

Implementation of Governance with Transparency and Accountability in the Gunung Gambir Rubber Plantation of PTPN Nusantara 1 Regional 5 Islamic Economic Perspective

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This study aims to analyze 1) how is the implementation of governance in terms of transparency? 2) how is the implementation of governance in terms of accountability? Rubber plantations are one of the strategic agricultural commodities in Indonesia, especially in East Java. One of them is the Gunung Gambir rubber plantation of PTPN Nusantara 1 Regional 5. The Gunung Gambir rubber plantation aims to increase the village's original income and stimulate the village's economy. The implementation of Good Corporate Governance (GCG) is very important for rubber plantation companies to support good governance sustainably. This research uses qualitative research with a descriptive approach, a type of approach in qualitative research using case studies. Field at the Gunung Gambir rubber plantation PTPN Nusantara 1 Regional 5. The researcher observes a phenomenon. The observation was conducted using passive participants. The validity of the data uses data source triangulation and data method triangulation, which means comparing and rechecking data obtained from different data sources. The results of this study indicate that, first, governance through transparency is closely related to the value of Siddiq in honesty, operational activities, and the dissemination of information to the public. Second, governance through accountability aligns with the value of trust, which is the primary responsibility borne by every leader and employee in financial reporting and company management.

Keywords: Governance, Transparency, Accountability, Rubber Plantation

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1. Introduction

The global phenomenon of corporate governance demonstrates that Good Corporate Governance (GCG), with its core principles of transparency and accountability, has become a crucial prerequisite for the sustainability and legitimacy of organizations across various sectors, including agribusiness and plantations. In the post-corporate crisis era and digital economic transformation, GCG serves as a strategic control system that prevents abuse of authority, strengthens managerial efficiency, and enhances investor and public confidence (Claessens & Yurtoglu, 2013). Transparency not only reflects openness in information management but also serves as a bridge of trust between companies and their stakeholders, both internal and external. Meanwhile, accountability demands clear institutional accountability for all company decisions and activities, from planning to reporting (Aguilera & Cuervo-Cazurra, 2009). In Indonesia, policies from the Financial Services Authority (OJK) and guidelines from the National Committee on Governance Policy (KNKG) have encouraged the internalization of these principles within state-owned enterprises, including PTPN. However, in practice, the implementation of GCG at the

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operational level especially in plantation units as the locus of production is often still symbolic and has not been internalized as a work culture.

This situation raises fundamental questions about the extent to which the principles of transparency and accountability are truly implemented at the plantation level, which is the focal point of the company's productive activities. Although financial reporting and performance indicators are systematically compiled at the corporate level, the reality on the ground often does not align with official reports. This study highlights the case of the Gunung Gambir Rubber Plantation, PTPN Nusantara I Regional 5, where, based on initial observations, there is a discrepancy between formal documentation and actual practices. Field data obtained from interviews and internal document reviews indicate obstacles in accessing operational information, irregular implementation of standard operating procedures (SOPs), and a lack of synchronization between production data and managerial reports. This indicates that institutional accountability remains procedural and has not yet addressed substantive aspects, while individual responsibility has not been systematically documented (Effendi, 2009). In this context, a qualitative approach through case studies is relevant to explore in depth how Islamic values particularly shiddiq and amanah are brought to life in plantation-level governance practices.

Islamic values such as shiddiq (honesty) and amanah (trustworthiness) not only serve as a religious ethical framework but also have direct implications for the formation of an integrity-oriented organizational culture. These two values have become fundamental principles of Islamic management, integrating spiritual dimensions and professionalism in business governance (Beekun & Badawi, 2005). In the context of a state-owned enterprise like PTPN, the integration of these values can strengthen moral accountability and social trust in state institutions. Meaningful transparency will enhance public perception of organizational integrity, while values-based accountability strengthens internal awareness-based oversight systems. Unfortunately, literature highlighting the integration of Islamic values into GCG practices in the agribusiness sector is still limited. Previous studies have focused more on Islamic financial institutions and have not addressed the country's productive sector, which has complex and multi-level operational characteristics (Chapra & Ahmed, 2002). This is the main contribution of this study: filling this gap in the literature by offering an alternative framework that incorporates Islamic values to strengthen GCG practices in the agribusiness sector.

