

OVERVIEW OF FRAUD PREVENTION AT MANDIRI UTAMA FINANCE SYARIAH

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Abstract – *This research aims to obtain empirical evidences about the influence of Islamic work ethics, compensation, and the whistleblowing system on fraud prevention. This is a quantitative research using questionnaires distributed on Mandiri Utama Finance Syariah employees distributed via whatsapp. Each questionnaire distributed contains 77 question items to be answered by employees. From the distribution of 300 questionnaires conducted, there were 172 employees who gave answers divided into 70 branch offices in 21 provinces of Indonesia. The researchers used PLS SEM version 3.0. The results of this research found that Islamic work ethic has a positive and significant effect on fraud prevention, as well as compensation has a positive but insignificant effect on fraud prevention, while the whistleblowing system has a positive and significant effect on fraud prevention. This research focuses on fraud prevention, where this research is a new study in discussing the relationship between Islamic work ethics and the dimensions of religiosity, effort, competition, work obligations, quality, collectivity, equality and profit.*

Keywords: *Islamic Work Ethics, Compensation, Whistleblowing System, Fraud Prevention*

I. INTRODUCTION

Financial fraud cases in Indonesia continue to be the center of attention every year (Rahmat et al., 2019). Indonesia has decreased 14 places in corruption levels in 180 countries to 110 in the corruption perception index in 2022 which was previously ranked 96, this corruption perception index is used to measure perceptions in the public sector. The score predicts the level of corruption of a country where point 0 is very corrupt while a clean corruption country is marked with 100 points reported from (Benarnews, 2022). In the past, corruption cases in Indonesia only had one criminal act of corruption, but over time based on Law No. 31 of 1999 concerning the eradication of corruption, the types of corruption crimes were divided into 30 types which could be simplified into 7 groups consisting of harming state finances, bribery, embezzlement in office, extortion, fraudulent acts, and conflicts of interest in procurement, and gratification (Setiadi, 2018). Law No. 31 of 1999 was amended into Law No. 20 of 2001 concerning the eradication of corruption. The Law of the Republic of Indonesia No. 28 of 1999 concerning the Implementation of a Clean and Free State from Corruption, Collusion and Nepotism and all its amendments.

The factors for fraud are explained in the fraud triangle (Wardah et al., 2022), namely

pressure, opportunity and rationalism (rationalization). Therefore, to suppress fraud, fraud prevention must be applied. Fraud prevention is one of the efforts designed to prevent and deter fraud (Anjani & Purnamasari, 2022). The main attempt to influence fraud is the ethical behavior of workers. Any agency must make policies on fraud prevention such as implementing improvements to the supervision and control system, improving organizational culture, formulating anti-fraud values in the organization, as well as socialization/anti-fraud education and creating agents of change (Kurniasari et al., 2017). Every corporate organization must maintain integrity with honesty in presenting accurate financial information, because work ethics are very important and must be monitored (Sudarmanto & Utami, 2021). Because in Islam cheating is very contrary as in the Qur'an there are several verses that contain cheating behavior, as Allah says in QS. Al-Muthaffifin verses 1-6 which reads:

"Woe, to those who cheat. That is, people who, when they receive a dose from others, ask for sufficiency. And when they measure or weigh for others, they reduce. Did they not think that they would indeed be resurrected, one great day? That is on the day when all people rise before the Lord of all nature".

Corruption is a form of fraud. Fraud comes from two directions, namely internal and external (Sudarmanto & Utami, 2021). Internal fraud is a form of fraud originating from within the company's organization such as corruption, presenting false financial statements and fabricating financial statements and covering up or disguising embezzlement of funds. Meanwhile, external fraud is a form of fraud originating from outside the company's organization, such as bribery, increasing invoice value, double invoicing, quality fraud that is not in accordance with the agreement (Sudarmanto & Utami, 2021).

One of the factors that influence fraud prevention is Islamic work ethics. Good work ethics owned by employees in a company will

produce effectiveness in working, responsible and always want to provide innovations in working honestly and not taking the opportunity to commit fraud, so as to improve fraud prevention as a whole. Islamic work ethics has an important role in companies to achieve targets in the form of worldly and ukhrawi profits (Sodiq, 2018). The manager's process of making decisions is based on ethics. According to the results of Pujiwidodo, (2018) that religiosity has no influence on fraud prevention.

