in the society will indirectly reduce the poverty in the Islamic community. Thus, this paper will highlight the development of Islamic Green Accounting concepts to address the economic and social welfare for the Islamic community.

Islamic Green Accounting

The research pertaining to Islamic accounting division are expanding in the recent years due to the complexity in the Islamic business transactions especially related to the financial and Islamic wealth management (Choudhury, Harahap, & Yuswar, 2009; Kamla & Rammal, 2013; Rochiana Ayu & Norakma, 2011).

Initially, there has been an increasing emphasis related to the Islamic banking mainly on the applicability of the conventional accounting principles for the Islamic institutions (Baydoun & Willett, 2000; Gambling & Karim, 1986, 1991; Shafii & Zakaria, 2013), economic consequences, the need for separate accounting standards for Islamic banks, the need for Islamic accounting standards a proposal for the formatting of Islamic corporate reports, the historical account of the development of Islamic accounting and the requirements in the appointment of Muslim accountants in the Middle Ages

In Islamic social accounting, the deliberation of the economic, environment and social welfare are disclosed, which represent the voluntary action of the corporate entities through the engagement in the financial, human and other non-financial resources.

The emphasis on the traditional stewardship function has formatted the accounting disclosure reports to emphasise the information concerning community, employees, products and environment in a broader accountability to serve the human agency (Choudhury et al., 2009; Kamla & Rammal, 2013; Ayu & Norakma, 2011).

Thus, this paper introduced the term Islamic Green Accounting to address the development of the conceptual framework based on the Islamic philosophical stances. The Islamic Green Accounting concepts is established through a series of grounded analysis through documentary review and interviews in understanding the overarching principles concerned in this area.

The paper discusses on the Islamic Green Accounting that is stipulated from the direction of Islamic research philosophy, which considers the tasawur (tawhidic position), epistemology, ontology and axiology from the Islamic viewpoint. The articulation of the Islamic Green Accounting is referred to the economic, social and environment values within the development of waqf and zakat to improve the welfare state in the Islamic society.

As one might expect, the Islamic accounting can be reflected from the Al-Quran that provides a basis on the Islamic debts and the justice in the life of the hereafter. The understanding of the al-Quran translation can be delineated from the following verses in the Al-Quran.

“O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice. Let no scribe refuse to write as Allah SWT has taught him. So let him write and let the one who has the obligation dictate.”
(al-Baqarah, 2:282)

“And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant.”
(al-Anbiya', 21:47)

In Islam, the responsibility of mankind to Allah SWT and other creatures has been clearly defined in the al-Quran, Hadiths, Ijmak and Qiyas. Thus, Islam upholds the principle of social accountability to undertake an appropriate social obligations for one's action. An entity does not only owe a fiduciary duty to investors, but is accountable to society as a whole. The preparation of financial reports to meet the needs of investors may not necessarily meet the needs of other users. Thus, additional information may be included in financial reports to meet the needs of those other users.

Therefore, the paper address the Islamic Green Accounting concepts within the Islamic philosophical foundation to understand the role of waqf and zakat in securing the sustainable development for the Islamic community. The concepts is the triangulation of data between the academic philosophical stances and the authentic Islamic scriptures (al-Quran, Hadiths, Ijmak and Qiyas) as a referral for documentary basis.

Research Methodology

The deliverance of the Islamic Green Accounting concepts in securing sustainable growth and financial stability for the Islamic society is essential especially related to the distribution of wealth to the public society from the economic source of waqf and zakat.

In this paper, the identification of the Islamic Green Accounting concepts has been conducted in two phase that are the first related to the grounded analysis on the concepts by following the stages suggested by Gioia (2012). The second phase involves the interview sessions from the five specialist in the philosophical stances in highlighting the Islamic Green Accounting concepts. The expertise for this area is important to validate the data based on their experience and respective knowledge.

The study employs an interpretive position for understanding the research philosophy based on the social constructions of human actions through conversations and actions will construct the social reality within the human agencies, which can be signified from the verse below.

“And I did not create the jinn and mankind except to worship Me.”