Most previous research on GCG in the plantation sector has been quantitative and used formal indicators such as self-assessments, GCG index scores, and annual sustainability reports. While numerically demonstrating "good" governance, this approach tends to fail to capture the micro-dynamics of work relations, informal communication, and decision-making processes at the site level. The data used typically comes from centralized official documents, without the involvement of field actors such as foremen, staff, or workers. However, honesty and responsibility are more clearly reflected in daily actions at the operational level (Sulistyo, 2018). Literature attempting to connect Islamic values and GCG practices at the plantation level is also very limited, both theoretically and in implementation. Therefore, this study chose a qualitative approach using a case study method to capture the meanings constructed by field actors in a contextual, subjective, and reflective manner.

This research is based on the Islamic Corporate Governance (ICG) theoretical framework, which emphasizes the importance of integrating Islamic values throughout an organization's management system. ICG encompasses five main components: Sharia Board governance, managerial structure, audit and risk management, sustainability principles, and the integrity of Muslim individuals in leadership (Dusuki & Bouheraoua, 2011). Furthermore, Islamic leadership literature also emphasizes the importance of moral ethics such as justice ('adl), deliberation (shura), and transparency (kashf) as essential elements in creating trustworthy and just institutions (Ali, 2005). This framework serves as a relevant analytical tool to examine not only the normative existence of Islamic values in GCG practices, but also how these values are internalized and implemented by organizational actors in plantation operations.

The main focus of this research is to analyze how the principles of transparency and accountability are implemented through the internalization of the values of shiddiq and amanah in the operational context of the Gunung Gambir Rubber Plantation. Transparency will be examined from the aspect of information disclosure related to SOPs, financial reporting, and access to production data available to internal actors and external stakeholders. Meanwhile, accountability will be examined from the perspective of formal accountability such as internal audits and performance reporting, as well as informal accountability that arises through social norms, team loyalty, and peer oversight. This research uses a phenomenological approach with a case study design, which allows for the disclosure of the subjective experiences of actors such as plantation managers, administrative staff, and operational personnel (Creswell & Poth, 2018). Data collection techniques were carried out through passive participant observation, semi-structured in-depth interviews, and a review of plantation documentation. Validity was strengthened through triangulation of methods and sources, and validity testing through member checking.

With this research design, it is hoped that this study can provide a theoretical contribution in expanding the discourse on Islamic Corporate Governance, particularly in the context of state-owned agribusiness, which has not been widely explored academically. This study also offers a conceptual model for the implementation of Islamic values that is applicable and contextual in the land-based productive sector, which has a complex organizational structure and multi-level work relationships. The research findings are expected to encourage the reformulation of GCG policies that are not only oriented towards administrative compliance, but also rooted in Islamic moral values and work culture. The research recommendations are not only important for the management of PTPN Nusantara I in improving operational practices in the plantation unit, but can also be replicated in similar units in other public agribusiness sectors. In addition, the results of this study can be used as a basis for developing training and development of human resources based on Islamic values to create an organization that is not only professional but also has high integrity (Ismail, 2009).

Literature

A There are two main theories related to Corporate Governance: Stewardship Theory and Agency Theory (Chinn, 2000; Shaw, 2003). Stewardship Theory is based on the assumption that humans are naturally trustworthy, possess integrity, and are capable of acting responsibly for the benefit of the organization. It emphasizes that if agents feel a sense of belonging to the organization and are valued, they will demonstrate loyalty and prioritize the organization's long-term goals, rather than pursuing personal interests. Conversely, Agency Theory, according to Jensen and Meckling, views agency relationships as creating a risk of conflict of interest between the owner (principal) and the manager (agent). Therefore, control mechanisms such as audits, incentives, and independent committees are needed to minimize agency costs and moral hazard (Wardoyo et al., 2021).