In addition to work ethics, the factor that affects fraud prevention is compensation. According to research by (Samanto et al., 2022). Compensation is a form of decent and fair service compensation given to company employees for carrying out their duties well to realize the company's organizational goals. According to Anindyajati & Yendrawati, (2022); Kuntadi et al., (2022); Pramesti et al., (2020); Silitonga et al., (2020) stated that compensation has a positive and significant effect on fraud prevention. Meanwhile, according to (Alfiansyah & Afriady, 2022; Anjani Herawati & Purnamasari, 2022; Pramesti et al., 2020; Samanto et al., 2022) That the suitability of compensation has a positive effect is not significant on fraud prevention. As for according Firnanda et al., (2019); Sri Suharti, (2019) that compensation negatively affects fraud prevention. In providing compensation, it can make employees feel fulfilled so that company employees do not commit fraud, because basically employees who commit fraud have dissatisfaction with the compensation given for what has been done (Lestari & Ayu, 2021).

In the research of Hutami Ningsih et al., (2022) the factor that affects fraud prevention is the Whistleblowing System. In Anandya & Werastuti, (2020); Anggraeni Mersa et al., (2021); Lestari & Ayu, (2021) that the Whistleblowing System has a positive and significant effect on fraud prevention. The research according to Hutami Ningsih et al., (2022); Jayanti & Suardana, (2019); Muliati et al., (2021) that the Whistleblowing System has a positive influence on fraud prevention. As for according to (Sulistiyo & Yanti, 2022; Wardah et al., 2022) negatively affect fraud prevention. Whistleblowing system is a

mechanism to disclose fraud and supervision carried out by companies to employees who feel reluctant to commit fraud (Sulistiyo & Yanti, 2022). In making disclosures must be in good faith and not from a person's complaint about a particular policy or based on bad will / slander. Whistleblowers provide valid evidence of reported violations so that adequate information can be followed up (Hutami Ningsih et al., 2022).

For this reason, this research is important because because of the increasing cases of fraud in Indonesia, work ethics are one of the main factors in preventing fraud. In the business world competition, some business people pay less attention to ethics (Laela & Akun, 2022). Compensation provided can be in the form of incentives and other facilities provided reasonably by taking into account applicable laws. If the compensation given is in accordance with the right system and amount, then someone will be reluctant to cheat (Nahari & Kusuma, 2023). Mandiri Utama Finance has only started running a whistleblowing system in 2022 by creating a new division for whistleblowers. Previously, Mandiri Utama Finance had not used a whistleblowing system and only used the results of external audit reports and internal audits. If there is fraud, a summons will be made to be given a warning letter, if a warning letter has been given but makes a mistake again, further sanctions will be made.

The Effect of Islamic Work Ethics on Fraud Prevention

The influence of Islamic work ethics is a very important component of fraud. Because fraud prevention is one form of effort to minimize fraud caused by individual or group actions. Thus, fraud can be prevented by creating a positive work environment where all employees have a work ethic supported by policies and rules that apply in accordance with Islamic principles. The higher one's Islamic work ethic, the more afraid one is to cheat. Based on (Fabiana, 2019) states that Islamic work ethics have a positive effect on fraud prevention. And as for according to Nwanyanwu & Harcourt, (2018); Saiful et al., (2017) who stated that Islamic work ethics

affect fraud prevention. According to (Mutmainah, 2022) has a negative effect on fraud prevention.

H1 : Islamic Work Ethics has a positive effect on fraud prevention

The Effect of Compensation on Fraud Prevention

In supporting fraud prevention, companies can provide rewards in the form of compensation to provide comfort for employees in the long run. Compensation can be in the form of incentives and other perks. A compensation is awarded on the basis of fairness, the principle of worthiness, and fairness with due regard to the law. The recipient of compensation will feel that if the dedication given or the remuneration for services that have been done is not as expected, it will allow someone to commit fraud. If the compensation given is in accordance with the right system and amount, then someone will be reluctant to cheat (Nahari & Kusuma, 2023). This research is in line with (Anindyajati & Yendrawati, 2022; Kuntadi et al., 2022; Samanto et al., 2022) who stated that compensation has a significant positive effect on fraud prevention. This means that the higher the compensation given, the more reluctant it will be to cheat. As for those who state that compensation has a positive effect is not significant, it means that the amount of compensation given, it does not affect a person's desire to cheat. This statement is supported by research (Alfiansyah & Afriady, 2022; Anjani Herawati & Purnamasari, 2022; Pramesti et al., 2020). While in research Sri Suharti, (2019); Sulistiyo & Yanti, (2022); Wardah et al., (2022) stated that compensation negatively affects fraud prevention. Based on theoretical studies and also previous research, the researcher took a hypothesis, namely:

