

DEBT IN THE DIN PARADIGM AS THE BASIC CONCEPT OF LEADER ACCOUNTABILITY

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ABSTRACT

This study aims to produce a basic concept for the accountability of leaders of Spiritual Guidance Service in Islamic hospitals based on the awareness of debt derived from the paradigm of *din*. The method of data analysis in this study is *da'in* science as the development of monotheism methodology that is based on *din* paradigm. *Da'in* is a method of inductive and deductive scientific reasoning done by developing a horizontal dimension of *din* paradigm to formulate the concept of leaders' accountability consistently and logically. In this method, the data from observation and interviews are processed into several statements that illustrate the leaders' accountability based on debt. A *da'in* leader has the awareness to pay his/her debt or do his/her obligation in a devoted and sincere service. This research produced a basic concept of accountability for Spiritual Guidance Service leaders that is to serve patients with prayers, remembrance, spiritual study, and guidance of worship when patients are ill or in a state of death (critical status).

KEY WORDS

Accountability, *din* paradigm, debt, service, hospital, self-concept, Islamic ethics.

A leader's accountability is a personal accountability that is related to the consequences of one's thoughts and actions in its capacity as a leader (Gillis, 2003). "Without personal accountability, there can be no personal consequences and when there are no personal consequences then the same failure inevitably recurs" (Molloy, 2015). Personal accountability studies are important to prevent the same mistakes from happening again. A leader's accountability pertains to various aspects of the organization namely policy, program, performance, process and integrity, and legality (Stewart, 1984).

The accountability in this study means responsibility and is closely related to accounting and accountable¹. Accounting is part of a mechanism that provides information followed by a mechanism of accountability (Widati, Triyuwono, & Sukoharsono, 2011). Accounting and accountability are built based on transparency and accounting practices function to build personal and organizational accountability (Patty & Irianto, 2013). Conceptually, the issue of accountability is its unclear form and the idea of from whom to whom (Beckham, 1997). The concept of accountability also has a changing nature depending on the characteristics and complexity of the problems of each organization or individual (Dubnick, 2003).

Hospital as an organization that serves public interest has a very big concern with accountability (Mansouri & Rowney, 2014; Lombard et al., 1997; Kantamaturapoj et al., 2020; Bonde et al., 2018). Hospital is a business sector that has a unique character. It is said that "*In no other arena of human relations and commerce surrender so completely to another... Healthcare is the most intimate of all human services*" (Beckham, 1997). Hospital business activities are related to human interaction which cannot be completely replaced by

¹ Accountable means "being the one who must meet an obligation or suffer the consequences for failing to do so" (Webster, 2018). While Accounting means "a statement given to explain a belief or act" (Webster, 2018). The word accountability originally came from Anglo-Norman (Norman who speaks French in the Norman dialect) not Anglo Saxon (the Anglo-Saxon kingdoms in England) which historically and semantically were closely related to accounting in terms of bookkeeping. Gradually, the word accountability is separated from the etymological ties of accounting as a book and financial administration.

the role of technology such as computers (Kumar and Rose, 2012; Nunes et al, 2011). It is a fact that computers are better in managing large amounts of data but hospitals require decisions, creativity, or empathy from humans (Dvorak, 2014). In Indonesia, hospitals are part of the health services (healthcare) whose implementation is regulated by separate laws related to “safety, protection, and legal certainty for patients, the community, the environment, and human resources of the hospitals” (Law number 44 concerning Hospitals, 2009).

The problem of a leader's accountability becomes more complex when a hospital carries a religious symbol which in this study is related to Islam. A fundamental question to be answered in this study is how the accountability of hospital leaders shape Islam when seen from the paradigm of religion². Considering the importance and broad scope of accountability, the problem of this research is formulated as follows: how is the concept of accountability for service³ leaders in Islamic hospital based on the awareness of debt in the framework of *din* paradigm.