Good Corporate Governance

In implementing Good Corporate Governance (GCG), companies adhere to the KNKG guidelines, which establish five basic pillars: transparency, accountability, responsibility, independence, and fairness (Rusdiyanto & Susetyorini, 2019). The implementation of these pillars plays a role in achieving corporate sustainability, social legitimacy, and operational efficiency, particularly in developing countries like Indonesia, where governance significantly impacts corporate value and business sustainability (Corporate Governance and Sustainability, 2020).

1. Transparency

Transparency is a fundamental principle of GCG, requiring the disclosure of material and relevant information to all stakeholders. This transparency includes timely, accurate, and easily accessible disclosure of financial reports, management decisions, corporate strategies, and risks faced by the organization.

Transparency encourages companies to avoid withholding important information that impacts the decisions of shareholders, investors, regulators, and the general public. For example, the regular publication of audited financial reports is one concrete example of information disclosure.

Without transparency, the risk of data manipulation, corruption, and loss of public trust increases. Transparency is also positively correlated with perceptions of corporate integrity and stock market value (Amoako et al., 2021).

2. Accountability

Accountability refers to clarity of function, structure, and authority within an organization, enabling each entity or individual to be held accountable for their actions and performance. Accountability, in the context of GCG, ensures that company management, from directors and commissioners to operational management, has clear lines of responsibility and can objectively assess their performance. This encompasses evaluation systems, internal reporting, and external audits.

Organizations that uphold accountability will have strong internal oversight mechanisms, transparent reporting systems, and a culture of mutual accountability. Without accountability, there are gray areas in decision-making that are vulnerable to abuse.

3. Responsibility

Responsibility is the principle that companies must comply with applicable laws and regulations and be accountable for the social, economic, and environmental impacts of their activities. This principle emphasizes the importance of ethics in corporate governance. Responsible companies not only pursue profit but also adhere to the triple bottom line principle: profit, people, and planet. For example, companies must ensure they do not harm the surrounding environment, comply with labor laws, and uphold human rights. Responsibility also involves the awareness that every management decision will have a broad impact. Therefore, good governance ensures that management makes decisions that are not only legal, but also ethical and sustainable.

4. Independence

Independence is the principle that every corporate organ, particularly the Board of Commissioners and the Board of Directors, must be independent, free from external interference and internal conflicts of interest. Implementing this independence is crucial to ensure that strategic corporate decisions are made objectively and professionally, without pressure from majority shareholders, the government, or other internal groups. An independent audit committee, a board of directors with no affiliations with shareholders, and a transparent professional appointment process are concrete manifestations of independence. In practice, independence also fosters the courage to reject erroneous decisions and maintains the long-term integrity of the institution.

5. Equality and Fairness (Fairness)

Fairness embodies the principle of fairness and equal treatment for all stakeholders. This means that all parties including minority shareholders, employees, customers, suppliers, and the community have the same right to be treated fairly and without discrimination. Fairness also demands clarity in profit sharing, a fair remuneration system, and objective conflict resolution. A fair company awards bonuses based on performance, not nepotism or political affiliation. This principle is crucial for maintaining stakeholder trust and loyalty. In the long term, fairness forms the foundation of a healthy relationship between a company and its environment.

Islamic Corporate Governance (ICG)

Islamic Corporate Governance is a development of conventional GCG. The TARIF principle in conventional GCG actually encompasses the moral and ethical aspects of Islamic GCG. Based on the sharia perspective and the example of the Prophet Muhammad ﷺ, there are four main values that are the foundation of Islamic business governance: a) Shiddiq, b) Amanah, c) Tabligh, d) Fathanah (Endraswati, 2020)

1. Shiddiq

Shiddiq means absolute honesty and consistency between words and actions. In the context of GCG, this value is the foundation of transparency; agents who act in a Shiddiq manner are willing to disclose information honestly, accurately, and completely. This includes accepting responsibility for mistakes and creating a culture of openness within the company. Empirical studies show that organizations that implement the Shiddiq value have higher levels of public trust and credibility, and a lower risk of information manipulation.

2. Amanah

Amanah means loyalty and moral responsibility for assigned tasks. In Islamic GCG, amanah strengthens the pillars of responsibility and independence, as agents perform their duties based on moral awareness, not external intervention. This creates a work culture of integrity, where implementers feel accountable not only to capital owners but also to society and social values. This value aligns with Stewardship Theory, where agents recognize that they hold a public trust and must act in accordance with ethical and moral beliefs.