H2 : Compensation has a positive effect on fraud prevention

The Effect of Whistleblowing System on Fraud Prevention

Whistleblowing System is a system related to reporting a control part of the organization to provide a sense of security to whistleblowers

to report fraud. With the existence of a violation reporting system, employees will be reluctant to commit fraud, the impact of this reporting system is that employees will supervise each other (Anandya & Werastuti, 2020). The reporting mechanism must be clear and responsible and evaluate and improve the reporting system to prevent fraud. The better the use of the whistleblowing system, the more reluctant employees will be to commit fraud in a company. This research is in line with (Anandya & Werastuti, 2020; Anggraeni Mersa et al., 2021; Hutami Ningsih et al., 2022; Jayanti & Suardana, 2019; Lestari & Ayu, 2021; Muliati et al., 2021) which states that the whistleblowing system has a positive and significant effect on fraud prevention. However, it is not in line with the research of (Sulistiyo & Yanti, 2022); (Wardah et al., 2022) who found that whistleblowing systems have a negative effect. Based on theoretical studies and also previous research, the researchers took hypotheses, namely: H3: Whistleblowing System has a positive effect on fraud prevention.

II. METHODS

The paradigm used in this study is positivism. For the data used in this study using primary data, the research method uses quantitative methods with data analysis, namely hypothesis testing. The subject of this study is employees who work at the Mandiri Utama Finance Syariah company. The population used in this study was conducted were all employees who carried out the functions and duties of accountants at Mandiri Utama Finance, precisely all employees who carried out accounting/financial duties and functions throughout Indonesia with a population of 300 respondents. In distributing the questionnaire, researchers sent whatsapp and email to the Head Office Manager of Mandiri Utama Finance Syariah in Jakarta which will be distributed back to employees in various branch offices to determine the minimum sample number of snowball sampling techniques using the slovin formula. Thus,

based on the above formula, the sample size of this study is $n = 300 / (1 + 300 \times 0.52) = 171$. From the calculation of the slovin formula where the number of samples is at least 171 people with the provision of 300 employees, the margin of error is 0.5%. Based on the results of the calculation above, there were 172 respondents studied from 77 branch offices spread across 21 provinces in Indonesia.

Table 1. Respondent Demographics

No	Description	Frequency	%
1.	Gender:		
	Male	157	91%
	Female	15	9%
2.	Age :		
	22-25 Years	48	28%
	26-29 Years	74	43%
	30-33 Years	29	17%
	34-37 Years	9	5%
	38-41 Years	5	5%
	42-45 Years	5	2%
46-49 Years	2	1%	
3.	Level Education :		
	Diploma	20	12%
	Bachelor Degree	150	87%
	Master	2	1%
4.	Position :		
	Credit Marketing Officer	10	6%
	Junior Manager	2	1%
	Manager	4	2%
	Section Head	29	17%
	Staff	127	72%

The variables of Islamic work ethics are measured by 8 dimensions consisting of religiosity, effort, competition, work obligations, quality, collectivity, equality, profitability (Ibrahim & Kamri, 2014). In the compensation variable, there are 3 dimensions, namely wages and incentives, insurance (Sri Suharti, 2019) and in the Whistleblowing System variable, there are 3 dimensions, namely structural aspects, operational aspects and maintenance aspects (Wardah et al., 2022).

III. RESULTS AND DISCUSSION

In quantitative methods, there are three techniques for analyzing data, these techniques

are based on the number of variables. If the variables or indicators measured or tested in a statistical technique are singular, the statistical technique used is called univariate statistics, while if the number of variables or indicators tested is large, the statistical technique is called multivariate statistics (Abdillah & Jogiyanto, 2015:88).

Measurement Model (Outer Mode Testing)

The following tests are carried out on the outer model (measurement model), which can be known through the following stages:

Convergent Validity

A measurement model is a measurement to assess the validity and reliability of the model. Through the process of iterating the algorithm, measurement model parameters (convergent validity, discriminant validity, composite reliability, and Cronbach's alpha) are obtained, including the R² value as the predictive model accuracy parameter (Abdillah & Hartono, 2015:193).