(ad-Dzariyat, 51:56)

The paper is exploratory research in nature, which formalises procedures and routines pertaining to *Shariah Islamiah*. The documentary review were conducted based on the grounded analysis, which employs interpretive inquiry of the texts mainly from the al-Quran, Hadiths and related literatures available in accounting written in traditional and Islamic perspective (Corbin & Strauss, 2015; King & Horrocks, 2010; Marshall & Rossman, 2016; Patton, 2015).

The paper utilises the Islamic research philosophy in explaining the ontological and epistemological foundation should be based on the Islamic foundation (Haniffa, 2002) that is stipulated in the Al-Quran and Hadiths. The research philosophical stances are driven within the Islamic tasawur, epistemology, ontology and axiology that is driven from the Islamic viewpoint (Abu-Zayd, 2010; Schleiermarher, 2002). The tasawur is the Islamic worldview, which is stipulated within the role of the servant in the dunya (Hanapi, 2014). The tasawur relates the development of a human as a great servant to Allah SWT in attaining the success in the straight path for the life in the hereafter (Mohd Shukri Hanapi, 2014).

The seeking of knowledge for the truth can be delivered within the epistemological analysis of the al-Quran and Hadiths, which are regarded as the authentic sources of the truth (Alim, 2012; Al-Faruqi, 1982; Al-Shafii, 2013). The epistemology that is based on the Islamic scriptures can be accepted as a direct information of an Islamic absolute truth through the revelation from The One God.

Once a person accepted the tasawur and epistemological stances through the absolute knowledge of truth, the innate knowledge is developed through the understanding as a servant to Allah. The inner-developed intuition based on the religious basis will lead to the understanding of ontological position regarding the true worldview as a Muslim (Alim, 2012; Al-Faruqi, 1982; Al-Shafii, 2013).

Later, the development of the one philosophical stances from the Islamic ontological position will indirectly lead to the development of one axiology through ethics and aesthetic that parallel the Islamic authentic scriptures (al-Quran, Hadiths, Ijmak and Qiyas). The contemplation of the Islamic philosophical stances influence the actions in oneself based on individual personal attitude who defined the truth within one locus of true innate knowledge that construct one belief of truth. The illustration of Islamic philosophical stances can be seen in the following diagram that includes the four main features in creating the Islamic authentic truth and absolute true of mind of a Muslim.

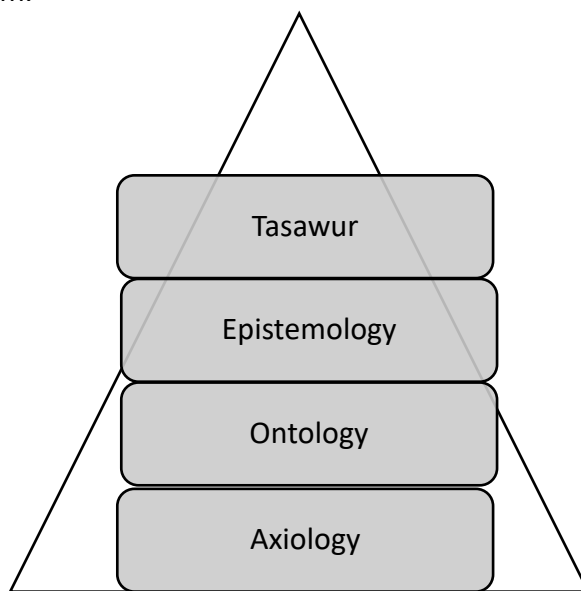


Diagram 1: The Philosophical Deliberation in Undertaking the Research Process

In the first phase, the study is conducted based on interpretive position¹ by undertaking library search and documentary review in addressing the research questions. The research is conducted by interpreting the meaning of language and texts, which can be in a form of reports, articles and manuscripts. The interpretive inquiry employs in order to provide an understanding of the knowledge in addressing the research questions.

The second stage revolves within an inductively employed qualitative research methodology in contextualising the Islamic community engagement in Malaysia. The Islamic philosophical underpinnings are based on the contextualisation of the Islamic values and principle, which can be identified within the Islamic Shariah Framework that evolved from the research findings (Alim, 2012; Al-Faruqi, 1982; al-Tusi al-Shafii, 2013).