3. Tabligh

Tabligh means conveying information accurately, honestly, and responsibly. In GCG practices, tabligh complements transparency and responsibility by ensuring that information provided to stakeholders is not only readily available but also has a clear, accurate, and ethical context. This creates two-way communication that is more educational and strengthens stakeholders' understanding of the company's condition. The implementation of tabligh has been proven to increase the legitimacy of public and private institutions based on Islamic values.

4. Fathanah

Fathanah signifies intelligence, wisdom, and decision-making skills. In Islamic GCG, fathanah combines responsibility and independence with professional competence, ethics, and integrity. Agents are expected to lead intelligently, adaptively, and creatively in resolving organizational challenges without negative impact. This value is crucial for governance to operate effectively, not merely as a formality, but according to the dynamics and real needs of the institution or company.

2. Method

This research uses a qualitative approach with a descriptive case study method, aiming to explore in-depth state-owned enterprise governance practices based on the principles of transparency and accountability from an Islamic economic perspective. The case study approach is considered relevant because it allows researchers to understand phenomena in a real and complex context and explore the meaning behind the actions and experiences of organizational actors in implementing governance principles in accordance with Sharia values (Yin, 2022). This approach also provides scope to examine the social, ethical, and spiritual dimensions inherent in the decision-making process within state-owned plantations, which have a bureaucratic structure and public accountability.

The research was conducted at the Gunung Gambir Rubber Plantation, PTPN Nusantara 1 Regional 5, located in Jember Regency, East Java. The research subjects included three key informants who play a central role in the plantation's governance process: the manager, secretary, and treasurer. Informants were selected using a purposive sampling technique, based on the criteria of at least two years of experience in a position and direct involvement in the company's administration, finance, and internal communication processes. A snowball sampling technique was also applied if additional data was needed from relevant parties recommended by key informants (Palinkas et al., 2021).

Data collection techniques included semi-structured interviews, passive participant observation, and documentation studies. Semi-structured interviews were conducted using open-ended yet flexible questions to explore informants' understanding and experiences regarding the principles of transparency and accountability from an Islamic perspective. Passive participant observation was conducted in the plantation work environment without the researcher's active involvement to directly observe communication practices, decision-making, and reporting. Internal documents such as financial reports, standard operating procedures (SOPs), meeting minutes, and correspondence were also used as supplementary materials (Creswell & Poth, 2018).

To ensure data validity, source and method triangulation techniques were used. Source triangulation was conducted by comparing interview results from various informants with different perspectives. Meanwhile, method triangulation was conducted by comparing interview results with relevant observations and documentation. Furthermore, member checking was conducted, which involves confirming interpretations with informants to ensure that the data obtained aligns with their original intentions and experiences. This technique aims to ensure credibility and dependability within qualitative research quality standards (Nowell et al., 2017).

Data were analyzed using the Miles and Huberman interactive model, which consists of three main stages: data reduction, which is the process of selecting, focusing, simplifying, and transforming raw data into meaningful information; data presentation, which is organizing data into narratives, matrices, and patterns of relationships between themes; and drawing and verifying conclusions, which is the process of finding deeper meaning from the data that has been collected and arranged based on themes such as information transparency, moral responsibility, and sharia values such as shiddiq and amanah (Miles, Huberman, & Saldaña, 2014). This process is carried out cyclically, which is repeated throughout the data collection process.

Ethically, this research was conducted by observing the principles of informed consent from informants, maintaining data confidentiality, and avoiding any negative impact on the research subjects. The researcher also took reflective notes during the fieldwork to avoid bias and maintain objectivity of interpretation. All research procedures were recorded in detail in an audit trail to ensure transparency and allow for limited replication in similar plantation or organizational contexts. With this approach, it is hoped that the research results will not only have strong internal validity but also provide theoretical and practical contributions to the development of Islamic governance in the state-owned plantation sector.