Table 2. Loading Factors

Variabel	No Item (Sub Variabel)	Factor Loading
<i>Islamic Work Ethics</i>	IWE1	0.627
	IWE2	0.799
	IWE3	0.618
	IWE4	0.829
	IWE5	0.781
	IWE6	0.838
	IWE7	0.837
	IWE8	0.841
<i>Compensation</i>	COM1	0.914
	COM2	0.946
	COM3	0.895
<i>Whistleblowing System</i>	WS1	0.801
	WS2	0.839
	WS3	0.74
<i>Fraud Prevention</i>	FP1	0.83
	FP2	0.875
	FP3	0.813
	FP4	0.787

Source: Data Processing Results, 2023

Based on the results of the table above, convergent validity results are obtained with loading factors, all indicator loading factors have a value of 0.40-0.70, so they can be declared valid. On the other hand, convergent validity can also be measured by calculating each indicator on the average variance extracted (AVE). Indicator to calculate AVE, if the AVE value is more than 0.5 then the items in the variable are considered to have sufficient convergent validity (Ghozali, 2016; Hair et al., 2010). The results of the AVE value can be seen in the table as follows:

Table 3. Average Variance Extracted (AVE)

Variable	(AVE)
<i>Islamic Work Ethics</i>	0,603
<i>Compensation</i>	0,844
<i>Whistleblowing System</i>	0,631
<i>Fraud Prevention</i>	0,684

Source: Data Processing Results, 2023

Based on the table above, the results of convergent validity calculations with AVE, obtain that the AVE value of each variable has a value of more than 0.50. So it can be stated that the data in this study have met the criteria of convergent validity.

Discriminant Validity

The validity of a related discriminatory occurs if two different instruments that measure two predicted constructs do not correlate resulting in an uncorrelated score (Hartono, 2008:64). Discriminant validity, a value based on crossloading with the construct. If the correlation of the construct with the measurement item is greater compared to the size of other constructs, then it shows that the latent construct predicts the size on the block better than the size on the other block. The results of cross loading can be seen in the appendix of this paper. Based on the table contained in the appendix to this paper, it is obtained that each item has the highest correlation value from other constructs. Therefore, the variables in this study can be declared to meet the criteria of discriminant validity.

Reliability Test

A reliability test should be conducted to find out if each item on the questionnaire meets the criteria of reliability. Reliability shows the accuracy, consistency and accuracy of a measuring instrument in making a measurement (Hartono, 2008). According to Abdillah & Jogiyanto, 2015:196 in conducting reliability tests in PLS, there are two methods, namely Cronbach's alpha and Composite reliability.

Based on the Table 4, the results of the reality test, show that all variables in this study have cronbach alpha and composite reliability values and each has a value of > 0.7, which means it has met the criteria for the reality test.