LITERATURE REVIEW

Din Paradigm

Din in its literal meaning contains a variety of basic meanings which ultimately lead to a clear thing, Islam (Al-Attas, 1978). The root of the word “*din*” is derived from the Arabic “*dyn*” which means fund, carrying the meaning of “in debt”⁴. Someone who finds himself in debt is called *da'in*⁵ and is under obligation or *dayn*. *Da'in* is interpreted as a person who has an awareness of “owing” to Allah *Subhanahu Wa Ta'ala* (SWT)⁶ for the creation and preservation of his existence (Al-Attas, 1978). *Da'in* is a humble person who becomes a servant of God. It is someone who is guided correctly and is aware that he/she is the substance of his/her debt. This awareness will stimulate someone to pay back his/her debt by being devoted to God (*khidmah*). *Din* is a concept that leads to the Islamic way of thinking in the true sense. It is related to the concept of Islam which is translated into the reality of life as well as a human experience that is sincere, authentic, and understandable in conveying the truth. The rejection of *din* concept is not because of the unclear concept but because of the contradiction with human beings as intelligent creatures. The concept of *din* has a final meaning that corresponds to faith, beliefs, practices, and teachings adopted by a Muslim, individually or collectively, as a community and summarizes them as objective teaching or religion called Islam (Al-Attas, 1978).

The *din* paradigm will lead to the formation of *da'in* personality which sees that reality is not limited to concrete things alone but also metaphysical. The epistemology of knowledge used in *din* is based on the monotheistic teaching that leads oneself to the belief that knowledge comes from God. Knowledge is obtained from mediums in the form of healthy senses and reason as well as true intuition and reports based on the authority outlined in the Al Quran and Hadith (Al-Attas, 1995). Debt in *din* paradigm is the awareness of someone that God has created, gave, brought, and guarded mankind into its extension. *Din* paradigm confirms the ontology view that an entity comes from something that did not exist before (Al-Attas, 1978). Al-Attas explained that *din* in the sense of debt is the result of someone who realizes that its origin and existence is from Allah SWT as explained in surah Al-Mukminun verses 12-14.

² The religious paradigm referred to in this study is the perspective of *din* developed from Al-Attas theory. *Din* in this study is understood as Islam.

³ Service, which is the object of this research, is Spiritual Guidance Service (LBR) with MDR as the Director of Human Resources and Spiritual Resources (SDI-Binroh).

⁴ The author also defines debt as an obligation that is very closely related to the meaning of responsibility.

⁵ “*Da'in* is used to show the nature of debt. *Da'in* shows two opposing human traits namely the rational soul and the animal or physical soul” (Al-Attas, 1978).

⁶ Allah *Subhanahu Wa Ta'ala* (SWT) means Allah the Most Holy and the Most Noble (Author).

“And certainly did We create man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clinging clot, and We made the clot into a lump (of flesh), and We made (from) the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, The Best of Creators.” (QS. Al-Mukminun [18]: 12-14).

A man who is in the track of *din*, according to Al-Attas, realizes that his/her self and soul have recognized God as their Lord even before his/her existence as explained by Allah SWT in surah Al-A'raf verse 172.

“And (mention) when your Lord took from the children of Adam -from their loins- their descendants and made them testify of themselves, (saying to them), “Am I not your Lord?” They said, “Yes, we have testified.” (QS. Al-A'raf [7]: 172).

In this research, *din* underlies the principle of debt which is the basis of leaders' accountability arising from the awareness of debt/obliged to God so that it leads a person to pay his/her debt with full self-service through the best acts and worships. A *da'in* fully knows that he/she has nothing to repay his/her debt except by surrendering to God by being humble and sincerely fulfill His commands and avoiding His prohibitions.

The concept of paying debt is interpreted as rain (*raj*) which is repetitive and will always return again and bring benefits. A *da'in* is a smart person because he/she is selfless and works for the eternal world (afterlife) (Al-Attas, 1978).