3. Results & Discussion

Result

Implementation of Transparency in an Islamic Economic Perspective

The research results show that the principle of transparency has been effectively implemented in operational activities at the Gunung Gambir Rubber Plantation. This is reflected in the transparency of information in financial reports, production reports, and monthly meetings attended by all unit leaders. Company management provides stakeholders with access to accurate and relevant information related to financial management and operational activities. Research informants, such as managers and treasurers, stated that information transparency is carried out not only to fulfill administrative obligations but also to build internal and external trust.

From an Islamic economic perspective, the transparency implemented directly aligns with the value of shiddiq, which is honesty in conveying information truthfully. This honesty is reflected in management practices when presenting financial reports, which are not concealed, even if there are budget discrepancies or errors in reporting. As a moral value, shiddiq strengthens the organization's commitment to conveying information transparently and without manipulation. This also increases the trust of the surrounding community as part of the plantation's stakeholders.

Table 1
The Relationship Between Openness and Shiddiq

| Transparency | Shiddiq Values (Honesty) | Their Relationship |
|---|--|--|
| Definition: Openness in delivering accurate and publicly accessible information. | Honesty and sincerity in conveying and carrying out mandates. | Transparency is a concrete manifestation of a shiddiq attitude in providing honest and open information. |
| Objective: Increase public trust in company management. | Maintain integrity and trust in carrying out duties and responsibilities. | Forming a personal and organizational character that can be trusted. |
| Example: Monthly Meeting on publication of financial reports and use of funds. | The delivery of the report results is in accordance with the facts without covering up errors. | Transparency without shiddiq can be manipulation; shiddiq ensures transparency runs smoothly. |

Implementation of Accountability in an Islamic Economic Perspective

Other findings indicate that the principle of accountability has been consistently implemented by management and administrative staff. The division of tasks and responsibilities is clearly defined based on the organizational structure, which refers to the company's standard operating procedures (SOPs). Every financial transaction must be reported, accompanied by written evidence, and reported periodically. Informants stated that

their responsibilities include not only formal reporting but also maintaining the trust placed in them by their leaders.

The Islamic value of trustworthiness (*amanah*) is deeply embedded in the implementation of this accountability principle. *Amanah*, in this context, means that every decision, budget, and plantation activity is carried out with a strong sense of responsibility, without abuse of authority. Employees acknowledge that their duties are entrusted to them and must be carried out honestly and responsibly, both professionally and spiritually.

Table 2
Accountability Trust Relationship

| Aspect | Trust | Accountability | The Relationship Between Trust and Accountability |
|--|---|---|--|
| Definition | <i>Trust</i> is something entrusted to someone to use according to the wishes of the trustor without absolute ownership rights. | Accountability is the obligation of the party receiving the mandate to be responsible for, report on, and explain the use of the mandate. | Accountability is a manifestation of trust, namely the responsibility to maintain and use the trust according to the provisions. |
| Philosophy | <i>Trust</i> demands honesty and responsibility in maintaining and using what is entrusted. | Accountability demands transparency, reporting, and accountability for the actions and results of trust management. | Accountability is a concrete form of implementing a mandate in the form of an accountability report. |
| Relationships in an organizational context | Individuals/groups as trustees who are tasked with carrying out functions according to the mandate. | Individuals/groups must report and be accountable for the implementation of these functions to the person giving the mandate. | Accountability is a means to ensure that the mandate is carried out properly and can be formally accounted for. |

Source: Data Processed in 2025

DISCUSSION

Integration of Transparency and Shiddiq in GCG

The implementation of the principle of transparency in Good Corporate Governance (GCG) at the Gunung Gambir Rubber Plantation not only reflects compliance with formal regulations and good corporate governance guidelines, but also demonstrates an effort to internalize Islamic moral values, particularly honesty (*shiddiq*), into daily managerial practices. Transparency in the context of GCG requires the delivery of open, accurate, and timely information to all stakeholders, both internal and external. However, transparency that is administrative in nature or carried out only to fulfill formal obligations often risks producing reports that are manipulative, misleading, or incomplete. Therefore, transparency must be accompanied by an ethical and spiritual foundation, namely *shiddiq*, as a principle of honesty that ensures that the information conveyed truly reflects the real condition of the company objectively.