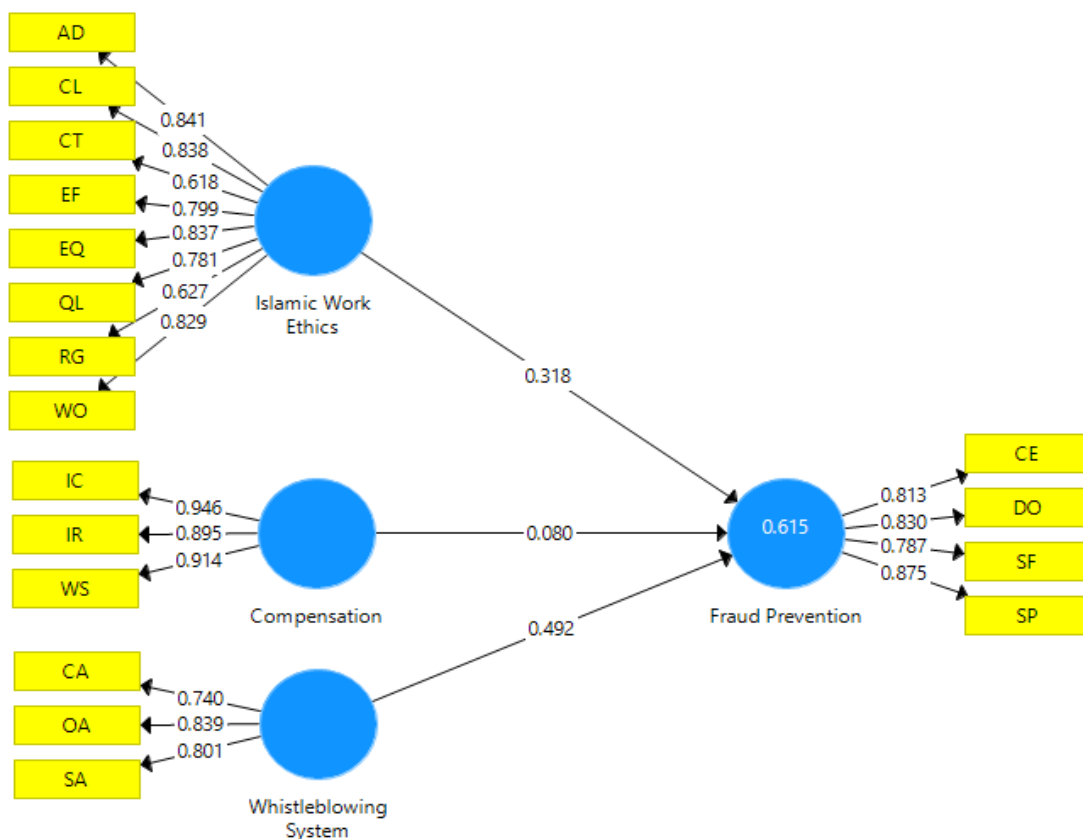
Table 4. Reliability Test

	Cronbach's Alpha	Composite Reliability
<i>Islamic Work Ethics</i>	0,903	0,923
<i>Compensation</i>	0,907	0,942
<i>Whistleblowing System</i>	0,707	0,837
<i>Fraud Prevention</i>	0,846	0,896

Source: Data Processing Results, 2023

Inner Model Testing

In this study, the second test carried out was inner model testing. Inner model testing has 3 types of evaluations carried out, namely R-square, Q-square and path coefficient, using the help of SmartPLS software. The inner model path diagram in this study can be seen in the picture below:



Picture 1. Inner Model Testing

R-Square (R²)

R² is used to measure the degree of variation in the change of the independent variable to the dependent variable, and the value of the path coefficient indicates the level of significance in hypothesis testing (Abdillah & Hartono, 2015:197). The result of R² > 0.67 for endogenous latent variables in structural models indicates the influence of exogenous variables on endogenous variables in the good category. If the result is 0.33–0.67 it is in the medium category and if the result is 0.19–0.33 then it is in the weak category. Based on the results of data processing, rsquare results are obtained, as follows:

Table 5 R-Square Values

Variable	R Square
Fraud Prevention	0,615

Based on the table above, the results of the rsquare (R²) value for the fraud prevention variable were obtained at 0.615, which can be stated to be in the medium category, it shows that 61.5% of the contribution of the influence of the Islamic work ethics, compensation, whistleblowing system on fraud prevention.

Relevant Predictions (Q-Square)

Stone-Geisser Q-square test for predictive relevance. Q-square (Q²) measures how well the observation values are produced by the model and its parameter estimation. Q-square is used to test how well the values produced by the model and to determine the estimated parameters. The Q-square value is above 0 indicating that the model has a predictive relevance value, while the Q-square value is below 0, indicating that the model lacks predictive relevance value (Ghozali, 2014:41). The R-square of the PLS model can be evaluated by looking at the Q-square predictive relevance for the variable model. The Q-square measures how well the observation values are produced by the model and also the estimation of its parameters. A Q-square value greater than 0 (zero) indicates that the model has a predictive relvance value,

while a Q-square value less than 0 (zero) indicates that the model lacks predictive relevance. However, if the calculation results show a Q-square value of more than 0 (zero), then the model is worth saying to have a relevant predictive value. The results of calculating the Q-Square value are as follows:

$$\begin{aligned}
 Q\text{-Square} &= 1 - (1 - R^2) \\
 &= 1 - (1 - 0,615) \\
 &= 1 - 0,385 \\
 &= 0,615
 \end{aligned}$$

Based on the results of these calculations, the Q-square result was obtained by 0.615 or 61.5%, so it can be stated that the magnitude of the diversity of this research data is 61.5%, while the remaining 38.5% is explained by other variables outside this study.

Hypothesis Testing

The hypothesis in this study can be known from calculating the model using PLS bootstrapping technique. From the results of the bootstrapping calculation, a statistical t value of each relationship or path will be obtained. The testing of this hypothesis is set with a significance level of 0.05. A hypothesis is acceptable if the original value of the sample is in line with the hypothesis. The calculation results for hypothesis testing in this study, using the direct influence of the independent variable on the dependent variable obtained as follows:

Table 6. Path Coefficient (T-Statistik)

	Original Sample (O)	T Statistics (O/STDEV)	P Values
IWE_ -> FP	0,318	3,735	0,000
COM-> FP	0,080	1,477	0,140
WS -> FP	0,492	6,525	0,000

Description IWE: Islamic Work Ethics, FP: Fraud Prevention, COM: Compentasion, WS: Whistleblowing Sytem

The results of testing the inner model or structural model in this study show almost all supported hypotheses. The following will be discussed further about the results of this study:

Islamic Work Ethics has a positive and significant effect on Fraud Prevention

This study shows that Islamic Work Ethics has an important role in fraud prevention. This is in line with research (Fabiana, 2019; Saiful et al., 2017). Thus this research becomes a very interesting topic to discuss because of the low dimension of religiosity. This is because previous research has shown that Islamic work ethics has an influence on fraud prevention at Bank Aceh, where for the Aceh region the majority are Muslim, and have views, religious beliefs are different from other regions, and have the implementation of Islamic law in Aceh between the Government of Indonesia and the Free Aceh Movement (GAM) which is applied selectively. It was different at Mandiri Utama Finance Syariah, where I researched all regions of Indonesia that follow Islamic law and Indonesian government regulations.