The grounded theory research design was employed in analysing the data. The method taken into action for this grounded theory involves documentary review and series of interviews to obtain in-depth insights based on iterative approach (Gioia & Chittipeddi, 1991; Gioia, Corley,

¹ Called qualitative research in some disciplines, it is conducted from an experience-near perspective in that the researcher does not start with concepts determined a priori but rather seeks to allow these to emerge from encounters in "the field" (which we define here broadly, to encompass both traditional in-country fieldwork, domestic and overseas, and textual-archival research).

& Hamilton, 2012). The grounded theory position allows the researcher to analyse the data deeply through an iterative process.

A grounded analysis is conducted to create appropriate themes from various documentary reviews, which addressed the field of inquiry (Corbin & Strauss, 2015). The analysis may be more related to initial analysis and the coding process, which identifying for redundant and similar codes (Gioia & Chittipeddi, 1991; Gioia et al., 2012). The knowledge related to Islamic Green Accounting principles, sustainable responsibility and development were examined from the concepts, which is stipulated in the al-Quran, Hadiths, Ijmak and Qiyas and other scholarly Islamic literatures. The contextualised concepts is meticulously analysed to attain the accurate understandings pertaining to Islamic sustainable development for securing growth in the social community.

In general, this grounded analysis approach involves a rigorous and systematic classification process of coding and identifying themes or patterns that emphasize the reliability and replicability of observations and subsequent interpretations (Butt, Thorp, & Donohew, 1967; Holsti, 1969; Kassarian, 1977; Weber, 1988). The analysis is a particularly useful approach when the purpose is to classify, summarize, quantify and tabulate qualitative data.

The first phase of the analysis involves identification of the categories of analysis and development of the coding system (Weber, 1988). This involves an interactive process of determining the appropriate unit or level of analysis (this could be the all answer, sentences or words) and identifying the recurrent categories that give meaning to the data (Corbin & Strauss, 2015). The purpose is to develop a coding system that will enable the conversion of the data into meaningful and specific units of information (codes or categories). The development of the coding system can be data-driven or theory-driven (Corbin & Strauss, 2015).

The second phase comprises of coding of the data into the categories of analysis. This step involves the organization and coding of all data in a way that ensures reliability and meaningfulness, i.e., the previously defined categories (codes) are used to classify the content into explicative categories (Flick, 2006; Humphrey & Lee, 2004; Marshall & Rossman, 2016; Miles & Huberman, 1994; Patton, 2015). Thus, this step requires the execution of an explicit set of recording instructions about the rules for coding the data into categories. Recording should involve more than one judge so that the coding of each content/unit can be examined for reliability, and sources of disagreement can be identified and corrected. Reliability of the coding system can then be evaluated through computation of coefficients of agreement between two or more different judges/coders.

The third phase embraces analysis and interpretation. Once all data is organized and coded, qualitative (e.g., content, relationships between categories) and quantitative analysis (e.g., by using statistical methods to analyse the prevalence of different categories) can be performed and followed by an interpretation of the results (Flick, 2006; Humphrey & Lee, 2004; Marshall & Rossman, 2016; Miles & Huberman, 1994; Patton, 2015).

Findings

The findings can be reflected from the development of Islamic Green Accounting concepts, which is stipulated from the Islamic philosophical stances through a thorough in-depth and iterative data analysis (Gioia & Chittipeddi, 1991). Generally, Islam reckons all activities of one's life as

being in effect an act of worship as long as they are within the bounds of conscience, goodness and honesty (Kotb, 1970).

The Islamic Green Accounting concepts is inappropriate based on the business ideas and methods developed in a Western environment influenced by Judeo-Christian ethical notions would not necessarily operate effectively in a Muslim environment (Askary & Clarke, 1997). They emphasise the need for Islamic accounting to be grounded in Sharia. They identify a duty for organizations to be accountable to the Muslim community (the *ummah*) and discuss factors which they consider likely to influence Muslim users' needs relating to financial reporting (Lewis, 2001, 2006, 2010).