In Islam, *shiddiq* is one of the four main qualities of the Prophet Muhammad (peace be upon him), which should be exemplified in every aspect of life, including organizational and business management. The value of *shiddiq* demands a balance between words, actions, and conscience, so that the resulting decisions and information are not only administratively valid but also ethically and spiritually sound. When the principle of transparency is imbued with the value of *shiddiq*, any information conveyed to stakeholders such as partner farmers, laborers, cooperatives, and the government will have a high level of credibility and create a strong sense of mutual trust. In this context, transparency is no longer merely a tool of external control, but also part of the moral responsibility and spiritual commitment of managers to the noble values taught by religion.

The integration of transparency and *shiddiq* also has a positive impact on creating a moral, sustainable, and public welfare-oriented governance system (*maslahah 'ammah*). Openly communicated company policies, with honest intent and content, facilitate the evaluation, oversight, and active participation of stakeholders. This strengthens a climate of trust and collaboration, which is crucial for maintaining the sustainability of smallholder plantation businesses, particularly in the context of the social and economic dynamics of rural communities. Thus, the implementation of GCG is not merely a risk management instrument but also a vehicle for developing an organization's character that is moral and visionary.

This approach aligns with Stewardship Theory, which views agents or managers not simply as rational individuals aiming to maximize personal gain, as assumed in Agency Theory, but as servants of the organization with intrinsic motivations such as responsibility, loyalty, and integrity. Within the framework of Stewardship Theory, agents are naturally driven to act in the long-term interests of the organization and its stakeholders, even without close supervision from the principal. Therefore, the value of *shiddiq* can strengthen the stewardship

character of plantation managers, making them more honest in conveying financial conditions, production reports, and challenges faced in plantation operations.

At the Gunung Gambir Rubber Plantation, the integration of the principles of transparency and shiddiq (honesty) has fostered an organizational culture that is open, responsive to criticism, and open to innovation. Practices such as transparently reporting harvest results to farmer groups, regularly submitting financial reports to cooperatives, and holding regular deliberation forums between plantation management and partner farmers serve as concrete examples of how participatory governance based on Islamic values can be effectively implemented. This not only strengthens accountability but also enhances the social and spiritual relationships between managers and the surrounding community.

Furthermore, the integration of the value of shiddiq into the principle of transparency also has strategic implications for building long-term competitive advantage. Amid growing global demands for ethical and sustainable business practices, companies that demonstrate honesty-based transparency will gain a positive reputation among the public and investors. This reputation becomes an intangible asset with strategic value in attracting business partners, gaining access to export markets, and securing support from governments and financial institutions.

From a sustainability perspective, openness based on honesty also drives social innovation and collective participation in fair and responsible natural resource management. Community involvement in decision-making processes based on honest information fosters a strong sense of ownership of the plantation and its environment. This minimizes the potential for agrarian conflict, environmental exploitation, and social inequality through inclusive and accountable management.

Normatively, this integration also reflects the maqasid sharia approach, namely the protection of the five main aspects of life (religion, life, intellect, lineage, and property). Honest transparency in the management of public or communal assets such as rubber plantations supports the protection of property (hifz al-mal), prevents society from fraud and corruption, and creates a just distribution of business profits. Therefore, the principle of shiddiq has not only moral value, but also functional and structural value in creating a governance system that aligns religious norms with the principles of modernity.

Therefore, it can be concluded that the integration of transparency principles and shiddiq values into GCG not only strengthens the administrative and legal dimensions but also reinforces the ethical and spiritual aspects of business practices. These values need to be continuously maintained and developed through systems, procedures, and an organizational culture that supports openness and honesty. Companies like the Gunung Gambir Rubber Plantation, which have adopted this approach, have the potential to become a model for developing corporate governance based on local and religious values in Indonesia.