In the results of this study the level of religiosity in Aceh tends to be high, because Aceh is a province in Indonesia that applies Islamic sharia law officially. This can encourage one's beliefs, religious awareness, ethics, and continue to uphold the value of religiosity. However, there are some employees outside the Aceh region who have low levels of religiosity and will affect individual attitudes towards fairness and honesty in the world of work. In the statement regarding salaries received halal because Islamic financial institutions avoid usury, there are some employees who disagree with the statement. This is because the employee previously worked at conventional bank Mandiri Utama Finance and was recruited to join Bank Mandiri Utama Finance Syariah. Where one of the recruitment processes of Islamic financial institutions already understands sharia compliance, one of the sharia compliance is regarding the prohibition on usury.

In Islamic financial institutions must have basic principles that prohibit the practice of usury. Because the prohibition of *riba* is one aspect of the ethical principles of Islamic economics and Islamic finance. This is in accordance with the word of God in Sura A-Rum (30): 39 which reads:

“The usury that you give in order to expand on the possessions of others, does not develop in the sight of Allah. As for the zakat that you give with the intention of obtaining Allah's favor, (means) they are the ones who multiply (the reward).”

Mandiri Utama Finance syariah must also have adequate compliance and knowledge about sharia financial institutions, such as selling appropriate products. There are some employees who do not always understand about the work practices of Islamic financial institutions. Just knowing the purpose for which they work to meet their needs, does not understand how adherence is in Islam. In fact, some employees in Islamic financial institutions who understand sharia compliance will be different in practice, because it is not in accordance with the theory they have.

Some employees at Mandiri Utama Finance also disagree that competition in Islamic financial institutions is fair. Because the economies of scale of Islamic financial institutions are smaller than more established conventional financial institutions. This makes Islamic financial institutions less able to compete in economies of scale and bargaining power. Conventional financial institutions already have networks and reputations that have been built over the years, whereas Islamic financial institutions have to work harder to reach the same level. It is important to note that the unfair nature of competition may occur in some specific situations or regions.

In Islam, work is a form of worship to Allah Subhanu Wa Ta'ala to maintain and develop God's creation. It is based on this view that God created the world and all of it, including man's potential and ability to work and create positive change. By working can help meet the needs of oneself, family, and the wider community and participate in creating welfare and justice. As in the respondents, many agree that work is a form of worship to God in improving Islamic Work Ethics and in accordance with research (Ibrahim & Kamri, 2014) in non-bank Islamic Financial Institutions.

Compensation has a positive and insignificant effect on Fraud Prevention

This study shows that compensation has an important role but statistically has a not so big influence on fraud prevention. This is in line with research (Alfiansyah & Afriady, 2022; Anjani Herawati & Purnamasari, 2022; Firnanda et al., 2019; Samanto et al., 2022; Sri Suharti, 2019). The results of previous studies showed that the higher the compensation given, the less large the effect on fraud prevention. The results of this study are argued by employees who work at Mandiri Utama Finance Syariah to have the compensation given is appropriate. Employees agree that insurance can provide financial protection for employees and their families in unexpected situations, such as accidents or serious illnesses. Employees do not have to worry about high medical costs or loss of income due to inability to work.

Compensation in the form of insurance shows that the company cares about the welfare and care of employees. In the face of unexpected situations, employees feel supported by the company. Employees will be more likely to remain employed at companies that offer adequate insurance benefits. Providing insurance can be considered as a corporate social responsibility, this shows that the company is responsible for the welfare of employees and wants to provide adequate protection.

However, some employees of Mandiri Utama Finance Syariah do not always agree to compensation provided in the form of wages and incentives. Although the results of this study state that high compensation can prevent cheating is not so big. This is because employees at Mandiri Utama Finance Syariah are still relatively young and have different economic needs in each region. For the DKI Jakarta and Yogyakarta regions, the wages given are in accordance with the minimum wage standards of districts / cities set by the government. One of the factors that can affect economic needs is lifestyle. If the lifestyle is high, then the wages and incentives provided cannot meet the needs. Then there will be pressure that causes someone to cheat.