In line with this, the Islamic moral values and ethical conduct of an individual is essential in delineating the relationship of between man and Allah; man and another man; and lastly man and nature (through the conception of *hablunminnallah, hablunminnas*). Thus, the ontological position is founded from the *tawhidic* position, which underpins the concept of Oneness of the God. Additionally, the Islamic worldview emphasise the belief of the existence of the Creator, who creates the world, the mankind, animal and nature through the divine law (Ahmed Alim, 2012; Al-Faruqi, 1982; Al-Imam Abu Hamid Muhammad ibn Muhammad ibn Muhammad ibn Ahmad al-Tusi al-Shafii, 2013).

Parallel to this, the epistemological foundation follows the understanding of the scope of social accountability relations by reflecting the Quran, Hadiths, Ijmak and Qiyas as an underpinnings knowledge that may construct the evidence of tolerance, moral and ethical values within Islamic setting.

Islamic Accounting Concepts

The uninitiated may find it curious that religious considerations should apply to financial reporting – an area that they may view as unrelated to matters of faith. However, in Islamic thought, there must be comprehensive governance of man's life to preserve his innate purity from being corrupted by earthly desires. Hence, all aspects of life, whether *ibadah* (relating to worship) or *muamalat* (relating to mankind and its environment), must be governed by the teachings of al-Quran and Hadiths.

In the particular case of financial reporting, proponents of financial reporting from an Islamic perspective cite al-Quran verses such as the following as the basis for subjecting it to Islamic religious considerations:

“O ye who believe! When ye deal with each other in transactions involving future obligations in a fixed period of time, reduce them to writing; let a scribe write down faithfully as between the parties; let not the scribe refuse to write; as Allah has taught him, so let him write ...”

(Al-Baqarah, 2:282)

With the conviction that the recording of financial transactions is a divine commandment, the field of study known as “Islamic accounting” was created.

Sustainable Growth and Financial Stability

The fundamental basis of the sustainable growth and financial stability for the Islamic community can be driven within the institutions of waqf and zakat. The niche idea of this institutional development in Malaysia revolves within securing the public wealth especially to the Islamic

community (Dhar & Akhan, 2010). The management of these two institutions have to be given priority related to the distribution of zakat money and waqf provisions to the qualified parties. The institutional management is essential in strategizing the economic social welfare of the Muslim society.

For waqf and zakat, the surplus will be distributed to the people in need especially in fulfilling the common goods demand for the qualified family, supporting their daily needs, providing educational aid and contributing initial business capital for the house-hold to generate future economic benefit for the household. Therefore, the enlargement of the waqf and zakat institutions may be extended through the development of the Islamic Green Accounting concepts, which inspired Muslim community to undertaken virtuous religious actions in the charitable welfare for the society. Thus, it will implicitly enlarge the waqf and zakat institutional domain for the benefit of the Islamic society (ummah).

Table 1: The Waqf and Zakat Provision for Sustainable Development

Interviewees	Reflection themes	Sub-categories	Patterns
Specialist 1	<ul style="list-style-type: none"> • Waqf and zakat important in sustaining growth for the Islamic society. • The waqf management and zakat institutions is deemed important in fulfilling social welfare actions to the people in need. 	<ul style="list-style-type: none"> • Sustaining growth 	Sustaining growth
Specialist 2	<ul style="list-style-type: none"> • Waqf and zakat management assist the poor people in satisfying their common goods and priority needs. 	<ul style="list-style-type: none"> • Assist poverty 	Financial stability
Specialist 4	<ul style="list-style-type: none"> • Waqf and zakat institutions have to strategise and organise the passive donation for charitable purposes. • The waqf and zakat institutions have to undertake an appropriate allocation and distribution of donations to the people in the Islamic society. 	<ul style="list-style-type: none"> • Proper Distribution 	Sustaining growth

Zakat Institutions

The payment of zakat is one of the five pillars in Islamic principle. Zakat is an important mechanism for the development of the country as it contributes to social security and harmony to help bridge the gap between the rich and the poor as well as to strengthen the economic independence of the Muslim community. It is also an important financial resource for an Islamic state in addition to the tax funds.

Generally speaking, the distribution of zakat funds could help the government to generate economic activity through an increase in individual's purchasing power and finally help to alleviate poverty. Zakat funds can help the government in combating poverty through the

Government Transformation Plan (GTP), NKRA Raising Living Standards of Low-Income Households. Zakat funds could be used to improve the living standards of the people who have low income households.