Integration of Accountability and Trust in GCG

Accountability is a fundamental principle of Good Corporate Governance (GCG), ensuring that every action, policy, and decision taken by management is transparently and objectively accountable to stakeholders. However, from an Islamic economic perspective, the principle of accountability is not merely understood administratively but must be implemented based on the spiritual value of trust. Trust does not merely require reporting according to procedures but also reflects a moral and spiritual responsibility for the trust placed in it by others. In this context, managers are not only considered policy implementers but also as trustees who must be safeguarded, managed, and developed fairly, honestly, and responsibly.

The principle of trustworthiness in Islam holds profound meaning. It is not only an ethical value, but also a principle of faith rooted in the belief that every human being will one day be held accountable for what has been entrusted to them, both by humans and by Allah SWT. Therefore, in the corporate and institutional world, when an individual recognizes that their position, assets, authority, and work time are part of a trust, they will be motivated to manage everything carefully, professionally, and uphold integrity. This fosters a strong self-governing mechanism within the individual, making external oversight a complementary, not the sole, means of control. A work culture based on trustworthiness will foster collective behavior that prioritizes honesty, fairness, and genuine responsibility, not merely the pressure of rules.

In its implementation at the Gunung Gambir Rubber Plantation, the principle of trust-based accountability is reflected in the regular and transparent financial reporting mechanism for cooperatives, farmer groups, and supervisory institutions. However, more important than these reports is how managers view their responsibility to this trust. For example, there is openness in explaining production constraints, clarity in the use of operational funds, and a willingness to be audited internally and externally. Honesty in admitting mistakes or shortcomings is evidence that the principle of trust has been internalized and shapes morally accountable work behavior. In such conditions, responsibility is no longer vertical to superiors, but extends horizontally to the community and vertically to God.

Theoretically, the principle of accountability within the GCG framework is closely related to Agency Theory. This theory explains the relationship between capital owners (principals) and managers (agents), where

there is a potential conflict of interest due to information asymmetry and differing goals. Therefore, a reporting system and oversight mechanism are needed to ensure that agents act in accordance with the principal's interests. However, from an Islamic economic perspective, Agency Theory needs to be complemented by deeper moral values. Amanah, as a spiritual principle, can reduce dependence on external control systems because agents feel they are being supervised by Allah SWT, not just by the managerial system or capital owners. This inner oversight produces a form of accountability that cannot be manipulated because it is based on awareness and faith, not fear of sanctions.

This spiritual dimension produces what is known as transcendental accountability, a form of responsibility that transcends the mundane and administrative dimensions. In practice, this is not easily measured by quantitative indicators such as financial reports or performance indicators (KPIs), but its impact is felt in work ethic, social awareness, and employee loyalty. Companies or institutions that internalize the mandate tend to have a healthy work environment, minimize internal conflict, and lower the risk of corruption or data manipulation. Therefore, the integration of accountability and mandate not only strengthens governance mechanisms but also strengthens moral foundations that are resilient to crises of trust.

Furthermore, the implementation of trust-based accountability is crucial for promoting business sustainability and inclusive economic development. When stakeholders feel valued through honest, open, and accountable reporting, long-term trust and loyalty will grow. In the context of rubber plantation management as a community-based economic sector, transparency and accountability based on Islamic values strengthen social bonds between farmers, cooperatives, and plantation managers, thus creating a just and equitable governance ecosystem oriented toward *maslahah* (mutual welfare). The trustworthiness values implemented in accountability not only improve financial performance but also maintain social stability and strengthen the organization's legitimacy within the community.

The integration of accountability and trustworthiness within GCG creates a governance framework that is not only technically sound but also morally and spiritually robust. This is particularly relevant for institutions that manage public or community-owned resources, such as cooperatives, village-owned enterprises (BUMDes), or smallholder plantations, ensuring efficient management and a blessing. Amidst a growing crisis of ethics and public trust in institutions, Islamic values such as trustworthiness provide the answer to the need for humane, responsible, and visionary governance.

Symbiosis of Islamic Values and GCG

The combination of Islamic values such as *shiddiq* (honesty) and *amanah* (trustworthiness) with the principles of good corporate governance (GCG) such as transparency and accountability demonstrates a fundamental harmony between Islamic teachings and modern managerial principles. Islamic spiritual values serve not only as complementary ethics but also as a solid and sustainable moral foundation for the implementation of GCG principles, preventing them from becoming mere formalities or technocratic practices. From this perspective, organizational governance is measured not only by compliance with regulatory standards but also by the moral commitment and spiritual integrity of its managers. This symbiosis indicates that Islam is not an obstacle to the modernization of governance but rather serves as a reinforcement for achieving a management system oriented towards justice, welfare, and long-term sustainability.