Whistleblowing System has a positive and significant effect on Fraud Prevention

This study shows that the whistleblowing system has an important role in fraud prevention. This is in line with research (Anandya & Werastuti, 2020; Anggraeni Mersa et al., 2021; Jayanti & Suardana, 2019; Lestari & Ayu, 2021; Muliati et al., 2021; Wahyuni & Nova, 2018). The results of previous studies showed that the higher the use of whistleblowing systems, the higher fraud prevention. This is because the implementation of this violation reporting system is not only a means of reporting fraud, but indirectly a form of supervision at Mandiri Utama Finance Syariah. If fraud prevention can be done well, then the company provides information about the use of whistleblowing systems properly.

The results of this study found that not all employees of Mandiri Utama Finance Syariah agreed to the operational aspects carried out such as the head of the finance department to be involved in the implementation of the whistleblowing system. This is because if the head of finance is involved in implementing the whistleblowing system, it will be a conflict of interest where the head of finance has a role and responsibility in managing and reporting finances, and the leader is reluctant to disclose violations or fraud, protect the company's reputation, and make the whistleblower feel uncomfortable or worried that the information conveyed will be disclosed to the reported party.

Some employees disagree with the use of pseudonyms in reporting violations or fraud, as it complicates the follow-up process of fraud disclosure. Because during the fraud reporting process, more detailed evidence and information are needed to investigate reports effectively. It should be noted that the use of personal names is subject to certain legal protections. With certain legal protection, it can provide a sense of security to whistleblowers to disclose fraud.

Employees may feel that reporting violations/fraud will not provide effective sanctions against the reported party. If the whistleblower believes the law enforcement system or oversight mechanism cannot provide adequate consequences. And it is feared that

retaliation or mistreatment by the reported party threatens personal safety or well-being, or may cause professional or financial harm that discourages whistleblowers from reporting violations despite administrative sanctions immunity.

To improve the effectiveness of the use of whistleblowing systems, it must pay attention to aspects of maintenance by conducting continuous evaluation and improvement. Evaluation of the whistleblowing system program can help identify weaknesses or deficiencies in the process of reporting and handling whistleblower reports. For example, there are gaps in communication or lack of clarity regarding actions taken after receiving a report. By periodically evaluating the program, such deficiencies can be identified and corrected. The evaluation of the whistleblowing system also allows for improvements in terms of whistleblower security and protection. This includes ensuring that the identity of whistleblowers is kept confidential, and necessary steps are taken to prevent retaliation against those who report violations. New best practice standards and regulations can be observed and implemented in the system to ensure better compliance and higher effectiveness, and provide greater benefits in detecting, preventing fraud. As in the respondents, many agreed to conduct continuous evaluation and improvement to improve the effectiveness of the whistleblowing system program and in accordance with the research (Angraeni Mersa et al., 2021).

IV. CONCLUSION

Based on the results of research on "The Effect of Islamic Work Ethics, Compensation, Whistleblowing System on Fraud Prevention, the following conclusions were obtained:

1. Islamic work ethics has a significant positive effect on fraud prevention. So that Mandiri Utama Finance Syariah needs to increase religiosity in carrying out its work and not conflict with sharia compliance. As

well as eliminating a habit that arises in a person's personality that is contrary to fraud prevention. By increasing competitiveness to achieve the same level as conventional financial institutions and other Islamic financial institutions, it will have a good influence on the company.

2. Compensation has a positive insignificant effect on fraud prevention. So this study provides results that fraud prevention in Mandiri Utama Finance Syariah, how much compensation is given in Mandiri Utama Finance Syariah, it does not have much effect on fraud prevention.
3. Whistleblowing System has a significant positive effect on fraud prevention. With the implementation of the whistleblowing system, employees are more careful in all their actions related to fraud, because these actions can be reported by other employees who become whistleblowers. And with the implementation of the whistleblowing system, it will increase fraud prevention measures so that fraud can be minimized.

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APPENDIX

Table Cross loading

	Competition	Fraud Prevention	Islamic Work Ethics_	Whistleblowing Sytem
WS	0,914	0,384	0,424	0,301
IC	0,946	0,346	0,418	0,294
IR	0,895	0,392	0,453	0,403
DO	0,294	0,830	0,644	0,672
SP	0,411	0,875	0,618	0,658
CE	0,363	0,813	0,498	0,534
SF	0,282	0,787	0,503	0,557
RG	0,375	0,418	0,627	0,402
EF	0,323	0,505	0,799	0,565
CT	0,416	0,413	0,618	0,409
WO	0,362	0,565	0,829	0,579
QL	0,355	0,549	0,781	0,465
CL	0,304	0,556	0,838	0,595
EQ	0,364	0,634	0,837	0,607
AD	0,457	0,603	0,841	0,573
SA	0,305	0,517	0,583	0,801
OA	0,315	0,640	0,579	0,839
CA	0,248	0,589	0,466	0,740