Zakat management is important to help Muslims perform the third pillar of Islam and establish its primary function as a means to alleviate poverty. Additionally, the effectiveness of zakat management is important to enable zakat to be a catalyst in improving the lives of the poor and needy.

Efficiency which refers to how well zakat institutions are using its resources to meet its objectives of socio-economic justice (e.g. reducing poverty) and governance which refers to the process and structure in directing and managing the affairs of the zakat institution have been argued as one means in demonstrating accountability to the zakat payers and ultimately to Allah, whilst taking into consideration the requirements of the Islamic Shariah Law.

Waqf Institution

In waqf, the distribution will be conducted by the respective Islamic bodies and agencies according to the states in Malaysia. The distribution will be allocated to the people in the society through the land and cash waqf based on the sum of waqf allocations received from the public.

A waqf is derived from the Arabic verb “waqafe”, which from etymological perspective means to hold, keep or detain. According to Imam Abu Hanifa, waqf is the provisions of a specific thing within the hold-ownership of the waqif (appropriator) and the devoting of its profits for charitable welfare for the poor or other actions through pious intentions.

In other words, a waqf, or plural called awqaf in Arabic, is an holding acts for specific property and preserving it for the specific intentions in fulfilling certain objective for the benefit of other people (Yayla, 2011).

For Muslims, the belief related to waqf focuses solely for religious matters and waqf can benefit all level of society. It is essential to complete the meaning of waqf and the influential effect of the waqf in the modern era to secure the financial sustainable development in the society. Waqf is standardly known as benevolence instruments where the profit is used to improve the welfare of the unfortunate society. However, the expansion of the waqf institutions has to be taken into account through intensive efforts from all respective parties to be ahead in the waqf development for the benefit of the Islamic community.

The Islamic Green Accounting Concepts

As a comprehensive religion, Islam lays down the nature of the relationship between the Creator and His creations, the nature of the relation between humanity and the universe, humans’ relations with their own society, different societies and humanity as a whole, and the relationship between humans and their souls. Islam reckons all activities of one’s life as being in effect an act of worship as long as they are within the bounds of conscience, goodness and honesty (Kotb 1970, 9).

The paper highlights the fundamental principles of Islamic business ethics and the implications of these principles for Islamic accounting and social responsibility.

Islamic Accountability to the Social Welfare Community

The relationship with Allah SWT is deliberated by Lewis (2006), the concept of accountability in Islam is derived from the concept of *Tawhid* (the unity of Allah). The concept of the unity of Allah SWT implies total submission to Allah's will and following the religious requirement in all aspects of life (Maali, Casson and Napier, 2003). Baydoun and Willett (2000) said that the concept of the unity of Allah SWT gives rise to different and broader concept of accountability that implied by the Western models. The verse "Allah takes careful account of everything" (an-Nisa', 4:86) reinforces the notion that everyone is accountable to Allah SWT on the Day of Judgement for their actions during their lives. The delineation from the interviews relates is summarised in the Table 2.

Table 2: The Relationship to Allah SWT and Mankind

Interviewees	Reflection themes	Sub-categories	Patterns
Specialist 1	<ul style="list-style-type: none"> Worship Allah SWT and responsible to the mankind. People have to keep the trust and be responsible for the distributions and management of the donations and assets especially in waqf and zakat institutions. 	<ul style="list-style-type: none"> Relationship to Allah SWT and mankind 	Tawhidic position
Specialist 3	<ul style="list-style-type: none"> Worship Allah SWT and undertaking good deeds to the mankind and other creatures. Human nature has to be responsible for their social obligations and accountable to Allah SWT for their actions. 	<ul style="list-style-type: none"> Relationship to Allah SWT and mankind 	Tawhidic position
Specialist 5	<ul style="list-style-type: none"> Be grateful on the Allah's blessings and undertaking good values to the people in the society. The human agency have to strongly believe on the punishments of the bad deeds and rewards in doing good deeds. 	<ul style="list-style-type: none"> Relationship to Allah SWT and mankind Accountable for one's actions 	Tawhidic position

In Islamic foundation, accountable to Allah SWT implies accountable to society, which emphasized on rights of others. This can be concluding in the second discussion, which concerns the relational obligation to the mankind. In Islam, the rights and obligations of individuals and organizations with respect to each others are clearly defined. Thus, responsibilities definition in Islam is well-defined and stable, do not change or irrelevant over time or places because it's

derived from Allah SWT and Prophet Muhammad (peace and blessings be upon him) (Haniffa, 2002; Lewis, 2006).