METHODS OF RESEARCH

This study develops *din* paradigm to become the basis of the analysis of its own called *ilmid da'in* (*keilmuan da'in* or *da'in* science). The use of the term “*keilmuan*” comes from the word “*ilmu*” and the addition of the article “*ke*” so that it forms the word “*keilmuan*” or science which means “*secara ilmu*” or scientifically (KBBI, 2018). However, the word “science” in “*da'in* science” is interpreted not merely to its literal meaning of “knowledge or intelligence about world, afterlife, birth, spiritual, etc” (KBBI, 2018). *Da'in* tends to be developed from the understanding of science that “the arrival of meaning into the soul together with the arrival of the soul to meaning produces desire and self-will” (Al-Attas, 2002). The arrival of meaning into the soul means God as the origin of knowledge while the arrival of the soul to meaning refers to the soul as the interpreter. In other words, *da'in* science is the unity of people who understand a “meaning”, not people who know a subject of science with a known object of science. These elements of meaning are constructed by the soul from the objects captured by human senses when the soul receives illumination (enlightenment) from Allah SWT (Kania, 2017).

Science in *da'in* is an instrument to recognize the nature of reality as it is. This recognition is related to *din* as the form or existence of something that is understood by the soul to the nature essentially and clearly either the visible nature or hidden nature (Al-Attas, 2002). *Da'in* science is a method that goes beyond general rationality (secular rationality). *Da'in* is a research method that is based on the science of *din* as a basic assumption, concept, or proposition that directs the researchers on how to look at reality. This includes a view of the world (*al-dunya*) and the afterlife (*al-akhirah*) where these two aspects must be interconnected and cannot be separated where the afterlife has a primary value and is final (Al-Attas). *Da'in* science includes the study of a person's (leader) vertical relationship to his/her Lord and horizontal relationship to humans and other creatures based on *din*.

Moving on from the paradigm of *din* on the reality of facts, action, and social behavior of non-medical service leaders, *da'in* is used to analyze research through inductive reasoning. This reasoning uses the horizontal dimension of *din* paradigm to formulate the concept of accountability consistently and logically. In this matter, the data is processed into several statements (premises) that are specific (small premises) to construct a general argument (medium premise). Small premises in *da'in* are built from the *din* paradigm and each statement from the leaders is synthesized into medium premises as the basis of accountability concept that is based on debt in *din* paradigm.

The awareness of debt is a basic form of leaders' accountability who have an impact on performance. In this study, performance accountability is described as the impact or benefits from the implementation of debt awareness of leaders and hospital organizations. Hospital performance accountability is assessed based on four perspectives commonly used in performance measurement namely customers (in this case are patients and patients' families), finance, business processes, as well as learning and growth⁷.

Research Site and Informants

The site of the research is Rumah Sakit Islam Jakarta Pondok Kopi (Pondok Kopi-Jakarta Islamic Hospital, hereinafter abbreviated as RSIJ-PK) which suits the characteristics of the research topic. RSIJ-PK is one of the charitable businesses of Persyarikatan Muhammadiyah (Muhammadiyah Group) that carries the social and religious vision and mission. RSIJ-PK is a type B (intermediate) hospital that provides medical and non-medical services including Spiritual Guidance Services (*Layanan Bimbingan Rohani* or LBR).

This research explores experiences and views and observes the actions of informants. This research also classifies informants into two parts. The first is key informants which consist of RSIJ PK leaders at the level of directors within the period of 2018 – 2020. The second is supporting informants which are the managers, employees, partners, and patients.

Table 1 – Informant Lists

No.	Name	Status/Occupancy	Initials
Key Informants:			
1	Mr. M. Danial Ramli, SH	Director of Human Resources and Spiritual Development (SDI-Binroh)	MDR
2	Mr. Waluyo, SE, MM	Director of Finance and Information Technology	WAL
3	Ms. Dr. Andri Yunia Kusumawati	Director of Medical Service	AYK
Supporting Informants:			
5	Mr. Basuki	Manager of Human Resources	BAS
6	Mr. Sumarno	Manager of Spiritual Development	SUM
7	Ms. Murniati	Head Nurse	MUR
8	Mr. Erizal	Manager of Medical Support	ERI
9	PCM Officers	Member of Muhammadiyah Head Office (PCM) - Pondok Kopi	PCM
10	Mr. Haris	Patient	HAR
11	Mr. Wasnan	Patient	WAS
12	Mr. Agus	Patient	AGS

In general, LBR is the responsibility of MDR. Whereas, this service is directly related to the work of AYK as the Director of Medical Service and WAL as the Director of Finance.