Questionnaire :

Islamic work ethics

Religious

1. My workplace accommodates my worship as it should
 2. I work for an Islamic financial institution because its products have met sharia compliance
 3. I believe my salary is halal because Islamic financial institutions avoid riba
 4. I have adequate knowledge of Islamic financial institutions
 5. Work comes not only from its output, but also from the accompanying intention
 6. For me, work is a form of worship to God
- Effort
7. In my work, I always strive for the best results
 8. I avoid laziness at work
 9. I work to the best of my ability
 10. I overcame with patience all the constraints of work

11. For me, work constraints are part of the job itself

12. Progress in work can be obtained through self-reliance

13. I always work hard to fulfill my responsibilities

Competition

14. I believe competition is able to improve quality of work

15. Competition among Islamic financial institutions is fair

16. Internal competition where I work justifies all means (reverse score)

Work Obligation

17. I will do my best to fulfill the contract with the customer

18. I try to always be honest at work.

19. I will not leak my company's secrets to the other party

20. I never arrive late for work without prior permission

21. I try my best to get the job done on time

22. I work sincerely

23. I have the integrity to refuse to compromise on principles

24. I conduct every financial transaction transparently

25. I would not be comfortable if I was told to sell usury (haram) products.

Quality

26. I work carefully

27. To me, creative work is a source of happiness and accomplishment

28. For me, training will always be desirable to be more professional

29. Carelessness is contra-productive for work

Collectivity

30. For me, collective success is more important than personal success

31. I am willing to help colleagues to solve work problems

32. To me, cooperation is a virtue in work

33. Teamwork can stimulate the collectivity

34. I put emphasis on a good relationship with my colleagues

35. To finish a job, I will consult my colleagues or supervisor if necessary

Equality

36. I respect each customer regardless of his/her social background

37. I treat all customers fairly regardless of their social background

38. My workplace treats all employees fairly

39. I regard humility in work as a virtue

Advantage

40. One should take community affairs into consideration in his/her work

41. I do good work to benefit both myself and society

42. Producing more than enough enables me to contribute to the prosperity of society (e.g. via sort forms of charity: zakah, infaq, sadaqah, etc)

43. For me, work is not an end in itself but a means to foster my personal

44. Work is a method to increase my social relationship

45. To me, life has no meaning without work

46. Working is a more likely way for me to get ahead in life

47. Work gives me the chance to be independent

Compensation

Wages

48. The wages I have received so far have made ends meet

49. The wages I have received so far have been in accordance with the workload

Incentive

50. The incentives I have received so far have made ends meet

51. The incentives I have received so far have been in accordance with the workload

Insurance

52. I feel guaranteed by the company's insurance

53. My insurance is in accordance with applicable company regulations

54. Insurance provided by the company has supported the work implementation process

55. The insurance I have received so far has been effective

Whistleblowing System

Structural Aspects

56. I am willing to actively participate in reporting if I find violations and fraud

57. I am not afraid to report violations or fraud that occur because there is a policy regarding whistleblower protection in the whistleblowing system

58. The whistleblowing system should be managed by an independent special officer

Operational Aspects

59. I agree that the leadership, especially the finance department, is involved in implementing the whistleblowing system

60. I will use a pseudonym/anonymity if I report a violation or fraud

61. I dare to report violations because there is immunity from administrative sanctions

62. I find it easier to report violations because there is a dedicated channel to report violations

63. I should be informed of the progress of handling the results of the violation report I reported

64. The violation report I reported should be investigated further

Care Aspect

65. Evaluation and improvement must always be carried out where I work to improve

the effectiveness of the Whistleblowing system program

Fraud Prevention

Establishment of Anti-Fraud Policy

66. Company Establish anti-fraud policy
 67. There is a commitment between management and company employees to carry out anti-fraud activities
- #### Standard Prevention Procedures
68. With the separation of internal control functions, it can create conditions for mutual checking between functions
 69. Computer systems are adequate in terms of financial review
 70. There is a procedure for automatically detecting fraud in the system

Control Techniques

71. The company provides a clear division of duties
72. The Company imposes computer control on those who have access to the computer
73. The Company enforces manual controls on files used in computer processing

Sensitivity to Fraud

74. Companies have the qualifications of prospective employees must receive special attention
75. Every employee is always reminded and encouraged to report all suspicious transactions/activities of other employees
76. Employees are not allowed overtime without adequate supervision
77. Employees are required to take annual leave