In understanding the relationship between the community, Islam concerns for the social environment and the way one's engage with other people (Kamla, Gallhofer, & Haslam, 2006). The term brotherhood (*ukhuwah*) in Islamic societies is a clear example of the importance of social responsibility in Islam. Muslims are supposed to take care of others in society – the Prophet Muhammad (peace and blessings be upon him) said “*the Muslims in their mercy towards each other are like a body, if single part of it complains the other parts would be affected*” (Az-Zubaidi, 1994).

Islamic Morality

Muslim cannot (in good faith) compartmentalise their behaviour into religious and secular dimensions and their actions are always bound by the *Shariah* based on Quran and Sunnah. Thus, submission to the Allah SWT includes recognising the rights of others and the involvement of oneself to the society justly (Maali, Casson, & Napier, 2006). This can be verified through the verses in the Al-Quran, which provide the relational factor between Allah SWT and other mankind.

The development of Islamic accounting has becoming an interesting area since the ontological and epistemological position in the Islamic accounting is based on the Islamic pillar, which is conceptualised from the al-Quran, Hadiths, Ijmak and Qiyas. This is important in the Islamic accounting philosophical development that the Islam itself is not segregated from the ontological position where Islam regulates and shape the ethical, social, criminal and civil jurisdiction (Lewis, 2001, 2006).

The response in the Islamic countries in the application of the Islamic accounting is essential in portraying successful for future development of Islamic accounting (Velayutham, 2014). For this reason, the development of the Islamic accounting has to be independent, which so called the Islamic ones (Akinyemi & Okoye, 2015; Kamla, 2009; Velayutham, 2014).

Tawhidic Position, Faith, Justice, Trust and Personal Morality

The tawhidic position is the essential Islamic faith that relates to the one's faith on unity of Allah. The belief of a servant to Allah SWT can be derived from an unconditional surrender to Allah SWT by making all desires, ambitions and actions subservient to His commands (Abdul Rahman, 2002). Additionally, the acceptance of the creation of Allah SWT in the world for its unique creatures and mankind represent the liberation Allah SWT as the owner of the entire earth and universe. Thus, man is accountable to worship Allah the Creator of the Entire Universe. The themes related to the community and responsibility is derived and illustrated in the Table 3.

Table 3: Summary of Strategic Sustainable Process in Community Engagement

Themes	Reference in Al-Quran	Translated Verses
Community collective actions	An-Nuur 24:62	Only those are believers, who believe in Allah and His Messenger. When they are with him on a matter requiring collective action, they do not depart until they have asked for his leave; those who ask for thy leave are those who believe in Allah and His Messenger. So when they ask for thy leave, for some business of theirs, give leave to those of them whom thou wilt, and ask Allah for their forgiveness: for Allah is Oft- Forgiving, Most Merciful.
Responsibilities as the messenger	Al-Hijr 15:57	Abraham said: "What then is the business on which ye (have come), O ye messengers (of Allah)?"
Responsibilities to the mankind and Allah the Almighty based on the good deeds	Yunus 10:61	In whatever business thou mayest be, and whatever portion thou mayest be reciting from the Qur'an and whatever deed ye (mankind) may be doing, We are witnesses thereof when ye are deeply engrossed therein. Nor is hidden from thy Lord (so much as) the weight of an atom on the earth or in heaven. And not the least and not the greatest of these things but are recorded in a clear record.
Responsibilities to the mankind and Allah the Almighty based on the good deeds	Saad 38:24	(David) said: "He has undoubtedly wronged thee in demanding thy (single) ewe to be added to his (flock of) ewes: truly many are the partners (in business) who wrong each other: Not so do those who believe and work deeds of righteousness, and how few are they?" ...and David gathered that We had tried him: he asked forgiveness of his Lord, fell down, and bowing (in prostration), and turned (to Allah in repentance).
Responsibilities to the mankind and Allah the Almighty based on the good deeds	Al-Jumu'ah 62:9	O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): That is best for you if ye but knew!
Responsibilities to the mankind and Allah the Almighty based on the good deeds	At-Taubah 9:16	Or think ye that ye shall be abandoned, as though Allah did not know those among you who strive with might and main, and take none for friends and protectors except Allah, His Messenger, and the (community of) Believers? But Allah is well- acquainted with (all) that ye do.