In practice, the value of *shiddiq* reinforces the principle of transparency by encouraging the delivery of honest, authentic, and trustworthy information, rather than merely open and manipulative ones. Meanwhile, *amanah* deepens the meaning of accountability because it encourages not only administrative responsibility to stakeholders but also to Allah SWT as the true owner of the mandate. Thus, Islamic principles provide a transcendental dimension to the implementation of GCG, making it not only an external control mechanism but also an internal drive stemming from a sense of faith and piety. This symbiosis between Islamic moral principles and the GCG system is what can create a self-governed organizational culture, where every individual is encouraged to do the right thing even without supervision. Values such as *istiqamah*, *taqwa*, and *adl* (justice) can also be incorporated into the GCG framework to enrich its ethical perspective holistically.

More than simply strengthening internal ethics, implementing Islamic values in the GCG system is also a long-term strategy for building a healthy, competitive organization that balances worldly and spiritual interests. In an increasingly competitive business environment, organizations are required to focus not only on profitability but also on social, environmental, and moral sustainability. Therefore, the integration of Islamic values and GCG provides a unique and adaptive framework for addressing the challenges of globalization and economic disruption. Islamic values encourage the principles of *halal* (permissible) and *thayyib* (good) not only in products but also in management processes, so that companies or institutions can maintain blessings and social legitimacy. This strategy is also crucial for building an institution's reputation in the eyes of the wider community, particularly in a Muslim-majority country like Indonesia, where public trust is strongly influenced by religious values.

Furthermore, the findings of this study emphasize the importance of embracing Islamic economic principles not merely as an additional or symbolic value, but as a primary foundation for corporate governance reform, particularly in the public sector and state-owned enterprises (SOEs), including in the context of smallholder plantations. Many governance practices that rely solely on government regulations or policies often fail to foster public trust due to a lack of internalization of moral and spiritual values. Therefore, Islamic values can be a solution to strengthen governance systems from within, rather than simply as a response to external pressures. This is particularly relevant in sectors that manage public resources, such as state-owned plantation enterprises, where issues such as fund transparency, conflicts of interest, and asset management are often key challenges.

Thus, it can be concluded that the symbiosis between Islamic values and GCG is a highly strategic approach, both ethically and structurally. This integration results in governance that is not only efficient and productive, but also morally sound, just, and oriented toward the common good. Such a governance model is essential for building institutions that are capable of long-term sustainability, socially accepted, and contribute significantly to sustainable development. Therefore, the results of this study are expected to serve as a starting point for formulating a GCG design that is uniquely Indonesian, based on Islamic values and local wisdom.

4. Conclusion

The Based on the results and discussion, the following conclusions can be drawn: first, the implementation of transparent governance at the Gunung Gambir Rubber Plantation, PTPN Nusantara 1 Regional 5, Islamic Economic Perspective is a principle that ensures transparency in decision-making and information sharing with stakeholders. The principle of transparency is closely related to the value of *siddiq* or honesty in Islam. It involves keeping all information accurate and timely, allowing stakeholders to participate in strategic decisions. Transparency also includes providing clear and effective communication, improving public perception and company practices. Second, the implementation of accountable governance at the Gunung Gambir Rubber Plantation, PTPN Nusantara 1 Regional 5, Islamic Economic Perspective. The principle of accountability is implemented by ensuring management is responsible for decisions and results achieved. Through a strict internal control system and regular evaluation, the company strives to be accountable for every step taken to shareholders and employees. The principle of accountability, which is aligned with the value of *amanah* or trustworthiness, is the main responsibility carried by every leader and employee at PT. In carrying out their main duties and functions, every individual in this organization adheres to the established standard operating procedures (SOP) at Gunung Gambir Rubber Plantation PTPN Nusantara 1 Regional 5.

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