RESULT AND DISCUSSION

The Analysis of Leaders' Accountability

LBR is a non-medical service for inpatients at RSIJ-PK. This service is provided for inpatients in the care room and includes the handling of patients in facing death (critical status). In the RSIJ-PK LBR handbook, it is stated that the objective of the LBR implementation, in general, is to improve the quality of services and build the RSIJ-PK brain image. Whereas, LBR specifically aims for patients to have inner peace to speed healing, reduce anxiety levels, apply spiritual nursing care, and help patients practice worship.

Based on interviews with BAS who is the Manager of Binroh under the leadership of MDR, religious guidance is related to Islamic religiosity for hospitalized patients. LBR

⁷ The performance measurement is commonly used in business referring to four perspectives of balance scorecard (G & Cobbold, 2004; Niven, 2002; (Dhamayantie, 2018; Fatima, 2016; Gawankar et al., 2015; Gde & Rasmen, 2019).

according to BAS is an effort to how the patient was not only healed with medicatons but also spiritual things.

In line with BAS, MDR as a responsible leader in the LBR said that LBR is given during hospitalization and when patients are in a state of death (critical).

“If medical things like doctors, nurses, and drugs are not capable to help patients in a terminal state (dying) such as patients in ICU with severe and critical status, we (Binroh) will come to do remembrance, prayers, and so on. We accompany them until the last breath.” (MDR)

According to MDR, one important thing that becomes his responsibility related to LBR is the “patient’s tranquility in facing sickness and death” (MDR). The peace of the patient according to MDR is important as part of the treatment:

“Patient’s tranquility is important because they come to us for medical and spiritual help. Even though medically they have been handled by doctors, some patients still worry spiritually. Their worries or anxieties can be caused by many factors such as overthinking so that they become stress and dizzy. Their chest is filled with burdens and thus will feel tight and heavy. It will not appear in the medical test so that they need spiritual assistance.” (MDR)

MDR stated that in addition to medical procedures from doctors, the role of Binroh officers including room nurses is essential for the spiritual treatment of patients. The spiritual treatment of the patients is inseparable from religious matters as it is explained in the following dialogue:

“Well, the role of Binroh officers in here is to direct or guide patients with Islamic teachings. This treatment is more likely to how to solidify the faith of the patients. We try to strengthen their faith that the power of healing belongs to God by way of remembrance. Besides remembrance, there are other spiritual things.” (MDR)

The LBR program is full of spiritual and religious values. According to MDR, the efforts he made related to his duties and responsibilities are to provide training to Binroh officers including room nurses.

“Yes, Binroh and nurses cover spiritual and religious assistance. They are also trained to face the critical conditions of the patients (terminal state).” (MDR)

In carrying out the LBR program, MDR as the leader of SDI-Binroh cooperated with officers from PCM and Aisyiyah Muhammadiyah⁸. This collaboration is needed especially for matters relating to the assistance of remembrance and prayer for patient’s healing.

“There are six Binroh officers in here (internal) and ten people from PCM and Aisyiyah (external). This establishment is very powerful. The permanent-internal members and external parties are collaborated to help patients who need hospitalization or who just come for the treatment... These officers provide prayers and remembrance during the healing process. In terminal processes, for example, those who are in charge... (PCM and Aisyiyah) are the ones who are responsible for the treatment.” (MDR)

LBR is a patient healing program that is done through spiritual guidance. MDR explained that LBR officers provide prayer readings, spiritual advice, and also spiritual guidance books for patients.