The tawhidic position lead the Muslims to refer to the authentic book of truth based on the al-Quran, Hadiths, Ijmak and Qiyas. Ijmak is the consensus of Muslim scholars and is applied only in the absence of an explicit answer to the issue in question. Whist, the *Qiyas* represented in the analogical deductions from the other three sources for contemporary issues that are not directly mentioned in those sources but have similar characteristics as those that existed in the past.

The understanding of the Shariah Islamiah is to educate the individual, establish justice and realise benefits to the people in this world and in the hereafter (Haniffa & Hudaib, 2004) and any activity that conforms to it is recognised as a form of *ibadah* (worship). It governs every aspect of a Muslim's life, be it relationship with Allah or with others including politics, economics and social by safeguarding their faith, life, intellect, posterity and wealth (Haniffa & Hudaib, 2004).

In short, Shariah Islamiah is concerned mainly in promoting justice and welfare to the society and seeking of the infinite blessing from Allah (Haniffa & Hudaib, 2004). This basis can be delivered from the fundamental contemplation of appropriate moral acts, social, political and economic philosophy to achieve sustenance and success in the life of in this world and the hereafter.

The axiological stances clarified Islamic ethics based on nine values that are *iman* (faith), *taqwa* (piety), *birr* (righteousness), *ibadah* (worship), *fardh* (responsibility), *ikhtiy'ar* (free will), *amanah* (trust), *hablunminallah* (believe in Allah and enjoin what Qur'an recognises to be right and forbid what it considers to be wrong) and *hablun minannas* (striving for the good of humanity), which govern the relationship between man and Allah, man and man as well as man and nature (Haniffa and Hudaib, 2002).

Accordingly, the political aspect of Islam is based on the concepts of *tawhid* (unity), *shura* (consultation), *adalah* (justice), *khilafa* (succession) and *bay'a* (obedience). Based on the concept of *tawhid*, sovereignty in Islam does not belong to the ruler, nor even to the people themselves. It belongs to Allah (Abdullah, 2005) and man's role is that of *khalifa* (Allah's vicegerent) on earth (Abdullah, 2005).

For undertaking mutual consensus, *shura* refers to free consultation at all levels to provide the ruler or leader with room to handle common affairs with the aim of achieving *adalah* (justice), providing security and protection to all citizens, and promoting their welfare regardless of colour, race or belief, in conformity with the stipulations of Allah in His constitution (Abdul Rahman Abdullah, 2005). The ruler is entitled to *bay'a* (obedience from the community) as long as that role is performed in accordance with the law of Allah.

Thus, the Islamic Green Accounting Concepts derives the elements that can be summarised in the following diagram.