“When new patients arrived, they are treated and accompanied by prayers and given an understanding that the whole process (sick and health) is from Allah SWT. They are given spiritual guidance books after medical assignments... New patients are usually handled by officers from Aisyiyah. Typically, it is from morning to evening and provided with book and spiritual guidance.” (MDR)

The series of LBR program implementation according to MDR is part of his responsibilities as the leader of the LBR and SDI-Binroh. MDR emphasized that his duties and responsibilities are part of spiritual formation which includes spiritual guidance such as

⁸ *RSIJ-PK and PCM and Aisyiyah are organizations under the auspices of Muhammadiyah. This collaboration is related to human resources as spiritual advisors (PCM handle male patients while Aisyiyah handle female patients).*

recitation for all employees and LBR program for patients. In general, his main responsibility in LBR program is "being responsible to the patients' heart peace/tranquility in facing sickness or death" (MDR).

So far, the services provided to patients are good. Confirming this statement, several patients and their families (WAS, AGS, HAR) conveyed the same thing about the service and religious atmosphere at RSIJ-PK. WAS, one of the patient's families stated that:

"It is true, patients are visited again and again, even at 9...the service is good...patients are immediately directed... Yesterday, my wife was accompanied to the room. If we don't understand about the medications, my wife is assisted until complete." (WAS)

AGS, a patient who was undergoing treatment for a broken leg also said the same thing about services at RSIJ-PK.

"Everything is handled immediately...The service is good and fast, medications are given at the moment." (AGS)

The results of the interview with HAR as one of the patient's families also portray service satisfaction as follows:

"The service here is better compared to other hospitals. Yesterday, my son was sent to the ER. Without doctor references and other documents, patients in the ER are usually rejected but not here. My son was handled right away (at night) and without taking much time we already got a room. We were supposed to be in first-class but it was full so that while we were waiting for a room in the first class, we were placed in an upgraded room instead. My neighbor, who was treated here, was also asked whether to use insurance (BPJS) or not. If the patients are covered by BPJS, we are told to arrange the documents and administration while the patients are treated. It can be said that the service here is good." (HAR)

In *da'in* scientific method, the manifestation of debt in the horizontal dimension of a leader is in the form of efforts to design and implement devoted services (respectful, polite, full of patience, and sincerity). The form of leader's accountability in the LBR as illustrated in the statements above is summarized in the following premises:

Premise 1:

Organizing LBR to help/cure patients through non-medical efforts that are spiritual.

Premise 2:

Providing spiritual guidance for patients in the form of recitation, prayers, remembrance, and worship during illness or in a critical state (terminal status).

Premise 3:

Giving training for Binroh officers and nurses to be able to provide spiritual guidance to patients during illness or in a critical state (terminal status).

Premise 4:

Realizing cooperation with PWM and Aisyiyah Muhammadiyah officers in providing spiritual guidance for patients in the form of recitation, prayers, remembrance, and worship during illness or in a critical state (terminal status).

In *da'in* scientific method, sincere service also means worship for leaders in which they believe that it will bring repetitive benefits. For hospital organizations, the benefits are in the form of improved performance as an implication of increased patient satisfaction, Bed Occupancy Ratio (BOR), efficiency and effectiveness of the service, as well as motivation and commitment of all human resources components to provide the best services in LBR.

CONCLUSION

The *din* paradigm views debt as the basis for the concept of leader accountability arising from the awareness that he/she is obliged to God for his/her existence and the preservation of God towards him/her. This awareness makes a *da'in* leader pay his/her debts or do his/her obligations even though he/she is aware that he/she will not be able to fully or maximally do it. In this research, the form of paying debts in the horizontal dimension

of *da'in* is to provide devoted and sincere services that are oriented to the achievement of the service.

Sincere service in the scope of *da'in* science is devoted service because it expects God's blessing to achieve the goal of LBR that is to help patients in care and in a critical state (terminal status) through recitation, prayers, remembrance, and worship. In addition, devoted services also include training for PCM and Aisyiyah Muhammadiyah officers so that they will be able to help the healing process of patients through prayers and remembrance.

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