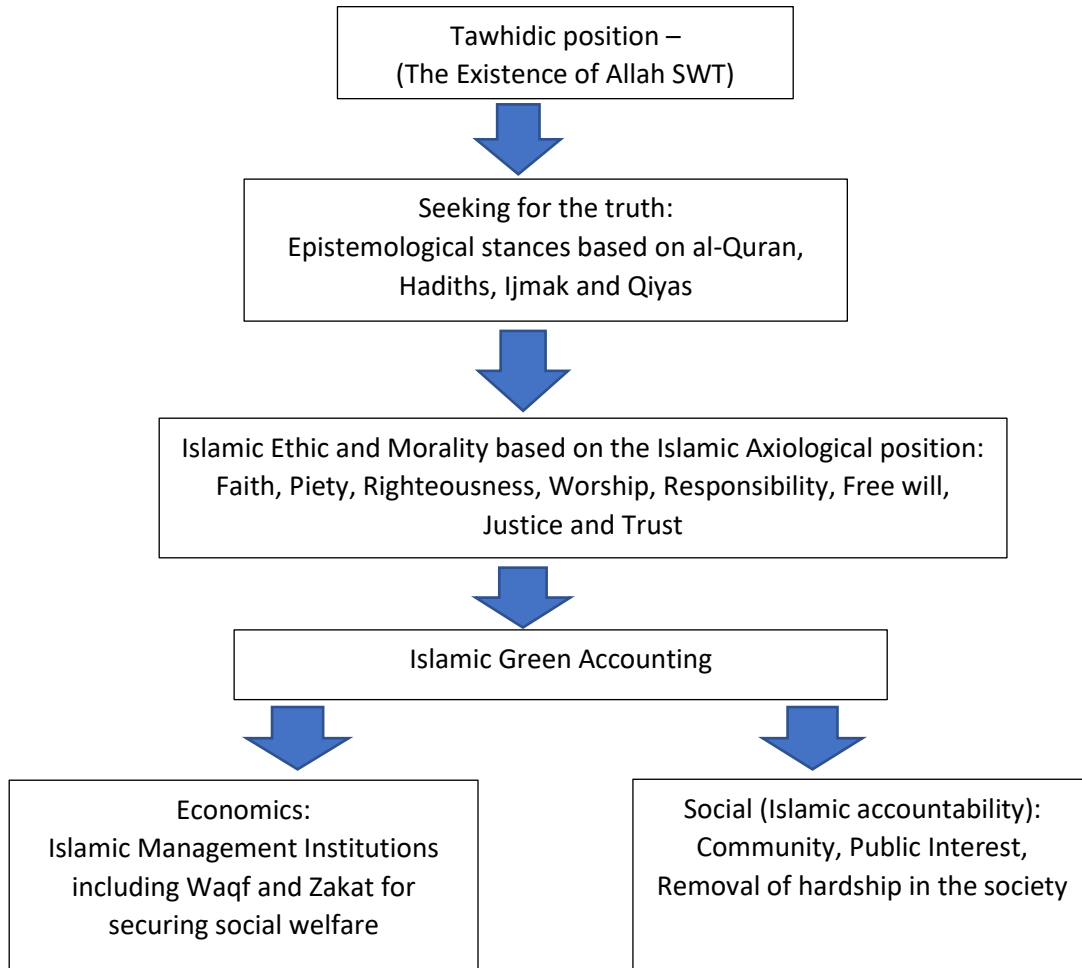


Diagram 2: Islamic Green Accounting Concepts Concepts

Conclusion

In Islamic perspective, the social accountability reflects the accountable of mankind to Allah and the society, which emphasized on rights of others. This can be concluded in the second discussion, which concerns the relational obligation to the human nature. In Islam, the rights and obligations of individuals and organizations with respect to each others are clearly defined.

The findings reflect the appropriateness in managing Islamic accounting in explaining the contribution of waqf and allocation of zakat are essential and ensuring the distribution of wealth to people in need. The Islamic green accounting consists the operationalization, management and implementation of waqf and zakat strategies to accommodate social needs and social welfare.

Thus, the definition of “responsibilities” in Islam is a well-defined and definite, do not change or irrelevant over time or places because it’s derived from Allah SWT and Prophet Muhammad (peace and blessings be upon him) (Haniffa, 2002; Lewis, 2006).

In understanding the relationship between the community, Islam concerns for the social environment and the way one’s engage with other people (Kamla, 2009; Kamla et al., 2006). Muslims are supposed to take care of others in society – the Prophet Muhammad (peace and

blessings be upon him) said, “the Muslims in their mercy towards each other are like a body, if single part of it complains the other parts would be affected” (Al-Bukhari and Muslim).

Thus, the foundation of Islamic accounting is based on submission to the Allah SWT includes recognizing the rights of others and the involvement of oneself to the society justly (Maali et al., 2006). This can be verified through the verses in the Al-Quran, which provide the relational factor between Allah SWT and other mankind.

In summary, the paper suggests a thorough future research to be conducted in extending the accounting for waqf and zakat transactions. The development will accommodate social welfare through appropriate distribution of wealth that indirectly reduced the poverty level within the social community and retaining for sustainable growth.

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